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THE

HOLY BIBLE,

CONTAINING THE

OLD AND NEW TESTAMENTS,

ACCORDING TO THE AUTHORIZED VERSION;

WITH

EXPLANATORY NOTES, PRACTICAL OBSERVATIONS,

AND

COPIOUS MARGINAL REFERENCES,

BY

THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS

STEREOTYPE EDITION,

FROM THE FIFTH LONDON EDITION, WITH THE AUTHOR'S LAST CORRECTIONS AND IMPROVEMENTS.

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THE BOOK

OF THE

PROPHET ISAIAH.

Our blessed Lord, just before his ascension, said unto his disciples, "All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. ... Then opened he their understandings, that they might understand the Scriptures." (*Note*, *Luke* 24:44—49.) Hence we learn, that the sacred volume of the Old Testament was divided, at that time, nearly in the same manner as at present; though there is some difficulty, and not much importance, in exactly determining which books belonged to the Prophets, and which to the Psalms. The historical books, however, from Joshua to Nehemiah, must have belonged to the *Prophets*, in our Lord's days. Indeed all the sacred writers were *prophets;* and evident predictions of remote events are found in almost all the preceding books: but then, the prophetical part comes in occasionally, in the midst of other subjects: and in many instances, the prophet seems to have been led by the Holy Spirit, to foretel the most important and distant events, while he supposed himself, or at least might appear to the reader, to be discoursing on another subject. But in the division of the Old Testament, on which we now enter, *prediction* is evidently the principal subject; and other topics are introduced occasionally, on account of some kind of relation which they bear to the predictions: and the prophets knew and avowed, that they were foretelling future events.—From Moses to Samuel, few prophets were raised up: "the word of the Lord was precious, ... there was no open vision:" but Samuel established the schools of the prophets, and we read of a succession of them in every age, till the close of the Old Testament. (*Notes*, 1 *Sam.* 3:1. 10:5,6.) They were, in general, extraordinary instructers, sometimes in aid of the priests and Levites; but more commonly to supply their defects, when they neglected their duty. They were also bold reformers, and reprovers of idolatry, iniquity, and hypocrisy; they called the attention of the people to the law of Moses, especially the moral law, the standard of true holiness; they shewed the inefficacy of ceremonial observances, without the obedience of faith and love; and they kept up and encouraged the expectation of the promised Messiah, and more fully declared "the sufferings of Christ and the glory which should follow." (*Note*, 1 *Pet.* 1:10—12.) Several of these prophets, nay, some of the most eminent, wrote nothing that we know of: others composed the historical records, which have been considered, and which contain also occasional predictions; with other books of the same nature, from which extracts only have been preserved for our instruction. But at length some of them were commanded to commit their messages to writing; and these constitute the books on which we now enter.—Tradition informs us, that the prophets, having written the prophecy, and delivered it as directed, affixed it to the door of the temple, where it continued some time, and was then taken down by the priests, and entered into their registers: but the persecutions, which the prophets generally endured, from both priests and people, render this tradition very doubtful; nor can we exactly know, in what way they were preserved. This, however, is not material: no learned man is anxious to know in what manner Homer's Iliad, Virgil's Æneis, or Tully's Orations, were rescued from the general wreck of ancient writings. They exist, and vouch their own authenticity. How much more, then, do those prophecies, which have been fulfilling for ages, and are fulfilling at this day, demand our attention by their internal evidence! In addition to this, however, the authority of both Jews and Christians, and above all of Christ and his apostles, transmits them to us as "the oracles of God."—The prophets did not teach any new doctrines, commands, or ordinances, but appealed to the authenticated records; it was not therefore, needful that they should confirm their messages, with that immense weight of public miracles, with which the dispensation of Moses, and the gospel of Christ, were introduced. 'Their pretensions to be 'considered as God's appointed servants, were demonstrated by the unimpeachable integrity 'of their characters, by the intrinsic excellence and tendency of their instructions; and by 'the disinterested zeal and undaunted fortitude, with which they persevered in their great 'design. ... These were still farther confirmed by the miraculous proofs which they gave of 'divine support, and by the immediate completion of many smaller predictions, which they 'uttered. ... Such were ... their credentials ... to their contemporaries: and we, who, having 'lived to witness the ... second dispensation, can look back to the connexion which subsisted 'between the two covenants, have received additional evidence of the inspiration of the 'prophets, in the attestations of our Savior and his apostles; and in the retrospect of a ger'minant, and gradually maturing, scheme of prophecy, connected in all its parts, and ratified 'in its great object, the advent of the Messiah. We have still further incontrovertible proof

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'of their divine appointment, in the numerous prophecies, which in these later days are ful-'filled, and still under our own eyes continue to receive their completion.—The language of 'the prophets, also, is remarkable for its magnificence. ... Each of the writers is distinguished 'for peculiar beauties: but their style in general may be characterized, as strong, animated, 'and impressive. ... Its ornaments are derived, not from accumulation of epithet, or labored 'harmony; but from the real grandeur of its images, and the majestic force of its expressions. '... It is varied with striking propriety, and enlivened with quick but easy transitions. ... Its 'sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, af-'ford very interesting proofs of that lively impression, and of that inspired conviction, under 'which the prophets wrote, and which enabled them, among a people not distinguished for 'genius, to surpass in every variety of composition, the most admired productions of pagan 'antiquity. ... The greatest part of the prophetic book ... was written in some kind of measure 'or verse.' ... But, 'as the Hebrew has been a dead language for nearly two thousand 'years, we can have no power of ascertaining the pronunciation, or even the number of the 'syllables. The quantity and rhythm of its verse must therefore have entirely perished, and 'there can be no mode of discovering the rules, by which they were governed.' *Grey's Key.* —Much has been written, concerning the different degrees of inspiration, with which the prophets were endowed: but, I own, I never found satisfaction in any discussion of this subject. Certainly the Scriptures intimate some disparity between Moses and other prophets, and several ways in which divine communications were made: and let others determine what credit is due to the rabbinical determinations in this respect. It seems enough to observe, that the credit of scriptural prophecy does not depend on such distinctions, but on internal evidence; and on the highest authority, that "holy men of God spake as they were moved by the Holy Ghost." Probably none, except prophets, ever had an idea, how the illapses of the Holy Spirit come into their minds, and beyond doubt evinced their divine origin. All the prophets were so superintended, both as to the words used by them, and the messages delivered, as to be preserved from error, and to give us the very word of God: and this is enough for our satisfaction. Many things, however, relative to this subject, will come in our way, and an opinion will be given on them, as we proceed.——It should be peculiarly observed, by every diligent student of the sacred Scriptures, how constantly and confidently the preceding history is assumed for granted, and as certainly known and believed by the people, in every part of the prophetical writings; and in what numerous instances, they are quoted as "the Scriptures, which cannot be broken," and "the oracles of God," in the New Testament. It would carry me much farther, than this introductory dissertation will admit, to enter into particulars: let the reader consult the marginal references, and doubt, if he can, whether the historical books, preceding the time of each prophet, were not extant and deemed authentic, when he wrote; and whether Christ and his apostles did not consider the whole as "the word of God."—The distinction between the greater and the minor prophets cannot well be passed over in silence, in this place: but it means no more than, that the prophecies transmitted to us of some of them, are more than those of others; but not at all of higher authority.

To encourage men in searches of this kind,' (that is, of the prophetical writings,) 'they will 'find such an harmony and correspondence between the figures and emblems, whereby the 'prophets point out things to come, that the careful comparing of them with each other will 'afford the best clue to guide the attentive reader, through the most difficult parts of their 'writings; and is likewise a most surprising proof, that they all wrote by the direction of one 'and the self same Spirit. ... As it is highly reasonable to believe, that some parts of the Old 'Testament prophecies reach to the end of the world; so it is reasonable to expect, that in 'every age Providence should open some new scene, which will give further insight into the 'meaning of these sacred writings. I confess I can by no means approve of the opinion of 'some learned men, who are for cramping the sense of the prophets, and confining them 'within as narrow a compass as they can; and will needs maintain, that the prophets scarce-'ly foresaw any thing, but what was to come to pass in or near their own time. ... I must own 'myself puzzled, to assign a reason why God should appoint a succession of prophets, to fore-'tel what should come to pass within the compass of about three hundred years, (for within 'that time most of those prophets lived, whose writings make up this part of the scripture-'canon which is called by that name,) and take no notice of any other occurrences which 'should happen in succeeding times: ... whereas to extend the prophetic views to the end of 'the world, seems much more agreeable to that description of God's prescience, which the 'holy writers give us, That "He declares the end from the beginning," and 'his wisdom ' 'reaches from one end of the world to the other mightily, and sweetly does it order all ' 'things.' So that even when the whole mystery of God's dispensations shall be finished, it 'will appear that nothing was contained in them, but what God hath formerly declared to 'his servants the prophets, as it is expressly affirmed, *Rev.* 10:7. For a further proof of this 'assertion, I desire it may be considered that the prophecies, which foretel the visibility 'and universality of Christ's church, accompanied with perfect peace, prosperity, and holi-'ness, cannot, with any probability, be said to have yet received their accomplishment; as 'neither have those predictions, which foretel the flourishing state of the Jewish church and 'nation in the latter times: and to suppose those prophecies to have already received their 'utmost completion, is, in my judgment, to give too great an advantage to the Jews, and in 'effect to acknowledge, that they never were, nor will be, fulfilled in their natural and obvious 'sense. ... Whereas on the other side to assert, that many prophecies relating to the Messias, 'are already fulfilled in our Lord Jesus Christ; a truth which can be made out beyond all con-'tradiction; and withal to maintain that several others concerning the same subject relate to 'his second coming, and their accomplishment shall usher in or accompany that, his glorious 'appearance: I say, the observing this distinction between the different times; wherein the 'several prophecies, relating to the coming of Christ shall be fulfilled, effectually answers all 'the arguments by which the Jews support themselves in their incredulity. ... The ancient 'Jews, ... always acknowledged that the chief design of the prophets was to foretel the times 'of the Messias: and when Christ and his apostles explain ed the prophecies in a spiritual and

mystical sense, they interpreted them according to the received notions of the synagogue; 'and are never taxed, that we find, for misapplying particular texts, as if they did not belong 'to the times of the Messias. ... It does not appear, that this mystical way of applying the 'scripture-prophecies to the times of the Messias was even called in question; till the Jews 'came to engage in dispute with the Christians; and then, to avoid the force of their argu-'ments, they found it necessary to reject the opinion of their ancestors.' *Lowth.*—These hints may prepare the reader for that mode of interpreting the prophetical writings, which is adopted in this publication, and may throw light on the subject.

The prophet Isaiah, on whose writings we first enter, is remarkable for the elegance and sublimity of his style and imagery; in which the best judges have decidedly given him the preference to the most admired writers of antiquity. He is equally distinguished by the plain and copious manner, in which he speaks of Christ, and the times of the gospel: on this account he has been called, The fifth Evangelist.—The book opens with sharp rebukes of the people for their idolatry and iniquity, and denunciations of divine vengeance upon them; but intermixed with encouraging intimations of mercy, and predictions of Christ. Afterwards follow various prophecies of judgments about to be executed on several nations, as well as on Judah; through all of which the reader is led to expect future deliverances and glorious times to the church of God. Then there is inserted an account of Sennacherib's invasion, and of some particulars relating to Hezekiah, which end in a prediction of the Babylonish captivity. The prophet then copiously enlarges upon the deliverance of his people from that calamitous state, in language peculiarly applicable to the spiritual redemption of Christ: at length he drops, in great measure, types and shadows, and speaks in the most emphatical language of the Savior's person, sufferings, and glory; and of those things which pertain to the promulgation of his gospel, and the setting up of his kingdom on earth; until he closes with descriptions, which lead the mind to consider the final felicity of the righteous, and the misery of the wicked in another world. We shall find the whole book replete with instruction; especially, we shall meet with the most decisive internal evidence of its divine original, and it will reflect light on every part of the sacred volume, on which all our hopes of happiness are founded.

'Isaiah is certainly one of the most difficult of all the prophets, though perhaps few are sen-'sible of it, but they that try to explain him. ... The profoundness of his thoughts, the loftiness 'of his expression, and the extent of his prophecy, have made the commentaries hitherto 'written upon him, fall short of a full explication of his book: and he that will undertake to 'fathom the depths of this prophecy, is in great danger of going out of his own. This proph-'et seems to have been favored, with an entire view of the gospel-state, from the very birth 'of the Messias, to that glorious period, when "the kingdoms of the world shall become the 'kingdoms of the Lord, and of his Christ." ... In those parts of this exposition, where there 'is any mention made of the Jews being restored to their own land, upon their conversion, 'and some other particulars relating to that glorious state of the church ... in the latter times; 'let the reader not judge of what is said upon these obscure subjects, as so many positive as-'sertions, but only as probable conjectures. ... For in these, and such like abstruse matters, ... 'a modest man should not pretend to be "wise above that which is" plainly and expressly '"written."' *Lowth.*

One grand reason of the difficulty found in explaining the predictions of Isaiah, (which the author likewise considers as much greater than exists in the writings of any other prophet,) is the total want of that internal chronology, and geography of prophecy, which is of so great use to the expositor in explaining the most abstruse parts of the predictions of Daniel, and the Revelation of the apostle John. Such a clue, or guide, is wholly wanting in the prophecies of Isaiah; and the times and scenes, to which the prophet calls our attention, can only be ascertained by the events which are foretold, in the most sublime and rapturous language.

CHAP. I.

The title, 1. God, by his prophet, charges Judah and Jerusalem with base ingratitude and atrocious wickedness; and describes their deplorable condition, 2—9. He shews his abhorrence of their sacrifices, calls them to repentance with promises of forgiveness, and warns them against obstinate rebellion, 10—20. He laments Zion's degeneracy and the iniquity of her princes; denounces severe vengeance; yet intimates a subsequent recovery of the nation to purity and prosperity, 21—31.

THE [a] vision of Isaiah the son of Amoz, which he [b] saw concerning Judah and Jerusalem, in [c] the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

a 2):2. Num. 12:6. 24:4,16. 2 Chr. 32:32. Ps. 89:19. Jer. 23:16. Nah. 1:1. Hab. 2:2. Matt. 17:9. Acts 10:17. 26:19. 2 Cor. 12.1.
b 2:1. 13:1. 2 Pet. 1:21.
c 6:1. 2 Chr. 26:—32: Hos. 1:1. Am. 1:1. Mic. 1:1.

NOTES.

Chap. I. V. 1. The name of this prophet, signifying 'The salvation of the Lord,' was very suitable to the subject, on which he so frequently and delightfully expatiated, and which has procured him the title of 'the evangelical 'prophet,' nay, of 'the fifth Evangelist.' Tradition reports that he was of noble birth; that his daughter was married to Manasseh; and that he was sawn asunder by the command of that idolatrous prince, to which the apostle is supposed to allude. (*Note*, *Heb.* 11:35—38.) It must, however, be allowed that these traditions are very uncertain; and some think he did not survive Hezekiah: yet even in that case, he must have prophesied sixty years at least.—In general, the reader must be referred to the notes, on the second book of Kings, from the fifteenth to the twenty-first chapter, inclusive; and to the second book of Chronicles, from the twenty-sixth to the thirty-third chapter inclusive, for the state of Judah and Israel, during the term of years, in which Isaiah prophesied.—Many of his prophecies, indeed, relate to other kingdoms; but always on account of their connexion, one way or other, with the chosen race.—'The two usual ways, whereby 'God communicated his will to the prophets,

2 [d] Hear, O heavens, and give ear, O earth; [e] for the LORD hath spoken, [f] I have nourished and brought up children, and [g] they have rebelled against me.

3 The [h] ox knoweth his owner, and the ass his master's crib; [i] *but* Israel doth not know, my people doth not consider.

4 [k] Ah sinful nation, a people *laden with iniquity, [l] a seed of evil doers, [m] children that are corrupters! They [n] have forsaken the LORD, they [o] have provoked [p] the Holy One of Israel unto anger, they are [†] gone away backward.

5 Why [q] should ye be stricken any more? [r] ye will [‡] revolt more and more: [s] the whole head is sick, and the whole heart faint.

6 From [t] the sole of the foot even unto the head, *there is* no soundness in it; *but* wounds, [u] and bruises, and putrefying sores: [x] they have not been closed, neither bound up, neither mollified with [§] ointment.

7 Your [y] country *is* desolate, your cities

d Deut. 4:26. 30:19. 32:1. Ps. 50:4. Jer. 2:12. 6:19. 22:29. Ez. 36:4. Mic. 1:2. 6:1,2.
e Jer. 13:15. Am. 3:1. Mic. 3:8. Acts 4:20.
f 5:1,2. 46:3,4. Deut. 1:31. 4:7,8. Jer. 31:9. Ez. 16:6—14. 20:5,&c. Rom. 3:1,2. 9:4,5.
g 63:9,10. Deut. 9:22—24. Jer. 2:5—13. Mal. 1:6.
h Prov. 6:6. Jer. 8:7.
i 5:12. 27:11. 44:18. Deut. 32:28,29. Ps. 94:8. Jer. 4:22. 9:3—6. 10:8,14. Matt. 13:13—15, 19. Rom. 1:28. 2 Pet. 3:5.
k 23. 10:6. 30:9. Gen. 13:13. Acts 7:51,52. Rev. 18:5.
* Heb. *of heaviness.*
l 57:3,4. Num. 32:14. Ps. 78:8. Jer. 7:26. 16:11,12. Matt. 3:7. 23:33.
m Jer. 2:33. Ez. 16:33.
n Deut. 29:25. 31:16. Judg. 10:10. Jer. 2:13,17,19.
o 3:8. 65:3. Deut. 32:19. Ps. 78:40. Jer. 7:19. 1 Cor. 10:22.
p 5:19,24. 12:6. 29:19. 30:11,12, 15. 37:23. 41:14,16,20. Ps. 89:18. Jer. 50:29. 51:5.
† Heb. *alienated*, or *separated*. Ps. 58:3. Jer. 2:5,31. Rom. 8:7. Col. 1:24.
q 9:21. Jer. 2:30. 5:3. 6:28—30. Ez. 24:13. Heb. 12:5—8.
r 2 Chr. 28:22. Jer. 9:3. Rev. 16:8—11.
‡ Heb. *increase revolt.*
s 23. Neh. 9:34. Jer. 5:5,31. Dan. 9:8—11. Zeph. 3:1—4.
t Job 2:7,8. Luke 16:20,21.
u 2 Chr. 6:28,29. Ps. 77:2. Jer. 6:14. *marg.* 30:12. Neh. 3:19.
x Job 5:18. Ps. 38:3—5. Jer. 6:14. 8:21,22. 33:6. Hos. 5:12,13. Mal. 4:2. Matt. 9:12,13. Luke 10:34.
§ Or, *oil.*
y 5:5,6,9. 6:11. 24:10—12. Lev. 26:34. Deut. 28:51,52. 2 Chr. 28:5,16—21. Ps. 107:34,39. Jer. 6:8.

'were visions and dreams; see *Num.* 12:6. In 'vision the inspired person was awake, but his 'external senses were bound up, and as it were 'laid asleep in a trance. ... (*Num.* 24:16.) ... It is 'called *vision*, not from any use of the corpo-'real sight, ... but because of the clearness and 'evidence of the things revealed. ... It was 'sometimes accompanied with external repre-'sentations.' *Lowth.* (6:1. *Ez.* 40:2. *Rev.* 21:10.) —This chapter may be considered as an introductory address prefixed to the subsequent prophecies; and the title may belong to the book in general, or to the chapter in particular. It is thought by some, that this was not Isaiah's first vision, though placed as an introduction to the rest.—'The prophecy contained 'in this first chapter stands single and uncon-'nected, making an entire piece of itself. It 'contains a severe remonstrance against the 'corruptions prevailing among the Jews at 'that time; powerful exhortations to repent-'ance; grievous threatenings to the impeni-'tent; and gracious promises of better times, 'when the nation shall have been reformed by 'the just judgments of God.' *Bp. Lowth.*

V. 2. (*Marg. Ref.—Notes, Deut.* 4:26—28. 32:1. *Ps.* 49:1—4. 50:1—3.) The Lord, in this as in many other places, with peculiar majesty and sublimity, appeals to the whole creation, in the controversy between him and his people. He had brought them up with all the tenderness and attention of a parent, till they had arrived at full maturity; but they had ungratefully rebelled against him, and apostatized to worthless idols.—The word, rendered "brought up," generally means *exalted:* God had greatly exalted Israel, which exceedingly aggravated the guilt of their rebellion. (*Notes, Ex.* 19:4—6. *Deut.* 4:6—8. 32:8—15. *Ez.* 16:9—22. *Acts* 13:16—19.)

V. 3. (*Notes, Prov.* 6:6—11. *Jer.* 8:4—7.) The most stupid of the domestic animals are observant of the hand by which, and the place where, they are fed, though the owner seeks only his own interest in his care of them: but the highly favored people of God did not know or understand their immense obligations, nor consider their own true interest, which could only be secured by cleaving to him.—'The Is-'raelites, chosen by the mere favor of God, 'adopted as sons, promoted to the highest dig-'nity; yet acknowledged not their Lord and 'their God, but despised his commandments; 'though in the highest degree equitable and 'just.' *Bochart* in *Bp. Lowth.*

V. 4. 'They were not only wicked as their 'fathers, but totally corrupt, and by their evil 'examples corrupted others.'—Every generation of Israel degenerated, more and more from the faith and piety of their ancestors: they were not only *corrupted* in their early years, but *corrupters* and tempters of others; a circumstance extremely affecting to those, who mark the progress of impiety. In short, almost the whole nation were estranged from the Lord, and had turned their backs on him and on his holy service; and had *alienated themselves* from him. (*Marg.*)

V. 5, 6. The wickedness of the people was become so incorrigible, that it would answer no purpose to inflict any further chastisement, seeing they would "revolt more and more:" and what did it avail to throw away medicines on the dying patient, when they only exasperated his disease? It might therefore be proper to let them alone, till ripe for utter destruction. (*Notes, Jer.* 5:3—6. 6:27—30. *Matt.* 15:12—14.)—Or the sentence may mean, that they were so covered with the wounds and bruises of their former smitings, that it might be inquired, where another stroke could be inflicted: or, why they would persist in those crimes, which ensured further punishment, when they were already in so miserable a situation.—The following metaphorical description, taken from the desperately diseased or wounded condition of the body, may relate either to the corrupt state of the Jews in respect of religion; or to their calamities. In the former sense, even the princes, and prophets, or priests, (the head and the heart of the body politic and ecclesiastical,) were altogether diseased, and faint as at the approach of death; religion and justice were expiring; idolatry, impiety, hypocrisy, and every kind of iniquity, were become almost universal; the disease had been so long increasing, and magistrates and ministers had so neglected the proper means of checking its progress, that the whole body was, as it were, ulcerated, putrefying, and tending to one general mortification. (*Notes, Jer.* 8:21,22. 30:12—18. *Ez.* 34:2—6. *Matt.* 9:10—13.)—The passage may be *accommodated* as an illustration of the total depravity of human nature, but ought by no means to be adduced as a proof of the doctrine; which it cannot be, except as

are [z] burned with fire: your land [a] strangers devour it in your presence, and *it is* desolate, as * overthrown by strangers.

8 And [b] the daughter of Zion is left [c] as a cottage in a vineyard, as a lodge in a garden of cucumbers, [d] as a besieged city.

9 Except the LORD of hosts had [e] left unto us [f] a very small remnant, [g] we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ [h] Hear the word of the LORD, ye rulers of [i] Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To [k] what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of † he-goats.

12 When [l] ye come to ‡ appear before me, who hath [m] required this at your hand, to tread my courts?

13 Bring no more [n] vain oblations: [o] incense is an abomination unto me: [p] the new moons and sabbaths, the calling of assemblies, I cannot away with: [q] *it is* § iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts [r] my soul hateth: they are a trouble unto me; [s] I am weary to bear *them*.

15 And, [t] when ye spread forth your hands, [u] I will hide mine eyes from you; yea, when ye || make many prayers I will not hear: [x] your hands are full of ¶ blood.

z 9:5. 34:9. Jer. 2:15.
a 5:17. Deut. 28:33,43,48—52. Lam. 5:2. Ez. 30:12. Hos. 7:9. 8:7.
* Heb. *the overthrow of strangers.*
b 4:4. 10:32. 37:22. 62:11. Ps. 9:14. Lam. 2:1. Zech. 2:10. 9:9. John 12:15.
c Job 27:18. Lam. 2:6.
d 8:8. 10:32. Jer. 4:17. Luke 19:43,44.
e Lam. 2:22. Hab. 3:2. Rom. 9:29.
f 6:13. 10:22. 17:6. 24:13. 37:4, 31,32. 1 Kings 19:18. Ez. 6:8. 14:22. Joel 2:32. Zech. 13:8,9. Matt. 7:14. Rom. 9:27. 11:4—6.
g Gen. 18:26,32. 19:24. Deut 29:23. Lam. 4:6. Am. 4:11. Zeph. 2:9. Luke 17:29,30. 2 Pet. 2:6.
h 1 Kings 22:19—23. Am. 3:1, 8. Mic. 3:8—12.
i Gen. 13:13. Deut. 32:32. Jer. 9:26. 23:14. Ez. 16:46—48. Am. 9:7. Rev. 11:8.
k 1 Sam. 15:22. Ps. 50:8,9. 51:16,17. Prov. 15:8. 21:27. Jer. 6:20. 7:21. Am. 5:21,22. Mic. 6:7. Matt. 9:13.
† Heb. *great he-goats.*
l 58:1,2. Ex. 23:17. 34:23. Deut. 16:16. Ec. 5:1. Matt. 23:5.
‡ Heb. *be seen.*
m Ps. 40:6. Mic. 6:8.
n Ez. 20:39. Mal. 1:10. Matt. 15:9.
o 66:3. Prov. 21:27.
p Lev. 23: Num. 28: 29: Deut. 16: Lam. 2:6. Joel 1:14. 2:15.
q 1 Cor. 11:17. Phil. 1:15.
§ Or, *grief.* Ps. 73:40. Eph. 4:30.
r 61:8. Am. 5:21.
s 43:24. Am. 2:13. Zech. 11:8 Mal. 2:17.
t 1 Kings 8:22,54. Ezra 9:5. Job 27:8,9. Ps. 66:18. 134:2. Prov. 1:28. Jer. 14:12. Ez. 8:17,18. Mic. 3:4. Zech. 7:13. Luke 13:25—28. 1 Tim. 2:8.
u 58:7. Ps. 55:1.
|| Heb. *multiply prayer.* Matt 6:7. 23:14.
x 59:2,3. Jer. 7:8—10. Mic. 3 9—11.
¶ Heb. *bloods.*

the depraved state of Judah was a fact, which can on no other principles be accounted for.

V. 7—9. The prosperous state of Judah, during the reigns of Uzziah and Jotham, does not accord to the description here given: and therefore commentators have generally dated this chapter in the beginning of the reign of Ahaz: (*Notes*, 7:1—3. 2 *Kings* 16:5—9. 2 *Chr.* 28:5—8.) though it has been thought, that it might be written in the close of Jotham's reign. (2 *Kings* 15:37.)—The enemy so desolated the land, that Jerusalem alone was protected from the ravages: and that city was shut up, impoverished, and left alone; so that it resembled a hut erected to accommodate the gardeners, who during a few weeks watched their cucumbers and melons from being destroyed by the jackals, or foxes, or stolen during the night. Zion, with her children or inhabitants, thus cut off from communication with the neighboring country, resembled a *besieged* city, or one *taken by siege*, as some read it.—The original will indeed bear either sense, without altering the text: but in general, whilst any instructive sense can be made of the Hebrew text, as it now stands, it behoves us to be very cautious how we sanction those, who alter, without good authority, whatever does not accord with their views, and thus in fact give us their own opinions, instead of the "word of God." But few passages will be left, which need alteration, if we adhere to this rule: and perhaps it will be better to consider them as trials of our modesty; than by conjecture, or on dubious authority, to devise new meanings and sentences, and add them to the word of God. (*Note*, *Prov.* 30:5,6.)—The LORD of hosts, the God of armies, had a small remnant of pious servants at Jerusalem, and for their sakes he preserved the nation: otherwise as their crimes had equalled, so their punishment would have resembled, that of Sodom and Gomorrah. (*Notes*, *Deut.* 29:19—25. *Lam.* 4:6. *Ez.* 16:44—61. *Rev.* 11:7—12, *v.* 8.)

A very small remnant. (9) 'A type of those 'few converts among the Jews, who, embrac-'ing the gospel, should escape both the tem-'poral and eternal judgments, which came 'upon the rest of that nation, for rejecting 'Christ, and his messengers. This remnant 'are called the Σωζομενοι in the New Testament. '*Luke* 13:23. *Acts* 2:47.' *Lowth.* (*Note*, *Rom* 11:1—6.)

V. 10—15. From the mention of Sodom and Gomorrah, the prophet took occasion, with a holy indignation, to address the rulers of Judah, under the title of "the rulers of Sodom," and the citizens of Jerusalem, as "the inhabitants of Gomorrah." Many of them still attended to the ritual observances, in their sacrifices, and solemnities; but their numerous oblations, though such as the law required, were vain, and their very incense an abomination: nay, the Lord was not only weary of their solemn feasts, and hated them; but he would pay no regard to their multiplied prayers, though offered with great apparent devotion. And the reason was evident; because they were hypocrites: they neither regarded the typical intention of the sacrifices and ceremonies, nor used them as acts of holy worship, and as a means of sanctification: but proudly relied on the form as a meritorious service: and wickedly used their pretence of devotion, either as a cloke of atrocious murders and oppressions, or as a compensation for them. Their hands were full of blood-guiltiness, of which they did not repent, and from which they did not desist. (*Notes*, 66:3, 4. 2 *Sam.* 15:7—11. *Ps.* 50:7—21. *Prov.* 15:8,9. 21:27. *Jer.* 6:18—20. 7:8—11. *Am.* 5:21—24. *Matt.* 23:14.)—"The solemn meeting," or *the day of restraint.* 'Certain holy days, ordained 'by the law, were distinguished by a particular 'charge, that "no servile work should be done 'therein." (*Lev.* 23:36. *Num.* 29:35. *Deut.* 16: '8.) This circumstance clearly explains the 'reason of the name, *the restraint*, or *the day of*

16 [y] Wash you, make you clean; [z] put away the evil of your doings from before mine eyes; [a] cease to do evil;

17 Learn to do well; [b] seek judgment, *relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, [c] and let us reason together, saith the LORD: [d] Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If [e] ye be willing and obedient, ye shall eat the good of the land:

20 But [f] if ye refuse and rebel, ye shall be devoured with the sword: [g] for the mouth of the LORD hath spoken *it*.

y Job 11:13,14. Ps. 26:6. Jer. 4:14. Acts 22:16. 2 Cor. 7:1. Jam. 4:8. Rev. 7:14.
z 55:6,7. Ez. 18:30,31. Zech. 1:3,4. Matt. 3:8. Eph. 4:22—24. Tit. 2:11—14. 1 Pet. 2:1.
a Ps. 34:14. 37:27. Am. 5:15. Rom. 12:9. Eph. 4:25—29. 1 Pet. 3:11.
b 23. Ps. 82:3,4. Prov. 31:9. Jer. 22:3,15,16. Dan. 4:27. Mic. 6:8. Zeph. 2:3. Zech. 7:9,10. 8:16.
* Or, *righten*.
c 41:21. 43:24—26. 1 Sam. 12:7. Jer. 2:5,&c. Mic. 6:2,3. Acts 17:2. 18:4. 24:25.
d 44:22. Ps. 51:7. Mic. 7:18,19. Rom. 5:20. Eph. 1:6—8. Rev. 7:14.
e 3:10. 55:1—3,6,7. Jer. 3:12—14. 31:18—20. Hos. 14:1—4. Joel 2:26. Matt. 21:28—32. Heb. 5:9.
f 3:11. 1 Sam. 12:25. 2 Chr. 36:14—16. Heb. 2:1—3.
g 40:5. 58:14. Num. 23:19. 1 Sam. 15:29. Tit. 1:2.

21 ¶ How is [h] the faithful city [i] become an harlot! [k] it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy [l] silver is become dross, [m] thy wine mixed with water:

23 Thy [n] princes are rebellious, [o] and companions of thieves; [p] every one loveth gifts, and followeth after rewards: [q] they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, [r] the mighty one of Israel, [s] Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And [t] I will turn my hand upon

h 48:2. Neh. 11:1,18. Ps. 46:4. 48:1,8. Hos. 11:12. Zech. 8:3. Heb. 12:22.
i Jer. 2:20,21. 3:1. Lam. 1:8,9. Ez. 16: 22: 23: Luke 13:34. Rev. 11:2,8.
k 5:7. 2 Sam. 8:15. 2 Chr. 19:9. Ez. 22:3—7. Mic. 3:2,3. Zeph. 3:1—3. Acts 7:52.
l Jer. 6:28—30. Lam. 4:1,2. Ez. 22:18—22. Hos. 6:4.
m Hos. 4:18. 2 Cor. 2:17.
n 3:14. 2 Chr. 24:17—21. 36:14. Jer. 5:5. Ez. 22:6—12. Dan. 9:5,6. Hos. 7:3—5. 9:15. Mic. 3:1—3,11. Acts 4:5—11.
o Prov. 29:24. Matt. 21:13. Mark 11:17. Luke 19:46.
p 33:15. Ex. 23:8. Deut. 16:19 Prov. 17:23. Jer. 22:17. Ez. 22:12. Hos. 4:18. Mic. 7:3.
q 10:1,2. Jer. 5:28,29. Zech. 7:10. Mal. 3:5. Luke 18:2—5.
r 30:29. 49:26. 60:16. Jer. 50:34. Rev. 18:8.
s Deut. 28:63. 32:43. Prov. 1:25, 26. Ez. 5:13. 16:42. 21:17. Heb. 10:13.
t Zech. 13:7—9. Rev. 3:19.

'*restraint*, given to those days.' *Bp. Lowth.*—The great day of atonement seems especially meant. (*Lev.* 9:)—'Although God command-'ed these sacrifices for a time, as aids and ex-'ercises of their faith: yet, because the people 'had not faith and repentance, God detested 'them.'

V. 16—20. This exhortation to the degenerate Jews implies, though it does not expressly mention, the mercy and grace of God through the promised Messiah; by which they might be enabled to do the duties here insisted on, and also be accepted in doing them. Attending to these most *reasonable* exhortations, their guilt, though the most atrocious which could be imagined, would be fully pardoned, and their national prosperity restored: otherwise their ruin was inevitable.—The words rendered "relieve the oppressed," are translated by some learned men "amend that which is corrupted:" but perhaps they mean, "make happy such as are bitter of soul."—'The 'word, which is translated "reason together," 'signifies properly, for two contending parties 'to argue the case together; but here it seems 'to mean the effect or issue of such a debate, 'viz. the accommodating their differences. So 'God, upon the repentance and reformation of 'the people, engages to pardon all that is past, 'and look upon them with the same grace and 'favor as if they never had offended: for by 'their "sins being made white as snow" is 'meant, ... the sinners themselves being thor-'oughly purged from guilt.' *Lowth.* (*Notes*, *Ps.* 51:1,2. *Ez.* 36:25—27. *Zech.* 13:1. 1 *Cor.* 6:9—11. *Rev.* 1:4—6, *v.* 5. 7:13—17, *v.* 14.) It is plain, from this and other similar passages, that legal sacrifices could not atone even for external national crimes, where public reformation was generally neglected.—'This kind 'of reasoning by the second table, the scrip-'tures use in many places against the hypo-'crites, who pretend most holiness and religion 'in word; but when the charity and love to-'wards their brethren should appear, they de-'clare that they have neither faith nor religion.' (*Marg. Ref.*—*Notes*, 58:5—12. *Jer.* 7:5—11. *Ez.* 18:28—32. *Am.* 5:10—17. *Mic.* 6:9—15.)

V. 21—24. In the time of David, and in the former part of Solomon's reign, Jerusalem was indeed a holy city, a proper type of the true church, the faithful spouse of Christ: but, notwithstanding all her distinguished advantages, this once virtuous matron was become an infamous harlot, to the astonishment and regret of all the true servants of JEHOVAH; and, instead of wholly adhering to his worship, she was most grievously defiled with idolatry, and was also a receptacle of murderers and robbers. Nay, the apparent religion which remained was hypocritical; dross and not silver; or at best wine mixed with water, by which it had lost its strength and flavor. (*Notes*, *Jer.* 6:27—30. 9:7. *Lam.* 4:1,2. *Ez.* 22:18—22. *Mal.* 3:1—4.) Therefore "the LORD of hosts, the mighty One" who had so often delivered Israel, with most tremendous emphasis declared, "that he would ease him of his adversaries, and avenge him of his enemies." The expressions are taken from the uneasiness which men feel, when provoked to anger by multiplied insults, and the relief and pleasure which revenge seems to afford them. All that is discomposing and the effect of sinful passions, must be removed from our conception of the divine conduct, as thus delineated: but such language strongly marks God's abhorrence of sin, and his love of justice. (*Notes*, *Ez.* 5:13. 16:35—43.) He has no pleasure in the sufferings of wicked men: but, as Governor of the universe, he greatly delights in honoring his own law, and displaying his own righteous and holy character; and he will therefore avenge himself on all incorrigible transgressors.

Mixed with water. (22) 'It is remarkable, that 'whereas the Greeks and Latins by *mixed* 'wine, always understood wine diluted and low-'ered by water; the Hebrews on the contrary, 'generally mean by it wine made stronger and 'more inebriating, by the addition of higher 'and more powerful ingredients. ... The east-'ern people to this day deal in artificial liquors 'of prodigious strength, the use of wine being

thee, and *purely [u]purge away thy dross, and take away all thy tin:

26 And [x]I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward [y]thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be [z]redeemed with judgment, and †her converts with righteousness.

28 And [a]the ‡destruction of the transgressors and of the sinners *shall be* together,

and [b]they that forsake the LORD shall be consumed.

29 For they shall be [c]ashamed of [d]the oaks which ye have desired, and ye shall be confounded for [e]the gardens that ye have chosen.

30 For [f]ye shall be as an oak whose leaf fadeth, and as a [g]garden that hath no water.

31 And [h]the strong shall [i]be as tow, and §the maker of it as a spark, and [k]they shall both burn together, and none shall quench *them*.

* Heb. *according to pureness.*
u 22. 4:4. 6:11—13. Jer. 6:29. 9:7. Ez. 20:32. Zeph. 3:11. Mal. 3:3. Matt. 3:12.
x 32:1,2. 60:17:18. Num. 12:3. 16:15. 1 Sam. 12:2—5. Jer. 33:7,15—17. Ez. 34:23,24. 37:24,25. 45:8.
y 21. 60:21. 62:1. Jer. 31:23. Zeph. 3:9,13. Zech. 8:8. Rev. 21:27.
z 5:16. 45:21—25. Rom. 3:24—26. 11:26,27. 2 Cor. 5:21. Eph. 1:7,8. Tit. 2:14. 1 Pet. 1:18,19.
† Or, *they that return of her.*
a Job 31:3. Ps. 1:6. 5:6. 37:38. 73:27. 92:9. 104:35. Prov. 29:1. 1 Thes. 5:3. 2 Thes. 1:8,9. 2 Pet. 3:7. Rev. 21:8.
‡ Heb. *breaking.*
b 30:13,14. 50:11. 65:11,12. 1 Sam. 12:25. 1 Kings 9:6—9. 1 Chr. 28:9. Zeph. 1:4—6.
c 30:22. 31:7. 45:16. Ez. 16:63. 36:31. Hos. 14:3,8. Rom. 6:21.
d 57:5. *marg.* Ez. 6:13. Hos. 4:13.
e 65:3. 66:17. Jer. 2:20. 3:6.
f 5:6. Jer. 17:5,6. Ez. 17:9:10, 24. Matt. 21:19,20.
g 58:11. Jer. 31:12. Ez. 31:4, &c.
h Ez. 32:21.
i 27:4. 43:17. 50:11. Judg. 15:14. Rev. 6:14—17.
§ Or, *his work.*
k 34:9,10. 66:24. Ez. 20:47,48. Mal. 4:1. Matt. 3:10,12. Mark. 9:43—49. Rev. 14:10,11. 19:20. 20:10,15.

'forbidden.' *Bp. Lowth.* 5:22. *Prov.* 23:30. *Cant.* 8:2.)—Wine mixed with water would therefore convey the idea of wine, debased and become worthless. The Septuagint renders the clause; 'Thy vintners (καπηλοι) mix thy 'wine with water.' The apostle uses a word from the same root (καπηλευοντες) in speaking of those who corrupt the gospel by base mixtures. (*Note*, 2 *Cor.* 2:14—17.)

V. 25—27. The Lord did not mean so to destroy a hypocritical and wicked nation, as to leave no remnant: but he foretold for the encouragement of the pious few, that "he would turn his hand upon Zion" to cleanse her, and on the incorrigible to punish them. (*Ps.* 81:14. *Zech.* 13:7. Heb.) His most tremendous judgments should be as the fire of a purifying furnace, to separate all dross and alloy of base metal from her silver; to destroy hypocrites from among her worshippers, and to make believers more holy and spiritual. (*Notes*, 21—24. *Zech.* 13:8,9. 1 *Pet.* 1:6,7. 4:12—19.) Then judges and counsellors, like the judges raised up to reform and deliver Israel, or rather like David and other pious princes and rulers, in her first and best days, should be raised up, under whom so blessed a change should take place, that Jerusalem should be called, "The city of righteousness, the faithful metropolis." For Zion and her worshippers should be redeemed from enemies and iniquities; and new converts added to her, by the righteous judgments which had been foretold. (*Note*, *Zech.* 12:6—8.)—'When God shall redeem Zion, and 'restore those that truly turn to him, he will 'make a remarkable discrimination between 'the righteous and the wicked; God's judg-'ments will be visible in punishing the latter, and his mercy in saving the former.' *Lowth.*—The display of the divine justice, as well as mercy, in the way of the sinner's salvation, seems also to be referred to.—The calamities of Ahaz, Sennacherib's invasion, the distress which it occasioned, its surprising event, and Hezekiah's reformation, were accomplishments of this prediction: and so were the Babylonish captivity, the redemption of the captive Jews, and their consequent adherence to the worship of JEHOVAH—The redemption of the spiritual Zion, by the righteousness and death of Christ, and by his powerful grace; her repeated deliverances by his righteous judgments on her enemies; her prosperity and increase under his government; and her comparative purity on earth, and perfect purity in heaven; indeed most fully accord to the meaning of this energetic language. Yet there is reason to expect a more literal and exact accomplishment of the prophecy, in respect of Israel as a nation, and the city Jerusalem, in the latter days. (*Marg. Ref.*—*Notes*, *Jer.* 31:23—26,35—40. *Ez.* 34:23—31. 37:24—28. 39:23—29. *Hos.* 3:4,5.)

V. 28—31. The ruin of apostates, and of all the wicked, must accompany the purity and prosperity of the true church; and will come upon them suddenly, at once, and on all of them together, so that they cannot help each other. The idols, and the groves or gardens, which the Jews preferred to the worship of JEHOVAH at his temple, would shortly turn to their confusion. (*Marg. Ref.*—*Note*, 66:15—18.)—The word, rendered "oaks," probably means some trees of the ever-green species: and it was predicted that the wicked Jews should become as one of them, when being blasted by excessive heat, all its leaves fade at once; and as a garden without water, which in those hot countries must very soon be utterly burnt up. Nay, the most potent of them would become "as tow, and his work," (*marg.*) "as a spark to set fire to it;" and thus they should burn together without being quenched. This may describe the wretched state of the Jewish nation, especially when Jerusalem was taken by the Chaldeans; and the destruction of the idols with the idolaters, so that the nation never afterwards relapsed into gross idolatry.—'Then both the framers of idolatry, and 'their devices shall perish together, however 'supported by secular power, or recommended 'by worldly grandeur.' *Lowth.*—The ruin of antichristian, as well as pagan, idolatry, attended with dreadful judgments on the incorrigible idolaters, seems also predicted: but the language most emphatically describes the state of the wicked in another world; when all their idolized possessions, vain confidences, superstitions, hypocritical and ostentatious works and services, as well as their wicked works, will terminate in confusion and anguish, and aggravate their tremendous doom. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.
V. 1—9.

The varied, persevering, and suitable methods, which the Lord, by his ministers, employs to check the progress of impiety and iniquity, to bring sinners to repentance, and to retain

his people in his worship and service; when unsuccessful, eventually demonstrate the power of man's depravity, leave sinners more inexcusable in their crimes, and tend to manifest the justice of God in their punishment. We should therefore seek his grace to render every means effectual to ourselves and others, with earnestness proportioned to the number of our peculiar advantages: else the gospel of Christ will become "a savor of death to us;" and the heavens and the earth will declare his righteousness in our condemnation.—Man, each man, owes his reasonable powers and valuable distinctions, to his Maker's goodness: he is upheld by his power, and feasted by his bounty, and treated as a favored child; yet he alone, as a monster of ingratitude, spurns the authority of his gracious Friend and Father, and behaves towards him with contempt and enmity! The dull ox and ass, (as well as the more sagacious animals,) whilst they express a kind of gratitude to the hand which feeds them, judge and condemn the human race, who know not the truths, perfections, or will of their Creator, or who do not consider their folly and criminality in rebelling against him. Where then is the man, who can justify himself before God, or even at the bar of his own conscience? If we were appointed to judge our own cause, and had matters fairly stated before us, and no part of the evidence suppressed; we should almost be constrained to take his part against ourselves: no wonder then, that at last "every mouth will be stopped, and all the world become guilty before God." (*Note*, *Rom.* 3:19,20.)—But the rebellion and ingratitude of those, who are favored with his oracles and ordinances, are peculiarly aggravated; and the impiety and wickedness of nations professing Christianity display a sottishness, and a contempt of God, equally astonishing and detestable. With what justice and propriety, then, might JEHOVAH address this favored land, as he did Judah of old, "Ah, sinful nation! a people laden with iniquity!" Our degenerating, from the faith, zeal, piety, purity, and patience, which marked our national character, during the progress of the reformation; into open infidelity, impiety, and licentiousness, fraud, and perjury, marks us to be "a people laden with iniquity." The early proficiency of large multitudes of our youth in vice and irreligion, and in tempting others to wickedness, mark them to be "children that are corrupters." In short, as a nation, we have generally "forsaken the LORD, provoked the Holy One of Israel to anger," and are estranged from him. The patience of God has indeed hitherto preserved us from proportionable calamities: we hope that it is not because he has given us up as incorrigible; "seeing we revolt more and more" in the midst both of judgments and mercies. But though it cannot be said, "Your country is desolate, your cities are burned with fire, your land strangers devour it in your presence;" yet, were it not for a few honorable exceptions, it might be said, as to our religious character, "The whole head is sick, the whole heart is faint." The malignant distemper also breaks forth in every part, and pervades with dire progress, all orders and ranks of men: an impious and infidel contempt of the word and ordinances of God, appears every day more avowed: nay, even those who are maintained in affluence, to promote the cause of true Christianity, often stand forth in the opposite phalanx, or by their doctrines and examples betray her cause, nor does any one call them to account for so doing! So that the "wounds and bruises," under which the religion of the land lies gasping, "have not been closed, nor bound up, nor mollified with ointment." While we seem to prosper in our civil estate, "the daughter of Zion," the cause of the gospel, is left as a cottage in a vineyard, and "as a besieged city," against which the hosts of aliens encamp on every side, with proud menaces and boastings, as if they were about to swallow her up. "Except the LORD of hosts had left unto us a very small remnant, we should have become like Sodom and Gomorrah," in wickedness and in desolation: and doubtless the inhabitants of those cities will rise up in judgment, and condemn numbers in Britain, who are daring in their iniquity amidst so many superior advantages. (*Note*, *Matt.* 11: 20—24.)—How dreadful then must be the depravity of human nature, which grows so exceedingly wicked, under the most suitable means of becoming holy! Surely in this respect too it may be said, "the whole head is sick, and the whole heart faint!" This evil nature is in every one of us: and no physician or medicine, but Jesus and his sanctifying Spirit, can restore us to spiritual health. Let us then, by faith and constant prayer, put our distempered souls into his hands, that "the wounds, bruises, and putrefying sores" may be mollified and bound up, and closed by his healing care. Thus alone can our ruin be prevented, and holiness and happiness be restored to our souls. Blessed be God, there is a remnant, we trust a greatly increasing remnant, (may he increase it more and more,) of true believers, for whose sake, and in answer to whose prayers, the Lord has hitherto spared us; and whose examples and endeavors may yet prevail to revive the power of godliness throughout our land. To them let us cordially attach ourselves, and join our prayers and endeavors with theirs. Nor should we despair, even if we saw the rulers and inhabitants of the land generally like those of Sodom. The cause is not lost, whilst any witnesses for the truth remain, to preach, and write, and protest, and pray, against prevailing impiety and infidelity; or to oppose a holy example to the torrent of iniquity and licentiousness. (*P. O. Ps.* 11:)

V. 10—20.

Many are apt to think, that none except infidels and profligates are in danger of impending vengeance: but, in fact, hypocrites are at least as deeply criminal as they. Indeed "the form of godliness" has very generally been thrown aside among us, as an useless encumbrance. Yet it may be feared, that there are many, who attend places of public worship, nay, contribute largely to the expense of building and supporting them; who hear, or even preach, many sermons; who zealously profess and dispute about the great truths of the gospel; who are found stated communicants at the Lord's table, and even offer many prayers with apparent devotion; to whom the Lord may justly say, 'To what purpose are all these 'services? I can have no delight in them, nor 'you any profit from them. Who has required 'persons of your character and allowed habit-'ual conduct, to appear before me, and tread 'my courts? I am wearied with and even loathe 'your worship, your sacraments, your costly 'and ostentatious services: affront me no more 'with your hateful and disgusting devotions, 'which are merely the cloke of injustice and 'impenitency. I will hear none of your hypo-'critical prayers; and your public fasts and 'solemn meetings are iniquity; for "your hands 'are full of blood," of fraud, oppression, and 'open or secret licentiousness.'—Let us then

CHAP. II.

Predictions of the establishment, extent, and peace of the church, in the days of the Messiah, 1—5; of the rejection of the Jews for their iniquities and idolatries, 6—9; and of divine judgments, which would be employed to humble their pride, cure them of idolatry, and cause them to cease from confidence in man, 10—22.

THE word that Isaiah the son of Amoz [a] saw concerning Judah and Jerusalem.

2 And [b] it shall come to pass [c] in the last days, *that* [d] the mountain of the LORD's house shall be [*] established in the top of the mountains, and shall be exalted above the hills; [e] and all nations shall flow unto it.

3 And many people shall go and say, [f] Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and [g] he will teach us of his ways, and we will walk in his paths: [h] for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And [i] he shall judge among the nations, and shall rebuke many people; [k] and they shall beat their swords into plowshares, and their spears into [†] pruning hooks: nation shall not lift up sword against nation, [l] neither shall they learn war any more.

a 1:1. 13:1. Am. 1:1. Mic. 1:1. 6:9. Hab. 1:1.
b Mic. 4:1—3.
c Gen. 49:1. Num. 24:14. Job 19:25. Jer. 23:20. 30:24. 48:47. 49:39. Ez. 38:16. Dan. 2:28. 10:14. Acts 2:17. 2 Tim. 3:1. Heb. 1:2. 2 Pet. 3 3.
d 30:29. Ps. 68:15,16. Dan. 2: 35,45. Zech. 8:3. Rev. 20:4. 21:10,&c.
* Or, *prepared.*
e 11:10. 27:13. 49:6. 60:11,12. Ps. 22:27. 72:8,17—19. 86:9. Jer. 3:17. Mal. 3:12. Rev. 11: 15.
f Jer. 31:6. 50:4,5. Zech. 8:20—23.
g Deut. 6:1. Ps. 25:8,9. Matt. 7:24. Luke 11:28. John 7:17. Acts 10:33. Jam. 1:25.
h 51:4,5. Ps. 110:2. Luke 24:47. Acts 1:8. 13:46—48. Rom. 10: 18.
i 11:3,4. 1 Sam. 2:10. Ps. 82:8. 96:13. 110:6. John 16:8—11. Acts 17:31. Rev. 19:11.
k 9:7. 11:6—9. Ps. 46:9. Hos. 2: 18. Joel 3:10. Mic. 4:3. Zech. 9:10.
† Or, *scythes.*
l 60:17,18. Ps. 72:3—7.

"judge ourselves, that we be not judged of the Lord." Without a contrite and upright heart, God will accept no sacrifice from us: if we allow ourselves in secret iniquity, or forbidden indulgence; or if we reject the salvation of Christ; our very prayers will be an abomination. Nor can any national regard to the externals of religion avert national judgments, so long as murder, and cruel oppression are sanctioned by law, or permitted to be perpetrated with impunity.—But, blessed be God, there is a "fountain opened for sin and for uncleanness," in which the most deeply criminal may wash and be made clean. To this sinners, of every order in society, are directed by the ministers of religion, with plain and energetic warnings and exhortations. By the grace of the gospel, the most enslaved sinner may "put away the evil of his doings from before the eyes of the LORD:" he may be enabled "to cease to do evil, and may learn to do well;" and may also find pardon and acceptance by faith in Jesus Christ. And when "faith worketh by love" of God and man, and he seeks "to do judgment, to relieve the oppressed," and to patronise the fatherless and widow, according to his station in society: this change of temper and conduct will prove him interested in all the blessings of salvation. Well then may JEHOVAH call upon us to draw near to him, that he may "reason with us;" for all his dispensations are most righteous and most reasonable. But his condescension in allowing us to reason with him cannot be sufficiently expressed; for all our conduct, and all our objections, are absurd and unreasonable in the extreme. What can be more rational, than every precept of his holy law? What more reasonable, than his call to repent and believe his gospel? If we be "willing and obedient," our sins, though of crimson and scarlet hue, will become as snow, or wool; and every blessing will be communicated: but if we continue to refuse and rebel, we must be consumed by his righteous vengeance; "for the mouth of the LORD hath spoken it." 'O Lord, incline every one of our hearts to accept of thy mercy, and to live to thy glory.'

V. 21—31.

Could those, who saw the Christian church, in those pure times, when "great grace was upon all" the multitude of believers; and rulers and teachers were distinguished chiefly by their humility, disinterestedness, simplicity, patience, and purity; could they, I say, arise from the dead, and survey the whole of the professing church of Christ; and observe the ambition, magnificence, avarice, luxury, carnal policy, and sloth, of numbers who appear as its rulers and teachers; surely they would exclaim with grief and astonishment, far greater than that of the prophet, "How is the faithful city become an harlot! It was full of judgment, righteousness lodged in it, but now—" (*P. O. Rev.* 18:9—19.)—Alas! the silver is generally become dross, and the wine mixed with water, and horrible abuses almost every where prevail. For whilst men are seeking "every one his gain from his quarter," "loving gifts and following after rewards;" no wonder that piety, justice, and mercy are little attended to. (*Note*, 56:9—12.) But we must leave the impenitent to the judgment of "the Mighty One of Israel," who will certainly "ease him of his adversaries, and avenge him of his enemies." And, whilst we are careful not to be found among them, let us rejoice in the prophetic assurance, that he will purely purge his church from all her dross and alloy, and furnish her with rulers and teachers, like the holy apostles and martyrs of old, that she may be called "the City of righteousness, the Faithful City." Let us pray for the hastening of those blessed times, when Zion shall be redeemed from her spiritual bondage, by the Lord's righteous judgments on every antichristian opposer; and enlarged by converts innumerable, adorned with the robe of the Redeemer's righteousness, and walking in all holy obedience before him. But believers may expect still more glorious days at the end of the world; at the very time when all transgressors who forsake the Lord shall be confounded and consumed, and shall be ashamed of all those things, which here they desired and rejoiced in: when sinners will become, not only as the withered tree and the parched garden; but even the mightiest of them as tow, and their most splendid performances as fire, and "they shall burn together and none shall quench them."

NOTES.

CHAP. II. V. 1. This chapter and the two following form one distinct prophecy, or message from God to the Jews, which probably was delivered about the close of Uzziah's reign.

5 O house of Jacob, [m] come ye, and let us walk in the light of the LORD.

6 ¶ Therefore [n] thou hast forsaken thy people, the house of Jacob, because they be replenished [*] from the east, [o] and *are* soothsayers like the Philistines, [p] and they [†] please themselves in the children of strangers.

7 Their [q] land also is full of silver and gold, neither *is there any* end of their treasures; [r] their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also [s] is full of idols; they [t] worship the work of their own hands, that which their own fingers have made:

9 And [u] the mean man boweth down, and the great man [x] humbleth himself: [y] therefore forgive them not.

10 ¶ Enter [z] into the rock, and hide

m 3. 50:10,11. 60:1,19. Ps. 89:15. Luke 1:79. John 12:35,36. Rom. 13:12—14. Eph. 5:8. 1 Thes. 5:5,6. 1 John 1:7. Rev. 21:23,24.
n Deut. 31:16,17. 2 Chr. 15:2. 24:20. Lam. 5:20. Rom. 11:1, 2,20.
* Or, *more than the east.* Num. 23:7.
o 8:19. 47:12,13. Ex. 22:18. Lev. 19:31. 20:6. Deut. 18:10—14. 1 Chr. 10:13.
p Ex. 34:16. Num. 25:1,2. Deut. 21:11—13. 1 Kings 11:1,2. Ps. 106:35. Jer. 10:2.
† Or, *abound with, &c.*
q Deut. 17:17. 1 Kings 10:21—27. 2 Chr. 9:20—25. Jer. 5:27, 28. Jam. 5:1—3. Rev. 18:3,11—17.
r 30:16. 31:1. Deut. 17:16. 1 Kings 4:26. 10:26. Ps. 20:7. Hos. 14:3.
s 57:5. 2 Chr. 27:2. 28:2—4,23—25. 33:3—7. Jer. 2:28. 11:13. Ez. 16:23—25. Hos. 12:11. Acts 17:16.
t 37:19. 44:15—20. Deut. 4:28. Ps. 115:4—8. Hos. 8:6. 13:2. 14:3. Rev. 9:20.
u 5:15. Ps. 49:2. Jer. 5:4,5. Rom. 3:23. Rev. 6:15—17.
x 57:9. Col. 2:18,23.
y 27:11. Josh. 24:19. Jer. 18:23. Mark 3:29.
z 19—21. 10:3. 42:22. Judg. 6:1, 2. Job 30:5,6. Hos. 10:8. Luke 23:30. Rev. 6:15,16.

V. 2—5. (*Notes*, *Mic.* 4:1—5.) "The last days," or, "the latter days," signify the times of the Messiah, by the common consent of expositors, without excepting even those of the Jews: and generally the later period of those times. (*Marg. Ref.* c.—*Notes*, *Jer.* 48:47. 1 *Tim.* 4:1—5. 2 *Pet.* 3:1—4.)—As Solomon's temple, the centre of Israel's worship, was placed upon a mountain, to which the people resorted with their sacrifices from distant places; so the church of Christ, and its instituted worship, are represented as a temple built upon a mountain. (*Notes*, *Ez.* 40:2. *Dan.* 2:34,35,44,45.) The establishment of his religion, by the abrogation of the Mosaic dispensation, and on the ruins of idolatry; and the advancement of his kingdom above all the kingdoms of the earth, are here predicted, under the emblem "of the mountain of the LORD's house being established on the top of the mountains, and exalted above the hills." The calling of the Gentiles, the success of the gospel in the apostles' days, and especially that far more extensive propagation of it which is yet to come, are predicted under the image of "all nations flowing to this mountain of the Lord's house," as all rivers flow into the ocean. The earnestness of each new convert to bring others with him, to the knowledge of Christ, and to a life of holiness, is expressed, by the people inviting one another to "go up to the house" of God, to be instructed in his ways. (*Notes*, 66:19—23. *Jer.* 31:6,7. *Zech.* 8:20—23.) When apostles and evangelists, of the Jewish nation, went forth to preach the gospel to the Gentiles, "*a law* went forth out of Zion, and the word of God from Jerusalem:" for Christ is a Prince as well as a Savior, and his word contains precepts to be obeyed, as well as truths to be believed. (*Note*, 1 *Thes.* 4:1—5.) By the establishment of the gospel, the Lord becomes Judge among the nations, who willingly submit to his authority, and make him the arbiter of their differences: and by his rebukes and convictions, the instructions that he gives, and the grace which he bestows, he promotes peace as well as purity. If all men were consistent Christians, there could be no war: as far as Christianity has prevailed on earth, wars have been conducted with far greater humanity, than before: as far as it prevails in our hearts it disposes us to peace and love: and we may assuredly expect, ere long, such a general promulgation of the gospel, as will literally fulfil the terms of this prophecy, in the universal prevalence of peace and industry; and then war shall never more be either a *science*, or an *occupation*. (*Notes*, 9:6,7, *v.* 7. 11:6—9. *Ps.* 72:3—7. *Luke* 2:8—14, *v.* 14. *Rev.* 20:4—6.) There needs no other proof, that the grand accomplishment of this prophecy is reserved for some future period, than the consideration, that nothing in any measure answerable to such forcible expressions, has yet occurred on earth.—The prophet closes his prediction, by exhorting his people to avail themselves of their advantages, and not to reject the gospel when preached to them: for these prophecies were intended to instruct future generations.—'This prophecy will not re-'ceive its utmost completion, till the destruc-'tion of the four monarchies, (*Dan.* 2:35.) and 'the fulness of the Jews and Gentiles are come 'into the church. (*Mic.* 4:) Yet both these 'prophecies may be partly fulfilled in the sev-'eral advances which Christ's kingdom makes 'in the world, who is described as "going forth 'conquering and to conquer." *Rev.* 6:2.' *Lowth.*—'This seems to have been a maxim in 'interpreting prophecies, received among the 'Jews before Christ's time; that wherever they 'observed an imperfect completion of a proph-'ecy in an historical event, which no way an-'swered the lofty expressions and extensive 'promises, which the natural sense of the text 'imported, there they supposed the times of 'the Messiah to be ultimately intended, "in 'whom all the promises of God are yea, and 'amen." To prevent any misunderstanding, it 'may be proper likewise to take notice, that 'this *mystical sense* of the prophecies is now 'and then, but not so fitly, called a *secondary* '*sense:* not as if it were less principally intend-'ed by the prophets; but rather with respect to 'the time, because it is the last or ultimate 'completion of their predictions.' *Ibid.*—The times of the Messiah are the times, which intervene between his coming and the end of the world.—Whether the restoration of Israel to their own land, and of Jerusalem to its pristine glory, of being the capital city of the religious world, be intended, events will shew; but certainly something far beyond the crushing of the opposing powers is meant, by men's "learning war no more." (*Notes*, *Ez.* 38: 39: *Rev.* 19:11—21. 20:1—6.) 'The prophet ad-'dresses himself to those Jews of later times, 'that should live, when the glad tidings of the 'gospel were published, and exhorts them to 'make use of those means of grace, which God 'would so plentifully afford them; and not con-'tinue stubborn or refractory, as their forefa-'thers had done.' *Lowth.*

Shall beat their swords, &c. (4) The prophet Joel has reversed the figurative language, in predicting the wars, by which the millennium will be introduced. (*Note*, *Joel* 3:9—17, *v.* 10.)

V. 6—9. The prophet was led, from the view

thee in the dust, [a] for fear of the LORD, and for the glory of his majesty.

11 The [b] lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, [c] and the LORD alone shall be exalted [d] in that day.

12 For [e] the day of the LORD of hosts *shall be* [f] upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low;

13 And [g] upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And [h] upon all the high mountains, and upon all the hills *that are* lifted up,

a 6:3—5. Job 31:23. 37:22—24. Ps. 90:11. Jer. 10:7,10. Luke 12:5. Rev. 15:3,4.
b 17. 5:15. 13:11. 24:21. Job 40:10—12. Ps. 18:27. Jer. 50.31, 32. Mal. 4:1. Luke 18:14. 1 Pet. 5:5.
c 5:16. 12:4. Jer. 9:24. 1 Cor. 1:29—31. 2 Cor. 10:17.
d 4:1. 11:10,11. 12:1,4. 24:21. 25:9. 26:1. 27:1,2,12,13. 28:5. 29:18. 52:6. Jer. 30:7,8. Ez. 38:14,19. 39:11,22. Hos. 2:16,18, 21. Joel 3:18. Am. 9:11. Ob. 8. Mic. 4:6. 5:10. 7:11,12. Zeph. 3:11,16. Zech. 9:16.
e 13:6,9. Jer. 46:10. Ez. 13:5. Am. 5:18. Mal. 4:5. 1 Cor. 5:5. 1 Thes. 5:2.
f 23.9. Prov. 6:16,17. 16:5. Dan. 4:37. 5:20—24. Matt. 23:12. Luke 14:11. Jam. 4:6.
g 10:33,34. 14:8. 37:24. Ez. 31:3—12. Am. 2:5. Zech. 11:1,2.
h 30:25. 40:4. Ps. 68:16. 110:5, 6. 2 Cor. 10:5.

15 And upon every high tower, and upon every fenced wall,

16 And upon all [i] the ships of Tarshish, and upon all * pleasant pictures.

17 And [k] the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And [l] the idols † he shall utterly abolish.

19 And [m] they shall go into the holes of the rocks, and into the caves of the ‡ earth, [n] for fear of the LORD, and for the glory of his majesty, [o] when he ariseth to shake terribly the earth.

20 In that day a man shall [p] cast

i 23:1. 1 Kings 10:22. 22:48,49. Ps. 48:7. Rev. 18:17—19.
* Heb. *pictures of desire.* Num. 33:52. Rev. 18:11,12.
k *See on* 11.— 13:11. Jer. 48:29, 30. Ez. 28:2—7.
l 27:9. Ez. 36:25. 37:23. Hos. 14:8. Zeph. 1:3. Zech. 13:2.
† Or, *shall utterly pass away.*
m *See on* 10,21.—1 Sam. 13:6. 14:11. Jer. 16:16. Hos. 10.8. Mic. 7:17. Heb. 11:38. Rev. 6:15. 9:6.
‡ Heb. *dust.*
n *See on* 10.—2 Thes. 1:9.
o 30:32. Ps. 7:6. 18:6—15. 76:7. —9. 114:5—7. Mic. 1:3,4. Nah. 1:3—6. Hab. 3:3—14. Hag. 2:6,21,22. Heb. 12:26. 2 Pet. 3:10—13. Rev. 6:12—14. 11: 13,19. 16:18. 20.11.
p 30:22. 31:7. 46:1,2. Hos. 14:8. Phil. 3:7,8.

of the glorious times, which were at length to arrive, to reflect on the deplorable state of religion among the Jews in his days. He foresaw that the Lord was about to reject his people, and speaks *to him* of it as if already done: and he proceeds to assign the reasons of the divine conduct. He observes, that they were "replenished from the east," with idols, or idolaters, or necromancers; with vices, luxuries, heathenish fashions, and every thing which could minister to pride and sensual indulgence. (*Note*, 2 *Chr.* 9:13—21, *v.* 21.) They imitated the Philistines in divination and witchcraft: they took delight in the children of strangers, whom they employed and imitated; and with whom they contracted marriages: and perhaps they even educated their own children after the manner of the heathen nations. Whilst the Lord prospered them in their temporal estate, their grand object was by every method to accumulate treasure; and they multiplied chariots and horses contrary to the law. (*Note*, *Deut.* 17:16.)—This account of their prosperity accords very well with the reign of Uzziah; (2 *Chr.* 26:1—15.) but he did not sanction idolatry. It seems, however, that the land was also full of idols, which the people, in the lower and higher ranks, made and worshipped secretly. In short their wickedness loudly called for divine judgments; and the prophet says, "Therefore thou wilt not forgive them," as it might more literally be rendered. (*Note*, 27:7—11, *v.* 11.) 'Plenty of silver and gold could only arise 'from their commerce; particularly from that 'part of it which was carried on by the Red 'Sea. This circumstance seems to confine the 'prophecy within the limits above mentioned,' (the reigns of Uzziah and of Jotham,) 'while 'the port of Elath was in their possession: it 'was lost under Ahaz, and never recovered.' *Bp. Lowth.* (2 *Kings* 16:6.)

V. 10—18. The Jews were here solemnly warned to prepare for most tremendous judgments. Let them then hide themselves in those caverns, which were found in the rocks; (*Notes*, *Judg.* 6:2,3. *Luke* 23:26—31. *Heb.* 11:35—38. *Rev.* 6:12—17.) as dismayed by the display of the majesty of God, who was coming to take vengeance on them, and to exalt his own glory and authority, by abasing them for their pride; and especially the most exalted and ambitious of them. For that day of his vengeance would peculiarly affect the haughty, and the eminent, who were advanced above others, as the stately cedars on the lofty summits of Lebanon, or as the oaks in the forests of Bashan, or as the mountains and hills above the lowly valleys. And, whilst all their fortifications were levelled, and all those things which ministered to their pride and luxury were destroyed; their distinctions would vanish, and they would become sensible of their weakness, guilt, and misery: and by this the Lord would utterly destroy idolatry from among them.—But of what day does the prophet speak? It may be accommodated to any of those days, when God arises to execute vengeance on guilty nations. The desolations of Judah by the Israelites and Syrians, in the reign of Ahaz, (*Notes*, 2 *Chr.* 28:5—8.) and the ravages of Sennacherib, might form a prelude to the accomplishment of the prediction: but the taking of Jerusalem by the Chaldeans, and the Babylonish captivity, seem especially intended, when idolatry was indeed entirely abolished among the Jews. The final destruction of Jerusalem by the Romans, and the rejection and dispersion of the Jewish nation, for their opposition to the gospel, might also be referred to: and our thoughts are naturally led forward to the destruction of all antichristian enemies, which will introduce the glorious period before predicted; (*Notes*, *Rev.* 19:11—21.) and to the final consummation of all things, and the solemnities of the day of judgment.—'The prophets often take occasion to represent 'the terrors of the last day, from the particular 'judgments, which should befal some one na-'tion.... Bochart doth probably guess that Tar-'shish, in its primary signification, was a port 'in Spain, called afterwards Tartessus. But it 'likewise appears, (by comparing 1 *Kings* 22:'48, with 2 *Chr.* 20:36.) that there was a place 'of the same name near Ophir, famous for its 'gold, which Ophir the same learned person 'places in India.... Ships of Tarshish signify in 'scripture any trading or merchant ships: ac-'cordingly here the Septuagint render the

*his idols of silver, and his idols of gold, which they made †*each one* for himself to worship, to the moles and to the bats;

21 To [q] go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 [r] Cease ye from man, [s] whose breath *is* in his nostrils; [t] for wherein is he to be accounted of?

* Heb. *the idols of the silver, &c.* 46:6.
† Or, *for him to, &c.*
q *See on* 10,19.—Ex. 33:22. Job 30.6. Cant. 2:14.
r Ps. 62:9. 146:3,4. Jer. 17:5,6.
s Gen. 2:7. 7:22. Job 27:3.
t Job 7:15—21. Ps. 8:4. 144.3, 4.

'words, "ships of the sea," as our old English 'translation does, *Ps.* 48:6.' *Lowth.* (*Note*, 1 *Kings* 10:22.)

V. 19—21. When God should arise "to shake terribly the land," and the affrighted inhabitants should seek to hide themselves in caves of the earth; they would throw away their idols, even those made of gold and silver, as a useless encumbrance; and leave them in any deserted corner "to the moles and bats," that they might flee for their lives, and escape the vengeance of the Lord. (*Notes*, 30:22. 31:6,7. 46:1,2. *Zeph.* 1:18.)

V. 22. The Jews were prone to place an idolatrous confidence in their heathen neighbors, with whom they made alliances. Thus they relied on the Egyptians, Syrians, and Assyrians, at different times: but they and all men are here called upon, to cease from depending on mortal man, who would not be able to help them when in extreme danger, and in whose professions of friendship and fidelity no confidence could be placed. (*Marg. Ref.--Notes*, 3:1—9. *Ps.* 62:8—10, *v.* 9. 146:3,4. *Jer.* 17:5—8.)

PRACTICAL OBSERVATIONS.

V. 1—9.

The unwearied efforts of Satan and his servants to exalt idolatry, infidelity, heresy, and iniquity, and to depress truth and righteousness, may for a time succeed, and then infidels and profligates will triumph: but their joy must be short-lived; for the cause of God shall finally prevail; all the nations of the earth shall flow into the church of Christ, and become his worshippers and servants; and all which has hitherto been done, is only an earnest of what remains to be performed in due season. But whilst we wait and pray for those glorious days, when the kingdoms of the earth shall become the kingdoms of Jesus; and all their inhabitants, being humbled and changed by his grace, shall live in equity, truth, and love; cultivate the arts of useful industry; "study to be quiet and to do their own business," and "learn war no more:" let us avail ourselves of the light afforded us, and come and walk in it. Let us remember, that when true religion greatly flourishes, men bestow great diligence, and take much delight, in "going up to the house of the LORD," and in exciting others to accompany them: that they greatly desire, and confidently expect, that He should "teach them his ways," in order that they may walk in them; and that they gladly receive his law from mount Zion, as their rule of duty, welcome the authority as well as the salvation of the Redeemer, and submit to his rebukes, as well as desire his consolations. And let us remember also, that the humble disciple of Christ is, in every age, a harmless and blameless, a benevolent and quiet person, who follows peace and holiness, forbearing and forgiving others, as "Christ hath forgiven him:" insomuch, that if all were of his temper, wars and violent contentions, public or private, must be annihilated.—But, while we expect more glorious times to the church of God; we cannot but behold with deep regret the present state of the world, and of the visible church. Alas! we need not wonder, that the Lord seems in many places to have forsaken nominal Christians; when we consider to what a degree many cities and countries professing Christianity are replenished with the idolatries, superstitions, vices, luxuries, and ostentatious magnificence of the Gentiles; copy their worst fashions, and form the most unnatural coalitions with the children of strangers. Nay, if we only regard the condition of this *protestant* land: amidst the splendor and affluence to which we have arrived, have we not "been replenished from the east," with every species of vice and luxury? Do we not, as a nation, so delight "in the children of strangers," that none else can properly prepare our feasts, or our diversions, and administer to our pride or pleasure? And though our land is not "full of idols," in the literal sense, yet it is full of idolized riches and possessions: and men are in general so occupied about their gains or indulgences, that the Lord, and his truths, ordinances, and precepts, are forgotten, or despised. Whatever may be the event of these things as to the land, assuredly God will not forgive those, who persist in abasing themselves by their lusts, and refuse to humble themselves before him; but will inflict on them the most dreadful punishment denounced in his holy word.

V. 10—22.

Alas! what can wealth and splendor avail, when the Lord arises to take vengeance on guilty nations? His awful dispensations are especially levelled against those who are haughty and lofty, to bring them low; their pre-eminence and affluence mark them out as the most distinguished prey of the rapacious; and they would then gladly compound, to redeem their lives with their choicest treasures. (*Notes*, *Prov.* 13:8. *Jer.* 41:4—8.) But the power and indignation of the Lord are chiefly to be dreaded: and in what secret cavern will men hide themselves from his all-seeing eye? He marks out the proud, as the objects of his jealousy, and has determined, "that the lofty looks of men shall be humbled; that He alone may be exalted," either in the submission, or the ruin, of every daring rival of his glory. (*Notes*, *Dan.* 4:34—37. 5:18—24. *Luke* 14:7—11. 18:9—14. *Jam.* 4:4—6.) And if temporal judgments are often so tremendous, what will be the case at the day of judgment, "when the heavens and the earth shall pass away, and no place be found for them?" Whither will the sinner then flee to hide himself, "for fear of the LORD, and for the glory of his majesty?" Then his idolized gold, silver, and costly furniture, will appear as worthless as the mire in the street; the account to be given, of the acquisition and use of them, will burden his heart; and his iniquity committed about them will exceedingly enhance his condemnation. Happy are they who now flee from the wrath to come; who take shelter in Christ, the Rock of salvation; who are humbled before God in true repentance, and desire that God alone may be exalted in

CHAP. III.

A prediction, that Jerusalem and Judah should be deprived of every support, and reduced to abject distress, because of their daring impiety, 1—9. The happiness of the righteous, and misery of the wicked declared, 10, 11. A rebuke of the princes and elders for oppression, 12—15. The pride, wantonness, and gaudy apparel and ornaments of the daughters of Zion described; with predictions of terrible judgments on them, 16—26.

FOR, [a] behold, [b] the Lord, the LORD of hosts, doth take away from Jerusalem, and from Judah, [c] the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The [d] mighty man, and the man of war, the judge, and the prophet, and the prudent, and [e] the ancient,

3 The [f] captain of fifty, and * the honorable man, and the counsellor, and the cunning artificer, and the † eloquent orator.

4 And I will give [g] children *to be* their princes, and babes shall rule over them.

5 And [h] the people shall be oppressed, every one by another, and every one by his neighbor: [i] the child shall behave himself proudly against the ancient, and the [k] base against the honorable.

6 When [l] a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing; be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he ‡ swear, saying, I will not be [m] an § healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For [n] Jerusalem is ruined, and Judah is fallen: [o] because their tongue and their doings *are* against the LORD, [p] to provoke the eyes of his glory.

9 The [q] shew of their countenance doth witness against them; [r] and they declare their sin as Sodom, they hide *it* not. [s] Woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say [t] ye to the righteous, that *it*

a 2:22.
b 1:24. 51:22.
c Lev. 26:26. Ps. 105:16. Jer. 37:21. 38:9. Ez. 4:16,17. 14.13.
d 2:13—15. 2 Kings 24:14—16. Ps. 74:9. Lam. 5:12—14. Am. 2:3.
e 9:15. Ez. 8:12. 9:5,6.
f Ex. 18:21. Deut. 1:15. 1 Sam. 8:12.
* Heb. *a man eminent in countenance.* Judg. 8:18.
† Or, *skilful of speech.* Ex. 4:10,14—16.
g 1 Kings 3:7—9. 2 Chr. 33:1. 34:1. 36:2,5,9,11. Ec. 10:16.
h 9:19—21. 11:13. Jer. 9.3—8. 22:17. Ez. 22.6,7,12. Am. 4:1. Mic. 3:1—3,11. Zech. 7:9—11. Mal. 3:5. Jam. 2:6. 5:4.
i 1:4. Lev. 19:32. 2 Kings 2:23. Job 30:1—12.
k 2 Sam. 16:5—9. Ec. 10:5—7. Matt. 26:67,68. 27:28—30,44. Mark 14:65. Luke 22:64.
l 4:1. Judg. 11:6—8. John 6:15.
‡ Heb. *lift up* the hand. Gen. 14:22. Deut. 32:40. Rev. 10:5, 6.
m 58:12. Jer. 14:19. Lam. 2:13. Hos. 5:13.
§ Heb. *binder up.* Hos. 6:1.
n 2 Chr. 28:5—7,18,19. 33:11. 36:17—19. Jer. 26:6,18. Mic. 3:12.
o 5:18,19. 57:4. Ps. 73:8,9. Ez. 8:12. 9:9. Hos. 7:16. Mal 3:13—15. Matt. 12:36,37. Jude 15.
p 65:3—5. 2 Chr. 33:6,7. Ez. 8.4—6,17,18. Hab. 1:13.
q 16. 1 Sam. 15:32. 2 Kings 9:30. Ps. 10:4. 73.6,7. Prov. 30:13. Jer. 3:3. 6:15. Dan. 7:20.
r Gen. 13:13. 19:5—9. Jer. 44:16,17. Ez. 23:16.
s Lam. 5:16. Hos. 13:9.
t 26:20,21. Ec. 8:12. Jer. 15:11. Ez. 9:4. 18:9—19. Zeph. 2:3. Mal. 3:18. Rom. 2:5—11.

their hearts, and glorified in shewing them mercy; who willingly renounce all worldly interests and carnal connexions, and cease from dependence on men, and expectations from them, however powerful and friendly; that they may give up themselves to the Lord, to serve him in righteousness all their future days! Such persons will have nothing to fear in those terrible seasons, when the wicked shall in vain call upon the rocks to fall upon them, and hide them from the wrath of their offended Judge. Let us then make this our grand concern, and be ready to renounce all for Christ, and to venture or suffer for his sake: and let us cease from expecting help from man, or making any mortal our oracle, our standard, or our confidence; for man is not only fickle, deceitful, and vain, but his breath is in his nostrils, and death will soon deprive him of all his power to help or to harm us. Wherein then is he to be accounted of, that we should, from a desire of his smile, or fear of his frown and reproach, offend the almighty and eternal God, who alone is able to save or to destroy?

NOTES.

CHAP. III. V. 1—9. These verses continue the subject of the preceding chapter, and describe those calamities which would abase the haughty, terrify the daring, and shew the folly of idolatry, and confidence in men. (*Note*, 2: 22.)—The gradual approach of the siege and destruction of Jerusalem by the Chaldeans is principally foretold; and the history of that event, with the Prophecy and Lamentations of Jeremiah, form the best comment upon it: but that destruction itself was an emblem and forerunner of the final destruction of the city by the Romans.—The prophet calls on all men to behold and observe, for "the Lord," the Governor, "even JEHOVAH of hosts," or JEHOVAH, the God of armies, was about to deprive Jerusalem and Judah of every stay and support; as well as to reduce the inhabitants to the greatest extremities for want of bread and water. He would speedily cause to cease from among them able commanders and valiant soldiers, active magistrates, faithful teachers and prophets, prudent and experienced counsellors, honorable rulers, expert artificers, or builders, who might fortify the city; (*Note*, 2 *Kings* 24: 8—16, *v.* 14.) and eloquent orators who might influence the people to unite for their own defence: and their very princes should be mere children in years and want of experience. This was fulfilled after the death of Josiah, by the succession of his sons and grandson in their early youth, and by their foolish and infatuated counsels. During those feeble reigns, the people had license to oppress each other, and all distinctions in society seemed to be abolished; so that children, and the meanest of the people, treated the most ancient and honorable with insolence and contempt. 'The 'usual effects of a weak and unsettled govern-'ment; when faction grows too hard for justice, 'and seditious men dare openly to insult those 'that are in authority.' *Lowth.* (*Notes*, *Prov.* 28:2,3. *Ec.* 10:16–19.) In such circumstances, offices of trust and honor would become so burdensome, that none could be induced willingly to fill them: whilst every one would see the necessity of some persons exerting themselves to repress internal distractions, and to provide for the public security. Yet the people would be so impoverished, that very few could bear the expense of the magistracy: so that, if any one was decently clothed, *that* would be deemed a considerable qualification for authority: and his brethren would be ready to lay hold of him, and almost constrain him to be a ruler, and to endeavor to repair the ruined state of the community. But every one would protest against so desperate an undertaking;

shall be well *with him;* for [u] they shall eat the fruit of their doings.

11 [x] Woe unto the wicked! *it shall be* ill *with him;* [y] for the reward of his hands shall be * given him.

12 ¶ *As for* my people, [z] children *are* their oppressors, and women rule over them. O my people, they which † lead thee cause *thee* to err, and ‡ destroy the way of thy paths.

13 The LORD [a] standeth up to plead, and standeth to judge the people.

14 The LORD will [b] enter into judgment with [c] the ancients of his people, and the princes thereof: for [d] ye have § eaten up the vineyard; the spoil of the poor *is* in your houses.

15 [e] What mean ye *that* [f] ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because [g] the daughters of Zion [h] are haughty, and walk with stretched-forth necks [i] and || wanton eyes, walking and ¶ mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will [k] smite with a scab the crown of the head of the daughters of Zion, and the LORD will ** discover their secret parts.

u Ps. 18:23,24. 128:1,2. Gal. 6:7,8. Heb. 6:10.
x 48:22. 57:20,21. 65:13—15,20. Ps. 1:3—5. 11:5,6. Ec. 8:13.
y Ps. 28:4. 62:12. Prov. 1:31. 2 Cor. 5:10. Jam. 2:13.
* Heb. *done to him.* Ps. 120:3,4.
z 4. 2 Kings 11:1. Nah. 3:13.
† Or, *which call thee blessed.* 9:15,16. Num. 6:23—27. Jer. 5:31. Matt. 15:14.
‡ Heb. *swallow up.* Matt. 23:14.
a Ps. 12:5. Prov. 22:22,23. 23:10,11. Hos. 4:1,2. Mic. 6:2.
b Job 22:4. 34:23. Ps. 143:2.
c *See on* 2,3.
d 5:7. Job 24:2—7. Jer. 5.27. Am. 4:1. Mic. 2:2. 6:10.
§ Or, *burnt.*
e Ez. 18:2. Jon. 1:6.
f 58:4. Ex. 5:14,16. Am. 2:6,7. 8:4—6. Mic. 3:2,3.
g 1:8. 4:4. Matt. 21:5. Luke 23:28.
h 24:4. 32:9—11. Prov. 16:18. 30:13. Ez. 16:49,50. Zeph. 3:11.
i Prov. 7:10,11. 2 Pet. 2:14.
|| Heb. *deceiving with their eyes.*
¶ Or, *tripping nicely.*
k Lev. 13:29,30,43,44. Deut. 28:27. Rev. 16:2.
** Heb. *make naked.* 20:4. 47:2,3. Jer. 13:22. Ez. 16:36,37. 23:25—29. Mic. 1:11. Nah. 3:5

and be ready to make oath, that he was not in circumstances for such a charge, having neither bread nor clothing at home, adequate to the expense. Or, every one would be so concerned for his present ease, and so anxious to shift for his own safety, that no one would trouble himself about the public. For, in fact, the city and land would be ruined and desolated: because their words and works had been so daringly rebellious against the Lord, and even before his glorious eyes, in his holy city and at his temple, as if they had determined to provoke him to wrath. Nay, their proud and insolent looks, and avowed purposes of wickedness, rendered them like the abominable inhabitants of Sodom; so that they had merited the severest vengeance, and had brought their calamities upon their own head. (*Marg. Ref.* in 1:9,10.—*Notes, Jer.* 6:13—15, *v.* 15. 44:15—18.)—' 'It is customary, through all the east,' 'says Sir J. Chardin, 'to gather together an ' 'immense quantity of furniture and clothes; ' 'for their fashions never alter.' Princes and 'great men are obliged to have a great stock of 'such things in readiness, for presents upon all 'occasions. ... A great quantity of provision for 'the table was equally necessary.' *Bp. Lowth.* (1 *Kings* 4:22,23. *Neh.* 5:17,18.)—*The prudent.* (2) חכם, "the diviner."

V. 10, 11. There was a remnant of pious persons among the Jews, even in the worst of times: and though the prophets did not effect a national reformation, so as to prevent public calamities, they doubtless were instrumental in bringing many individuals to repentance. It was therefore proper, that such persons should be encouraged: and they were here by the express command of God assured that, notwithstanding national crimes and judgments, however great and many, every upright believer would be graciously accepted and recompensed, and have the comfort and benefit of his righteousness; whilst the woe denounced upon the wicked was taking effect, and they were receiving the reward of their crimes. (*Notes, Ec.* 8:11—13. *Ez.* 18:5—9,26—32. 33:2—11. *Rom.* 2:7—11.)

V. 12—15. It was time for the Lord to interpose: for even children and women ruled over his people; (either weak and effeminate persons; or bad women, by their influence with those who administered public affairs;) nay, their teachers led them astray, and, by their false doctrines, and opposition to the true prophets, obstructed and destroyed the way, in which men ought to have walked. (*Note, Matt.* 23:13.) The Lord was therefore determined to stand up, and plead his own cause, and to enter into judgment with the people; especially with their elders and princes, who were notorious for robbery and oppression. For what could they mean, who ought to have been the support of justice, and the guardians of the poor, by enslaving, and cruelly beating, and almost starving them; so that their very countenances shewed how they were crushed, and nearly ground to powder by their exactions? (*Notes, Am.* 5:10—13. 8:4—10. *Mic.* 2:1—3. 3:8—12. 6:10—15.) 'The words, (translat-'ed "children are their oppressors,") 'may be 'rendered *their oppressors glean them;* i. e. take 'from them the poor remainder of their sub-'stance, which the former calamities had left. 'The word is used for gleaning grapes after 'the main vintage is already gathered, *Deut.* '24:21. ... "They that lead thee." ... The margin 'reads, "they that call thee blessed;" i. e. the 'false prophets, who soothe thee up in thy sins, 'and foretel nothing but peace and prosperity.' *Lowth.* (*Note,* 30:8—11. *Jer.* 28:8,9.)

V. 16, 17. The prophet next reproved the women of Jerusalem, especially those in superior stations. It might indeed have been expected that "the daughters of Zion" would be sober, decent, and modest in their attire, and adorned with holiness: but they resembled the wanton courtezan, instead of imitating those holy women of old who trusted in God. (*Note,* 1 *Tim.* 2:9,10. *P. O.* 9—15. *Note,* 1 *Pet.* 3:1—4. *P. O.* 1—7.) They walked with stretched-forth necks, to shew themselves, to gaze, and to be gazed on; and with wanton eyes, set off with artificial painting of the eyelids, inviting the beholders to accost them. Pride and affected delicacy, nay a total want of modesty, and regard to decorum, were shewn in all their motions; whilst, after the fashion of their heathen neighbors, they wore little bells in their shoes, the tinkling of which announced their approach. 'Some interpret 'this of chains, like a sort of trammels put upon 'their feet, which hindered these nice ladies

18 In that day the Lord will take away the bravery of *their* [l] tinkling ornaments *about their feet*, and *their* [*] cauls, and *their* [m] round tires like the moon,

19 The [†] chains, and [n] the bracelets, and the [‡] mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the [§] tablets, and [o] the ear-rings,

21 The [p] rings, and [q] nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The [r] glasses, and the [s] fine linen, and the hoods, and the [t] veils.

24 And it shall come to pass, *that* [u] instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair [x] baldness; and instead of a stomacher [y] a girding of sackcloth; *and* [z] burning instead of beauty.

25 Thy [a] men shall fall by the sword, and thy [||] mighty in the war.

26 And [b] her gates shall lament and mourn; and she *being* [¶] desolate [c] shall sit upon the ground.

l 16.
* Or, *netw rks.*
m Judg. 8 .1. *marg.*
† Or, *sweet-balls.*
n Gen. 24:22,30,53. 38:18,25. Ex. 35:22. Num. 31:50. Ez. 16:11.
‡ Or, *spangled ornaments.*
§ Heb. *houses of the soul.*
o Gen. 35:4. Ex. 32:2. Ez. 16:12. Hos. 2:13.
p Gen. 41:42. Esth. 8:2. Cant. 5:14. Luke 15:22. Jam. 2:2.
q Gen. 24:47. 1 Tim. 2:9,10. 1 Pet. 3:3,4.
r Ex. 38:8.
s Gen. 41:42. 1 Chr. 15:27. Ez. 16:10. Luke 16:19. Rev. 19:8, 14.
t Gen. 24:65. Ruth 3:15. Cant. 5:7.
u 57:9. Prov. 7:17.
x 22:12. Ez. 7:18. Mic. 1:16.
y 15:3. 32:9—11. Job 16:15. Jer. 4:8. 6:26. 48:37. 49:3. Lam. 2:10. Ez. 27:31. Joel 1:8. Am. 8:10. Rev. 11:3.
z 4:4. Lev. 26:16. Deut. 28:22. 32:24. Rev. 16:9. 18:9.
a 2 Chr. 29:9. Jer. 11:22. 14:18. 18:21. 19:7. 21:9. Lam. 2:21. Am. 9:10.
|| Heb. *might.*
b Jer. 14:2. Lam. 1:4.
¶ Or, *emptied.* Heb. *cleansed.*
c 47:1. Job 2:8,13. Lam. 2:10. Ez. 26:16. Luke 19:44.

'from making too large strides. ... But the 'words which describe the women's orna-'ments, in this, and the following verses, are 'of a very doubtful signification, the modes of 'every age and country varying so often, that 'the succeeding fashion makes the former to 'be quickly forgotten, and the words that ex-'press it to be out-dated.' *Lowth.* But the Lord was determined to disgrace and expose them for this vanity and wantonness: some loathsome disease should be sent utterly to destroy their comeliness; and, being taken captive, stript, and sold for slaves, they should experience the most shocking and distressing treatment from their inhuman conquerors. (*Notes*, 20:2—4. 47:1—3. *Jer.* 13:22.)

V. 18—26. The prophet here proceeds to enumerate the various ornaments, in which his country-women prided themselves, but of which they would shortly be deprived. (The word rendered "bravery," implies, *splendor* or *magnificence.*) It is not necessary to attempt the explanation of the terms, and indeed little satisfactory can be advanced, on many articles of this very singular inventory; and nothing interesting, without an inadequate degree of labor, merely in a matter of curiosity. The fashions of those ages doubtless varied much from those of our times; but human nature was the same. (*Note*, *Ez.* 16:9—14.) The Lord was so displeased with the pride and ostentation of the females, that he joined it with the impiety and oppression of the princes, as a reason for his judgments on the land: and he declared that he would so punish them, that a loathsome smell, through disease and squalid neglect, should be substituted in the place of their costly perfumes; rent and tattered garments, instead of their beautiful girdles; sackcloth instead of their fine linen; and a skin scorched, and even blistered, by the burning sun, instead of that beauty of which they were so vain: for the forces of the Jews being utterly vanquished, Jerusalem would be levelled with the ground; which event is represented under the idea of a desolate female seated upon the earth.—'Jerusalem is here described, 'as a woman bereaved of her children, and la-'menting over them in this melancholy pos-'ture. And thus she was represented in a 'medal coined by Vespasian's order, after the 'destruction of that city by the Romans.' *Lowth.*—The prophet, indeed, more immediately foretels the destruction of Jerusalem by the Chaldeans: but the representation would equally suit either catastrophe. (*Marg. Ref.*) —*Nose-jewels.* (21) *Gen.* 24:22. *Ez.* 16:12. *Margins.*—'This fashion, however strange it 'may appear to us, was formerly, and is still, 'common in many parts of the east, among 'women of all ranks.' *Bp. Lowth.* That is, the custom of wearing rings in the nose.

PRACTICAL OBSERVATIONS.
V. 1—11.

If men do not "stay themselves on God," he will at length remove from them all other supports: and, as the body soon languishes and dies, from which "the staff of bread, and the stay of water," are utterly withheld; so the soul, which has not learned to trust in God, must fall into entire misery, when separated from its worldly pleasures and possessions.—It is vain for nations to rely on able statesmen and chieftains; on valiant soldiers, prudent counsellors, or eloquent orators: for, when the Lord pleases, "he taketh away their breath, and they die," in the very crisis when their aid is wanted; or, if they live, their wisdom, courage, or success, may vanish at once, and disappoint every expectation formed from them. And what benefit can individuals or communities expect from true prophets, or faithful teachers, whose admonitions they neglect? or from those false prophets, "who speak peace when there is no peace?" (*Note*, *Ez.* 13:10—16.)—The Lord has various ways of punishing obstinate transgressors: he gives up offending nations to foolish and feeble governors, and to distracted counsels; he leaves men to their selfish passions, to oppress and punish each other; and he corrects the aged and honorable, who despise him, by means of the insolence of their juniors and inferiors.—In times of heavy calamity, when little can be expected in exalted stations, except trouble and expense, men generally decline them, even though there be a prospect of doing good. For most are aware, that rulers should be "healers," and should aim to compose distractions, and promote the public good: yet few seek and use authority for these purposes; or choose to sacrifice personal interest to genuine benevolence. However, though one nation, city, or company of professed Christians, after another, be ruined; we have a Ruler, who is also our Brother, who has unsearchable riches, and almighty power, and immeas-

CHAP. IV.

Predictions, that the women would irregularly seek to be married, as few men would be left, 1: but that glorious times, for holiness, peace, and security, would follow, 2—6.

AND [a] in that day [b] seven women shall take hold of one man, saying, [c] We will eat our own bread, and wear our own apparel: only [*] let us be called by thy name, [†] to take away our [d] reproach.

2 ¶ In that day shall [e] the Branch of

a *See on* 2:11,17.—10:20. 17:7. Luke 21:22,23.
b 3:25,26. 13:12.
c 2 Thes. 13.12.
* Heb. *let thy name be called upon us.*
† Or, *take thou away.*
d Gen. 30.23. 1 Sam. 1:6. Luke 1:25.
e 11:1. 60.21. Jer. 23:5. 33:15. Ez. 17:22,23. Zech. 3.8. 6:12.

urable love: he is indeed "a Healer," and has undertaken our ruined cause, and given himself a ransom for our souls: in his hand we are safe, and his true church, and every believer, will certainly obtain complete deliverance. But profession and external advantages will only aggravate the crimes of those, who sin as in God's more immediate presence, and "provoke the eyes of his glory" by their wicked words and actions. And men should remember, that their impudence and insolence in wickedness, and their daring looks, while "they declare their sin as Sodom," will testify against them, and prove that "they have rewarded evil to themselves;" when the Lord shall denounce and execute vengeance upon them. But blessed be God, there is abundant encouragement to the righteous to trust him, and for sinners to repent and return to him. However his providential dispensations may vary, he will invariably bless his people, who shall reap the fruit of their faith and piety: and he will punish his impenitent enemies according to their works.

V. 12—26.

Our righteous Lord has always wise and holy reasons for his severest judgments, as it will be made manifest in due time:—Rulers, nobles, and teachers also, are not unfrequently ringleaders in ungodliness, and the great promoters of wickedness in church and state: and when authority falls into hands of men destitute of piety and justice, and the instructers of the people are "blind guides," who oppose and "pervert the right ways of the Lord," it may be expected that he will stand up to execute vengeance. But he knows how to distinguish between the righteous and the wicked, the tempted and the tempters, and the different degrees of guilt in men's conduct: he will judge impartially, as well as punish severely; and he will call men to a strict account for all their wealth and power, and the use which they made of them. (*Notes*, *Matt.* 25:14—30. *Notes* and *P. O. Luke* 16:1—13.) Many, indeed, who eat up the vineyard of the poor, and embellish their splendid palaces with the gains of extortion and oppression, elude human justice. But what do professed Christians mean, by beating and persecuting the people of God, and "grinding the faces of the poor?" Do they indeed intend to bring on themselves the fierce wrath of the Lord, who is the Patron and Advocate of the afflicted and oppressed? (*Note*, *Prov.* 14:31.)—Nor let it be thought that the Lord disregards the conduct of those females, who are chiefly remarkable for their vanity and dissipation. He watches over, and registers, all their thoughts and words, and every wanton look; and all their affected and ostentatious delicacy, the expression of their pride and self-admiration. Especially he notes with abhorrence such wantonness and haughtiness, in "the daughters of Zion," in women professing the gospel. He does not deem these indifferent or trivial matters, as many speak of them: but he, as it were, keeps an inventory of all their ornaments; and, by his prophets and servants, protests against that fondness for external shew, and that desire of being admired and flattered, and of becoming temptations to others, which are the sources of this vanity. The profuse expense also of money, and of still more precious time, to the neglect of piety, charity, and even justice; to the ruin of families, and the subversion of all distinction of rank in society, meet his most decided disapprobation. The occasion, which these vanities afford for temptations to still further crimes, in order to support the expense of them; the violation of his holy day resulting from them; and the abominable practice of coming to places of worship, as to a theatre, on which to exhibit their vain decorations; whilst those, who should be worshipping, or hearing the word of God, are employed in admiring, envying, or making remarks on their finery: all these, and innumerable more evils arise from this contagious folly, which is far too generally tolerated in our congregations; but which will eventually eat out the life of godliness, where not opposed and protested against, as inconsistent with the word of God. Without all doubt, the more care people take to have their souls "beautified with salvation," and to do good to their poor brethren; the less time and money will they waste in this manner. If indeed Christians are bound to "redeem their time," "improve their talents," refuse conformity to the world, and "to do all things to the glory of God;" surely some regard should be paid to the scriptural examples and exhortations on this subject; and "women professing godliness" should be an entire contrast to these wanton daughters of Zion, in their deportment and apparel! If any despise, or be offended by, admonitions of this kind; perhaps the Lord may in this world visit them with such disease, poverty, and calamity, as may convince them of their sin and folly. Death, however, will soon strip the poor body of all its ornaments, and bereave it of all its comeliness: then, indeed, there will be a stink instead of a perfume; and all that taste and elegance, which have been for a moment admired, will be changed for the cold grave, for putrefaction, and the consuming worm. And what will such ornaments and distinctions avail at the resurrection, and the day of judgment; when every one, without respect of rank or sex, must give an account of the things done in the body, whether good or evil? May every reader henceforth renounce such childish vanities, as well as more gross iniquities, and seek that beauty and that adorning, which will endure, brighten, and purify for ever; which, at the hour of death, will render the soul meet for the company of holy angels; and will ensure to the body a glorious resurrection, in the image and likeness of our exalted Redeemer, to be with him for ever in his heavenly kingdom.

NOTES.

Chap. IV. V. 1. This verse should not have been separated from the preceding chapter, as it evidently relates to the same subject. When Jerusalem was besieged by the Chaldeans, and after it was taken, (for those times seem to be intended,) the young men were generally destroyed; (3:25.) but the young wo-

the LORD be *beautiful and glorious, and [f] the fruit of the earth *shall be* excellent and comely, for [†] them [g] that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [h] shall be called holy, *even* every one *that is* [i] written [‡] among the living in Jerusalem:

* Heb. *beauty and glory.* Ex. 28:2. Zech. 9:17. John 1:14. 2 Cor. 4:6. 2 Pet. 1:16,17.
f 27:6. 30:23. 45:8. Ps. 67:6. 85:11,12. Hos. 2:22,23. Joel 3:18.
† Heb. *the escaping.*
g 10:20—22. 27:12,13. 37:31,32. Jer. 44:14,28. Ez. 7:16. Joel 2:32. Ob. 17. Matt. 24:22. Luke 21:36. Rom. 11:4,5. Rev. 7:9—14.
h 1:27. 52:1. 60:21. Ez. 36:24—28. 43:12. Zech. 14:20,21. Eph. 1:4. Col. 3:12. 1 Pet. 2:9.
i Ex. 32:32,33. Ez. 13:9. Luke 10:20. Phil. 4:3. Rev. 3:5. 13:8. 17:8. 20:15. 21:27.
‡ Or, *to life.* Acts 13:48.

4 When the Lord shall have [k] washed away the filth of the daughters of Zion, and shall [l] have purged the blood of Jerusalem from the midst thereof, [m] by the Spirit of judgment, and by the Spirit of burning.

5 And the LORD will create, [n] upon every dwelling place of mount Zion, and upon her assemblies, [o] a cloud and smoke by day, and the shining of a flaming fire by

k 3:16,&c. Lam. 1:9. Ez. 16:6—9. 22:15. 36:25,29. Joel 3:21. Zeph. 3:1 Zech. 3:3,4. 13:1,9.
l 26:20,21. Ez. 24:7—14. Matt. 23:37.
m 9:5. Ez. 22:18—22. Mal. 3:2, 3. 4:1. Matt. 3:11,12. John 16:8—11.
n 32:18. 33:20. Ps. 87:2,3. 89:7. 111:1. Matt. 18:20. 28:20.
o Ex. 13:21,22. 14:19,20,24. 40:34—38. Num. 9:15—22. Neh. 9:12. Ps. 78:14. Zech. 2:5—10.

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men survived in very disproportionate numbers, and had little prospect of being married: and, as the unmarried state was generally deemed reproachful among the Jews, it is foretold, that in those circumstances they would disregard the ordinary rules of decorum, and many of them together importunately solicit the same man to take them in marriage, that they might bear his name and be exempted from the reproach: and, that the expense might not be an objection, they would undertake to maintain themselves. (*Marg. Ref.*) The conduct here predicted is so contrary to female modesty, and to the aversion which women feel to share a husband's affections, with rivals; that it strongly marks both the peculiarity of their circumstances, and the impropriety of their deportment.—*Reproach*, &c.] Euripides thus introduces Polyxene, when led away to be sacrificed, exclaiming, 'Without a 'husband, without marriage, which it behoved 'me to obtain!' (*Note, Judg.* 11:34—40.)

V. 2. The Lord did not intend to destroy either the family of David, or the seed of Israel; but purposed that they should again shoot forth and prosper.—Either Zerubbabel of David's line, or Jeshua of Aaron's line, might be called "the branch of the LORD:" and the plenty produced by the land for the returning Jews after the captivity may be foretold: but these can only be as types and feeble shadows; for the expressions are so peculiar, that they must be applied to the Messiah, and the Christian dispensation. The Messiah is repeatedly called, "the Branch:" (*Notes*, 11:1. *Jer.* 23:5,6. *Ez.* 17:22—24. *Zech.* 3:8. 6:12,13.) and this "Branch of the LORD" is altogether beautiful and glorious; or "Beauty and Glory:" (*marg.*) his human nature is the most excellent and beautiful production of the earth: or "the fruit of the earth" may mean, the blessed fruits of his mediation, which belong to the remnant of true believers. (*Notes*, 45:8. *Ps.* 85:10—13.) But not only the establishment of his kingdom in the times of the apostles; but its enlargement also, by the gathering of the dispersed Jews into the church, seems predicted. Then they will see, that the Branch which they despised, is indeed "beautiful and glorious;" and his fruit, which they neglected, truly "excellent and comely" for them. We shall have frequent opportunities of shewing that the prophets use the expression "In that day," with a latitude thus large; for with the Lord "a thousand years are but as one day." This phrase often denotes in Isaiah, 'not the same 'time with that, which was last mentioned, 'but an extraordinary season remarkable for 'some signal events of Providence: called elsewhere by way of excellency, "The day of the 'LORD:" (Comp. 2:11,12. 10:20. 17:7. 19:18.) 'just as *that day* denotes the day of judgment, 'in the New Testament, as a time of all others 'most remarkable. (See 2 *Thes.* 1:10. 2 *Tim.* '1:12,18. 4:8.) ... Even Grotius ... acknowledges '(in his notes on 14:21.) that it is usual for the 'prophets to pass from the threatenings that 'relate to their own times, to the promises 'which belong to the times of the gospel. ... '*Them that are escaped.*] This may be partly 'understood of those, that were converted by 'the preaching of Christ and his apostles, and 'thereby escaped the vengeance which involv-'ed the rest of the nation; (*See Acts* 2:40. 1 *Thes.* '2:16.) but I apprehend it is chiefly meant of 'those Jews which shall be converted at the 'end of the world, (when the obstinate and in-'corrigible shall be destroyed,) and shall re-'turn home from their several dispersions. '(Comp. 27:12,13. 45:20. 66:19. *Ez.* 20:34—43.)' *Lowth.*—The words plainly point at the conversion of the Jews in the latter ages of the world, and the flourishing state of the church, which shall follow it.

V. 3, 4. The Jews relapsed no more into idolatry after the captivity; and they were greatly reformed, and had much true religion among them. The daughters of Zion, also, who had thought themselves very delicate, when the Lord saw them to be very filthy, were purified by the captivity; and the innocent blood which had been shed was purged out of Jerusalem by those desolating judgments. (*Notes*, *Ez.* 22:18—22. 24:9—14.) Yet this was only a shadow of more glorious blessings. That "remnant, according to the election of grace," (*Note*, *Rom.* 11:1—6.) which forms the true church, is a holy people, and they are *written* or enrolled as the living citizens of Jerusalem; 'whose names are written 'in the book of life, among God's elect, to 'whom the promises to God's people peculiar-'ly belong. (See *Ps.* 69:28. *Ez.* 13:9. *Phil.* 4: '3. *Rev.* 3:5. 21:27.) The phrase alludes to the 'registers which were kept of the Jewish 'tribes and families. *Ezra* 2:59.' *Louth.*—The Jews, who embraced the gospel, in the apostles' days, were, and the descendants of that nation who shall hereafter be restored to their place in the church, shall be, washed from the guilt and pollution of their sins; and especially from their blood-guiltiness in murdering the prophets, and in crucifying the Lord of glory. (*Notes*, *Zech.* 12:9—14. 13:1,7—9.) And this effect is produced, not merely by outward calamities, but by the Holy Ghost, rendering these effectual, as "a Spirit of judgment, and a Spirit of burning;" that is, as convincing and humbling the sinner, leading him to judge and condemn himself, and to hate and oppose his

night: for *upon [p] all the glory *shall be* †a defence.

6 And there shall be a [q] tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and [r] for a covert from storm and from rain.

CHAP. V.

A parable of a well-cultivated vineyard, which bare corrupt fruit; explained of the advantages and conduct of Israel, 1—7. Their atrocious sins stated by an induction of particulars, and the correspondent judgments which were coming on them, 8—25. The invasion of the land by the Assyrians, or Chaldeans, predicted, 26—30.

NOW [a] will I sing to my [b] Well-beloved a song of my Beloved [c] touching his vineyard. My Well-beloved hath a vineyard in *a very fruitful hill:

2 And [d] he †fenced it, and gathered ou the stones thereof, and [e] planted it with the

* Or, *above.*
p 31:4,5. 37:35. 46:13. Ps. 85:9.
† Heb. *a covering.* Ex. 26:1,7.
q 8:14. 25:4. Ps. 27:5. 91:1. 121: 5,6. Prov. 18:10. Ez. 11:16. Heb. 6:18. Rev. 7:16.
r 32:2,18,19. Matt. 7:24—27. Heb. 11:7.

a Deut. 31:19—22. Judg. 5:1, &c. Ps. 45:1. 101:1.
b Cant. 2:16. 5:2,16. 6:3.
c 27:2,3. Ps. 80.8. Cant. 8:11, 12. Matt. 21:33. Mark 12:1. Luke 20:9. John 15:1.
* Heb. *the horn of the son of oil.* Deut. 8:7—9.
d Ex. 33:16. Num. 23:9. Deut. 32:8,9. Ps. 44:1—3. 105:44,45. Rom. 9:4.
† Or, *made a wall about it.*
e Jer. 2:21.

sins; and thus, like purifying fire, consuming the dross, and transforming the soul into his own holy likeness. (*Notes*, *Mal.* 3:1—4. 4:1. *Matt.* 3:11,12. *John* 16:8—11. *Acts* 2:2,3.)

V. 5, 6. The pillar of cloud and fire was Israel's protection, guide, and honor, in passing through the wilderness: and it is here predicted, that God would equally take care of all the habitations of his people, as well as all their assemblies for public worship. (*Notes*, *Ex.* 13:21,22. 40:36—48.) When he puts his glory on them, by a new creation unto that holiness, which is his own glory, (*Note*, 2 *Cor.* 3:17,18.) he places them under his special protection; as the splendid curtains of the tabernacle were covered by those of goats' hair, and of badgers' skins. (*Note*, *Ex.* 26:7—14.) Thus he defends the church, and every true believer, from temptation and persecution, and from all perils in life and death. (*Notes*, 25:3—5. 32:1,2,16—20. *Zech.* 2:1—5, *v.* 5.)—As a *prophecy* this will receive a more signal accomplishment in the times predicted.

A tabernacle. (6) 'In countries subject to 'violent tempests, as well as to intolerable 'heat, a portable tent is a necessary part of a 'traveller's baggage, for defence and shelter.' *Bp. Lowth.*

PRACTICAL OBSERVATIONS.

It frequently happens, that those who suffer for their sins, are more careful to avoid outward inconveniences than to obtain forgiveness: and instead of being ashamed of their crimes, are more solicitous to avoid the reproach which arises from unavoidable misfortune, than the infamy which results from voluntary and open wickedness. But such conduct tends to indelible disgrace and increasing misery.—The Lord will not contend for ever with his church: and though it seem cut down as a tree, it will shoot forth again, and its branches shall be "beautiful and glorious:" yet all its excellency is derived from "the Branch of the LORD," "the Only-begotten of the Father," who is "full of grace and truth," and is the perfection of "beauty and glory:" and the fruits of his incarnation and mediation are inexpressibly excellent and desirable, in the judgment of all those, who have begun to experience deliverance from wrath, and from the power of Satan. These are the citizens of Zion, whose names are registered in the book of life; and every one of them partakes of the Spirit of Christ, and is daily renewed into his holy image; they wash away all their guilt and pollution, in the Fountain which he has opened: every affliction serves as a furnace to purify them from their dross; and the efficacious influence of the Holy Ghost, (with which they are baptized as with fire,) gradually extirpates their lusts, invigorates their spiritual affections, and renders them holy as he is holy. In proportion as the Lord thus sanctifies believers, or any part of his professing church, he will vouchsafe them the tokens of his favor, and the comforts of his presence, in their habitations, and in their assemblies; and he will assure them of his guidance and protection, through the perils of the wilderness, "as the light of a flaming fire by night, and as a tabernacle for a shadow from the heat by day." For if we be made glorious by the renewal of his image on our souls, "on all this glory shall be a defence," during the trials of life, in the hour of death, and in the day of judgment. Let us then seek earnestly to be washed from sin and made holy, and then we must be safe and happy. Let us assure ourselves, that the Lord will take care of his own cause, in all possible emergencies: let us seek his presence in our families, and his protection of our habitations, by constantly worshipping him in them; and his blessing upon our assemblies, that his ordinances may be honorable and useful: and let us anticipate with joy those blessed times, when the purity, extent, peace, glory, and security of the church will fully explain the import of these predictions. (*Note*, *Rev.* 20:1—6.)

NOTES.

CHAP. V. V. 1. This chapter contains a detached prophecy, which, probably, was delivered about the same time as that in the preceding chapters. 'The subject of it is nearly 'the same with that of the first chapter. It is 'a general reproof of the Jews for their wick-'edness: but it exceeds that chapter in force, 'in severity, in variety, and elegance; and it 'adds a more express declaration of vengeance 'by the Babylonian invasion.' *Bp. Lowth.*—It begins with a parable formed into a sacred song, which the prophet proposed to sing to his "Well-beloved." JEHOVAH is the Owner of the vineyard: but the Father reveals himself by his only-begotten Son, who is the Well-beloved both of the Father, and of every believer. The original word for "my Beloved" occurs more frequently in Solomon's song, than in all other parts of the Bible, at least in this meaning and connexion. (*Cant.* 1:13,14, 16. 2:3,8—10,16,17. 4:16. 5:2,4,9,10. 6:1—3. 7:12—14. 8:14. Heb.)—Some render the first clause, "Now will I sing to my Beloved a song of loves touching his vineyard." No doubt, however, Christ is meant, whether the prophet be supposed to speak in his own name to the Messiah; or the Father by the prophet thus to address his well-beloved Son. He had "a vineyard in a very fruitful hill:" or "in a horn, the son of oil," as it is in the original. 'A high and fruitful hill.' *Bp. Lowth.*—The situation of Canaan, being very high, is represented by a horn, which is higher than any other part of the animal: and *the son of oil*, is a Hebraism denoting fertility; oil-olive being one of the most valued productions of the

choicest vine, [f] and built a tower in the midst of it, and also *[*] made [g] a wine-press therein: and [h] he looked that it should bring forth grapes, and it brought forth [i] wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, [k] judge, I pray you, betwixt me and my vineyard.

4 What [l] could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now, [m] go to; I will tell you what I will do to my vineyard: [n] I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be [†] trodden down:

6 And [o] I will lay it waste: [p] it shall not be pruned, nor digged; but there shall come up briers and thorns: [q] I will also command the clouds that they rain no rain upon it.

7 For [r] the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah [‡] his pleasant plant: and [s] he looked for judgment, but behold [§] oppression; for righteousness, but [t] behold a cry.

[*Practical Observations.*]

f 1:8 Mic. 4:8.
* Heb. *hewed.*
g 63:2,3. Neh. 13:15. Rev. 14:18—20.
h 7. 1:2—4,21—23. Deut. 32:6. Matt. 21:34. Mark 11:13. 12:2. Luke 13:7. 20:10,&c. 1 Cor. 9:7.
i Deut. 32:32,33. Hos. 10:1.
k Ps. 50:4—6. 51:4. Jer. 2:4,5. Mic. 6:2:3. Matt. 21:40,41. Mark 12:9—12. Luke 20:15,16. Rom. 2:5. 3:4.
l 1:5. 2 Chr. 36:14—16. Jer. 2:30,31. 6:29,30. Ez. 24:13. Matt. 23:37. Acts 7:51,&c.
m Gen. 11:4,7.
n 27:10,11. Lev. 26:31—35. Deut. 28:49—52. 2 Chr. 36:4—10. Neh. 2:3. Ps. 74:1—10. 80:12—16. Lam. 1:2—9. 4:12.
† Heb. *for a treading* 10:6. 25:10. 28:3,18. Lam. 1:15. Dan. 8:13. Luke 21:24. Rev. 11:2.
o 9,10. 6:11,12. 24:1—3,12. 32:13,14. Lev. 26:33—35. Deut. 29:23. 2 Chr. 36:19—21. Jer. 25:11. 45:4. Luke 21:24.
p 7:23—25. Hos. 3:4.
q 30:23. Deut. 28:23,24. Am. 4:7. Zech. 14:16,17. Heb. 6:6—8. Rev. 11:6.
r Ps. 80:8—11,15. Jer. 12:10.
‡ Heb. *plant of his pleasures.*
§ Heb. *a scab.* 1:6. 3:17.
t Gen. 4:10. Ex. 2:23,24. 3:7. 22:21—24,27. Deut. 15:9. Neh. 5:1—5. Job 31:38,39. 34:28. Prov. 21:13. Luke 13:7. Jam. 5:4.

promised land. But the peculiar religious privileges of the Israelites may be intended under this emblem, as well as the situation and fertility of Canaan.

V. 2. (*Notes, Ps.* 80:8—16. *Matt.* 21:33—46. *John* 15:1—8.) The care of the Lord over Israel is here described, by expressions taken from the enclosing and cultivation of a vineyard. When he separated that nation from the heathen, made a national covenant with them, gave them laws and ordinances, and took them under his own special protection and government, "he fenced" his vineyard: the destruction of the Canaanites, and their idolatrous worship, was as "the gathering out of the stones," which would have injured the vines. His care, in forming this church of the descendants of faithful Abraham, Isaac, and Jacob; and in reforming the nation under Moses, Aaron, and Joshua, before their entrance into the promised land, was represented by his planting the vineyard with the choicest vine, or the vine of Sorek. (*Note, Jer.* 2:20, 21.) The temple, with its altar and worship, is intended by "the tower," in which the husbandman might safely lodge, to watch, and be ready to tend, the vineyard. The stated ministry of the priests and Levites, the occasional ministry of the prophets, and all the means of grace, are denoted, by the wine-press, or *vat*, into which the juice of the grapes, when pressed out, might run. But, after all this preparation, the vineyard, instead of producing abundance of good grapes, as might have been expected, yielded only wild grapes, or poisonous berries, offensive to the smell and nauseous to the taste, yet with some resemblance of grapes: that is, hypocrisy and impiety, instead of righteousness and true holiness. (*Notes, Deut.* 32:32,33. 2 *Kings* 4:39—41.)

V. 3, 4. Perhaps the Jews murmured at the judgments denounced against them: but the Lord here offered to make them judges in the controversy between him and his vineyard; as a judge, before he passes sentence, asks the criminal, what he can urge in his own behalf why he should not be condemned. (*Notes*, 2 *Sam.* 12:1—7. *Ps.* 51:4.) With the manifold advantages, and encouragements to holiness, which they enjoyed, and the promises of effectual assistance contained in their scriptures, they ought to have been a "peculiar people zealous of good works:" nor could they mention any thing, that ought to have been done for them, which God had not done, or was not ready to do, whenever they earnestly asked him to do it. So that they could assign no reason for their wickedness, but the desperate depravity of their own hearts.—'From this, 'among many other texts of scripture, we may 'conclude, that those may have *sufficient* means 'of grace afforded them, who nevertheless are 'not actually or *effectually* converted.' *Lowth.* —This is clear and satisfactory; but the *sufficient grace*, insisted on by numbers, which yet by their own statement proves *insufficient*, is not very intelligible. *Sufficient means* leave no insurmountable obstacle, were the heart properly disposed; but *sufficient grace* properly disposes it. Neither of these, however, can be to a *sinner* a matter of debt, but wholly of *grace.* —"What was there more to be done to my vineyard?" This seems the literal translation: not that God had done all that was in his power, and so was disappointed when he failed of success; but that he had done all that was proper, or could reasonably have been expected. (*Notes*, 2 *Chr.* 36:14—16. *Ps.* 81:11—15. *Jer.* 6:27—30. 36:1—3, *v.* 3. *Matt.* 23:37—39.)

V. 5, 6. The Lord next passed sentence on the vineyard, and informed the people what he meant to do with it. He would withdraw his protection; give up the land, city, and temple, to be ravaged by their enemies; deprive the Jews of the means of grace, and leave numbers of them to mingle with the heathen: he would thus let his vineyard be overgrown with thorns and briers: nay, he would "command the clouds to rain no rain upon them;" he would awfully withhold the sanctifying influences of his Spirit. This was, in part and for a time, fulfilled during the Babylonish captivity; but far more exactly in the destruction of Jerusalem by the Romans; their exclusion from the church; their long-continued dispersion, even to this day, without priest or prophet; and either without means of grace, or without heavenly influences to render them effectual. (*Marg. Ref.—Note, Hos.* 3:4,5.)

V. 7. This verse gives the application of the parable (*Notes*, 2 *Sam.* 12:7. *Ez.* 13:10—16,

8 ¶ Woe unto [u] them that join house to house, *that* lay [x] field to field, till *there be* no place, that [*] they may be [y] placed alone in the midst of the earth!

9 [†] In mine ears *said* the LORD of hosts, [‡] Of a truth many houses shall be [z] desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield [a] one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that [b] rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine [§] inflame them!

12 And [c] the harp, and the viol, the tabret, and pipe, and wine are in their feasts: but [d] they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore [e] my people are gone into captivity, [f] because *they have* no knowledge: and [||] their honorable men *are* famished, and [g] their multitude dried up with thirst.

14 Therefore [h] hell hath enlarged herself, and [i] opened her mouth without measure: and their glory, and their multitude, and their pomp, and [k] he that rejoiceth, shall descend into it.

15 And [l] the mean man shall be brought down, and the mighty man shall be humbled, and [m] the eyes of the lofty shall be humbled:

16 But [n] the LORD of hosts shall be exalted in judgment, and [¶] God that is holy shall be [o] sanctified in righteousness.

17 Then [p] shall the lambs feed after their manner, and [q] the waste places of the fat ones shall [r] strangers eat.

[*Practical Observations.*]

u Jer. 22:13—17. Mic. 2:2. Hab. 2:9—12. Matt. 23:14. Luke 12:16—24.
x 1 Kings 21:16,20.
* Heb. *ye.*
y Ez. 11:15. 33:24.
† Or, *This* is *in mine ears*, saith, &c. 22:14. Am. 3:7.
‡ Heb. *If not many houses desolate*, &c.
z 6. 27:10. 2 Chr. 36:21. Am. 5:11. 6:11. Matt. 22:7. 23:38.
a Lev. 27:16. Ez. 45:10,11. Joel 1 17.
b 22. 28 1. Prov. 23:29,30. Ec. 10:16,17. Hos. 7:5,6. Hab. 2:15. Luke 21.34. Rom. 13:13. 1 Cor. 6:10. Gal. 5:21. 1 Thes. 5:6,7.
§ Or, *pursue.* 28:7,8. Prov. 20:1. 23:32.
c 22:13. Gen. 31:27. Job 21:11—14. Dan. 5:1—4,23. Am. 6:4—6. Luke 16:19. Jude 12.
d 19. Job 34:27. Ps. 28:5. 92:5, 6. Hos. 4:10,11.
e 1:7. 42:22—25. 2 Kings 17:6. 2 Chr 28:5—8.
f 1:3. 27:11. Jer. 8:7. Hos. 4:6. Matt. 23:16—27. Luke 19:44. John 3:19,20. Rom. 1:28. 2 Pet. 3:5.
|| Heb. *their glory* are *men of famine.* Jer. 14:18. Lam. 4:4, 5,9.
g Jer. 14:3. Am. 8:13.
h 14:9. 30.33. Ps. 49:14. Prov. 27:20. Ez. 32:18—30. Hab. 2:5. Matt. 7:13. Rev. 20:13—15.
i Num. 16:30 -34. Prov. 1:12.
k 21:4. 1 Sam. 25:36—38. 2 Sam. 13:28,29. Ps. 55:15. Dan. 5:3—6,30. Nah. 1:10. Luke 12:19,20. 16:20—23. 17:27. 21:34. Acts 12:21—23.
l 2:9,11,17. 9:14—17. 24:2—4. Ps. 62:9. Jer. 5:4,5,9. Jam. 1:9—11. Rev. 6:15,16.
m 10:12. 13:11. 37:23,29. Ex. 9:17. Job 40:11,12. Dan. 4:37. 1 Pet. 5:5.
n 12:4. 1 Chr. 29:11. Ps. 9:16. 21:13. 46:10. Ez. 28:22. 38:22, 23. Rom. 2:5. Rev. 19:1—5.
¶ Or, *the holy God.* Heb. *the God the holy.* 6:3. 57:15. Rev. 3:7. 4:8. 15:3,4.
o 8:13. 29:23. Lev. 10:3. Ez. 36:23. 1 Pet. 1:16. 2:15.
p 7:21,22,25. 17:2. 32:14. 40:11. 65:10. Zeph. 2:6,14.
q 10:16. Deut. 32:15. Ps. 17:10,14. 73:7. 119:70. Jer. 5:28. Am. 4:1—3.
r 1:7. Deut. 28:33. Neh. 9:37. Lam. 5:2. Hos. 8:7. Luke 21:24.

v. 16.) It related to the whole people of Israel, but especially to Judah, who had been peculiarly favored and delighted in as "a plant of pleasures;" (*marg.*) but the Jews were so degenerated from the piety of their ancestors, that, instead of judgment and righteousness, the land was full of oppression, and the cries of the oppressed. (*Marg. Ref.—Note, Jam.* 5:1—6.)—'The living members of the church are 'called "the branch of God's planting." 61:3. '... The Jews should have been such, and had 'sufficient means of grace to make them so.' *Lowth.*

V. 8—10. The prophet next declared, in plain language, that the vengeance of God was coming on the Jews for their various transgressions: but he so expressed himself, that he included with them all persons, of every age and nation, who should be guilty of the same crimes. He first denounced a woe upon the avaricious and rapacious, who were intent by every means on increasing their estates; not regarding who was turned out destitute from his dwelling or patrimony, provided they could "add house to house, and field to field;" that they might be placed alone in the midst of the land, as sole proprietors, attended only by their vassals and dependents. But the Lord had told the prophet *in his ears*, privately, that ere long, many houses would be left uninhabited, especially the most magnificent and elegant; and that their estates should be almost wholly unproductive, so that ten acres of vineyard should only produce a few gallons of wine, and their corn-fields yield one-tenth of the seed generally sown upon them: that is, the land would be desolated, and their estates would become of no value. (*Note, Lev.* 27:16.) —A bath, in liquids, and an ephah in solids, were measures of equal size; and were the tenth part of a *homer*, which contained a hundred *omers.* (*Tables.*) 'In vain are ye so in 'tent upon joining house to house, and field to 'field: your houses shall be left uninhabited, 'and your fields shall become desolate and 'barren: so that a vineyard of ten acres, shall 'produce but one bath (not eight gallons) of 'wine, and the husbandman shall reap but a 'tenth part of the seed which he has sown.' *Bp. Lowth.* (*Notes, Jer.* 22:13—19. *Luke* 12:15—21.)

V. 11—17. The next woe is denounced against the dissolute and intemperate, who were so intent upon their excesses, that they rose early to begin them, and continued till night, inflaming themselves and their passions with wine. They likewise employed all kinds of music to render their festive pleasures more exquisite: but God and his works were not in all their thoughts; they only regarded second causes, in their prosperity; and they despised the predictions of wrath, as well as the promises of mercy, which JEHOVAH sent them by his prophets, as if he were unable to accomplish either the one or the other. (*Note, Am.* 6:3—8.) The prophet therefore speaks of the approaching judgments, as if already come: the people were gone into captivity for their wilful ignorance and folly; the nobles, even the glory of the nation, (*marg.*) were dying with hunger, the common people with thirst. Hell, (the unseen state, including along with the grave, the place of torment to which the souls of wicked men must descend,) is introduced as a voracious monster, opening wide his insatiable jaws, and gorging his prey without measure; whilst all their glory, and multitude, and pomp, the nobles, and the plebeians, with the most jovial and sensual of them, would at once be swallowed up by it. Thus even the meanest would be brought still lower; and the mightiest abased and humbled, as

18 ¶ Woe unto them that [s] draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 That say, [t] Let him make speed, *and* hasten his work, that we may see *it:* and [u] let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto [x] them that * call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* [y] wise in their own eyes, and prudent [†] in their own sight!

22 Woe unto *them that are* [z] mighty to drink wine, and men of strength to mingle strong drink;

23 Which [a] justify the wicked [b] for reward, and [c] take away the righteousness of the righteous from him!

s 28:15. Judg. 17:5,13. 2 Sam. 16:20—23. Ps. 10:11. 14:1. 36:2. 94:5—11. Jer. 5:31. 8:5—9. 23:10,14,24. 28:15,16. 44:15—19. Ez. 13:10,11,22. Zeph. 1:12. John 16:2. Acts 26:9.
t 66:5. Jer. 5:12,13. 17:15. Ez. 12:22,27. Am. 5:18,19. 2 Pet. 3:3,4.
u 30:11. Jer. 23:18,36.
x Prov. 17:15. Mal. 2:17. 3:15. Matt. 6:23. 15:3—6. 23:16—23. Luke 11:35. 16:15. 2 Tim. 3:1—5. 2 Pet. 2:1,18,19.
* Heb. *say concerning evil* that it is *good*, &c.
y Job 11:12. Prov. 3:7. 26:16. John 9:41. Rom. 1:22. 11:25. 12:16. 1 Cor. 3:18—20.
† Heb. *before their face.*
z 11. 28:1—3,7. Prov. 23:19,20. Hab. 2:15.
a Ex. 23:6—9. Prov. 17:15. 24:24. 31:4,5.
b 1:23. Deut. 16:19. 2 Chr. 19:7. Prov. 17:23. Mic. 3:11. 7:3.
c 10:2. 1 Kings 21:13. Ps. 94:21. Matt. 23:35. 27:24,25. Jam. 5:6.

to their condition and lofty looks; and God alone would be exalted and glorified, in the righteous judgments which he executed, and be adored and magnified for that display of his holiness and justice. (*Notes*, 2:10—21.) Then the whole land would be either left to be occupied by the cattle alone; or be devoured by strangers, who would seize upon the waste places, which lately the luxurious Jews inhabited.—Some expositors suppose, that by "lambs" are meant the poor, inoffensive, and humble believers among them; who were rescued from oppression, and provided for, when their wealthy oppressors were utterly ruined. 'Good men ... shall want nothing that is neces-'sary for their support. God is often repre-'sented as a Shepherd, and his care of the 'righteous described by their feeding securely 'in rich pastures. 65:10. *Ps.* 23:1.' *Lowth.*

V. 18, 19. The figurative expressions, used in describing those, on whom the next woe is denounced, are differently interpreted. "They draw iniquity with cords of vanity, and sin as it were with a cart-rope:" that is, say some, they labor in effecting their wicked designs, as the cattle do, that draw loaded waggons by ropes or traces; while they only obtain vanity, and draw down vengeance upon themselves. Others suppose an allusion to the making of ropes, which are industriously spun out to a great length, and then made strong by twisting many threads together. Thus men proceed from one kind and degree of wickedness to another; lengthening out and multiplying their crimes; connecting one with another, causing one to spring out of another, and strengthening the whole by wicked confederacies and infidel principles, as if their object were to become as wicked as possible. In plain language, they are persons, who defy the predicted vengeance of God, and avow their resolution not to believe or regard it, till it be executed; and therefore if he, whom in contempt they call "the Holy One of Israel," mean to convince them, "let him make speed, and hasten his work, that they may see and know it."—'An evil inclination (says Kimchi 'on the place from the ancient Rabbins,) is at 'the beginning like a fine hair-string; but at 'the finishing like a thick cart-rope. By a long 'progression in iniquity, ... men arrive at length 'at the highest degree of wickedness; bidding 'open defiance to God, and scoffing at his 'threatened judgments, as it is finely express-'ed in the next verse.' *Bp. Lowth.* (*Marg. Ref.*—*Note*, 28:14,15.)

V. 20. 'That endeavor to confound both the 'names and the natures of virtue and vice, 'commend and applaud what is evil, and dis-'parage and discountenance what is good!' *Lowth.*—The daring impiety of some Jews was supported by principles equally corrupt. They employed sophistical reasonings, to confound the distinctions between good and evil, truth and falsehood; and perverted language to give actions false names. Thus, avarice is often termed prudence, and licentious extravagance, liberality; and rebellion, impiety, and revenge, are considered as proofs of a noble spirit: whilst piety and conscientiousness are called enthusiasm, hypocrisy, preciseness, affectation, and spiritual pride. Thus men often speak, as if it were of no consequence what doctrines they believed: or as if the conjectures of presumptuous reasoners were equally worthy of regard, with the authenticated and sure testimony of God: as if ignorance in divine things were of no bad consequence, and knowledge in them, of no value: or as if those theories, which contradict the scriptures, were the effect of peculiar illumination, and those principles which correspond with them, were darkness and ignorance: and as if sweetness were only to be found in the bitter ways of ungodliness, and nothing but bitterness could be found in obedience to God's commandments. Those who commend wicked men, wicked works, antiscriptural principles, and a worldly life; and run down truth, holiness, and pious persons, in this manner, evidently act from the corrupt relish of a carnal mind, and from the state of their own hearts; and because they want an excuse for their conduct, and a quietus to their consciences. (*Notes*, *Mal.* 2:17. *Matt.* 6:22,23. *Luke* 16:14,15.)

V. 21. Those who prefer their own reasonings to divine revelation, and their own devices to the admonitions and commands of God; who deem it prudent and politic to retain lucrative sins, and neglect self-denying duties; who despise or reject the mysteries of the gospel, and deride those who believe and preach them; or who are vain of their formal knowledge of them, but do not reduce them to practice; are evidently "wise in their own eyes, and prudent in their own sight."—'They 'think themselves too wise to need any in-'struction, and therefore despise the admoni-'tions of God's prophets.' *Lowth.* (*Notes*, *Prov.* 3:7,8. 26:13—16, *v.* 16. *John* 9:39—41. *Rom.* 12:14—16.)

V. 22, 23. Some, even among the rulers and magistrates in Judah, shamefully prided themselves in being able to drink much strong liquor without being inebriated, and in mingling wine with those ingredients which increased its strength; but the wrath of God is here denounced against them. To defray the expenses of intemperance, as well as to gratify avarice, they took bribes to pervert justice, to

24 Therefore, as the * fire [d] devoureth the stubble, and [e] the flame consumeth the chaff; *so* [f] their root shall be as rottenness, and their blossom shall go up as dust: because they have [g] cast away the law of the LORD of hosts, and [h] despised the word of the Holy One of Israel.

25 Therefore is [i] the anger of the LORD kindled against his people, and he hath [k] stretched forth his hand against them, and hath smitten them: and [l] the hills did tremble, and their carcasses *were* † torn in the midst of the streets. [m] For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And [u] he will lift up an ensign to the nations from far, and will [o] hiss unto them, [p] from the end of the earth: and, behold, [q] they shall come with speed swiftly.

27 None [r] shall be weary nor stumble among them; none shall slumber nor sleep; [s] neither shall the girdle of their loins be loosed, [t] nor the latchet of their shoes be broken.

28 Whose [u] arrows *are* sharp, and all their bows bent, [x] their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their [y] roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and [z] lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them, [a] like the roaring of the sea: and [b] if *one* look unto the land, behold darkness *and* ‡ sorrow, § and the light is darkened in the heavens thereof.

* Heb. *tongue of fire.*
d 47:14. Ex. 15:7. Joel 2:5. Nah. 1:10. Mal. 4:1. 1 Cor. 3:12,13.
e Matt. 3:12. Luke 3:17.
f 9:14—17. Job 18:16. Hos. 9:16. Am. 2:9.
g 1 Sam. 15:23,26. 2 Kings 17:14,15. Neh. 9:26. Ps. 50:17. Jer. 6:19. 8:9. Luke 7:30. John 12:48. Heb. 10:28,29.
h 30:12. 2 Sam. 12:9,10. Luke 10:16. Acts 13:41. 1 Thes. 4:8.
i Deut. 31:17. 32:19—22. 2 Kings 13:3. 22:13—17. 2 Chr. 36:16. Ps. 106:40. Lam. 2:1—3. 5:22. 1 Thes. 2:16.
k 14:26,27.
l Ps. 18:7. 68:8. 77:18. 114:7. Jer. 4:24. Mic. 1:4. Nah. 1:5. Hab. 3:10. Rev. 20:11.
† Or, *as dung.* 1 Kings 14:11. 16:4. 21:24. 2 Kings 9:37. Ps. 83:10. Jer. 8:2. 9:22. 15:3. 16:4. Zeph. 1:17.
m 9:12,13,17,21. 10:4. Lev. 26:14,&c. Ps. 78:38. Dan. 9:16. Hos. 14:4.
n 11:12. 18:3. Jer. 51:27.
o 7:18. Zech. 10:8.
p 39:3. Deut. 28:49. Ps. 72:8. Jer. 5:15.
q 30:16. Jer. 4:13. Lam. 4:19. Hab. 1:8.
r Joel 2:7,8.
s 11:5. 45:1,5. 1 Kings 2:5. Job 12:18,21. *Marg.* Ps. 18:32. 93:1. Dan. 5:6. Eph. 6:13,14.
t Deut. 32:25.
u Ps. 45:5. 120:4. Jer. 5:16. Ez. 21:9—11.
x Judg. 5:22. Jer. 47:3. Mic. 4:13. Nah. 2:3,4. 3:2.
y 31:4. Gen. 49:9. Num. 24:9. Jer. 4:7. 49:19. 50:17. Hos. 11:10. Am. 3:8. Zech. 11:3.
z 42:22. 49:24,25. Ps. 50:22. Mic. 5:8.
a Ps. 93:3,4. Jer. 6:23. 50:42. Luke 21:25.
b 8:22. 13:10. Ex. 10:21—23. Jer. 4:23—28. Lam. 3:2. Ez. 32:7,8. Joel 2:10. Am. 8:9. Matt. 24:29. Luke 21:25,26. Rev. 6:12. 16:10,11.
‡ Or, *distress.*
§ Or, *when it is light it shall be dark in the destructions thereof.*

clear the guilty, and to condemn the righteous; thus depriving him of the benefit of his righteousness, and treating him as a criminal. (*Notes*, 28:7,8. *Ex.* 23:6--9. *Prov.* 24:23--25. 31:4--7. *Am.* 2:6--8. *Hab.* 2:15--17.)

V. 24, 25. On account of all these enormous crimes, and because the people had despised, and contemptuously rejected, the law of God, and his messages by the prophets; he denounced most tremendous vengeance against them, which would consume them as "the tongue of fire" does the stubble and chaff; (*marg.*) and waste them as the blossom withers and vanishes, when the root of the plant is become rottenness; alluding to the simile of "a pleasant plant:" (*Note*, 7.) and their mangled dead bodies would be cast out and be as dung (*marg.*) in the midst of the streets.—The first calamities by the Syrians and Israelites, in the reign of Ahaz, may be here intended, which were so terrible, that the hills trembled: and perhaps they were attended by earthquakes. (*Notes*, 7:1,2,4--6. 2 *Chr.* 28:5--8.) 'The mountains and the earth itself are often 'said to tremble at God's judgments; (See *Jer.* '4:24. *Mic.* 1:4. *Hab.* 3:10. *Ps.* 77:18. 114:7.) 'which expressions allude to the trembling of 'mount Sinai, when God came down upon it; '(*Ex.* 19:18.)... and because these particular 'judgments are an earnest of the general 'judgment, when the whole frame of the world 'shall be dissolved.' *Lowth.* (*Notes*, *Ex.* 19:16--20. *Hab.* 3:3—10. *Rev.* 20:11—15.) The terrible attendants and effects, however, of these judgments, failed of bringing the people to repentance; and they were insufficient to appease the righteous indignation of God: insomuch, that he predicted still further and more dreadful vengeance, in that remarkable and often repeated clause, "For all this his anger is not turned away, but his hand is stretched out still." (*Marg. Ref.*—*Note*, 9:13—17.)

The flame, &c. (24) "The tongue of fire." (*marg.*) 'The flame, because it is in the shape 'of a tongue, and so it is called metaphorically. ' ... The disparted tongues, as it were, of fire, '(*Acts* 2:3.) which appeared at the descent of 'the Holy Spirit on the apostles, give the same 'idea; that is, of flames shooting diversely into 'pyramidal forms, or points like tongues.... The 'prophet has in this place given the metaphor 'its full force, in applying it to the action of 'fire, in eating up and devouring whatever 'comes in its way, like a ravenous animal, 'whose tongue is principally employed in tak-'ing his food.' *Bp. Lowth.*

V. 26--30. This animated description seems to predict the invasion of Nebuchadnezzar, rather than that of Sennacherib.--When the Lord lifted up his ensign, or gave the signal, as by a hiss or whistling sound, the executioners of his vengeance would come, with inconceivable celerity, from the most distant countries: (*Note*, 7:17--19.) being eager for the expedition, and being prospered by God himself, they would meet with nothing to retard them, and would lose no time through indolence or weariness. 'As the scoffers had 'challenged God to make speed and hasten his 'work of vengeance; so God now assures 'them, that with speed and swiftly it shall 'come.' *Bp. Lowth.* (*Note*, 18,19.) Being fully armed for the battle, their horses' hoofs, (which were not then shod with iron, as in modern times,) should be wonderfully preserved, as if made of flint, and their chariots should run with the rapidity of a whirlwind; their rage and boldness would resemble those of lions, young or old, or lionesses, and they would meet with no effectual resistance, when they came to seize upon their prey. In short, they would be as terrible to the Jews, as the roaring of the sea to the shipwrecked mariner; who looking towards the land can see no

way of escape, and who is surrounded with despair and sorrow: for every beam of hope and comfort would be enveloped in utter darkness, as the heavens are sometimes wholly covered with black and gloomy clouds. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—7.

Whilst they, who truly love our God and Savior, endeavor by every proper means to do good to men, they primarily seek his glory: and they discern and adore his justice in the dispensations, which disgrace and afflict those, with whom they are most intimately connected.—Such as are favored with the word and ordinances of God, and the encouragements of his gospel, stand in a peculiar relation to him. The tendency of these advantages is to render them fruitful in good works: this the Lord requires of them, and nothing else will satisfy him: and when they bear the wild grapes of hypocrisy, impiety, and iniquity, instead of "the fruits of the Spirit," "in all goodness, righteousness, and truth," they are nigh unto destruction. Indeed the case is so plain, that if the fact were so stated in a parable, that self-love could be fully precluded, sinners must be induced to give judgment against themselves: and at the day of judgment, when sentence shall be given on all the workers of iniquity, the criminals will universally perceive, that every attempt to justify their conduct is entirely useless. Those excuses, by which many now pacify their consciences, will *then* appear futile and desperate; as they charge the blame of man's wickedness on God, and vindicate all the crimes which can possibly be committed. (*Notes*, *Rom.* 2:4—6. 3:19,20.) But, as "all things pertaining to life and godliness" are proposed to us by the gospel, and we are commanded to ask what we will, that it may be given to us; the sinner's persevering wickedness will be found to arise from his enmity to God, aversion to his service, and contempt of spiritual blessings; and it will appear, that he would not consent to the mortification of his lusts by the special grace of God. So that it may with propriety be inquired, 'What more could have been done 'for these men, that has not been done for 'them?' Indeed the Lord is not bound to afford his rebellious creatures any advantages: but if he graciously vouchsafe them, and men will "rebel against the light," or take encouragement to sin from the truths of the gospel; their guilt will be peculiarly aggravated, and they may expect to be doomed to everlasting unholiness and misery. (*Mark* 11:14,21. *Note*, *Rev.* 22:10—12.) Nations and churches also, who abuse their privileges, may expect to be deprived of them: the Lord will "take away the hedge" of his unfruitful vineyard, "and it shall be eaten up." "He will lay it waste, that it shall not be pruned or digged; there shall come up briers and thorns;" and he will even "command the clouds that they rain no rain upon it." Whatever delight he has taken in any company of Christians: if they, or their posterity, degenerate from that faith and purity, which once distinguished them, and become generally addicted to covetousness, oppression, or any other vices; we may shortly expect to hear woes denounced against them, or judgments executed upon them. Few, if any, of the descriptions of professed Christians in our land, are unconcerned in this observation: may we all be zealous and repent, and do "the first works" of the zealous reformers from popery, that the awful sentence may not be awarded against us.

V. 8—17.

Men are commonly deemed happy, who grow rich with rapidity, and add one possession to another, as if they would appropriate the whole earth. But covetousness is idolatry: and it is generally attended by fraud and oppression of the poor, which God abhors; and whilst many envy the prosperous wretch, the Lord denounces an awful woe upon him. Providence may, perhaps, deprive him of his wealth, or render it a burden to him: God, however, will speedily require his soul, and then whose will all his riches be?—Nor are the luxurious and intemperate less obnoxious to divine vengeance. (*Notes* and *P. O. Luke* 12:13—21. 16:19—26.) How many are there who inflame themselves with excessive indulgence, and gratify every sense, as if their only business on earth were to pamper the body, and there were no other use to be made of their time and substance! Men, engaged in such sensual courses, "regard not the works of the LORD, nor consider the operation of his hands:" the wonders of creation, providence, and redemption are alike unnoticed by them: nay, they observe not his terrible judgments, and expect not his threatened vengeance. The prevalence of such impiety and vice brings desolating judgments on kingdoms, which reduce all ranks to the most abject misery: and no tongue can express what multitudes both of the honorable from their pompous feasts, and of the mean from their licentious revels, descend into hell, "which enlargeth herself, and openeth her mouth without measure," to swallow up the multitudes who continually become her prey. In that dreadful place there will not be so much as "a drop of water to cool the burning tongue" of those, who here "fared sumptuously every day." But, while the impious profligates are abased to the lowest misery and contempt, "the LORD of Hosts will be exalted in judgment, and God that is holy will be sanctified in righteousness." In every case he will also provide for the meek and humble, and feed both the bodies and souls of his people.

V. 18—30.

Wherever we turn our eyes, it is lamentable to observe what pains men bestow in pursuing the vanities of the world, and in gratifying their lusts, and in drawing down the judgments of God upon them: and what prodigious excesses of impiety and iniquity men gradually arrive at! Every sin needs some other to conceal it, to secure the success of it, or to defray its expense. Youthful lusts lead to depredation, lying, perjury, perhaps to murder; (*Notes*, *Prov.* 1:10—19.) corrupt practices lead to infidel principles; and thus men sin away fear, shame, and remorse, till they set God at defiance by their blasphemies; and they can be convinced of the truth of his word, only by his hastening his threatened vengeance; and then too late they know it, and become sensible of their own madness and folly. In the mean time, they continue to "call good evil, and evil good, to put darkness for light, and light for darkness, and bitter for sweet, and sweet for bitter:" it is evidently the tendency of their discourse and writings, to confound the most important distinctions, and to prejudice men's minds against the truths, precepts, and ways of the Lord: and their self-sufficiency, and the arrogant and supercilious manner, in which they behave to believers, mark them out, as exposed to the additional woe, denounced on

CHAP. VI.

Isaiah, by a vision of JEHOVAH'S glory and the adoring Seraphim, is greatly dismayed: but encouraged by a Seraph touching his lips with a coal from the altar, 1—7. He receives a commission, shewing the awful event of his prophetical labors, in the obduracy and ruin of the people; with an intimation of a remnant to be spared, and a holy seed to spring from them, 8—13.

IN [a] the year that king Uzziah died, [b] I saw also the LORD [c] sitting upon a throne, [d] high and lifted up, and * his train [e] filled the temple.

2 Above it [f] stood the [g] Seraphims: each one had six [h] wings; [i] with twain he covered his face, and [k] with twain he covered his feet, and [l] with twain he did fly.

3 And † one [m] cried unto another, and said, [n] Holy, holy, holy, *is* the LORD of hosts: ‡ the [o] whole earth *is* full of his glory

4 And [p] the posts of the § door moved at the voice of him that cried, and [q] the house was filled with smoke.

a 2 Kings 15:7. *Azariah.* 2 Chr. 26:22,23.
b Ex. 24:10,11. Num. 12:8. Ez. 1:1,25—28. John 1.18. 12:41, 45. 1 Tim. 6:16.
c 66:1. 1 Kings 22:19. Ez. 10: 1. Dan. 7:9. Matt. 25:31. Rev. 3:21. 4 2,10. 5:1,7. 6:16. 7:15—17. 20:11
d 12:4. 57:15. Ps. 46:10. 108:5. 113:5. Eph. 1:20,21.
* Or, *the skirts thereof.*
e 1 Kings 8:10,11. Rev. 15:8.
f 1 Kings 22:19. Job 1:6. Dan. 7:10. Zech. 3:4. Luke 1:19. Rev. 7:11.
g Ps. 104:4. Ez. 1:4. Heb. 1:7.
h Ex. 25:20. 37:9. 1 Kings 6:24, 27. 8:7. Ez. 1:6,9,24. 10:21. Rev. 4:8.
i Gen. 17:3. Ex. 3:6. 1 Kings 19:13. Ps. 89:7.
k Job 4:18. 15:15. Ez. 1:11.
l 6. Ps. 18:10. 103:20. Ez. 10: 16. Dan. 9:21. Rev. 8:13. 14:6.
† Heb. *this cried to this.*
m Ex. 15:20,21. Ezra 3:11. Ps. 24:7—10.
n Ex. 15:11. Rev. 4:8,9. 15:3,4.
‡ Heb. *his glory* is *the fulness of the whole earth.* 40:5. Eph 1:18—23.
o 11:9,10. 24:16. Num. 14:21 Ps. 19:1—3. 57:11. 72:19. Hab 2:14. Zech. 14:9.
p Ez. 1:24. 10:5. Am. 9:1.
§ Heb. *thresholds.*
q Ex. 40:34. 1 Kings 8:10—12 2 Chr. 5:13,14. 6:1. Ps. 18:8 Rev. 11:19. 15:8.

those, "who are wise in their own eyes and prudent in their own sight." Whilst many, in this respect, "glory in their shame;" others, of a different description of rebels, can pride themselves in being "mighty to drink wine, and men of strength to mingle strong drink:" as if their ability, through habit or constitution, to waste the gifts of God, to inveigle others to drunkenness, and to take that opportunity of imposing on them and defrauding them, would plead an excuse for their excess! Woe be unto such men, and woe to that nation, in which they obtain authority; for it cannot be expected, that they should scruple to commit the most flagrant injustice, when their own lucre requires it. But while men thus "cast away the law of the LORD, and despise his holy word;" they become fuel for the fire of his indignation, and destroy the very root of all their own prosperity: and after he has smitten them, and their carcasses are torn in the streets, or lodged in the grave, "his anger will not be turned away, but his hand will be stretched out still," to "destroy both body and soul in hell."—The earth itself will indeed tremble, and flee away, when he shall summon its inhabitants before his tremendous judgment-seat. Even in this world, he will never be at a loss for instruments of his vengeance. At his signal, they will come from the ends of the earth with unabated force and speed: when he gives commission, all resistance is vain: and as we know not how soon all earthly comforts and confidences may fail us, and sorrow and despair may overwhelm us; let us diligently seek the well grounded assurance, "that when flesh and heart shall fail, God himself will be the Strength of our heart, and our Portion for ever."

NOTES.

CHAP. VI. V. 1—4. It may be inferred, from the first verse of this book, that Isaiah delivered some prophecies before the death of Uzziah: but he was at this time more solemnly commissioned to the prophetical office, and prepared for the proper execution of it.—This august symbolical vision of the glory of the Lord is described as made at the temple; the several interposing veils being removed out of the way: for the vision specially related to those times, when "the way into the holiest was made manifest." 'The Lord upon the throne, 'according to St. John (12:41.) was Christ; and 'the vision related to his future kingdom, when 'the veil of separation was to be removed, and 'the whole earth was to be filled with the glory 'of God, revealed to all mankind.' *Bp. Lowth* The Lord appeared to the prophet, "sitting on a throne," as in a human form; for he then "saw the glory of Christ, and spake of him." (*Notes*, *Ez.* 1:26—28. 43:2—5. *John* 12:37—49.) "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." (*Note*, *John* 1:18.) —'It was the unanimous sense of the ancient 'church, that all the divine appearances in the 'old Testament, were made by the Son of God, 'by whom all the affairs of the church were 'ordered from the beginning.' *Lowth.*—The "throne high and lifted up," seems to have been the place of the mercy-seat, over which the glory of the Lord used to appear, and where he reigned, as the God of Israel and of the whole earth: and as an exterior symbol of his Majesty, "his train," or the skirts of his robes, filled the whole temple.—"Above," or rather *over against*, this throne, stood the Seraphim, the burning ones, the most glorious of the angelic orders, glowing with the holy flame of divine love. They *stood*, as employed in celebrating his praises, and prepared to execute his mandates.—Each of them had "six wings; with twain he covered his face;" an emblem of his inability stedfastly to behold, or fully to comprehend, all the glory of the Lord, and of profound reverence and adoring awe. "With twain he covered his feet;" denoting humility, as conscious that he and his services were unworthy the notice of the Lord, or even of the other Seraphim in the presence of the Lord. "And with twain he did fly;" representing prompt celerity and alacrity in executing the will of God. At the same time they sang aloud, responsive to each other, "Holy, holy, holy, is the LORD of hosts." (*Notes*, 30:8—14. *Ex.* 15: 11,20,21. *Num.* 6:23—26. *Rev.* 4:6—8.) This threefold repetition has, generally and justly, been deemed to refer to the three divine persons in the Trinity; and to the holiness displayed in the great work of redemption. For the Seraphim seem to celebrate the Lord's holy hatred of sin, as displayed both in the salvation of the gospel, and in the punishment of its opposers; in which respect, "the whole earth," as well as the heavens, has been or will be, "filled with his glory." (*Note*, 40:3—5.)—While this solemn hymn of praise was echoed from one to another of the angelic worshippers, the *posts*, or *pillars* of the porch, of the Temple shook at every response, and the whole house was filled with smoke, or thick darkness, as when it was dedicated by Solomon. (*Note*, 1 *Kings* 8:10—14.)

5 ¶ Then [r] said I, Woe *is* me! for I am [*] undone; because I *am* [s] a man of unclean lips, and [t] I dwell in the midst of a people of unclean lips: for [u] mine eyes have seen the King, the LORD of hosts.

6 Then [x] flew one of the Seraphims unto me, [†] having a live coal in his hand, [y] *which* he had taken with the tongs from off the altar:

7 And [z] he [‡] laid *it* upon my mouth, and said, Lo, this hath touched thy lips: and [a] thine iniquity is taken away, and thy sin purged.

r Ex. 33:20. Judg. 6:22. 13:22. Job 42:5,6. Dan. 10:6—8. Hab. 3:16. Luke 5:8,9. Rev. 1:16,17.
* Heb. *cut off.*
s Ex. 4:10. 6:12,30. Jer. 1:6. Matt. 12:34—37. Jam. 3:1,2.
t 29:13. Jer. 9:3—3. Ez. 2:6—8. 33:31. Jam. 3:6—10.
u 33:17. Rev. 1:5—7.
x 2. Dan. 9:21—23. Heb. 1:7, 14.
† Heb. *and in his hand a live coal.* Ex. 10:2. Matt. 3:11. Acts 2 3.
y Lev. 16:12. Heb. 9:22—26. 13:10. Rev. 8.3—5.
z Jer. 1:9. Dan. 10:16.
‡ Heb. *caused* it *to touch.*
a 43:25. 53:5,10. Matt. 9:2. Heb. 9:13,14. 1 John 1:7. 2: 1,2.

8 Also [b] I heard the voice of the LORD, saying, [c] Whom shall I send, and who will go for [d] us? [e] Then said I, [§] Here *am* I; send me.

9 And he said, [f] Go, and tell this people, [g] Hear ye [‖] indeed, but understand not; and see ye [¶] indeed, but perceive not.

10 Make [h] the heart of this people [i] fat, and make [k] their ears heavy, and shut their eyes; [l] lest they see with their eyes, and hear with their ears, and understand with their heart, [m] and convert, and be healed.

b Gen. 3:8—10. Deut. 4:33—36. Ez. 1:24. 10:5. Acts 28:25—28.
c Ex. 4:10—13. 1 Kings 22:20 Acts 22:21. 26:16,17.
d Gen. 1:26. 3:22. 11:7.
e Matt. 4:20—22. Acts 20:24. Eph. 3:8.
§ Heb. *Behold me.* 65.1.
f 29:13. 30:8—11. Ex. 32:7—10. Jer. 15:1,2. Hos. 1:9.
g 43:8. 44:18—20. Matt. 13 14, 15. Mark 4:12. Luke 8:10. John 12:40. Acts 28:26,27. Rom. 11:8.
‖ Or, *without ceasing, &c.* Heb. *in hearing, &c.*
¶ Heb. *in seeing.*
h 29:10. 63:17. Ex. 7:3. 10:27. 11:10. 14:17. Deut. 2:30. Ez. 3:6—11. 2 Cor. 2:16.
i Deut. 32:15. Ps. 17:10. 119:70.
k Jer. 6:10. Zech. 7:11. Acts 7: 51.
l Jer. 5:21. John 3:19,20. Heb. 3.8—11.
m 19:22. Matt. 13:15. Acts 3:19. 28:27.

V. 5. This glorious and awful vision of the divine Majesty, and the exalted worship of the Seraphim, overwhelmed the prophet with a sense of his own sinfulness; and his humiliation was attended with great dismay. (*Notes*, *Judg.* 13:18—22. *Job* 40:3—5. 42:1—6. *Dan.* 10:4—9. *Luke* 5:1—11, *v.* 8. *Rev.* 1:12—20.) If these glorious spirits thought humbly of *their* exalted services; what would become of him, who had presumed to speak to JEHOVAH, and in his name, with unclean and unhallowed lips? He had denounced woes on others: (*Notes*, 5:8—23.) but he now perceived himself liable to the same condemnation; not only for his other sins, but also as "a man of unclean lips;" as one, who had used his tongue, (which had often spoken vain and sinful words,) in declaring the message of God, and had mixed much evil with his very worship, and prophesying. He was sensible also that he "dwelt among a people of unclean lips," the sinfulness of whose worship he did not fully discern, till "his eyes had seen the King, the LORD of Hosts:" and, having measured himself by others, he never was before so sensible of his own unworthiness, and unfitness for the prophetical office, which he now feared would only end in his and their condemnation. The Septuagint translation of this verse is very striking. 'And I said, O wretch that I am! for 'I am pierced through; because being a man, 'and having unclean lips, I dwell in the midst 'of a people having unclean lips; and I have 'seen with mine eyes the LORD of hosts.' (*Note*, *Rom.* 7:22—25.)—' "Alas for me, for I am *struck* '*dumb.*" He immediately gives the reason, 'why he was struck dumb; because he was a 'man of polluted lips, and dwelt among a peo-'ple of polluted lips; and was unworthy, either 'to join the Seraphim in singing praises to God, 'or to be the messenger of God to his people.' *Bp. Lowth.* (*Note*, *Rom.* 3:19,20.)—'In these 'words therefore he deprecates the undertak-'ing of the prophetical office. ... What the 'prophet here calls "unclean," ... Moses (*Ex.* 6: 12.) styles "uncircumcised lips;" where he excuses himself from a like employment, both 'from his own incapacity, ... and from the cold 'reception he was like to meet with among the 'Israelites.' *Lowth.* (*Notes*, *Ex.* 4:10—14. 6:12. *Jer.* 1:6—8. *Zech.* 3:1—4. *Matt.* 10:19,20. *Luke* 21:12—19, *v.* 15.) It, however, appears from the next verses, that the prophet expressed consciousness of guilt, as to the past, even in his worship and ministry, as well as apprehensions respecting the future.

V. 6, 7. The Lord was pleased to encourage his dismayed servant by a symbolical action of a Seraph, who flew to him with a live coal taken from off the altar. 'The altar of burnt-of-'ferings, placed near the porch of the temple, 'where the vision appeared.' *Lowth.*—The sacred fire from the altar represented the sacrifice of Christ and its effects: and the live coal applied to the prophet's lips, denoted the assurance given him of pardon, and acceptance in his work, through the atonement of the promised Messiah; and the communication of divine grace, to cleanse away pollution, to kindle the flame of divine love in his heart, and to fit him for the execution of his office with zeal and fervency, and ensure his gracious acceptance in so doing. (*Notes*, *Jer.* 23:28,29. *Matt.* 3:11,12. *Acts* 2:2,3.)

Laid it upon my mouth. (7) 'To signify that 'all the gifts and graces that purify the mind, 'and enable us for the discharge of any partic-'ular function, come from God.' *Lowth.* (*Note*, *Ex.* 4:11,12.)—*Thy sin purged.*] "Expiated." *Bp. Lowth.*—*Covered*, that is with an atonement. (*Note*, *Ps.* 32:1,2, *v.* 1.)

V. 8. The Lord would not send his message to the people by one of the Seraphim, but by a prophet like themselves: and he openly inquired, whom he should send; who was willing to undertake the service. The expression, "Who will go *for us?*" corresponds with several others which have been already noticed. (*Notes*, *Gen.* 1:26,27. 3:22—24. 11:6—9.) 'So God speaks 'in the plural number, *Gen.* 1:26, which is justly 'thought to imply a plurality of divine persons. 'For it cannot be said with any probability, that 'God is described in Genesis, as advising with, 'or communicating his purposes to the angels, 'which is the fancy of the Rabbins: because the 'history of the creation takes no notice of an-'gels; and consequently there is no ground for 'interpreting any text in the first chapter of 'Genesis, with relation to them.' *Lowth.*—And now the prophet, who was before "struck dumb," or greatly dismayed, being assured of assistance and acceptance, and warmed with zeal for the glory of God, readily answered, "Here am I; send me." He would go on any message, to any person, or any whither, whatever hardship, difficulty, and peril attended it.

V. 9, 10. This awful passage is quoted, or

11 Then said I, [n] Lord, how long? And he answered, [o] Until the cities be wasted without inhabitant, and the houses without man, and the land be * utterly desolate,

12 And [p] the Lord have removed men far away, and *there be* [q] a great forsaking in the midst of the land.

n Ps. 74:10. 90:13. 94:3. Jer. 4:21. Dan. 8:13. Hab. 1:2. Rev. 6:10.
o 1:7. 3:26. 24:1—12. 27:10. 32:13,14. 2 Chr. 36:21. Jer. 26:6, 9,18. Mic. 3:12. Luke 21:24.
* Heb. *desolate with desolation.*
p 26:15. 2 Kings 25:11,21. Jer. 15:4. 52:28—30.
q Jer. 4:29. 12:7. Lam. 5:20. Rom. 11:1,2,15.

13 But [r] yet in it *shall be* a tenth, † and *it* shall return, and shall be eaten; as a teil-tree, and as an oak, whose ‡ substance *is* in them, when they cast *their leaves:* [s] *so* the holy seed *shall be* the substance thereof.

r 1:9. 4:3. 10:20—22. Matt. 24:22. Mark 13:20. Rom. 11:5,6, 16—29.
† Or, *when* it *is returned, and hath been broused.*
‡ Or, *stock*, or *stem.* Job 14:—9.
s 65:8,9. Gen. 22:18. Ezra 9:2 Mal. 2:15. John 15:1—3. Rom. 9:5. 11:24. Gal. 3:16—19,28,29.

referred to, six times in the New Testament; (*Marg. Ref.* g.—*Notes*, *Matt.* 13:13,14. *John* 12:37—41. *Acts* 28:23—29.) which shews that the vision had relation to the rejection of Christ by the Jews, and their consequent calamities even to this day; as well as to the men of that generation, to whom the prophet was sent.—It is remarkable, that the verbs here are *imperative;* but they are not so in any quotation in the New Testament. The Septuagint also render them in the *future*, while many other futures, in passages not dissimilar, are rendered in the imperative or optative in that version.—Where the word of God is not made effectual, through the regeneration of the Spirit, it gives *occasion* to those very evils, which are most contrary to its genuine tendency. (*Note*, 2 *Cor.* 2:14—17.) By opposing the pride, prejudices, and lusts of men, they become more outrageous; and, by producing convictions which are violently resisted, the conscience grows callous: the uneasiness thus excited drives men into excess, infidelity, or furious enmity, for shelter; and when they are once engaged in open opposition, obstinacy, and regard to worldly interests, and credit among proud and ungodly men, push them forward to the most desperate extremes. Thus the gospel is heard, but not understood: something of its nature is seen, but the glory and excellency of it are not perceived: and men become more and more insensible both to promises and warnings; so that "their hearts are made fat" and unfeeling, their "ears become heavy, they shut their eyes," and the whole tends to their deeper guilt and condemnation. God frequently leaves them to this *judicial* blindness and hardness for their other sins, especially for resisting the convictions of their own consciences, and the strivings of his Spirit. (*Notes*, *Ex.* 4:21. 7:13. 8:15. 14:3,4. *Rom.* 9:15—21. 2 *Thes.* 2:8—12.) This was the awful case of numbers in the days of Isaiah, and of still greater numbers, in those of Christ and his apostles: and the Lord, foreseeing this effect, and intending to leave the Jews to this obduracy, "lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert, and be *healed*," or saved; commissioned the prophet to go for this express purpose. 'The prophets are said to do 'things, when they declare God's purpose of 'doing them. In this sense, Jeremiah was ap-'pointed of God, to "root out and destroy, to 'build, and to plant," (*Jer.* 1:10.) that is, to de-'clare God's purpose in these matters. In like 'manner Ezekiel says, He was "sent to destroy 'the city," (*Ez.* 43:3.) i. e. to prophesy the de-'struction of it. So here Isaiah is said to hard-'en the people's hearts and to blind their eyes; 'i. e. to declare this to be the event of his preach-'ing; which prophecy should be more signally 'accomplished, when the Jews should reject 'the preaching both of Christ and his apostles. '... "Make the heart of this people fat." This 'St. John expresses by *hardening* their heart, '(*John* 12:40.) so that it becomes insensible.' (*Ps.* 119:70.) 'God is said to harden men's 'hearts, by those very means of grace, which 'are in themselves proper to produce a quite 'contrary effect: but withal he foresees, that 'meeting with a perverse and refractory tem-'per, they will in the event make them more 'obdurate; and he is resolved, for great and 'wise reasons, not to hinder it.' *Lowth.* (*Notes*, 29:9—12. *Rom.* 11:7—10,25—32.)

V. 11, 12. The prophet did not object to the service assigned him; or question the justice and goodness of God in the awful sentence. But he inquired how long this was to be the case. And he was answered, that this would be the case, till the cities and lands were utterly desolated, and the inhabitants carried into captivity; (*Note*, 5:8—10.) and this forsaking of the whole land would continue for a long time. This was verified in the Babylonish captivity; but far more emphatically in the final desolations of the temple, and of Jerusalem by the Romans, and the dispersed and forsaken state of the Jewish nation, now for almost eighteen hundred years. (*Note*, *Gen.* 49:10.)

V. 13. The Lord meant, however, to preserve a remnant, like the tenth, or *tithes*, that were holy to him. These would return from captivity, and be converted to the truth, and devoted to him, as those holy things which were eaten in his courts by the priests. Nay, the nation of Israel, in its lowest state, would be like an oak, or elm, or any other tree, which is stripped of its leaves, lopped, or cut down: yet the trunk or root still remains, and has life in it, and will again shoot forth. Thus the remnant of believers, during and after the captivity, were a "holy seed," the substance of the nation, which shot forth again and flourished. Thus Christ especially, and with him the Jews who embraced Christianity, and were incorporated with the Gentile converts when the nation was rejected, were "the holy seed:" and thus the Jews, who shall in future generations become his disciples, are "the holy seed;" the substance of the tree, which has been lopped and cut down, but which will at length revive and flourish again more than ever. '"Though 'there be a tenth part remaining in it, even this 'shall undergo a repeated destruction. Yet, '&c." ... This passage, though somewhat ob-'scure, ... has been made so clear by the accom-'plishment of the prophecy, that there remains 'little room to doubt the sense of it. When 'Nebuchadnezzar had carried away the great-'er and better part of the people into captivity 'there was yet a tenth remaining in the land, 'the poorer sort, left to be vine-dressers and 'husbandmen under Gedaliah. (2 *Kings* 25:'12,22. *Jer.* 40:12.) Yet even these, fleeing into 'Egypt after the death of Gedaliah, ... miserably 'perished there. Again, in the subsequent and 'more remarkable completion of the prophecy, 'in the destruction of Jerusalem, and the disso-'lution of the commonwealth, by the Romans.

'when the Jews, after the loss of above a mil-'lion of men, ... had become very numerous 'again in their own country, Hadrian, provoked 'by their rebellious behavior, slew above half 'a million more of them, and a second time al-'most extirpated the nation. Yet, after these '... and so many other repeated exterminations 'and massacres of them, in different times and 'on various occasions, we yet see with astonish-'ment, that the stock still remains, from which 'God, according to his promise frequently giv-'en by his prophets, will cause his people to 'shoot forth again, and to flourish.' *Bp. Lowth.* (*Notes*, 27:2—6, *v.* 6. *Jer.* 30:10,11. 40:—44:)—"And it shall return and be for a devouring." See also the margin.—'"In it shall be *left* a 'tenth, after it is ... again eaten, or devoured." '... Although God suffers the Jews to be de-'voured by repeated judgments, first carried 'captive by the Babylonians, and afterwards 'destroyed by the Romans: ... yet still he will 'preserve a remnant, (1:9.) called here a tenth 'part, which holy seed shall be a seminary to 'preserve the nation to after times. ... The words 'contain in them a promise, that God will never 'utterly reject the whole nation of the Jews, 'how severely soever he deals with them.' *Lowth.* (*Notes*, *Jer.* 31:35—37. *Rom.* 11:1—6,25—32.)—Let the reader reflect that this prophecy has been extant above two thousand five hundred years, by the acknowledgment of the Jews themselves: and, comparing it with the state of that remarkable people, in every subsequent age, and at this day; let him ask himself whether it does not prove, beyond all rational doubt, that Isaiah spake by inspiration of God.—Indeed the condition of the Jews through revolving ages, so different from that of any other nation, compared with the prophecies concerning them, both in the Old and New Testament, is a complete moral demonstration, that the Scriptures are "the oracles of God;" which is the only *kind* of demonstration of which the subject is capable. (*Note*, 43:14—21.)—Beyond doubt, a restoration of the nation of Israel to the true church, and, probably, to their own land, is here predicted. (*Notes*, 65:8—10. *Matt.* 24:21,22.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The discovery of the glory of God, as revealed in Christ Jesus, prepares the heart for the exercise of every grace, and the practice of every duty. Indeed, all external symbols must be inadequate fully to represent JEHOVAH's essential majesty and excellency: yet they may suit our present state, in which we "see through a glass darkly."—Though "the LORD is high and lifted up;" yet, in and through the divine Savior, he is seated on a "throne of grace," and "the way into the holiest is now laid open." While his full glory is displayed in his temple above, his train fills the outer sanctuary: yea, he dwells in every broken heart, as in a temple in which he delights.—Every rational creature worships God, in humility and reverential fear, proportioned to the degree of his own holiness and wisdom; and this is attended with an adequate measure of fervent love, gratitude, zeal, and delight in obedience. The cherubim and seraphim, before the throne, are so occupied in admiring and adoring the ineffable glories of JEHOVAH, that they have no leisure, or inclination, to admire themselves, or applaud one another, though indeed lovely and glorious. Satisfied with his approbation, they want no other praise: and they know, that they cannot but possess each other's love, whilst they bear the image and concur in the worship, of the Lord: for all the self-admiration, ambition, and mutual adulation of us sinful creatures, originate from ignorance and pride, and would be annihilated by clear and abiding views of the divine glory.—The essential holiness of God reflects honor on all his natural attributes: whether he pardon or punish, he has so arranged his plan, that his hatred of sin, and love of justice, will be displayed and adored: in the cross of Christ, and by the gospel and its effects, the whole earth is or will "be filled with his glory:" and these form the most exalted and favorite themes even of the adoration of angels, who sing, "Glory to God in the highest, peace on earth, and good will to men." (*Notes*, *Luke* 2:8—14, *v.* 14. *Eph.* 3:9—12. 1 *Pet.* 1:10—12. *Rev.* 5:11—14.) Nor is there one of them, who does not think it an honor to worship him, who was crucified on mount calvary; even him whom infidels pride themselves in degrading and opposing! Nay, these blessed spirits vie with each other, who shall most fervently adore the triune God of our salvation. Even to witness their holy strains, and active obedience, would be more than we sinners could endure: yet they count all beneath his worth, and undeserving of his notice. But such scenes are too dazzling for our constant contemplation: a few glimpses suffice to convince us, that "we are all as an unclean thing, and all our righteousnesses as filthy rags." (*Note*, 64:6—8.) Nor is there a man on earth, who would not be ashamed of his most admired performances, and sink into habitual self-abhorrence, if he had a clear and full view of the divine glory, and of the worship of heaven: nay, this would be attended with despair; and he would no more dare to speak to the Lord with his "polluted lips," if he so saw the justice, holiness, and majesty of God, as not to discern also his glorious mercy and grace in Jesus Christ. But when the atonement is understood, and by faith applied to the heart; the iniquity of our holy things is taken away, and "the conscience purged from dead works to serve the living God;" and when by the Holy Spirit, the love of his name is shed abroad in the heart; then the humbled sinner takes encouragement, and feels an ardent desire to glorify the Lord, and make known his salvation to his fellow sinners. Thus men become ready for any service, in which he pleases to employ them: and neither the sense of their own unworthiness and insufficiency; nor a view of the importance and difficulty of the work; nor a prospect of hardships and injuries in it, will deter them from any attempt, to which they judge themselves to be called in his providence; but they are ready to say, "Here am I: send me." The love of Christ constrains them, and encourages and prepares them for laboring with diligence, suffering with patience, and bearing injuries with persevering meekness. Thus reconciled enemies are formed to be ambassadors for Christ, holy apostles and evangelists, self-denying heroical missionaries, and patient laborers in more ordinary services. Thus were formed 'the good-'ly fellowship of the prophets;' 'the glorious 'company of the apostles;' and 'the noble army 'of martyrs.' And thus Christians of inferior station are animated to improve their several talents, to "do what they can;" and "to live no longer to themselves, but to him who died for them and rose again." (*Note*, 2 *Cor.* 5:13—15.)

V. 9—13.

They, whom the Lord sends to preach his gospel, must expect in very many instances, to labor without *apparent* success: and even to be the instruments of rendering some of their hearers more hardened and inexcusable in

CHAP. VII.

Ahaz and his people are greatly terrified by hearing, that the Syrians and Israelites had confederated against them, 1, 2. Isaiah is sent to assure Ahaz, that they should not accomplish their purpose; but be speedily ruined, 3—9. Ahaz refuses to ask a sign of God; and Isaiah predicts the miraculous birth of Immanuel, as a sign or pledge of preservation to David's family, 10—16. A prophecy of judgments to be executed on the land, by the Egyptians and Assyrians, 17—25.

AND it came to pass [a] in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, *that* [b] Rezin the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up towards Jerusalem to war against it, [c] but could not prevail against it.

2 And it was told [d] the house of David, saying, Syria * is confederate with Ephraim.

a 2 Kings 16:1—6. 2 Chr. 28:1—6.
b 8:6. 2 Kings 15:37. Ps. 83:3—5.
c 4—9. 8:9,10.
d 13. 6:13. 37:35. 2 Sam. 7:16. 1 Kings 11:32. 12:16—20. 13:2. Jer. 21:12.
* Heb. *resteth on Ephraim.* 17. 11:13. 2 Chr. 25:10. 28:12. Ez. 37:16—19. Hos. 12:1.

[e] And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, [f] Go forth now to meet Ahaz, thou and † Shear-jashub thy son, at [g] the end of the conduit of the upper pool, in the ‡ highway of the fuller's field;

4 And say unto him, [h] Take heed and be quiet; [i] fear not, § neither be faint-hearted for [k] the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

e 8:12. 37:27. Lev. 26:36,37. Num. 14:1—3. Deut. 28:65,66. 2 Kings 7:6,7. Ps. 11:1. 27:1,2. 112:7,8. Prov. 28:1. Matt. 2:3.
f Ex. 7:15. Jer. 19:2,3. 22:1.
† That is, *The remnant shall return.* 6:13. 10:21,22. 55.7. Rom. 9:27.
g 36:2. 2 Kings 18:17. 20:20.
‡ Or, *causeway.*
h 30:7,15. Ex. 14:13,14. 2 Chr. 20:17. Lam. 3:26.
i 8:11—14. 35:4. 41:14. 51:12, 13. Matt. 10:28. 24:6.
§ Heb. *let not thy heart be tender.* Deut. 20:3. 1 Sam. 17 32.
k 8. 8:4. 2 Kings 15:29,30. Am 4:11

their crimes, and more ripe for divine judgments; even as if they were sent upon that melancholy business: and humble resignation, to a most painful trial, becomes their duty. We should, however, persist in praying for the divine blessing on our labors: and solemnly warn men of the danger of resisting convictions, "quenching the Spirit," and "holding the truth in unrighteousness." And no humble inquirer after Christ need fear this awful doom; which is a spiritual judgment on those who hate the light, because they determine to hold fast their sins. Let then every one who hears or reads the gospel, watch and pray against pride and love of wickedness, and all those previous provocations, which tend to this dreadful obduracy; let none of them harden their hearts, lest God give them up to a strong delusion: and let every one pray for the illumination of the Holy Spirit, that he may perceive the glory and excellency of divine things; and for "the love of the truth," by which alone we are secured against this dreadful danger. And whilst we read of the fate of Jerusalem, and witness the deplorable state of the unbelieving Jews; let us take warning not to imitate their crimes. Blessed be God, he still preserves his Church, for the sake of the remnant of true believers which are "the substance of it:" and however professed Christians, or visible churches, may be lopped off as unfruitful branches; the *holy seed* shall shoot forth; yea, "Israel" as a nation shall yet again "bud and blossom, and fill the face of the world with fruit." May the Lord hasten that glorious time, which shall be as life from the dead to all the nations of the earth.

NOTES.

CHAP. VII. V. 1. The Syrians and Israelites repeatedly vanquished the Jews, with most terrible slaughter; but they were not able to take Jerusalem, or dethrone the family of David. (*Notes*, 5,6. 2 *Kings* 15:37. 16:5. 2 *Chr.* 28:5—8.)

V. 2. Ahaz, though a very wicked man, was preserved because he was a descendant of David, and of that family from which the Messiah was to arise. Perhaps his enemies had formed their plan of dethroning him and destroying his race, in contemptuous opposition to the promises and prophecies of God, respecting David and his seed. (*Notes*, 6—13. 65:8—10. 2 *Kings* 19:30—34.) It is probable, that this report was brought to him and his people, after the slaughter before referred to; (*Notes*, 1. 2 *Chr.* 28:5—8.) and related to a second assault by the united forces of Syria and Ephraim. The terror, which was excited by this information, in Ahaz, and in the family of David, and in the people of Judah, is illustrated by a most striking simile: (*Marg. Ref.* e:) nor can it much be wondered at, when the success of the Syrians, and the dreadful blow already given by Ephraim alone, are considered; and when it is recollected, that Ahaz and most of his subjects were entirely destitute of faith, and well-grounded confidence in God.

V. 3. Isaiah seems to have been very little noticed by Ahaz, if at all, and perhaps could not have access to him in his palace: (*Note*, 2 *Kings* 18:4.) but he was ordered to meet him in a place which was pointed out to him; probably because Ahaz and his nobles assembled there, to concert measures for their defence. (*Marg. Ref.* g.) He was also commanded to take Shear-jashub his son with him; but the reason of this command is not mentioned. Some think it was merely because his name, *A remnant shall return*, was itself a sign of mercy in reserve for the Jews: others suppose that some reference was had to Isaiah's child in the prophetical sign afterwards given. (*Notes*, 14—16.) 'The name probably alludes 'to the promise made by the prophet, of the 'people's return from the captivity; (6:13.) and 'imports that God will never wholly cut off 'his people; but will still leave a remnant, to 'whom he will make good the promises he 'gave to their fathers. 1:9. 10:21. *Rom.* 11:29.' *Lowth.* (*Note*, 10:21—23.)—The word translated "conduit," seems to mean *an aqueduct*, such as was formerly used for conveyance of water for the supply of populous cities.—'There were two pools, or lakes, which sup-'plied Jerusalem with water: the upper pool, 'mentioned here and 36:2. and called Gihon, '(2 *Chr.* 32:30.) and the lower pool. (22:9.) *Lowth.*

V. 4. (*Notes*, 30:6,7,15—17. *Ex.* 14:13,14.) Rezin and Pekah had been two destructive fire-brands, which made a dreadful conflagration; and the Jews feared still more fatal effects from their confederacy: but their successes were at an end, and they were only the "two tails" of "smoking fire-brands," which were ready to be wholly extinguished

5 Because [l] Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and * vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, [m] It shall not stand, neither shall it come to pass.

8 For [n] the head of Syria *is* Damascus, and the head of Damascus *is* Rezin: and [o] within threescore and five years shall Ephraim be broken, [†] that it be not a people.

9 And [p] the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [‡] If ye [q] will not believe, surely ye shall not be established.

l Ps. 2:2. 83:3,4. Nah. 1:11. Zech. 1:15.
* Or, *waken.*
m 8:10. 10:6—12. 37:29. 46:10, 11. Ps. 2:4—6. 33:11. 76:10. Prov. 21:30. Lam. 3:37. Dan. 4:35. Acts 4:25—28.
n 2 Sam. 8:6.
o 8:4. 17:1—3. 2 Kings 17:5,&c. Ezra 4:2.
† Heb. *from a people.* Hos. 1: 6—10.
p 1 Kings 16:24—29. 2 Kings 15:27.
‡ Or, *Do ye not believe?* it is *because ye are not stable.*
q 2 Chr. 20:20. Acts 27:11,25. Rom. 11:20. Heb. 11:6. 1 John 5:10.

10 ¶ § Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee [r] a sign of the LORD thy God; ‖ ask it either in the depth, or in the height above.

12 But Ahaz said, [s] I will not ask, [t] neither will I [u] tempt the LORD.

13 And he said, Hear ye now, [x] O house of David; [y] *Is it* a small thing for you [z] to weary men; but [a] will ye weary my God also?

14 ¶ Therefore the Lord himself shall give you a sign, [b] Behold a virgin shall conceive, and bear a son, and ** shall call his name [c] Immanuel.

§ Heb. *And the LORD added to speak.*
r 37:30. 38:7,8,22. Judg. 6:36—40. 2 Kings 20:8—11. Jer. 19: 1,10. 51:63,64. Matt. 12:38—40. 16:1—4.
‖ Or, *make* thy *petition deep.*
s 2 Kings 16:15. 2 Chr. 28:22.
t Ez. 33:31.
u Deut. 6:16. Mal. 3:15. Acts 5: 9. 1 Cor. 10:9.
x 2. 2 Chr. 21:7. Jer. 21:12. Luke 1:69.
y Gen. 30:15. Num. 16:9,13. Ez. 16:20,47. 34:18.
z 2 Chr. 36:15,16. Jer. 6:11.
a 1:24. 43:24. 63:10. 65:3—5. Am. 2:13. Mal. 2:17. Acts 7: 51. Heb. 3:10,11.
¶ Or, *Nevertheless.*
b Gen. 3:15. Jer. 31:22. Matt. 1:23. Luke 1:35.
** Or, *thou,* O virgin, *shalt call.* Gen. 4:1,2,25. 16:11. 29:32. 30: 6,8. 1 Sam. 1:20. 4:21.
c 8:8. 9:6. John 1:1,2,14. Rom. 9:5. 1 Tim. 3:16.

'which are so far from being able to consume 'any thing else, that they are almost consumed 'themselves.' *Lowth.* (*Note, Judg.* 15:3—5.)

V. 5, 6. Rezin and Pekah intended to subjugate the whole kingdom of Judah, and to divide it between them; and to set over it another king as their vassal. "Let us rend off a part of it for ourselves." *Bp. Lowth.* It is not known who Tabeal was. The frequent mention of the house of David, and the sign afterwards given, indicate that they designed to destroy that family. (*Note*, 2.)

V. 7—9. Damascus was the capital of Syria; and that kingdom had arrived at its height of prosperity under Rezin, and would thenceforth decline: and Ephraim, or the kingdom of Israel, of which Samaria was the capital, was more prosperous under Pekah, than it would ever afterwards be; so that in the space of sixty-five years, it would be so ruined, as to be no more a people. It is computed to have been sixty-five years from this prediction, to the time when Esarhaddon carried away captive the last remains of the Israelites, about the twenty-second year of Manasseh's reign. But the exact time, in which Esarhaddon carried away the remains of Israel, is not easily ascertained: much less can it be satisfactorily shewn in what year of his reign Manasseh was carried to Babylon. (*Notes*, 2 *Kings* 17: 24. 2 *Chr.* 33:11. *Ezra* 4:1,2,10.) There can, however, be no doubt, that Ephraim ceased to be a people before, and very little before, the end of the sixty-fifth year after this prophecy was delivered. It was therefore absolutely determined, that Syria and Israel would never subjugate Judah: yet, unless Ahaz and his family and subjects believed the word of God, and depended on him for protection, they could not be established in prosperity, or secured from perils and terrors, similar to those with which they were at this time agitated. (*Notes*, 2 *Chr.* 20:14—19. *Rom.* 11:16—21.) "Though the head of Syria be Damascus, and the head of Damascus, Rezin; and the head of Ephraim be Samaria, and the head of Samaria, Remaliah's son: yet within threescore and five years, Ephraim shall be broken, that he be no more a people." *Dr. Jubb* in *Bp. Lowth.* This rendering supposes that a transposition in the order of the several clauses has taken place, of which the Bishop gives a very probable account. But as the meaning is still the same, it is not necessary to dwell on it.

V. 10—12. Ahaz did not properly regard the message from God, delivered to him by the prophet; he was therefore by an additional address from God required to ask a sign for the confirmation of it. 'A sign wrought is a 'miracle for the confirmation of some message 'or promise delivered from God. See *Ex.* 4:8. '*Judg.* 6:17. *Is.* 38:22. This was usually wrought 'presently: but sometimes a thing future, where 'the event is remarkable, is proposed as the 'sign. See also *Ex.* 3:12. 1 *Sam.* 2:34. *Jer.* 43: '8—10.' *Lowth.* And, as a proof that Isaiah spake by divine authority, he was allowed to choose one from the depth beneath, on earth, or in the grave; or, if that would be more satisfactory, (according to the prevailing opinion of the Jews,) he might ask a sign from heaven. (*Note*, *Matt.* 16:1—4.) But he, (probably assenting in a general way to the promise which had been given, and perhaps not desiring any further intercourse with the prophet, lest he should reprove him for his sins;) refused to ask a miraculous sign, avowing that he would not, without necessity, put the power and truth of God to the trial, or presumptuously demand his extraordinary interposition. (*Marg. Ref.* n.) He seems to have made some shew of piety, but to have acted wholly under the influence of unbelief, and alienation from God.

V. 13. (*Note*, 2.) Ahaz was the representative of the house of David, though utterly unlike his pious ancestor; and his obstinate rebellion and unbelief not only wearied out the prophets and servants of God, which was no light matter, whatever he thought of it; but he was about to weary out the patience of God, to his own ruin; though the house of David would still be preserved. Perhaps some others of the royal family were present, with whom the prophet thus remonstrated.—*Weary.*] *Marg. Ref.*—*Notes*, 43:22—25, *v.* 24. 63:10. *Am.* 2:13. *Mal.* 2:17.

V. 14. The Lord 'shall give it unasked, and 'such a sign, as could not enter into your

15 [d] Butter and honey shall he eat, that he may [e] know to refuse the evil, and choose the good.

16 For [f] before the child shall know to refuse the evil, and choose the good, [g] the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall [h] bring upon thee,

d 22. Matt. 3:4.
e Ps. 51:5. Am. 5:15. Luke 1: 35. 2:40,52. Rom. 12:9. Phil. 1:9,10.
f Deut. 1:39. Jon. 4:11.
g 8:4. 9:11,12. 17:1—3. 2 Kings 15:29,30. 16:9.
h 8:7,8. 10:5,6. 36: 37: 2 Kings 18: 19: 2 Chr. 28:19—21. 32: 33:11. 36:6—20. Neh. 9:32.

'thoughts to desire. This shews that the prom-'ised sign was an extraordinary miracle, the 'immediate work of God, such as a son of a 'virgin is, which therefore must be the genuine 'sense of the ... words. ... The Hebrew word '(עַלְמָה) most properly signifies a virgin, and so 'it is translated here by all the ancient inter-'preters; and is never once used in the Scrip-'ture in any other sense, as several learned men 'have proved, against the pretensions of the 'modern Jews. ... The primary signification of 'the word ... is, *hid* or *concealed:* from whence 'it is taken to signify a virgin, because of the 'custom of the eastern countries to keep their 'virgins concealed from the view of men.' *Lowth.*—That the reader may judge of this for himself, I shall point out all the texts in which this word is used in Scripture. (*Gen.* 24:43. *Ex.* 2:8. *Ps.* 68:26. *Prov.* 30:19. *Cant.* 1:3. 6:8. Heb.)—'Christ is called "the Seed of the 'woman," by way of distinction, (*Gen.* 3:14.) as 'not to be born in the ordinary way of genera-'tion.' *Lowth.*—'The prophecy is introduced 'in so solemn a manner; the sign is so marked, 'as a sign selected and given by God himself, 'after Ahaz had rejected the offer of any sign 'of his own choosing, out of the whole com-'pass of nature; the terms of the prophecy are 'so peculiar, and the name of the child so ex-'pressive, containing in them much more than 'the circumstances of the birth of a common 'child required, or even admitted; that we may 'easily suppose, that in minds prepared by the 'expectation of a great Deliverer to spring 'from the house of David, they raised hopes 'far beyond what the present occasion sug-'gested; especially when it was found, that in 'the subsequent prophecy, delivered imme-'diately afterward, this child, called IMMAN-'UEL, is treated as the Lord and Prince of the 'land of Judah. Who could this be other than 'the heir of the throne of David? under which 'character a great and even a divine person 'had been promised. ... St. Matthew, therefore, 'in applying this prophecy to the birth of 'Christ ... takes it in its strictest, clearest, and 'most important sense; and applies it accord-'ing to the original design and principal inten-'tion of the prophet.' *Bp. Lowth.* (*Notes*, 8:6 —10. *Mic.* 5:3,4, *v.* 3.)—'Would it not be very 'unnatural to suppose, that the prophets have 'been entirely silent concerning this most re-'markable sign of the Messiah, (viz. his being 'born of a virgin,) insomuch that an evange-'list should be obliged to *accommodate* to this 'singular circumstance, a passage, which origi-'nally had no reference to the Messiah?' *Gran-ville Sharp.*——'Thus we are to understand 'the Messiah's being called IMMANUEL; i. e. 'being really what that name imports, ... GOD 'WITH US; being both properly and truly God, 'and called so, 9:6. and also living or dwelling 'with us men.' *Lowth.*——GOD WITH US; 'which 'name can agree to none, but to him, who is 'both God and man.' (*Notes*, 9:6,7. *Jer.* 23:5,6.) —The passage cannot be made to accord to any events of those times, as if it meant, 'that 'one, who was at that time a virgin, should be 'married, and bear a son.' The application of the name Immanuel to one who was the gov-ernor of the land, (8:8.) can comport with none but the reigning king, or the heir-apparent; but Hezekiah was born before his father Ahaz came to the throne; so that he cannot be meant: and to whom else can the several particulars be made to accord? We can therefore admit of no interpretation, (or even accommodation,) of the prophecy, except that given by the Evangelist, (*Notes*, *Matt.* 1:22,23.) 'that a virgin 'of the house of David should miraculously 'conceive, and bear a son, who should be 'known to the church in all succeeding ages, 'as, "Immanuel, God with us;" ' "God mani-fest in the flesh," and become our Brother and Savior. This event is predicted as a *Sign*, a most extraordinary fact, a most signal interpo-sition of Omnipotence. This virgin's Son would be called by this name, as Solomon was called Jedidiah: (*Note*, 2 *Sam.* 12:24,25.) not that he should have no other name, or be com-monly addressed by that name; but as it would properly belong to him, and he would be what that name signified. This sign was given to faith, and would encourage believers alone; for it would assure them, that no designs form-ed to destroy the family of David could be successful, as such a Blessing was in it. (*Notes*, 65:8—10. *Ex.* 3:12. *Jer.* 31:21,22, *v.* 22. *Mic.* 5: 2.)

V. 15. Though this child should be mirac-ulously conceived, and be properly called IM-MANUEL; yet he would grow up like other chil-dren, by the use of the diet customary in those countries, in times of peace especially, *till*, or rather *when*, his faculties were unfolded, and he became of age to distinguish between good and evil; and then, unlike other children, he would uniformly "refuse the evil and choose the good."—I confess that I am singular, or nearly so, in supposing this language to mean any thing more, than the capacity of distin-guishing between good and evil: but, as all other children, when left to themselves, are without exception disposed "to choose the evil and refuse the good," decidedly preferring sin to holiness; and as Immanuel, that "holy child," no sooner exercised the rational faculties of his human nature, than he, (and he alone,) perfectly used them in a holy manner; I must be of opinion, that this singular case was in-tended by the sacred writer, or rather by the Holy Spirit, who inspired him to use these pe-culiar expressions. (*Marg. Ref.* e.)

V. 16. There is very great difficulty in making out the connexion between this and the pre-ceding verses; which is the case in some of the most remarkable predictions of Scripture: for the Lord seems purposely to cast an obscurity on them, as a trial of our humility; and to prove, whether we will receive and profit by what is obvious, though we cannot satisfactorily solve every difficulty; or whether we will proudly reject the whole on that account. Some sup-pose, that by *this child*, the prophet meant his own son Shear-jashub, who stood by him: (*Note*, 3.) but this is not natural; and it may be questioned, whether the expression, "shall know to *refuse the evil*, and *choose the good*," could properly be applied to him. Others think that the prophet meant, that in less time than would be required, after the birth of the Virgin's Son, for his attaining to this capacity

and upon thy people, and upon thy father's house, days that have not come, [i] from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall [k] hiss for the [l] fly that *is* in the uttermost part of the rivers of Egypt, and for the [m] bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and [n] in the holes of the rocks, and upon all thorns, and upon all * bushes.

20 In the same day shall the Lord [o] shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, [p] the head, and the hair of the feet: and it shall also consume the beard.

i 1 Kings 12:16—19. 2 Chr. 10:16—19.
k 5:26.
l 30.1,2. 31:1. Ex. 8:21,24. Deut. 1:44. 7:20. Josh. 24:12. Ps. 118:12.
m 17. 2 Kings 23:33,34.
n 2:19,21. 2 Chr. 33:11. Jer. 16:16. Mic. 7:17.
* Or, *commendable trees.*
o 10:6. 2 Kings 16:7,8. 2 Chr. 28:20,21. Jer. 27:6,7. Ez. 5:1—4. 29:18,20.
p 1:5,6. 9:14—17. 24:2.

(that is, within two or three years,) the dreaded enemies of Judah would perish. The land of Israel must, on this interpretation, be exclusively meant, as the land which Ahaz dreaded and abhorred, for one land alone is spoken of; and "both her kings" must denote Pekah and his ally, Rezin, king of Syria; for the former was soon after cut off by Hoshea, and the latter by Tiglath-pilezer. (*Notes*, 8:1—4. 2 *Kings* 15:29,30. 16:10—16.)—But some have supposed, that the whole of the promised land was intended, and that the termination of regal authority, both in Israel and Judah, before the time that Immanuel should "know to refuse the evil and choose the good," was predicted. —'Before this child can know good from evil, 'this land, ... *which thou art so solicitous about*, ... shall be bereaved of both her kings; by 'which, we think ought to be understood, not 'the kings of Syria and Israel; for the former 'could not be called her (Canaan's) king, and 'the latter had but a share in it at best: but the 'kings of Israel and Judah; as it really was be-'fore the coming of the Messiah.' *Universal History.* The clause may be rendered, "the land by," or concerning, "which thou art disquieted:" and both the dread of Israel, and anxiety about Judah, disquieted Ahaz; and were to him as thorns or goads to keep him awake; (which the word may signify:) and no doubt the word *king* is often used for a succession of kings in prophetical language. Now it is very remarkable, that Herod the great, the last who could be called "the king" either of Judah or Israel, lived till after Immanuel's birth, but died while he was yet an infant: and then, Shiloh being come, the sceptre departed finally from Judah, as it had long before from Israel. (*Note*, *Gen.* 49:10.)—How far the prophecy may be supposed to have received a primary accomplishment, by the deliverance, within two or three years, of Judah from the two kings which threatened its destruction; and yet afterwards to have had a far more striking and exact completion, when Immanuel was born, and when he was yet an infant, the former being a confirmation and sure pledge of the latter; I shall leave it with the reader to determine: but upon so difficult and so important a subject, I was willing to adduce every hint, which might tend to a fuller elucidation of it. 'Butter and honey shall he eat, when he 'shall know to refuse what is evil, and to 'choose what is good. For before this child 'shall know, to refuse the evil and to choose the good, the land shall become desolate, by 'whose two kings thou art distressed.' *Bp. Lowth.* As butter and honey were articles of food, plentiful in Judea during peaceable times, but not to be obtained when the country was the seat of war; the Bishop supposes, that the child referred to was born in a time of war; but that before he arrived at the age of two or three years, he should be enabled to eat butter and honey. (*Note*, 21—25, *v.* 23.)

V. 17—19. The Lord would not permit the Syrians and Israelites entirely to prevail against Ahaz; but he would have him, and his family, and idolatrous subjects to know, that such judgments were coming upon them, as had never been experienced, since the days of Rehoboam, when Jeroboam and the ten tribes revolted from the family of David. These would be brought on them especially by the king of Assyria, on whom Ahaz placed an improper dependence; (*Notes*, 2 *Kings* 15:19,20. 16:7—18. 1 *Chr.* 5:25,26. 2 *Chr.* 28:16—18.) but the Egyptians would also concur in them. Probably, Egypt abounded with troublesome and noisome swarms of flies; and Assyria might be remarkable for bees, which gave great pain by their stings, and collected honey from every quarter. In allusion to these insects, the Lord intimated his design of giving the signal to those nations, to come in great multitudes, and possess every part of the land. (*Marg. Ref.* k, l.)—'The metaphor is taken from 'the practice of those that keep bees; who draw 'them together from their hives into the field, 'and lead them back again, ... by a hiss or 'whistle.' *Cyril in Bp. Lowth, on* 5:26.—Judea lay between the kingdoms of Egypt and Assyria, and was continually harassed by those contending powers. The Assyrians weakened Ahaz, instead of helping him: Sennacherib exceedingly impoverished the land in Hezekiah's reign. The Assyrian king took Manasseh captive, and made the land tributary: and the kings of Babylon, who destroyed Jerusalem and desolated the land, ruled over many of the same countries. Pharaoh-necho, king of Egypt, slew good Josiah, and carried Jehoahaz prisoner into Egypt, and thus hastened the ruin of Judah.—The "uttermost parts of the rivers of Egypt" may mean those parts of the land, which bordered upon the seven mouths of the river Nile; or which lay beyond them.—'Archbishop Usher ... supposes that the 'conquest of Egypt (20:) happened before the 'siege of Jerusalem by Sennacherib; and that 'a great many Egyptians were his auxiliaries 'in that expedition.' *Lowth.*—Sennacherib invaded Judea, and took the fenced cities: but he was not permitted to *besiege* Jerusalem. (37:33—35. *Notes*, 8:6—8.)

V. 20. The Lord intended to employ the king of Assyria, (whom Ahaz had hired with the sacred treasures: *Note*, 2 *Kings* 16:7—9.) as his servant in executing judgment on the land, and to give him the spoil of it for his wages: (*Note*, *Ez.* 29:17—20.) and he would destroy both princes and rulers, the priests and most eminent persons, and the poor of the land, in such a manner; that the desolation would resemble the razor clearing away the hair from the head, the feet, and the beard, without any

21 And it shall come to pass in that day, *that* [q] a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give, that he shall eat butter: for [r] butter and honey shall every one eat *that is* left in the * land.

23 And it shall come to pass in that day, *that* every place shall be, where there were [s] a thousand vines at a thousand silverings, it shall *even* [t] be for briers and thorns.

24 With [u] arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: [x] but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

q 25. 5:17. 17:2. 37:30. Jer. 39:10.
r 15. 2 Sam. 17:29. Matt. 3:4.
* Heb. *midst of the land.*
s Cant. 8:11,12. Matt. 21:33.
t 5:6. 32:12—14. Jer. 4:26. Heb. 6:8.
u Gen. 27:3
x 21,22. 13:20—22. 17:2. Zeph. 2:6.

discrimination. To be shaved was considered either as a deep disgrace, or a token of mourning and distress. This gives an idea of much more terrible depredation and destruction by the Assyrian invasion, than we are apt to receive from a cursory reading of the history. (*Notes*, 8:6—8. 10:28—34. 33:7—9. 2 *Kings* 18:13. 19:3.)

V. 21—25. Through the scarcity of inhabitants, and of cattle, after these desolations, the pastures would be so luxuriant, that a young cow and two ewes would plentifully supply a man's family with milk and butter, which, with honey, would be almost the only remaining productions of the land. (*Notes*, 15,16.) Vineyards, which had been let at high rents, (as a thousand vines for a thousand pieces of silver yearly, *Note*, *Cant.* 8:11,12.) would then be overgrown with briers and thorns; and would become the coverts of wild beasts, or the resort of robbers, which the inhabitants should come with bows and arrows to destroy. Nay, the mattock and plow would be generally disused, of which the thorns and briers are figuratively represented as *afraid;* or the expression may mean, that those places, which when the prophet wrote, were so well cultivated, that no one would have feared their being covered by briers and thorns, would then be over-run with them: in short, agriculture would cease, and the whole land would either become a forest, or a pasture for cattle. The promise made to Hezekiah, just before the destruction of Sennacherib's army, may intimate, that the land had, during the preceding desolations, been generally left uncultivated, and would require some time to bring it into the former state of cultivation. (37:30. *Note*, 2 *Kings* 19:29.) Yet, probably, subsequent more entire and long-continued desolations of Judah, by the inhabitants of the same regions, are intended. (*Notes*, 17—19. 27:7—11, *v.* 10. 32:9—14, *v.* 14.)

PRACTICAL OBSERVATIONS.

V. 1—9.

Ungodly men are often punished by others as wicked as themselves.—"In the fear of the LORD is strong confidence:" but those who despise him, not only meet with great afflictions, but are destitute of support and comfort under them: and the most daring rebels against God are frequently most terrified by perils from their fellow creatures; so that their "hearts are moved, as the trees of the wood are shaken by the wind." But, whatever men devise, "the counsel of the LORD shall stand:" and regard to his own glory, and to his faithful word, frequently induces him to interpose in our favor, when there is nothing else to move him to it.—When ungodly men are in distress or terror, they devise many expedients for safety: but they seldom think of humbling themselves before God, and seeking help from him; nay, if left to the bent of their own evil inclinations, they will venture any extremity of danger and misery, rather than submit to it. Our God will, however, proceed with his own plan; and not leave sinners any excuse, either through want of warning or encouragement, for continuance in sin.—Whilst he has work for the fire-brands of the earth to perform, they continue to consume all before them: but when they have fulfilled their commission, they will be extinguished in smoke and stench: and they are often on the summit of prosperity, and most confidently expecting its continuance and increase, when ruin suddenly overtakes them. (*Notes*, *Nah.* 1:9—13. 1 *Thes.* 5:1—3.) We should then take heed to the word of God, and quietly wait its accomplishment; and committing our cause to him, we need not be faint-hearted because of any enemies. But, whatever unmerited and unexpected deliverances the Lord may vouchsafe; except we believe and obey his word, and trust in his protection, we cannot be established, either in outward prosperity, or in serenity of mind.

V. 10—25.

The Lord is ever ready to satisfy the humble inquirer, who desires to know and believe his truth, yet is perplexed with difficulties and objections; but no evidence can convince such as "hate the light," because they are enemies to God through pride of heart and love of sin: and infidelity is equally provoking, whether it haughtily despise the evidence which the Lord vouchsafes, or whether it presumptuously demand such proof as the case does not require or admit.—But ungodly men always varnish over their crimes with some specious coloring, even when their rebellion is most daring: and many pretend a fear of tempting God, when in fact they are determined not to trust or serve him. It is, though in itself a heinous crime, yet *comparatively* but a small thing, for men to grieve and weary the faithful and pious servants of God, who honestly seek their good: alas! sinners also weary the Lord himself, and daily urge him to execute vengeance upon them. But he will encourage humble believers, whilst he leaves hardened infidels to their own delusions: and the recollection of those promises, which will surely be fulfilled in their season, tends greatly to invigorate true faith, in the most trying circumstances.—If the prospect of the coming of the divine Savior was a never-failing support to the hopes of ancient believers: what cause have we to rejoice and be thankful, that "the virgin hath conceived and born a Son, and called his name Immanuel!" that "the Word was made flesh;" and that in our nature he passed through the several stages of childhood, youth, and manhood, to "fulfil all righteousness," as our Surety, and to set us an example through all, of "refusing the evil and

CHAP. VIII.

By the name given to a son of the prophet, the speedy ruin of Syria and Israel, and the invasion of Judah by the king of Assyria, are predicted, 1—8. A formidable confederacy against Judah would be defeated, 9, 10. The Jews are exhorted to fear and trust God, and not to fear man; as the way to safety, when numbers would be ensnared and destroyed, 11—15. The prophet, (as a type of Christ,) with his disciples, are signs to the people, 16—18. He warns them against diviners; directs them to the word of God as the only test and standard of truth; and predicts the blasphemy and despair of the rebellious, 19—22.

MOREOVER the LORD said unto me, [a] Take thee a great roll, and [b] write in it with [c] a man's pen, concerning *Maher-shalal-hash-baz.

2 And [d] I took unto me faithful witnesses to record, [e] Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I [†] went unto [f] the prophetess; and [g] she conceived and bare a son. Then said the LORD to me, [h] Call his name [i] Maher-shalal-hash-baz.

4 For [k] before the child shall have knowledge to cry, My father, and my mother, [‡] the riches of Damascus, and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD [l] spake also unto me again, saying,

6 Forasmuch as this people [m] refuseth the waters of [n] Shiloah, [o] that go softly, and [p] rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, [q] the Lord bringeth up upon them the waters of the river, [r] strong and many, *even* [s] the king of

a Jer. 36:2,28,32.
b 30:8. Job 19:23,24. Hab. 2. 2,3.
c Rev. 13:18. 21:17.
* Heb. *in making speed to the spoil, he hasteneth the prey.* Or, *Make speed, &c. hasten, &c.*
d Ruth 4:2,10,11. 2 Cor. 13:1.
e 2 Kings 16:10,11. 18:2.
† Heb. *approached unto.*
f Judg. 4:4. 2 Kings 22:14.
g Hos. 1:3—9.
h 7:13,14.
i 1.
k 7:15,16. Deut. 1:39. Jon. 4:11. Rom. 9:11.
‡ Or, he that is *before the king of Assyria shall take away the riches, &c.* 10:6—14. 17:3. 2 Kings 15:29. 16:9. 17:5,6.
l 7:10.
m 1 Kings 7:16. 2 Chr. 13:8—18.
n Neh. 3:15. John 9:7. *Siloam.*
o Jer. 2:13,18. 18:14.
p 7:1,2,6. Judg. 9:16—20.
q 17:12,13. 28:17. 59:19. Gen. 6:17. Deut. 28:49—52. Jer. 46:7,8. Dan. 9:26. 11:10,22. Am. 8:8. 9:5. Nah. 1:8. Luke 6:48. Rev. 12:15,16. 17:15.
r Ezra 4:10. Ps. 72:8.
s 7:17. 10:8—14. Ez. 31:3,&c.

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choosing the good;" and then closed his life, by offering himself an all-sufficient sacrifice for our sins! May we learn to trust and love him, as now risen, ascended, and, in our nature and for our benefit, reigning upon the mediatorial throne; and, whilst we come to our reconciled Father through his advocacy, may we copy his example through every scene of life and death. Thus we shall speedily be delivered from all that we dread or abhor, and become "more than conquerors" over every enemy, "through him that loved us."—But sorrows of every kind are speedily coming on all those, who "neglect so great salvation:" nor can any dignity or sacredness of character, or obscurity and meanness, preserve those from divine judgments, who continue in rebellion against God.—The desolations, which sin has brought on many churches and nations, that once were very prosperous, not only give warning to others not to copy their example, but teach every individual to moderate his regard to those objects, which may soon be torn from him; and they awfully assure us, that if we remain unfruitful under the means of grace, the Lord will shortly pronounce sentence on us, and say, "Let no fruit grow on thee henceforth for ever." (*Notes*, *Matt.* 21:17—20. *Luke* 13:6—9.)

NOTES.

CHAP. VIII. V. 1—4. This chapter begins a new prophecy, which some think is concluded at the seventh verse of the ninth chapter; but others suppose to be continued to the end of the twelfth chapter.—The Lord commanded his prophet to take a large roll, sufficient to contain, in legible characters, the words which are mentioned, and perhaps the whole prophecy connected with them; and "to write in it with a man's pen," that is, in the plainest manner.—'Such a pen, and such characters, as 'are in ordinary use among men. ... *Rev.* 21:17.' *Lowth.*—Some render the word, translated "a roll," *a plate of polished brass*, such as were used for mirrors; and by "a man's pen," an engraving tool; that, being written in this manner, it might be publicly exhibited. (*Note*, *Hab.* 2:1—3.)—The words to be written were "concerning Maher-shalal-hash-baz," which signifies, "to hasten the spoil, to take quickly the prey." It is probable, that this title was affixed to the prophecy, and it was thus intimated, that the Assyrians would speedily and rapidly execute the predicted vengeance. (*Notes*, 7:17—25.)—Accordingly the "prophet took faithful witnesses to record," who might be ready to testify, if required, that he wrote the prophecy at the time mentioned, and prior to the events foretold. And his wife, (called "the prophetess," either on account of her relation to him, or because she too was endued with the spirit of prophecy,) being pregnant at that time, or about that time becoming pregnant, he was ordered to give the same name to the child, when born, as a memorial of the prediction, and a token of its accomplishment. For before this child should know how to cry "My father and my mother," which children soon learn, the king of Assyria would seize and carry away the immense riches of Damascus, and all the spoil of Samaria. 'This 'prophecy was accordingly fulfilled within 'three years; when Tiglath-pilezer, king of 'Assyria, went up against Damascus and took 'it, and carried the people of it captive to Kir, 'and slew Retzin; and also took the Reubenites, and the Gadites, and the half tribe of 'Manasseh, and carried them captive to Assyria.' *Bp. Lowth.* (*Notes*, 7:15,16. 2 *Kings* 15:29. 16:7—16. 1 *Chr.* 5:25,26.)—Some expositors think, that "the witnesses" and "the record" imply, that Isaiah on this occasion married another wife; though it is not said that the mother of Shear-jashub was dead: (*Note*, 7:3.) but others suppose that these witnesses (who were persons of rank, though Uriah was a man of very bad character, *Marg. Ref.* e.) were called on to attend the circumcision of the prophet's son, and to attest the name by which he was called, as well as the prophecy confirmed or illustrated by that name.—'And I 'took unto me faithful witnesses, both of this 'act that I did, in fastening this roll upon the 'doors of the temple, and the name given to 'my said son, in his circumcision: for ... my 'wife, the prophetess, had conceived and born 'a son, and the Lord had appointed me to call 'him by this name.' *Bp. Hall.*—It has been thought, that these scenes were only acted in vision: but this way of interpreting what is related as fact, without evident necessity,

Assyria, and all his glory: and [t] he shall come up over all his channels, and go over all his banks:

8 And [u] he shall pass through Judah; he shall overflow and go over, [x] he shall reach *even* to the neck; and * the stretching out of his wings shall fill the breadth of thy land, [y] O Immanuel.

9 ¶ [z] Associate yourselves, O ye people, † and [a] ye shall be broken in pieces; and give ear, all ye of far countries: [b] gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take [c] counsel together, and it shall come to nought; speak the word, and it shall not stand: [d] for God *is* with us.

t 2 Kings 17:3—6. 18:9—12.
u 10:28—32. 22:1—7. 28:14—22. 29:1—9. 36: 37:
x 30:28.
* Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.* Ez. 17:3.
y 7:14. Matt. 1:23. *Emmanuel.* 28:20.
z 7:1,2. 54:15. Jer. 46:9—11. Ez. 38:9—23. Joel 3:9—14. Mic. 4:11—13. Zech. 14:1—3. Rev. 17:12—14. 15:8,9.
† Or, *yet.* Prov. 11:21.
a 14:5,6. 28:13. Ps. 37:14,15.
b 1 Kings 20:11.
c 7:5—7. 2 Sam. 15:31. 17:4,23. Job 5:12. Ps. 2:1,2. 33:10,11. 83:3,&c. Prov. 21:30. Lam. 3: 37. Nah. 1:9—12. Acts 5:38, 39.
d 7:14. 9:6. 41:10. Deut. 20.1. Josh. 1:5. 2 Chr. 13:12. 33:7, 8. Ps. 46:7,11. Matt. 1:23. 28: 20. Rom. 8:31. 1 John 4:4.

11 ¶ For the LORD spake thus to me ‡ with a strong hand, and [e] instructed me that I should not walk in the way of this people, saying,

12 Say ye not, [f] A confederacy, to all *them to* whom this people shall say, A confederacy: neither [g] fear ye their fear, nor be afraid.

13 [h] Sanctify the LORD of hosts himself: [i] and *let* him *be* your fear, and *let* him *be* your dread.

14 And [k] he shall be for a Sanctuary; but for [l] a Stone of stumbling, and for a Rock of offence to both the houses of Israel, for a Gin and for [m] a Snare to the inhabitants of Jerusalem.

15 And many among them shall [n] stum-

‡ Heb. *in strength of hand.* Jer. 20:7,9. Ez. 3:14. Acts 4: 20.
e Ps. 32:8. Jer. 15:19. Ez. 2:6 —8.
f 7:2—6. 51:12,13. 2 Kings 16:5 —7.
g 7:4. 57:9—11. Ps. 53:5. Matt. 28:2—5. Luke 12:4,5. 21:9. 1 Pet. 3:14,15.
h 26:3,4. Lev. 10:3. Num. 20: 12,13. 27:14. Rom. 4:20.
i Gen. 31:53. Ps. 76:7. Mal. 2: 5. Matt. 10:28. Rev. 15:4.
k 26:20. Ps. 46:1,2. Prov. 18: 10. Ez. 11:16.
l 28:16. Luke 2:34. Rom. 9:32, 33. 11:9—11. 1 Pet. 2:8.
m Ps. 11:6. 69:22. Luke 21:35.
n Matt. 11:6. 15:14. 21:44. Luke 20:17,18. John 6:66. Rom. 11: 9. 1 Cor. 1:23.

seems a dangerous liberty in explaining Scripture. (*Note, Hos.* 1:2,3.)

V. 6—8. Perhaps, there was a strong party in Judah disaffected to the family of David, which secretly favored the confederates; and this part of the prophecy might be addressed to them, as well as to the people of Israel who had revolted from that family.—Shiloah was a rivulet near Jerusalem, from which the pool of Siloam, probably, was supplied, and of which the very name had a typical meaning. (*John* 9:7.)—The gentleness of this small current represented the mildness and equity of the government of David and his posterity, compared with that of other neighboring princes. (*Preface to* 1 *Kings.—Notes,* 1 *Kings* 12:4,16.) The Israelites, and many Jews also, ungratefully forgot their obligations to the house of David, and, through unbelief, despised the still greater Blessing which was to descend from it: so that contemning its enfeebled condition, they were ready to concur with Rezin and Pekah, in their attempts to destroy it.—As a gentle brook is an apt emblem of a mild government; so a large, impetuous, overflowing river aptly represents a mighty conqueror and a powerful tyrant: and God was about to bring the waters of such an overwhelming torrent, to punish the people for rejecting David's family, and for their multiplied sins. (*Marg. Ref.—Notes,* 59:16—19. *Rev.* 12:13—17.) Sennacherib, the king of Assyria, at the head of numerous, victorious, and veteran troops, glorying in his conquests, and grasping after new acquisitions, was like a mighty river overflowing all his banks, and rolling his impetuous streams through the adjacent lands. (*Note, Dan.* 9:25—27.) The kingdom of Judah was represented as a human body. The inundation reached even to the neck; but the head, the capital city, Jerusalem, still remained above water. (*Note,* 7:17—19.)—The success of the Assyrian was also described by the similitude of a monstrous bird of prey, which stretched forth its wings over the whole land. (*Notes, Ez.* 17:3,4,7,8.) Yet the prophet, in predicting these dreadful scenes, addressed himself to Immanuel in person, as the Proprietor of this land: the promised Messiah, "in the form of God," was *then* Lord of that land especially: there, in the fulness of time, he would surely assume human nature, and appear "in the form of a servant:" and Immanuel would therefore certainly deliver his land, from Sennacherib's invasion, for his own sake, and for the sake of his promise to David his servant. (*Notes,* 7:14. 2 *Kings* 19:30,31. *Matt.* 22:41—46.)—'The prophet never calls Immanuel his son: and here he speaks of him as a 'distinct person, from both the children above 'mentioned; and in such a style, as befits none 'but him, that was to be in an eminent manner, the Son of David and King of Israel.' *Lowth.*

V. 9, 10. These verses are a bold challenge to all the enemies of God's people. (37:35.) Let as many of them, as were inclined to do it, combine together; let them strengthen themselves, and prepare for the attempt by every means which they could devise; let them concert their operations with the most profound policy, and promise themselves and each other success, with the utmost confidence; and let them give their orders with the greatest decision: their efforts would be frustrated, and themselves broken to pieces. This the prophet repeated three times, to shew his confidence that it would certainly be so, "for," says he, "God *is* with us." The word is "IMMANUEL," referring to the virgin's Son before promised: (*Note,* 7:14.) as this blessing was ensured to them, no counsel or confederacy which interfered with it could prosper.—This prediction has been fulfilled in the ruin of Syria and Israel; in the destruction of Sennacherib's powerful armies from various countries; and in that of Babylon and its dependences: and it is equally applicable to every combination against the church of Christ, and will be fulfilling till the last enemy shall be put under his feet. (*Notes,* 7:1,2. 54:15—17 *Ps.* 46:1—7. *Joel* 3:9—17. *Mic.* 4:11—13 *Zech.* 14:1—3. *Rev.* 16:12—16. 17:9—14. 19 11—21.)

ble, and fall and be broken, and be snared, and be taken.

16 ¶ [o] Bind [p] the testimony, [q] seal the law [r] among my disciples.

17 And [s] I will wait upon the LORD,

o 29:11. Dan. 12:4.
p 20. Deut. 4:45. 2 Kings 11:12. John 3:32,33. Heb. 3:5. 1 John 5:9—12. Rev. 19:10.
q Dan. 9:24. Rev. 10:4.
r 54:13. Ps. 25:14. Dan. 12:9, 10. Matt. 13:11. Mark 4:10,11, 34. 10:10. 1 Cor. 2:14. Rev. 2: 17.
s 25:9. 26:8. 33:2. 64:4. Gen. 49:18. Ps. 27:14. 33:20. 37:34. 39:7. 40:1. 130:5. Lam. 3:25, 26. Hos. 12:6. Mic. 7:7. Hab. 2:3. 1 Thes. 1:10. 2 Thes 3:5. Heb. 10:36—39.

that [t] hideth his face from the house of Jacob, and [u] I will look for him.

18 Behold, [x] I and the children whom the LORD hath given me, *are* [y] for signs and for wonders in Israel, from the LORD of hosts, [z] which dwelleth in mount Zion.

t 54:8. 59:2. 64:7. Deut. 31:17, 18. 32:20. Ez. 39:23,24. Mic. 3:4.
u 50:10. Luke 2:38. Heb. 9:28.
x 3. 7:3.16. 53:10. Ps. 22:30. Heb. 2:13,14.
y Ps. 71:7. Ez. 14:8. Zech. 3: 8. Luke 2:34. 1 Cor. 4:9—13. Heb. 10:33.
z 12:6. 14:32. 24:23. 1 Chr. 23: 25. Ps. 9:11. Zech. 8:3. Heb. 12:22.

V. 11—15. The prophet next declared the instruction, which the Lord had powerfully impressed upon his mind, by no means to walk in the way of that people. 'The prophet felt 'an extraordinary impulse to deliver this mes-'sage as from God, containing a doctrine of 'importance: (13) who likewise inspired him 'with courage and presence of mind to dis-'charge his duty in this particular.' *Lowth.*—He commanded and encouraged him also to address the people saying, "Say ye not, A confederacy, &c." This was a caution to them, not to give credit to every report of combinations formed against the nation, and not to yield to desponding fears. (*Note*, 7:2.) The word rendered "confederacy" is commonly used in a bad sense, for an *unlawful conspiracy;* and the combination of Rezin and Pekah was an impious attempt to defeat the promises of God to the house of David. (*Note*, 7:5,6.) It was also the effect of unbelief in the Jews, to be so alarmed at a confederacy which was sure to be defeated; and their propensity to form alliances with heathen princes arose from distrust of God, and disregard to his commandments. 'Many of the Jews were secret friends 'to Rezin and Pekah, and this circumstance 'much increased the fears of that invasion; be-'cause it was given out that they had a strong 'party among the people of Judea.' *Lowth.* This was therefore a *conspiracy* in the most criminal sense of the word. Instead of this sinful fear of man, the people were called on to "sanctify the LORD of hosts himself, and let him be their fear, and their dread." (*Notes*, *Matt.* 10:27,28. *Rev.* 15:1—4, *v.* 4.) That is, they were required to honor his glorious majesty, to dread his wrath, to reverence his authority, to cleave to his worship and service, and to trust in his mercy, truth, and power. For "he would be a Sanctuary," a holy Refuge to such as thus sanctified him: (*Notes*, 26:20, 21. *Ez.* 11:14—16.) but, at the same time, he would be "for a Stone of stumbling, and a Rock of offence" or an occasion of falling, "to both the houses of Israel;" that is to that large majority of both nations, which did not trust in him and serve him: "and for a Gin and a Snare to the inhabitants of Jerusalem" especially.—In the time of Sennacherib's invasion, and afterwards during the siege of Jerusalem by Nebuchadnezzar, and the consequent captivity, and at many other times; whilst true believers found "the LORD a Sanctuary" to them; multitudes of unbelieving Jews were emboldened in presumptuous confidence, by their external relation to God, and by their privileges: and this unwarranted dependence, whilst they continued impenitent and rebellions, proved a snare to them, and accelerated their ruin. But the references made to this and similar passages, in the New Testament, point out its grand accomplishment, and shew whom the apostles understood to be "the LORD of hosts himself." (*Notes*, 28:16. *Matt.* 21:40 -44. *Luke* 2:33—35. *Rom.* 9:30—33. 1 *Pet.* 2: 7,8.) For while Christ and his cross were a Sanctuary to the remnant of believers, they proved a stumbling block to the Jewish nation in general: and their erroneous explication of their own scriptures, and false confidence that God would protect them, ensnared them to their ruin, which was attended with unheard of circumstances of horror.—'This text is di-'rectly spoken of God by the prophet, but ap-'plied to Christ in the above-mentioned places. '... A plain proof that Christ is God, and is 'described as such by the prophets.' *Lowth.*

V. 16. The prophet delivered the *testimony* and *command* of God to the people: (*Notes*, 20. *Ps.* 19:7—11. 1 *John* 5:9—12.) but they, being generally blinded by their prejudices and sins, did not understand his words; so that they were "bound up and sealed among his disciples," or those who cordially attended on his instructions. (*Notes*, 28:14,15. 29:9—12,17—19.) Nay, they were in a great measure *closed*, and "sealed up" from believers, as they related to future events; yet the prophet was ordered to preserve his predictions, as a sacred deposit for future ages. (*Note*, *Dan.* 12:4.)—Thus the doctrines, promises, predictions, and commandments of Christ, were "*sealed* among his disciples;" others disregarded them, and the Jews in particular have the veil upon their hearts to this day: (*Notes*, *Matt.* 13:10—15. 2 *Cor.* 3:12—16.) nay, where the word of Christ relates to future and remote events, it is, in great measure, sealed up even from his disciples, until its accomplishment. 'Although at 'present they were as a book sealed up: yet 'when the event answered the prediction, they 'would be a justification of God's truth, and of 'those who depended on his word.' *Lowth.*

V. 17. The prophet foresaw, that the Lord would "hide his face," and withdraw the tokens of his special favor, from the house of Jacob; but he would "wait on" him, and look for his return in favor to them. (*Marg. Ref.*—*Notes*, 30:18,19. 54:6—10. *Mic.* 7:5—7. *Hab.* 2: 1—3. 3:17—19.) This might refer to preceding calamities, and to the Babylonish captivity, and the restoration of the Jews to their own land: but it seems also to mark out their present rejected and dispersed state, and to imply a promise of their future admission into the church, and restoration to their former prosperity.

V. 18. The prophet had called the two children, "which God had given him," by very significant names; (*Notes*, 1—4. 7:3.) and every time they were mentioned, they would bring his predictions of judgment and of mercy to remembrance. Some of the people would be astonished, that the prophet should give his sons such remarkable names; and others would deride both him and them with the most entire scorn and contempt: so that "he and his children were for signs and wonders in Israel, from the LORD," who had ordered him thus to call them. (*Notes*, *Ps.* 71:7. *Zech.* 3:8.) For though they were not *miraculous signs*,

19 And when they shall say unto you, [a] Seek unto them that have familiar spirits, and unto wizards [b] that peep, and that mutter: [c] should not a people seek unto their God? [d] for the living to the dead?

20 To [e] the law and to the testimony: if they speak not according to this word, [f] *it is* because *there is* no * light in them.

a 19:3. Lev. 20:6. Deut. 18:11. 1 Chr. 10:13. 2 Chr. 33:6.
b 29:4.
c 1 Sam. 28:16. 2 Kings 1:3. 2 Pet. 2:1.
d Ps. 106:28. Jer. 10:10. 1 Thes. 1:9.
e 16. Luke 10:26. 16:29—31. John 5:39,46,47. Acts 17:11. Gal. 3:8,&c. 4:21,22. 2 Tim. 3:15—17. 2 Pet. 1:19.
f 30.8—11. Ps. 19:7,8. 119:130. Jer. 8:9. Matt. 6:23. 22:29. Mark 7:7—9. Rom. 1:22. 2 Pet. 1:
* Heb. *morning*. Prov. 4:18. Hos. 6:3. Mal. 4:2. 2 Pet. 1: 19.

21 And they shall pass [g] through it, [h] hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, [i] they shall fret themselves and [k] curse their king and their God, and look upward.

22 And they shall [l] look unto the earth; and, behold, trouble and darkness, dimness of anguish; and *they shall be* [m] driven to darkness.

g 7,8.
h 9.20. Deut. 28:33,34,53—57. 2 Kings 25:3. Jer. 14:18. 52:6. Lam. 4:4,5,9,10.
i Prov. 19:3.
k Ex. 22:28. 2 Kings 6:33. Job 1:11. 2:5,9. Rev. 9:20,21. 16:9—11.
l 5:30. 9:1. 2 Chr. 15:5,6. Jer. 13:16. 30:6,7. Am. 5:18—20. Zeph. 1:14,15. Matt. 8:12. 24: 29. Luke 21:25,26. Jude 13.
m Job 18:18. Prov. 14.32. Jer. 23:12. Matt. 22:13.

confirming to the senses the certainty of the predictions; yet they were memorials from God concerning them, suited to excite attention and expectation.—St. Paul has quoted this passage in an argumentative discourse, and applied it in such a manner, as proves, that Immanuel himself, and his people, whom he condescends to own both as brethren and children, were especially intended. (*Notes*, 53: 9,10. *Ps.* 22:30,31. *Heb.* 2:10—13.) *He* was "a sign, that should be spoken against;" (*Note*, *Luke* 2:33—35.) and *they* have ever been beheld with wonder and derision, or detestation, because of their conformity to him, and their zealous attachment to his cause, doctrines, and precepts.—This is, among many, a clear instance, by the apostle's testimony, of a twofold fulfilment of prophecies: one more immediate, but less important or adequate; the other more remote, but more fully answering to the emphatical language of the inspired writer.

V. 19. The unbelieving Jews were prone to seek information, counsel, and help, from diviners and wizards of different descriptions; which was expressly forbidden in the law, and was in fact worshipping the devil: and they even counselled and encouraged each other to do it, in their difficulties, and when "the LORD hid his face from" them. (*Notes*, 47:12—15. *Ex.* 21:18. *Lev.* 20:6. *Deut.* 18:9 —12.) These persons, it seems, used strange fantastic gestures in their incantations; such as peeping out of the corners of their eyes, and muttering as if they spake out of their belly; with other ceremonies suited to their abominable practices. (*Marg. Ref.*) But when the Jews were persuaded to seek unto such persons, the prophet instructed them to inquire, whether a people should not seek to their God: and whether it were right or reasonable to leave the living to consult the dead; the living God, to consult dead idols, or the spirits of dead men, whom these witches and wizards pretended to bring up to them! (*Notes*, 1 *Sam.* 28:6—19.) A strong expression of indignant abhorrence.

V. 20. The *law* of God is the standard of duty; his "sure testimony," the standard of truth; his *promise*, the firm ground of hope.—When, therefore, the people wanted instruction, counsel, or encouragement, let them go to the law, truths, and promises of God. If they would not receive the prophet's message, or doubted its authenticity, let them recur to the law of Moses, and other preceding parts of revelation. Let them prove all their principles, practices, and characters, by this standard: and try the doctrines and counsels of the instructers and advisers by the same touchstone. But if any were so perverse, as to reject and contradict this simple rule of judgment, it was plain they were devoid of spiritual understanding; for no hope or comfort could be found in any other way.—'They have no 'knowledge, but are blind leaders of the blind.' (*Notes*, 30:8—11. *Ps.* 119:130. *Jer.* 8:8,9. *Mic.* 3: 5—7. *Matt.* 6:22,23. 15:12—14.)—Philosophical illuminators, and enthusiastical pretenders to new revelations, not to be judged of by "the law and the testimony," are alike concerned in this decision.—This interpretation, however scriptural, apposite, and important, is objected to, on account of a critical difficulty; as if our translation could not convey the true meaning, because the root of the word rendered "light," signifies 'to make dark.' But the same *noun* is used for the *morning* or *day-break*, (when a little light diminishes the darkness,) in the following passages, among many more: (*Gen.* 32:25,27. *Josh.* 6:15. 1 *Sam.* 9:26. *Job* 38: 12. *Ps.* 139:9.) so that the last clause, I apprehend, with deference to the authority of Bp. Lowth, may be fairly translated: "if they speak not according to this word, *it is* because no morning" (not the least dawn of light) "is in him;" i. e. in any one of them. (*Notes*, *Prov.* 4:18,19. *Hos.* 6:1—3. 2 *Pet.* 1:19—21.) "Unto the command, and unto the testimony, let them seek: If they will not speak according to this word, in which there is no obscurity." *Bp. Lowth.*—In this translation, the verse contains an appeal, in support of the prophet's words; in which there was no obscurity, to the law and to the testimony; to the preceding parts of the sacred oracles. But our translation, which seems genuine, contains a more solemn, decisive, and scriptural appeal, applicable in all ages and cases.

V. 21, 22. Inevitable and intolerable evils were coming on each of those, who rejected "the law and testimony" of God, to trust in diviners, idols, or carnal confidences. None of them would by any means escape the approaching calamities, and all would pass through them in the utmost distress and penury. And when ready to perish with hunger, they would increase their own anguish by extreme impatience: they would curse their king, or rulers, for their ruinous measures: and even blaspheme God, while in vain they looked upward for help. (*Notes*, 2 *Kings* 6:28—31. *Rev.* 16:10,11.) Nor could any assistance or relief be obtained: but on which side soever they looked, they would behold troubles, dismay, and increasing anguish; till hardened in impious and impenitent rage and blasphemy, they would be driven into final despair and misery. (*Marg. Ref.*—*Notes*, *Ex.* 10:21—23. *Prov.* 14:32. *Luke* 21:25—28. 2 *Pet.* 2:17. *Jude*

11—13.)—This may refer to the miseries of many individuals in Sennacherib's invasion; or rather predict the dreadful calamities during the siege and sack of Jerusalem by the Chaldeans: but it most exactly corresponds to the account given by Josephus of the siege of that city by the Romans, and the miseries connected with that awful event.

PRACTICAL OBSERVATIONS.

V. 1—10.

We have continual reason to bless God, for causing his revealed will to be written for our instruction, "with a man's pen," in language level to our feeble capacities; and for giving us, in his providence, a faithful translation of the scriptures into our own tongue.—Those who treat on divine matters ought to study plainness, that men in general may understand them: even though it should interfere with the display of their eloquence and erudition, and with their reputation among the learned and judicious few.—The accomplishment of the prophecies forms a conclusive evidence of the divine original of the scriptures: too much care cannot be taken to ascertain, that they were written on the occasions mentioned in them; and the testimony of the Jews, who have ever been "faithful witnesses to record," that the books of the Old Testament have been handed down, through succeeding ages, from the persons whose names they bear, is very valuable and useful, as a cogent argument in our controversy with the enemies of our holy faith.—We should endeavor, that every surrounding object may remind us of the words of God, whether of judgment or of mercy; and that those treasures which men idolize or abuse, will speedily be torn from them.—Those, who reject the salvation and authority of Christ, and refuse his peace and consolation, that they may rejoice in worldly confidences and pleasures; will soon find their licentious liberty to be the basest slavery, their joys to terminate in anguish, and their security in desperation. But happy are the subjects of Immanuel, who live in his land; for he will take care of his church in the most urgent circumstances. The enemies of his cause may often come in, like an inundation from some mighty river, overflowing all its banks; they may sweep to destruction numbers of professed Christians, and occasion many troubles to believers: but the church will hold her head above water, in the worst of times, and may bid defiance to all the hosts of her enemies. (*Notes*, *Matt.* 7:24—27. 16:18.) Let persecuting kings and nobles conspire against her, with combined power; let wealth and nobility unite with learning, genius, and philosophy, to run down the despised doctrine of the cross; let men of every nation associate, and gird themselves; let them take counsel, give laws, menace, boast, speak, write, triumph: yet, as Jesus is "Immanuel, God with us," we may boldly say, "the LORD of hosts is with us, the God of Jacob is our Refuge." (*Notes*, *Ps.* 46: 1—7.) Their counsel shall come to nought, their word shall not stand; and the present and future enemies of the church shall share the fate of those, who formerly have been broken to pieces; and have been constrained to say, 'Thou hast overcome, O Nazarene!'

V. 11—22.

It requires the powerful influences of divine grace to preserve even pious men from conforming, in some respects, to the way of nominal Christians, and formal professors of the gospel; and from either desponding, or employing carnal weapons, in perilous times. When those who are weak or wavering in the faith see persecuting powers, or boasting scholars, combining against the people or truths of Christ, they are ready to give up all for lost. But let us not be thus dismayed: the cause of God is in no danger; but the ruin will fall either upon open opposers, or hypocritical friends. They who "sanctify the LORD of hosts himself," and fear and trust in him, as dwelling in human nature; who value nothing in comparison with his grace, and fear nothing so much as coming short of it, or dishonoring his name, shall find him "a Sanctuary," and be kept by his power through faith unto salvation.—But the crucified Immanuel, who was, and is, "a stumbling-stone and a rock of offence" to unbelieving Jews; is no less so to thousands, who are called Christians. The preaching of the cross is foolishness in their estimation: his doctrines and precepts, and the reproach of his cause offend them: and yet they rely on a name, a form, or a notion; and are buoyed up in vain confidence, till they are snared and taken captive by Satan at his will.—Even to this day, the truths and commands of Christ are *sealed* from the generality of his nominal disciples; so that they do not perceive the nature or glory of them. "It is *given*" to believers only, "to know the mysteries of the kingdom of God:" but "to them that are without" all is enveloped in parables. (*Notes*, 6:9,10. *Matt.* 13:10—15.) "The secret of the LORD is with them that fear him;" (*Note*, *Ps.* 25:14.) and they are "all taught of God:" yet their knowledge will not be complete, till "the mystery of God be finished," and till they see him face to face. In the mean time they wait on him, and look for him, even when he hides his face from them, and is pleased to leave his church in trouble: and they shall not wait or look in vain. He will come at death to receive their souls; he will come ere long to render his truth universally victorious, and he will come at length to raise the dead, and to judge the world.—As the Divine Redeemer was contradicted, and blasphemed, and treated with the utmost scorn and enmity, even by Israel; and as "he is not ashamed to call us brethren" and "children:" surely we should not be averse to be treated by the world, and even by professed Christians, as he was, and as prophets and apostles were in their days. But let us aim to be a memorial, and an example to them: and let parents so educate their children, and ministers so watch over their people, as may give them a good hope of being able to say, in the great day of account, "Behold, I, and the children whom the LORD hath given me;" and then will their salvation be completed "from the LORD of hosts, which dwelleth in Zion."—Let us then keep close to his word and ordinances, and not listen to deceivers of whatever name, who would excite our attention by unscriptural and unauthenticated pretensions to intercourse with the world of spirits; or who use vain and unaccountable observances, by way of charms or incantations, in order to obtain supernatural help and information. Should not the worshippers of God trust in him, and seek assistance from him alone? and should they use any suspicious or unwarranted means of obtaining relief? And would not this be, to go from the living God, to seek help from the dying, or the dead? Let us then attend to the law of God, where all such practices are condemned; and to his "testimony," where all needful or desirable help is promised, in the use of appointed or allowed means. Let us try all doctrines and practices by that unerring rule and warranted standard:

CHAP. IX.

Predictions of deliverance and joy to the people of God, through the incarnation, salvation, and kingdom, of Christ, 1—7: of dreadful vengeance on Israel, for their pride, hypocrisy, and impenitent wickedness, and through the success of their enemies, and their own furious contentions, 8—21.

NEVERTHELESS [a] the dimness *shall* not *be* such as *was* in her vexation, [b] when at the first he lightly afflicted the land of Zebulon, and the land of Naphtali, and [c] afterward did more grievously afflict *her* [d] *by* the way of the sea, beyond Jordan, in * Galilee of the nations.

2 The people that [e] walked in darkness have seen a great light: they that dwell [f] in the land of the shadow of death, upon them hath the light shined.

a 8:22.
b 1 Kings 15:19,20. 2 Kings 15: 29. 2 Chr. 16:4.
c Lev. 26:24,28. 2 Kings 17:5, 6. 1 Chr. 5:26.
d Matt. 4:15.
* Or, *Galilee the populous.*
e 50:10. 60:1—3,19. Mic. 7:8,9. Matt. 4:16. Luke 1:78,79. 2:32. John 8:12. 12:35,46. Eph. 5:8, 13,14. 1 Pet. 2:9. 1 John 1:5—7.
f Job 10:21. Ps. 23:4. 107:10, 14. Am. 5:8.

3 Thou [g] hast multiplied the nation, *and* [†] not increased the joy: [h] they joy before thee [i] according to the joy in harvest, [k] *and* as *men* rejoice when they divide the spoil.

4 [‡] For thou hast [l] broken the yoke of his burden, and [m] the staff of his shoulder, the rod of his oppressor, [n] as in the day of Midian.

5 [§] For every battle of the warrior *is* with [o] confused noise, and garments rolled in blood; [||] but *this* shall be with [p] burning *and* [¶] fuel of fire.

g 26:15. 49:20—22. Neh. 9:23. Ps. 107:38. Hos. 4:7. Zech. 2: 11. 8:23. 10:8.
† Or, *to him increased the joy.*
h 12:1. 25:9. 35:2,10. 54:1. 55:12. 61:7,10. 65:18. 66:10. Ps. 4:7. 126:5,6. Jer. 31:7,12—14. Acts 8:8. Phil. 4:4. 1 Pet. 1:8.
i 16:9,10.
k Judg. 5:30. 1 Sam. 30:16. 2 Chr. 20:25—28. Ps. 119:162. Luke 11:22.
‡ Or, *When thou brakest.*
l 14:25. 47:6. Gen. 27:40. Lev. 26:13. Jer. 30 8. Nah. 1:13.
m 10:5,27. 14:3—5. 30:31,32. Ps. 125:3.
n 10:26. Judg. 6:1—6. 7:22—25. 8:10—12. Ps. 83:9—11.
§ Or, *when the whole battle of the warrior was, &c.*
o 13:4. 1 Sam. 14:19. Jer. 47.3. Joel 2:5. Nah. 3:2.
|| Or, *and it was, &c.*
p 4:4. 10:16,17. 30:33. 37:36. 66: 15,16. Ps. 46:9. Ez. 39:8—10. Mal. 3:2,3. Matt. 3:11. Acts 2: 3,19. 2 Thes. 1:8.
¶ Heb. *meat.* Lev. 3:11,16.

and so trust his promises, as to obey his precepts. In all this, neither obscurity, nor any thing dubious, can be found: but those who speak contrary to this word, and attempt to establish ought in opposition to it, are evidently infatuated and "blinded by the god of this world:" and all the miseries, which ever were felt or witnessed on earth, are as nothing, compared with that anguish, despair, and blasphemy which will shortly overwhelm them. Then will they fret themselves, and curse those who have led them into their delusions; and, looking round on every side for help, but in vain, they shall be driven into "the blackness of darkness for ever." May the Lord preserve us from this condemnation!

NOTES.

CHAP. IX. V. 1. The connexion of this verse, with those which precede and follow it, is attended with great difficulty; and its meaning, as it stands in our translation, very perplexed. It probably should be rendered, "But there shall not hereafter be darkness in the land which was distressed: in the former time he debased the land of Zebulun, and the land of Naphtali: but in the latter time he hath made it glorious; even the way of the sea, beyond Jordan, Galilee of the nations." *Bp. Lowth.* The kings of Assyria first ravaged those countries, which lay on the coasts of the sea of Tiberias, and on the northern part of Jordan, called "Galilee of the Gentiles," as bordering on the Gentiles, or long occupied by them: (1 *Kings* 9:11. *Note*, 2 *Kings* 15:29.) and that region was first favored and honored with the preaching of the gospel by Christ and his apostles. (*Marg. Ref.—Notes*, *John* 1:43—46. 2:1—11.) The word (הכביר) rendered "more grievously afflict," may mean, and indeed more properly signifies, *made glorious:* and this gives a clear sense to the passage. Whatever judgments came upon unbelievers, or the nation in general, mercy was reserved for Israel, which would be first communicated to those parts of the land, which had been first ruined. And this event seems to have been *exclusively* predicted, according to St. Matthew's interpretation of it. (*Note*, *Matt.* 4:12—17.) 'To make the Hebrew text correspond 'with the sense of it given by the Evangelist, 'we must understand it as a comfortable promise to those parts: ... whereas the contrary is 'rather suggested in the usual translation of 'the words.' *Lowth.*

V. 2. When Israel forsook "the law and the testimony" of God, the nation was left in darkness and ignorance, wickedness and misery; as "in the land of the shadow of death," a shadow of the state of the wicked in another world. But when Christ came, "a great light shined upon them," to shew them the path of truth, comfort, and holiness. (*Marg. Ref.—Notes*, 60:1—3. *Matt.* 4:12—17, *v.* 16. *Luke* 1: 76—79. *John* 12:34—36. *Acts* 26:18—20.)

V. 3. The nation of Israel had been immensely multiplied, notwithstanding all calamities: yet in general their joy was not increased, because of their sins. But when this light arose, believers rejoiced before God with holy joy; as men rejoice when they reap the harvest, after the toil of cultivation and the patience of waiting for it; or when they divide the spoil, after the perils of the battle. (*Marg. Ref.—Note*, 53:9—12.) 'When thou shalt thus 'graciously visit thy people, howsoever the 'nation shall not be greater than it now is, yet 'the joy of it shall be more: as now contrarily, 'the people are more, but the joy is not more.' *Bp. Hall.* 'The prophet notes it to be a reli-'gious joy; because it is said to be before God, 'that is in his presence, and with a grateful ac-'knowledgment of his benefits. (*Deut.* 12:12.)' *Lowth.*—Several manuscripts read, (as the margin also does,) "Thou hast *to him*," (or to the nation, to Israel,) "increased the joy:" which seems to denote, that the events predicted would be the source of greater joy to all true Israelites, the substance of the nation, (*Note*, 6:13.) than any of their former deliverances; though at the same time, the unbelieving Jews, who constituted the bulk of the nation, would be driven into darkness: as they accordingly were, both as to their outward miseries, and their dark and blinded state in respect of spiritual concerns.

V. 4, 5. The Jews were successively delivered from the burdensome and galling yoke of the Assyrians, Chaldeans, Persians, and Macedonians: but these deliverances were only a shadow of redemption from the yoke of Satan; and that redemption seems here especially predicted, as if already accomplished. By the gospel of Christ and the pouring

6 For [q] unto us a Child is born, [r] unto us a Son is given: and [s] the government shall be upon his shoulder: and [t] his name shall be called Wonderful, [u] Counsellor, [x] The mighty God, [y] The everlasting Father, [z] the Prince of peace.

7 Of [a] the increase of *his* government and peace *there shall be* no end, upon the throne of David and upon his kingdom, to order it, and [b] to establish it with judgment and with justice, from henceforth even for ever. [c] The zeal of the LORD of hosts will perform this.

8 ¶ The Lord [d] sent a word into Jacob, and it hath lighted upon Israel.

9 And [e] all the people shall know, [f] *even*

q Luke 1:35. 2:11. John 1:14. 3:16,17. Rom. 8:32. 1 John 4:10—14.
r 22:21,22. Ps. 2:6—12. 110:1—4. Jer. 23:5,6. Zech. 6:12,13. 9:9,10. Matt. 11:27. 28:18. 1 Cor. 15:25. Eph. 1:21,22. Rev. 19:16.
s 7:14. Judg. 13:18. *Marg.* Jer. 31:22. Matt. 1:23. 1 Tim. 3:16.
t 28:29. Zech. 6:13. Luke 21:15. John 1:16. 1 Cor. 1:30. Col. 2:3.
u 45:24,25. Ps. 45:3,6. 50:1. Jer. 23:5,6. John 1:1,2. Acts 20:28. Rom. 9:5. Tit. 2:13. 1 John 5:20.
x 8:18. 53:10. Prov. 8:23. Heb. 2:13,14.
y 11:6—9. 53:5. Ps. 72:3,7. 85:10. Dan. 9:24,25. Mic. 5:4,5. Luke 2:14. John 14:27. Acts 10:36. Rom. 5:1—10. 2 Cor. 5:19. Eph. 2:14—18. Col. 1:20, 21. Heb. 7:2,3. 13:20.
a 2 Sam. 7:16. Ps. 2:8. 72:8—11. 89:35—37. Jer. 33:15—21. Dan. 2:35,44. 7:14,27. Luke 1:32,33. 1 Cor. 15:24—28.
b 11:3—5. 32:1,2. Ps. 45:4—6. 72:1—3,7. Heb. 1:8. Rev. 19:11.
c 37:32. 59:16,17. 63:4—6. Ez. 36:21—23.
d 7:7,8. 8:4—8 Mic. 1:1—9 Zech. 1:6. 5:1—4. Matt. 24:35
e 26:11. 1 Kings 22:25. Job 21 19,20. Jer. 30:24. 44:28,29. Ez 7:9,27. 50:19. 33:33.
f 7:9. 10:9—11.

out of his Spirit, the Lord brake the yoke from off his people, and delivered them from the heavy burden, hard drudgery, and cruel treatment, of that insolent oppressor; as in the day when he delivered Israel from the Midianites by Gideon. (*Notes*, 10:24—27. 14:24—27. 61:1—3. *Judg.* 7:16—25.) Those battles, by which successful warriors rescued nations from oppression, were attended "with confused noise, and garments rolled in blood;" but the redemption, here predicted, would be "with burning, and fuel of fire:" the influences of the Spirit are like purifying fire; sharp afflictions, as a fiery trial, refine believers as gold in the furnace: and the predicted events were attended with most tremendous vengeance upon the unbelieving Jewish nation; as they will be finally on all unbelievers. (*Notes*, 2 *Thes.* 1:5—10. *Rev.* 20:11—15.)—Some explain the fifth verse of the burning of the weapons of war, the accoutrements of warriors, and the garments rolled in blood. under the reign of the Prince of peace. (*Notes*, *Ps.* 46:8,9. *Ez.* 39:8—10.)

V. 6, 7. The connexion of this illustrious prophecy with the preceding verse assures us, that it was the immediate scope of the Holy Spirit in the whole passage, to point out the coming and kingdom of Christ.—The prophet spake of the predicted blessings, as if already communicated. "Unto *us*," says he, "a Child is born." Angels say, "Unto *you*;" (*Note*, *Luke* 2:8—14, *v.* 11.) but this Child was born for the benefit of *us* men, of *us* sinners, of *us* believers, of all believers from the beginning to the end of the world.—"Unto us a Son is given." The only begotten Son of God is given to us, and for us, to become the Son of man; that he might be our Surety, Sacrifice, Advocate, and Salvation: he was given by the Father, and he gave himself.—"And the government shall be on his shoulder." (*Marg. Ref.* s.—*Notes*, 22:20—25. *Rev.* 3:7.) The Redeemer rules, not only over his people, but over all worlds as Mediator, for their benefit; and he is able to support the weight of this universal and absolute authority. (*Notes*, *Matt.* 28:18. *Eph.* 1:15—23, *v.* 22. *Phil.* 2:9—11.) "His name shall be called WONDERFUL:" he is wonderful in his person, as IMMANUEL, God and man, "God manifest in the flesh;" in his love and mercy; in his hatred of sin, and righteous regard to the holy law; in his compassion to the vilest and worst of sinners; in his majesty and humiliation; in his perfect righteousness, and willing sufferings; and in the method which he took to baffle Satan, overcome death, reconcile divine justice and mercy, and establish his kingdom by dying on the cross. In every part of his character and work, he may justly "be called Wonderful;" and also, in that his glory is incomprehensible, "for no man knoweth the Son but the Father." (*Notes*, *Gen.* 32:29,30. *Judg.* 13:18—22. *Matt.* 11:27.)—He should also be called "Counsellor:" the Word and Wisdom of God came forth from him, to make known his perfections, truths, and will; to be made wisdom to us; and to be our infallible Counsellor in all difficulties and perplexities; so that they, who depend on his guidance, and pray for his Spirit, are led "in the midst of the paths of judgment." (*Notes*, *Zech.* 6:12,13. *John* 1:18. *Eph.* 3:9—12. *Col.* 2:1—4,8—10.) For "this Child born" is indeed "the mighty God," one with and equal to the Father, according to the sacred mystery of the Trinity in Unity: he possesses all divine attributes, and exercises them through his human nature: and thus is he "mighty" to save his people, and to vanquish and destroy all enemies. (*Marg. Ref.* x.—*Note*, 1 *Tim.* 3:16.)—He is also "the everlasting Father:" "the second Adam, the Lord from heaven," "the everlasting Father" of the whole church, which derives its spiritual being and life from him, as the whole race of men derive their existence from the first Adam. He is "become to all them that obey him, the Author of eternal salvation:" (*Heb.* 5:9.) 'the Author of 'eternity, by whom the church and every 'member of it, shall ... have immortal life.' (*Note*, 1 *Cor.* 15:45—49.) 'The Septuagint ren-'der the words Πατηρ μελλοντος αιωνος, "The Fa-'ther of the world to come;" and the Vulgar 'Latin follow this translation; which since the 'Hebrew words admit of it, I can't but have a 'particular regard for: ... because I am per-'suaded it is from the authority of this text, that 'the kingdom of the Messias is called in the 'New Testament, by the title of μελλων αιων, '"*The age, or world to come.*" (*Matt.* 12:32. '*Heb.* 2:5. 6:5.)' *Lowth.* And as he has loved his church "with an everlasting love;" so he will for ever live to bless it, being "the Prince of peace:" the great Author of reconciliation to God; the Giver of peace in the heart and conscience; the Prince, who commands all his subjects to live at peace with each other, and inclines them to follow peace with all men. (*Marg. Ref.* z.—*Notes*, *Jer.* 23:5,6. *Heb.* 7:1—3.)—"Of the increase of his government and peace there shall be no end." When his kingdom is truly set up in the heart, the efficacy of it shall endure and increase for ever: as it is set up on earth, it shall continue to diffuse its influence, till his authority be universally submitted to, and produce universal harmony; so that men shall "beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation;

Ephraim and the inhabitants of Samaria, that say [g] in the pride and stoutness of heart,

10 The [h] bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall [i] set up the adversaries of Rezin against him, and [*] join his enemies together;

12 The [k] Syrians before, and the Philistines behind; and they shall [l] devour Israel with [†] open mouth. [m] For all this his anger is not turned away, but his hand *is* stretched out still.

13 For [n] the people turneth not unto him that smiteth them, [o] neither do they seek the LORD of hosts.

g 46:12. 48:4. Prov. 16:18. Mal. 3:13. 4:1. 1 Pet. 5:5.
h 1 Kings 7:9—12. 10:27. Mal. 1:4.
i 8:4—7. 10:9—11. 17:1—5. 2 Kings 15:29. 16:9.
* Heb. *mingle.*
k 2 Kings 16:6. 2 Chr. 28:18. Jer. 35:11.
l Deut. 31:17. Ps. 79:7. 129:3—6. Jer. 10:25.
† Heb. *whole mouth.*
m 17,21. 5:25. 10:4. Jer. 4:8.
n 1:5. 26:11. 57:17. 2 Chr. 28:22. Job 36:13. Jer. 5:3. 31:18—20. Ez. 24:13. Hos. 5:15. 7:10,16.
o 31:1. Deut. 4:29. Jer. 29.11—13. 50:4,5. Hos. 3:4,5.

14 Therefore the LORD [p] will cut off from Israel head and tail, branch and rush, [q] in one day.

15 The [r] ancient and honorable, he *is* the head; and [s] the prophet that teacheth lies, he *is* the tail.

16 For [‡] the [t] leaders of this people cause *them* to err; and *they that are* [§] led of them *are* [‖] destroyed.

17 Therefore the Lord shall [u] have no joy in their young men, neither shall have mercy on their fatherless and widows: [x] for every one *is* an hypocrite and an evil-doer, and [y] every mouth speaketh [¶] folly. [z] For

p 3:2,3. 19:15. 2 Kings 17:6—20. Hos. 1:4,6,9. 4:5. 5:12—14. 8:8. 9.11—17. 13:3. Am. 2:14—16. 3:12. 5:2,3. 6:11. 7:8,9,17. 9:1—9. Mic. 1.6—8.
q 10:17. 30:13. Hos. 10:15. Rev. 18:8,10,17.
r 3:5. 5:13. 1 Sam. 9:6.
s 28:17. 29:10. 1 Kings 13:18. 22:22—24. Jer. 5:31. 14:14,15. 23:9,14,15,25—27. 27:9,10,14,15. 28:15,16. 29:31,32. Ez. 13.1—16,19,22. Hos. 9:8. Mal. 2:9. Matt. 7:15. 24:24. 2 Cor. 11:13—15. Gal. 1:8,9. 2 Thes. 2:9—12. 2 Tim. 4:2,3. 2 Pet. 2:1—3. 1 John 4:1. Rev. 19:20.
‡ Or, *they that call them blessed.*
t 3:12. Matt. 15:14. 23:16,&c.
§ Or, *called blessed of them.* Num. 6:23—26. 1 Kings 8:55, 56. 2 Chr. 30:27. Heb. 7:7.
‖ Heb. *swallowed up.*
u 10:2. 13:18. 27:11. 62:5. 65:19. Ps. 147:10,11. Jer. 18:21. Zech. 9:17.
x 10:6. Job 15:34. Jer. 5:1,2. Mic. 7:2. Matt. 16:3,4,12.
y 32:6,7. Matt. 12:34.
¶ Or, *villany.*
z 12,21. Ez. 20:33.

neither shall they learn war any more;" (*Notes*, 2:2—5. *Rev.* 20:1—6.) yet even this shall be increased, and perfect in heaven for ever.—He shall reign "upon the throne of David, to order it and establish it ... from henceforth even for ever." (*Note*, *Luke* 1:26—33.) He rules in perfect wisdom and equity; he requires righteousness of his subjects, and teaches them to do judgment: he justifies and sanctifies them, and at length will present them faultless before his Father's throne. And, though his mediatorial kingdom, as he reigns in human nature over all worlds, to fulfil his gracious undertakings, will then terminate, "that God may be all in all;" yet his special relation to his people, as their Lord and King, will endure for ever. (*Notes*, *Dan.* 2:44,45. 7:13,14. 1 *Cor.* 15:20—28.)—These predictions implied most stupendous interpositions of the Lord, in the behalf of his people; and the complete performance of them would be attended with immense difficulties: yet the "zeal of the LORD," for the glory of his own justice, truth, and love, and of his holy law and service, would ensure the event; and his power, as the LORD of hosts, would render the whole perfectly easy. (*Note*, 2 *Kings* 19:30,31.)—The exact coincidence of this prophecy with the doctrine of the New Testament, in the *literal* interpretation of each, shews evidently, that Jewish prophets and Christian teachers had precisely the same view of the person and salvation of the Messiah: and not only tends to demonstrate the divine authority of the scriptures, in opposition to avowed infidels of every name: but to assure us of the doctrines intended to be taught by them, that we may be fortified against the subtle attempts of more covert enemies to explain them away.

V. 8—12. 'This whole passage,' (to the fourth verse of the next chapter,) 'reduced to 'its proper and entire form, and healed of the 'dislocation, which it suffers, by the absurd di-'vision of the chapters, makes a distinct proph-'ecy and a just poem, remarkable for the regu-'larity of its disposition, and the elegance of its 'plan. It has no relation to the preceding or 'the following prophecy; though the parts, vio-'lently torn asunder, have been, on the one 'side, or the other, patched on to them. Those 'relate principally to the kingdom of Judah; 'this is addressed exclusively to the kingdom 'of Israel.' *Bp. Lowth.*—The Lord had, in the law of Moses, and by the ministry of the prophets, denounced dreadful threatenings on those of the posterity of Jacob, who should renounce his worship; and this word "lighted," or was about to have its full effect, on the people of Israel. Then the Ephraimites, (the kingdom of the ten tribes,) and the citizens of Samaria, would know the truth of JEHOVAH's word, and the power of his wrath. For under the more gentle rebukes, by the first inroads of the Assyrian kings, they continued proud and stout-hearted, and despised the judgments of God; boasting that they would rebuild their ruined cities and palaces, in a far more magnificent manner, and with more durable materials. But indeed he was about to visit them with more dreadful vengeance: for the king of Assyria, the adversary of Rezin, would shortly subjugate Syria; and then, under the command of the conqueror, the Syrians would appear as enemies to Israel: and whilst these combined forces met them from the east, the Philistines would also attack them from the west, and cut off those who attempted to flee. Thus they would devour Israel with open mouth, as the wolf does the helpless lamb; or, *in every corner*, as the clause may be rendered: yet even this would not appease the Lord's anger, or prevent his continuing to execute vengeance upon them. (*Note*, 5:24,25.)—Some expositors, by a change in the text, on the authority of certain manuscripts, suppose that the *princes*, not the *enemies*, of Rezin are meant: but in fact the desolations of Israel were principally made by the Assyrians, after they had subverted the kingdom of Syria, and we do not any where read, that either Rezin, or his princes, invaded the kingdom of Israel. (*Notes*, 7:5—9. 8:6—8. 2 *Kings* 15:19,20,29. 17:1—6. 18:9—12.)

Shall know, &c. (9) 'With briers and thorns 'Gideon taught the men of Succoth; (*Judg.* 8: '16.) or, as the margin reads, "made them to

all this his anger is not turned away, but his hand *is* stretched out still.

18 For [a] wickedness burneth as the fire: [b] it shall devour the briers and thorns, and [c] shall kindle in the thickets of the forest, and they shall [d] mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts [e] is the land darkened, and the people shall be as the [*] fuel of the fire: [f] no man shall spare his brother.

20 And [g] he shall [†] snatch on the right hand, and be hungry: and he shall eat on the left hand, and they shall not be satisfied they shall eat every man the flesh of his own arm:

21 Manasseh, [h] Ephraim; and Ephraim, Manasseh; *and* they together *shall be* against Judah. [i] For all this his anger is not turned away, but his hand *is* stretched out still.

a 1:31. 30:30,33. 33:12. 34:8—10. 66:16,17. Num. 11:1—3. Deut. 32:22. Job 31:11,12. Am. 7:4. Nah. 1:6,10. Mal. 4:1. Matt. 13:49,50. 25:41. Mark 9:43—50.
b 10:16—18. 27:4. Heb. 6:8.
c Ez. 20:47,48.
d 5:24. Ps. 37:20. Hos. 13:3. Joel 2:30. Rev. 14:11.
e 5:30. 8:22. 24:11,12. 60:2. Jer. 13:16. Joel 2:2. Am. 5:18. Matt. 27:45.

* Heb. *meat.* 5.
† Heb. *cut.*
f 13:18. Ez. 9:5. Mic. 7:2,6. 2 Pet. 2:4.
g 49:26. Lev. 26:26—29. Jer. 19:9. Lam. 4:10.
h Judg. 7:22. 1 Sam. 14:20. 2 Kings 15:30,37. 2 Chr. 28:6 8. Matt. 24:10. Gal. 5:15.
i 12,17. 5:25. 10:4. Jer. 4:8.

'know" what they had deserved.' *Lowth.* (*Marg. Ref.*)

V. 13—17. The Israelites did not at all repent of their sins, or return to the worship of the Lord, when he punished them; nor did they seek help and protection from his power. He was therefore determined to cut off every order and description of men from the land; even "the head and the tail," as from the body of an animal; even the stoutest branch from a tree, and the rush which grows in poor or marshy lands. By "the head," the elders and nobles of the land were intended; and their false prophets were "the tail," the most worthless and contemptible part of the body politic. (*Notes*, 29:9—12. 56:9—12. *Jer.* 23:16—30. *Ez.* 13:1—16. *Mal.* 2:4—9. *Rev.* 19:17—21.) For both their rulers and teachers had flattered the people in sin, and grievously misled them to their destruction: (*Marg.—Note*, 3:12—15.) and they were become so wretchedly corrupt, that every one was either profane, or a hypocrite in his religion, and an evil-doer in his dealings, and deceitful in his conversation: so that God could no longer take pleasure in any of them, neither would he have mercy even on orphans and widows, seeing even they were involved in the general guilt and condemnation; nor would any judgments short of utter ruin appease his wrath, or terminate the execution of his vengeance.—*The leaders*, &c. (16) 'When the blind lead the blind, both fall into 'the ditch. The margin reads, They that call 'this people blessed.' *Lowth.* (3:12.)

V. 18—21. The wickedness of the nation, like a fire for a time smothered up, would at length burst forth into a universal conflagration, causing all their glory to vanish, as the columns of smoke ascend and are dissipated. (*Notes*, 27:2—6. 33:10—13. *Ex.* 15:6—8. *Deut.* 32:22. *Job* 31:9—12. *Ez.* 20:45—48. *Mal.* 4:1. *Luke* 23:26—31. *Acts* 2:14—21.) For their sins rendered them fuel for the wrath of God, and this would darken all their hopes and prosperity: and, whilst his judgments, and their enemies, straitened them on every side, they would be so infatuated as to destroy each other without mercy. In their extreme necessity they would plunder and devour one another; snatching on every side for sustenance, yet consumed by unsatisfied hunger, till they were ready to tear their own flesh, or to destroy their nearest relations, as both Manasseh and Ephraim were descended from Joseph. (*Note*, 49:22—26.)—When they thus preyed on their nearest relations, from whom help might have been expected; they, figuratively, "ate every man the flesh of his own arm." (*Jer.* 19:9.)—But the more they were wasted, the more furious would their contentions be; and yet, when occasion offered, the most enraged parties would unite to harass the kingdom of Judah. (*Marg. Ref.—Note*, *Gal.* 5:13—15.)

PRACTICAL OBSERVATIONS.
V. 1—7.

The Lord sometimes visits with his choicest mercies those places which have experienced his severest vengeance: and the gospel, faithfully preached, is an abundant counterbalance for all the temporal vexations, to which any nation can be exposed. Wretched is the state of fallen man without this blessed word of salvation. Men "walk on still in darkness," yea, in the way to final darkness and hopeless misery. Such must have been the dreary condition of the whole human race, ever since the entrance of sin, had it not been for the promised Savior, who, "in the fulness of time," "came a Light into the world," "to lighten the Gentiles, and to be the glory of his people." Blessed be God, this "Sun of Righteousness" has risen on *our* land, and still shines around us with glorious splendor: yet numbers prefer darkness, and choose to continue "in the land of *the* shadow of death," that they may have *no* disturbance in their sinful pursuits. (*Notes*, *Job* 24:13—17. *John* 1:4,5. 3:19—21.) Yea, many who glory of living in this enlightened age, and even of being its luminaries, hate this heavenly light, and prefer to it their own proud imaginations and vague conjectures! But let us remember that this light is intended "to guide our feet into the ways of peace:" and let us earnestly pray that it may shine into our hearts, and make us wise unto salvation. Then indeed the multiplying of believers will "increase our joy" in the Lord. This will far exceed "the joy of harvest," or of "those who divide the spoil;" (*Note*, *Ps.* 4:6—8.) and abundantly recompense us for all our godly sorrow, self-denial, diligence, losses, and persecutions for the Lord's sake: for if he has delivered us from the slavery of sin and Satan, he will at length rescue us from the yoke and scourge of every oppressor.—Our chief conflict must be with our own sins; and in this warfare we may hope to obtain more splendid victories, than any conqueror ever did in his bloody contests: for the influences of divine grace will daily weaken our lusts; even fiery trials and afflictions shall concur in securing our victory; and every advantage over the enemy will be an earnest of our eternal triumphs, when made "more than conquerors through him who loved us."—But all our hopes and joys originate from the incarnate Redeemer: 'for us men and for our salvation'

CHAP. X.

Woes denounced against the rulers for their iniquitous laws and decrees, 1—4. God commissions the Assyrian to punish the Jews; describes and rebukes his insolence and impiety, and predicts the ruin of him and his army, 5—19. He promises mercy to a remnant, attended with righteous judgments on the nations, 20—23. The people are encouraged not to fear the Assyrians; and a prophetical description is given of Sennacherib's progress, and the sudden ruin of his army, 24—34.

[a]WOE unto [b]them that decree unrighteous decrees, and * that write grievousness *which* they have prescribed;

2 To [c]turn aside the needy from judgment, and to take away the right from the poor of my people, [d]that widows may be their prey, and *that* they may rob the fatherless.

3 And [e]what will ye do in [f]the day of visitation, and [g]in the desolation *which* shall come from far? [h]to whom will ye flee for help? and [i]where will ye leave your glory.

4 [k]Without me they shall bow down under the prisoners, and they shall fall under the slain. [l]For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ †O ‡Assyrian, [m]the rod of mine

a 3:11. 5:8,11,18,20—22. Jer. 22:13. Hab. 2:6,9,12,15,19. Matt. 11:21. 23:13—16,23,27, 29. 26:24. Luke 11:42—44,46, 47,52. Jude 11.
b 1 Kings 21:13. Esth. 3:10—13. Ps. 58:2. 94:20,21. Dan. 6:8,9. Mic. 3:1—4,9—11. 6:16. John 9:22. 19:6.
* Or, *to the writers that write, &c.*
c 29:21. Lam. 3:35,36. Am. 2: 7. 5:11,12. Mal. 3:5.
d 1:23. 3:14. 5:7. Jer. 7:6. Ez. 22:7. Matt. 23:14.
e 20:6. 33:14. Job 31:14. Jer. 5:31. Ez. 24:13,14. Rev. 6:15,16.
f 26:21. Hos. 9:7. Luke 19:44. 1 Pet. 2:12.
g 5:26. 30:27,28. 39:3,6,7. Deut. 28:49.
h 30:1—3,16. 31:1—3. Hos. 5:13.
i 2:20,21. 5:14. Gen. 31:1. 2 Kings 7:6—8,15. Ps. 49:16,17. Prov. 11:4. Zeph. 1:18.
k Lev. 26:17,36,37. Deut. 31 15—18. 32:30. Jer. 37:10. Hos. 9:12.
l 5:25. 9:12,17,21.
† Or, *Woe to the, &c.*
‡ Heb. *Asshur.* Gen. 10:11.
m 15. 8:4. 14:5,6. Ps. 17:14. 125: 3. Jer. 51:20—24.

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he became "a Child born, a Son given," that he might be "the propitiation for our sins:" for us he obeyed, suffered, and died; for us he arose, ascended, reigns, and intercedes; in our behalf, "all power is given to him in heaven and earth." Let us adore the wonders of his person, character, and love; and learn in every thing to seek and follow his "counsel," as well as to obey his command. (*Notes*, *Prov.* 1:19—31. *Rev.* 3:17—19.) We may indeed safely intrust our souls in his hand, for he is "the mighty God," and if, from him as "the everlasting Father," we receive spiritual life, and bear his image, and are "counted to him for a generation;" we shall certainly enjoy that peace which he made and bestows; and shall learn, as the subjects of "the Prince of Peace," to be peaceable and peace-makers, and to seek the peace of the church and of the world. Let us then pray without ceasing, that his government and peace may increase in our hearts; and rapidly diffuse their benign influence in the world, until they prevail against all opposition, and make all things subject unto them. No doubt, this will ere long be the case: for "the zeal of the LORD of hosts will surely perform" whatever relates to the execution of his purposes, the ruin of his enemies, the prevalence of his cause, and the salvation of his people.

V. 8—21.

The words of terror which God has spoken will as surely be accomplished, as those of his love; and they often "light" with dreadful efficacy upon his professing people: for they, who will not trust and serve him as a God of mercy, must know him as a "God to whom vengeance belongeth." That pride and stoutness of heart, which render numbers fearless of consequences, and induce them to despise rebukes and warnings, and to flatter themselves, and each other, with the hopes of impunity and prosperity in sin, will hasten and aggravate their destruction: and unless the afflicted "turn to him that smiteth them," and humbly seek his mercy, "his anger will not be turned away, but his hand will be stretched out still;" and temporal calamities will only prove an earnest of eternal misery. Even "the ancient and honorable" will thus perish, if they continue in sin: but the false teachers, who for filthy lucre's sake promise them peace, will be marked with peculiar contempt and detestation. Yet how common is it for "the leaders of the people to cause them to err," and for "the blind to lead the blind," and to speak peace and blessedness to themselves, and to each other; till they fall together into the pit of destruction! (*Notes*, *Deut.* 29:19,20. *Jer.* 6: 13—15.)—The righteous Lord can take no pleasure in the workers of iniquity, however they may be distinguished: if those, who are young in years, be old in wickedness, they may expect the more speedy punishment: nor will he spare the impenitent, however otherwise entitled to commiseration.—Hypocrisy, or impiety, is commonly connected with dishonesty and deceitful insinuation; and when these become general, they mark a people ripe for destruction: for this is a fire which will consume all before it.—The vengeance of God is frequently executed on men by means of their own iniquities: and in times of public calamity, the rich and noble are only distinguished from the poor, as the lofty cedars are from the briers and thorns, when the whole forest is destroyed by one general conflagration. But all that can be suffered on earth, from the anger of the Lord, is but a shadow of the wrath to come: and the enraged and furious discord to which men have sometimes been given up, when suffering for their sins, to the increase of their own and each other's torment, suggests to the mind a horrid idea of the misery of the wicked in another world; when, bereft of all hope and comfort, and enduring the fiery wrath of God, every one will be tormented by his own conscience, and express without restraint all his malignant passions; and so enhance the anguish and vexation of his fellow-sufferers. Blessed be God for "Jesus Christ, who delivereth us from the wrath to come!"

NOTES.

CHAP. X. V. 1—4. These verses belong to the subject of the preceding chapter: yet they are so expressed, as to include the rulers and magistrates of the Jews, as well as those in Israel; and indeed those of every nation who pervert authority in a similar way. (*Note*, 9:8—12.) The persons, whose conduct drew on them the denounced woe, enacted laws which authorized grievous oppression, and decided causes in the most iniquitous manner: and their edicts and decrees were enrolled by the scribes and writers, and prescribed for rules and precedents in the inferior courts. This was purposely done, in order that they might rob the poor, and seize upon the property of the orphans and widows, under color of law and justice. (*Notes*, 1:16—20. 3:12—15. 1 *Kings* 21:8—14. *Ps.* 94:1—7,20,21. *Am.* 5:10

anger, * and the staff in their hand is mine indignation.

6 I will send him [n] against an hypocritical nation, and against the people of my wrath [o] will I give him a charge, to take the spoil, and to take the prey, and to [†] tread them down like the mire of the streets.

7 Howbeit [p] he meaneth not so, neither doth his heart think so; but *it is* [q] in his heart to destroy and cut off nations not a few.

8 For he saith, [r] *Are* not my princes altogether kings?

9 *Is* not [s] Calno as [t] Carchemish? *is* not [u] Hamath as Arpad? *is* not [x] Samaria as Damascus?

* Or, *though.*
n 9:17. 29:13. 30:9—11. 33:14. Jer. 3:10. 4:14. Matt. 15:7.
o 13,14. 37:26,27. 41:25. 45:1—5. Jer. 25:9. 34:22. 47:6,7.
† Heb. *lay them a treading.* 22:5. 63:3,6. 2 Sam. 22:43. Mic. 7:10. Zech. 10:5.
p Gen. 50:20. Mic. 4:11,12. Acts 2:23. 42:27—30.
q 36:18—20. 37:11—13.
r 36:8,9. Ez. 26:7. Dan. 2:37.
s Am. 6:1,2. *Calneh.*
t 2 Chr. 35:20. Jer. 46:2.
u 36:19. 37:13. 2 Sam. 8:9. 2 Kings 17:24. Jer. 49:23.
x 7:8,9. 17:3. 2 Kings 16:9,10: 17:5,6. 18:9,10.

10 As my hand hath found [y] the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, [z] as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* [a] when the Lord hath performed his whole work upon mount Zion and on Jerusalem, [b] I will [‡] punish the fruit of [c] the stout heart of the king of Assyria, and [d] the glory of his high looks.

13 [e] For he saith, By the strength of my hand I have done *it;* and by my wisdom, for I am prudent: and [f] I have removed the

y 14. 2 Kings 18:33—35. 19:12, 17—19. 2 Chr. 32:12—16,19.
z 36:19,20. 37:10—13.
a 5,6. 14:24—27. 27:9. 46:10,11. Ps. 76:10. 1 Pet. 4:17.
b 16—19:25—34. 17:12—14. 29: 7,8. 30:30—33. 31:5—9. 37:36—38. Jer. 50:18.
‡ Heb. *visit upon the fruit of the greatness of the heart.* Ps. 21:10. Matt. 12:33. 15:19
c 9:9. Job 40:11,12.
d 2:11. 5:15. Prov. 30:13. Ez. 31:10,14. Dan. 4:37.
e 8. 37:23,24. Deut. 8:17. Ez. 25:3. 26:2. 28:2—9. 29:3. Dan. 4:30. Am. 6:13. Hab. 1:16.
f 2 Kings 15:29. 17:6,24. 18:11, 32. 1 Chr. 5:26. Am. 5:27. 6: 1,2.

—13. *Mic.* 2:1—5. 3:8—12. 7:1—4.)—The Lord, indeed, still acknowledged Israel as his people. He had yet a small remnant, especially among the poor, who were peculiarly exposed to these oppressions. But he was about to send the Assyrians from afar to execute his vengeance, and what would the oppressors do in those desolations? whither would they flee for safety? or to whose keeping would they commit their ill-gotten riches, in which they gloried, and with which they then lived in splendor and luxury? (*Notes*, 2:19—21. *Prov.* 10:2,3. 11:4. *Jam.* 5:1—6.) For the Lord would certainly withdraw his protection: and then the very prisoners, or men who had been mortally wounded and left among the slain, would prevail against them. (*Jer.* 37:10.) These strong expressions denote how easily and certainly they would be ruined, by the continued anger and powerful vengeance of God.—*Day of visitation.* (3) *Marg. Ref.* f.—*Notes*, *Gen.* 21:1,2. *Jer.* 10:12—15, *v.* 15.

V. 5, 6. The prophet here enters on another subject: and some think that this prediction was delivered after the ruin of Samaria, in the reign of Hezekiah; because Sennacherib is introduced, boasting of what he had done to that city. But perhaps this also was spoken prophetically, as what the Lord foreknew he would say, when marching against Jerusalem: and this prophecy might have been delivered, when Ahaz was depending on the assistance of the king of Assyria; both to warn the people of their danger from that quarter, and to encourage them to place their confidence in God. (*Note*, 2 *Kings* 16:7—9.) He here pointed out the Assyrian king, as the rod with which he meant to correct his offending people; and his righteous indignation was the staff, with which that prince would beat and bruise them. "The staff, that is in their hand, is my indignation." (*Notes*, 15. 14: 3—6. *Ps.* 17:13—15, *v.* 14. 125:3. *Jer.* 51:20—25.) For God would send that insolent conqueror against a nation, which professed to worship him, but which was generally ungodly; the most of whom would comply with Hezekiah's reformation, in a hypocritical manner. And he would commission him to take the spoil and prey, and to debase and trample upon them as if they were the very mire of the streets. (*Notes*, 25:10—12. 51:21—23. *Mic.* 7:8—10.) 'God often prospers wicked and ty-'rannical governments to be his scourge, and 'the instruments of his vengeance upon others: 'and when they have done the work which 'God allotted them, he then punishes them for 'those very oppressions, which they have ex-'ercised against their neighbors, and to which 'they were carried on purely by their own am-'bition and covetousness; although Providence 'made them serviceable to better ends and pur-'poses.' *Lowth.*

V. 7. The Lord would give Sennacherib power and success, and use him as his instrument in the work assigned him: but Sennacherib would not do it, *because* the Lord commanded him, or as his willing servant. He had no intention or inclination of that kind; but was actuated entirely by enormous ambition, rapacity, and cruelty.—'The wickedness 'of the facts being altogether their own; and 'the good ends served by them to be wholly 'ascribed to God.' *Lowth.* (2 *Kings* 9:7. *Hos.* 1:4.) 'Here is declared the difference of the 'work of God, and of the wicked, in one very 'thing and act: for God's intention is to chas-'tise them for their amendment; and the As-'syrians' is to destroy them, to enrich them-'selves: thus, in respect of God's judgment, it 'is God's work; but, in respect of their own 'malice, it is the work of the devil.' (*Notes*, 47: 6. *Gen.* 50:20. *Ps.* 76:10. *Acts* 2:22—24. 4:23—28.)

V. 8—11. (*Notes*, 2 *Kings* 18:19.) Sennacherib prondly deemed his princes, or his *vassals*, or tributaries, altogether equal to other kings, as it was common at that time for a conqueror to be styled "king of kings." He had subjected one kingdom after another, and none of their deities had been able to defend them against him; (*Marg. Ref.* s—u;) yet their images were more splendid than any to be found in Jerusalem: he therefore supposed that he should easily conquer that city and her idols; either numbering JEHOVAH among them, or utterly disregarding him. (*Note*, 2 *Chr.* 32:15.) —Shalmaneser took and destroyed Samaria; but probably Sennacherib had some share in the victory, the whole honor of which he arrogated to himself. (*Note.* 2 *Kings* 17:1—6.)

bounds of the people, and have [g] robbed their treasures, and I have put down the inhabitants like [*] a valiant *man:*

14 And [h] my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall [i] the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if [†] the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up [‡] *itself as if it were* no wood.

16 Therefore shall the Lord, [k] the Lord of hosts, send among his fat ones leanness; [l] and under his glory he shall kindle a burning like the burning of a fire.

17 And [m] the Light of Israel shall be for a fire, and his Holy One [n] for a flame: and it shall burn and [o] devour his thorns and his briers in one day;

18 And shall [p] consume the glory of his forest, and of his fruitful field, [§] both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be [‖] few, that a child may write them.

[*Practical Observations.*]

20 ¶ And it shall come to pass in that day, *that* [q] the remnant of Israel and such as are escaped of the house of Jacob, shall [r] no more again stay upon him that smote them; [s] but shall stay upon the LORD, the Holy One of Israel in truth.

21 The remnant shall [t] return, *even* the remnant of Jacob, unto [u] the mighty God.

22 For [v] though thy people Israel be as the sand of the sea, [x] *yet* a remnant [¶] of them shall return: [y] the consumption decreed shall overflow [**] with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even [z] determined, in the midst of all the land.

g 2 Kings 16:8. 18:15. Hos. 13:15,16.
* Or, *many people.*
h 5:8. Job 31:25. Prov. 18:12. 21:6,7. Hos. 12:7,8. Nah. 2:9—13. 3:1. Hab. 2:5—11.
i 5. Ps. 17:13,14. Jer. 51:20—23. Ez. 28:9. Rom. 9:20,21.
† Or, *a rod should shake them.*
‡ Or, that which is *not wood.*
k 5:17. 14:24—27. 29:5—8. 37:6, 7,29,36. 2 Chr. 32:21.
l 9:5. 30:30—33. 33:10—14.
m 60:19. Ps. 27:1. 84:11. Rev. 21:23. 22:5.
n 30:27,28. 33:14. 64:1,2. 66:15, 16,24. Num. 11:1—3. 16:35. Ps. 18:8. 21:9. 50:3. 83:14,15. Jer. 4:4. 7:20. Mal. 4:1—3. Matt. 3:12. 2 Thes. 1:7—9. Heb. 12:29.
o 27:4. Ps. 97:3. Nah. 1:5,6,10.
p 33,34. 9:18. 2 Kings 19:28. Jer. 21:14. Ez. 20:47,48.
§ Heb. *from the soul and even to the flesh.*
‖ Heb. *number.* 37:36.
q 1:9. 4:2,3. 6:13. 37.4,31,32. Ezra 9:14. Rom. 9:27—29.
r 2 Kings 16:7. 2 Chr. 28:20. Hos. 5:13. 14:3.
s 17:7,8. 26:3,4. 48:1,2. 50:10.
t 9:13. 19:22. 55:7. Hos. 6:1. 7:10,16. 14:1. Acts 26:20. 2 Cor. 3:14—16.
u 9:6.
v 1 Kings 4:20. Hos. 1:10. Rom. 9:27. 11:5,6. Rev. 20:8.
x 6:13.
¶ Heb. *in*, or, *among.*
y 6:11. 8:3. 27:10,11. 28:15—22. Dan. 9:27. Rom. 9:28.
** Or, *in.* Gen. 18:25. Acts 17:31. Rom. 2:5. 3:5,6.
z 14:26,27. 24:1, &c. Dan. 4:35.

V. 12—14. (*Notes*, 28--34. 14:24--27. 2 *Kings* 19:22,25,35--37.) This haughty conqueror supposed, that his success was wholly owing to the number and valor of his troops, and to his own wise and prudent conduct and extraordinary courage. (*Notes*, *Ez.* 28:2--5, 12--15. *Dan.* 4:28—37. 5:18--28.) The taking and plundering of cities was to him like gathering eggs, when the timorous bird has flown away and left them: and so sure and easy was his success, that no one even dared to interrupt him, or to complain of him; or so much as to come and see what was going forward. (*Marg. Ref.* h.)

V. 15. (*Note*, 5,6.) These animated interrogations have a peculiar energy. JEHOVAH as much employed the power which he had given to Sennacherib for certain purposes, as a man does a tool which he has formed for that use. But could an axe be conceived to glory over him, who hewed with it? or a saw, to menace him who moved it? or a rod, him that corrected another with it? or a staff, as if it were not mere wood, to strike the man who used it? The absurdity in these instances would not be greater, than it was for Sennacherib to vaunt himself against JEHOVAH; on whom he was far more dependent, and to whom he was immensely more inferior, than the axe or the saw to him who used them. Yet, ignorant of him by whom he lived and moved, and forgetful of his own weakness, he defied the God of Israel, and expected to overcome him! (*Notes*, 45:9,10. *Rom.* 9:19--21.)

No wood.] 'The Hebrews have a peculiar 'way of joining the negative particle אַיִן to a 'noun, to signify in a strong manner a total 'negation of the thing expressed by the noun.' *Bp. Lowth.* (*Job* 26:2,3. *Am.* 6:13. Heb.)

V. 16—19. To convince the proud worm of his madness, and to promote his own glory, the Lord determined to enfeeble his overgrown power and prosperity, and to consume his stoutest commanders and forces, and all that in which he gloried. For the holy Protector and Light of Israel, would be a fire to destroy the Assyrian army, as "briers and thorns;" and he would level them to the ground as a conflagration does the forest, or the crop of corn: yea, he would destroy them, both "soul and body," absolutely and finally; and the desolations would be as "when a standard-bearer fainteth," and all who followed his standard are put to confusion, and cut in pieces. So that the few men, who should remain of that army, which had been numerous as the trees in a large forest, might be numbered and registered even by a child. (*Notes*, 9:18—21. 30:29—33. 33:10—13. 2 *Kings* 19:35—37. *Nah.* 1:9—13.)

V. 20. The Jews and Israelites were wont to rely on the assistance of the neighboring nations, and they were smitten by them one after another. Under Ahaz they sought the protection of the Assyrians, who were employed to correct or punish them. (*Notes*, 7:17—19. 1 *Kings* 16:7—9.) But the remnant who escaped Sennacherib's ravages, by the miraculous interposition of God, would renounce these vain confidences, and learn in truth to rely on "the Holy One of Israel;" for they would not only return to their habitations, from which the invaders had driven them, but to the worship and service of God also.—'The 'expression "in that day," is not always con-'fined to the time last spoken of, but often sig-'nifies some time that shall be remarkable for 'God's mercy toward his people. ... Here it 'seems to point at that signal time, when there 'shall be a general conversion of the Jews to 'God.' *Lowth.* (*Notes*, 21—23. 1:7—9. 4:2—6. 17:4--8. 50:10,11. 2 *Kings* 19:4,30,31. *Rom.* 11:1--6.)

V. 21—23. The original of "a remnant shall

24 ¶ Therefore thus saith the Lord GOD of hosts, [a] O my people that dwellest in Zion, [b] be not afraid of the Assyrian: he shall [c] smite thee with a rod, * and shall lift up his staff against thee, [d] after the manner of Egypt.

25 For [e] yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall [f] stir up a scourge for him, [g] according to the slaughter of Midian at the rock of Oreb: and *as* [h] his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* [i] his burden shall † be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed [k] because of the anointing.

28 ¶ He is come to [l] Aiath, he is passed to [m] Migron: at [n] Michmash he hath laid up his carriages:

29 They are gone over [o] the passage: they have taken up their lodging at [p] Geba; [q] Ramah is afraid; [r] Gibeah of Saul is fled.

30 ‡ Lift up thy voice, O daughter of [s] Gallim: cause it to be heard unto [t] Laish, O poor [u] Anathoth.

31 [x] Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at [y] Nob that day: he shall [z] shake his hand *against* [a] the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall [b] lop the bough with terror: and [c] the high ones of stature *shall be* hewn down, [d] and the haughty shall be humbled.

34 And he shall [e] cut down the thickets of the forests with iron, and [f] Lebanon shall fall § by [g] a mighty one.

a 4:3. 12:6. 30:19. 46:13. 61:3. Heb. 12:22—24.
b 8:12,13. 33:14—16. 35:4. 37:6, 22,33—35.
c 5. 9:4. 14:29. 27:7.
* Or, *but he shall lift up his staff for thee.*
d Ex. 1:10—16. 14:9,21—31. 15: 6—10.
e 33,34. 12:1,2. 14:24,25. 17:12—14. 30:30—33. 31:4—9. 37:36—38. Ps. 37:10. Heb. 10:37.
f *See on* 16—19.—Ps. 35:23.
g 9:4. Judg. 7:25. Ps. 83:11.
h *See on* d. 24.—11:16. 51:9,10. Ex. 14:25,26. Neh. 9:10,11. Ps. 106:10,11. Hab. 3:7—15. Rev. 11:18. 19:15.
i 9:4. 14:25. 2 Kings 18:13,14. Nah. 1:9—13.
† Heb. *remove.*
k 37:35. 2 Sam. 1:21. Ps. 2:1—3,6. *marg.* 20.6. 45:7. 84:9. 89: 20,&c. 105:15. 132:10,17,18. Dan. 9:24—26. Luke 4:18. John 1:41. *marg.* Acts 4:27. 1 John 2:20,27.
l Josh. 7:2. *Ai.* Neh. 11:31. *Aija.*
m 1 Sam. 14:2.
n 1 Sam. 13:2,5. 14:5,31.
o 1 Sam. 13:23. 14:4.
p Josh. 21:17. 1 Kings 15:22.
q Josh. 18:24,25. 1 Sam. 7:17. 15:34. Jer. 31:15. Hos. 5:8.
r Judg. 19.12—15. 1 Sam. 11:4. 13:2. Hos. 9:9. 10:9.
‡ Heb. *Cry shrill with thy voice.*
s 1 Sam. 25:44.
t Judg. 18:7,29.
u Josh. 21:18. 1 Kings 2:26. Jer. 1:1. 32:8.
x Josh. 15:31. *Madmannah.*
y 1 Sam. 21:1. 22:19. Neh. 11: 32.
z 24. 11:15. 13:2. 19:16. Zech. 2:9.
a 2:2. 37:22.
b 16—19. 37:24—36,38. 2 Kings 19:21—37. 2 Chr. 32:21.
c Am. 2:9.
d 2:11—17. Job 40:11,12. Dan. 4:37. Luke 14:11.
e 10:18. 37:24. Jer. 22:7. 46: 22,23. 48:2. Nah. 1:12.
f Zech. 11:1,2.
§ Or, *mightily.*
g 31:8. 37:36. Ps. 103:20. Dan. 4:13,14,23. 2 Thes. 1.7. 2 Pet. 2:11. Rev. 10:1. 18:21.

return," is *Shear-jashub*, the name given to one of Isaiah's sons, in confirmation of the perpetuity of God's promises. (*Note*, 7:3.) The descendants of Abraham, Isaac, and Jacob, according to the promises of God, were indeed become numerous as "the sand of the sea:" yet in general they had forsaken him; and no more than a *remnant*, even on this great occasion, would return to him. Not only did Sennacherib execute vengeance on many of the people; but further judgments were *decreed*, and predicted, which, in strict and awful justice, would make them desolate for their sins: for the Lord had determined to make a consumption of the people throughout the land. The use, which the apostle makes of this passage shews that the Holy Spirit intended likewise to foretel more important events; even the conversion of a remnant of the Jews to Christ, and the execution of righteous vengeance upon the bulk of the nation which rejected him. (*Notes*, 6:13. 28:21,22. *Dan.* 9:24—27. *Rom.* 9:24—29.)

V. 24—26. 'The promises of deliverance 'from Sennacherib's invasion are made only 'to the inhabitants of Zion and Jerusalem; (37: '32,33.) a type of the elect among the Jews, 'in whom God will fulfil the promises made to 'their fathers. See *Rom.* 11:7,28.' *Lowth.*—The other inhabitants of Judea seem to have suffered very grievous things from the Assyrian invaders; while Jerusalem, or Zion, and those who took shelter there, were preserved. (*Notes*, 28—34. 33:5—22. 2 *Kings* 19:30,31.) Sennacherib and the Assyrians, (after the manner of Pharaoh and the Egyptians,) threatened the entire destruction of Israel; but in a very short time it would appear, that the Lord's anger against his people was turned away, by the destruction of their enemies: in the same manner, as he destroyed the Midianitish oppressors, by the enfeebled Israelites, and overwhelmed Pharaoh and the Egyptians in the Red Sea. (*Notes*, 9:4,5. *Ex.* 14:21—31. *Judg.* 7:16—25.)

V. 27. *Marg. Ref.—Nah.* 1:11—13.—*Because*, &c.] 'For the sake of God's chosen 'people, (especially the remnant mentioned 20, '21.) called his anointed, *Ps.* 105:15. and likewise for the preservation of the kingdom and 'priesthood, both which offices were conferred 'by the ceremony of anointing. But without 'question the Messias, the Anointed in an eminent sense, ... is principally intended here. ... 'God preserved the kingdom of Judah from utter destruction, because the Messias was to 'come from that tribe.' *Lowth.*—'The yoke of 'servitude shall be taken from thy neck, because thou art a people consecrated to me, for 'the sake of that Messiah, mine Anointed, 'which shall descend from thee.' *Bp. Hall.*—'Because of the promise made to that kingdom, 'whereby Christ's kingdom was prefigured.'

V. 28—34. These verses contain a prophetical description of Sennacherib's march towards Jerusalem, when he desolated all before him, and threatened that city with immediate destruction. The consternation and flight of the inhabitants of the cities, near to Jerusalem, is also represented in a very animated and sublime manner. But when he was come almost to the walls of the city, and began to "shake his hand against the daughter of Zion," as menacing her destruction, with a special enmity to the temple and the worship there performed; the Lord, in whom Hezekiah trusted, lopped off the spreading branches of this cedar with dreadful terror: he slew by "a mighty

CHAP. XI.

Predictions of Christ, as springing from the root of Jesse; his endowments for his work; and the equity of his government, 1—5: of the peace and holiness produced by his gospel, 6—9: of the conversion of the Gentiles, and the gathering of Israel to him by the marvellous power of God, 10—16.

one," an angel of his strength, all his valiant captains; and he cut down a hundred and eighty-five thousand of his soldiers, like the hewing down of a forest. (*Notes*, 16--19. *Dan.* 4:10--18,20--26.) Thus his army, which resembled Lebanon covered with stately cedars, fell at once, to the confusion of its haughty leader, and the grateful and triumphant joy of Hezekiah and his people. The places here mentioned, were all in the neighborhood of Jerusalem; most of them within a few miles to the north and west. (*Marg. Ref.*)

Michmash. (28) *Note*, 1 *Sam.* 14:4,5.--'The 'enemies having passed this strait without op-'position, shews that all thoughts of making a 'stand in the open country were given up.' *Bp. Lowth.--Carriages.*] *Note*, *Acts* 21:15,16.

PRACTICAL OBSERVATIONS.

V. 1—19.

Injustice and oppression are most atrocious when sanctioned or prescribed by law; and a tremendous woe is denounced against all those who enact iniquitous statutes, or decree injustice from the seat of the magistrate. The more indigent and destitute the persons are, who are thus robbed, the deeper is the guilt of their oppressors; and when persecution "for righteousness' sake," is added, it speedily fills up the measure of national guilt.—Even in temporal calamities, tyrants and persecutors know not how to secure that power, pomp, or affluence, which they account "their glory;" (*Gen.* 31:) or even their own lives: and if the Lord withdraw his protection, the most despicable instruments will execute deserved vengeance on them. But what will sinners do, whither will they flee, and what will their glory avail them, in the approaching day of judgment?—When the Lord intends to desolate nations, or to chastise his people, he sometimes arms with power, and renders successful, the basest of men; and commissions them to smite those who have provoked his anger. He purposes to destroy the most criminal, and to excite others to repentance: the instruments however do not seek his glory, but their own; and count it their pleasure to destroy, and to "cut off nations not a few."—The lust of dominion renders men callous to the feelings of humanity: and, forgetful that they are the creatures and subjects of the Almighty, authority, power, and success inflate their minds with increasing arrogance; and, whilst they ascribe all their achievements to their own prowess and conduct, they suppose that nothing can stop their progress: nay, they can be so infatuated, as to "exalt themselves above all that is called God and is worshipped;" and to suppose themselves able to overcome the deities, as well as the kings, of opposing nations!—How lamentable was it, that Jerusalem, which was single and unrivalled in her relation to JEHOVAH, should set up graven images, in which she was excelled by all the heathen cities! and it is equally foolish for Christians to emulate the people of the world, in those vanities, in which they will always be eclipsed. (*Note*, *Ez.* 15:6—8. *P. O.*)—The Lord allots to every man his part, in fulfilling his grand designs. When any one serves him humbly and willingly, He graciously recompenses his faith and obedience: but those, who unintentionally perform his purposes, are influenced by corrupt motives, and will be punished for their sins.—Men's words and works are "the fruit of their hearts," whether they be good or bad; and those "high looks," which are admired as full of dignity and glory, being the fruit of a "stout heart," will expose a man to divine judgments. (*Note*, 47:7—10. —When mighty conquerors are cut off in the very crisis of their success, the event often occasions various conjectures, suspicions, and speculations: but in fact they have done their whole work, and are ripe for divine vengeance, and therefore the Lord stops their career: and this has often taken place, when they have been glorying in success, and anticipating fresh triumphs! Such overgrown murderers, robbers, and scourges of mankind, think the horrors and miseries of war a mere pastime: they act as if the wealth of the world were created for them alone, and as if every man deserved death, who was not willing to be their slave: and we need not wonder that the lives of thousands are so vile in their esteem; when the God, in whom they live and move, and from whom they have all their power and success, is most entirely despised by them. Instead of his instruments, they affect to be his rivals; and, forgetful how easily he can crush them, they set themselves against him. But when the Lord of hosts is pleased to repress their insolence, he can soon thin their ranks, either by the sword of an enemy, or by famine and pestilence. And "the Light of Israel" will be a fire to consume all the dignity, prosperity, and multitude of "the workers of iniquity," "both soul and body." Some few indeed escape the most tremendous temporal judgments: but not a single impenitent sinner will escape the wrath to come. Then even the standard-bearers of infidelity and impiety will utterly faint, and doubtless all their legions will be driven into "the blackness of darkness for ever."

V. 20—34.

Scarcely in any age or place, is there more than a *remnant*, who "stay upon the Holy One of Israel in truth." (*Note*, 48:1,2.) Most professed Christians still cleave to sin, and stay themselves on the world, though often troubled and injured by it: but, blessed be God, that there is a remnant who return to Him: may we be found of that happy number! Then, while we expect his righteous judgments, according to his word, to overflow the profane and hypocritical multitudes, we may dwell in Zion, fearless of every enemy and catastrophe: (*Notes*, 33:15—19.) nay, even the corrections which we receive by the hands of wicked men, who are the rod of our Father, will ere long cease, in the execution of his indignation on them for their crimes. (*Note*, *Ps.* 125:3.)—All former judgments on proud oppressors have been and are only specimens of the final ruin, reserved for the enemies of God. "Because of the anointing" of our great Redeemer, the yoke of every antichrist must be broken from off his church: and if our souls partake of the unction of his Holy Spirit, our complete and eternal deliverance is ensured to us. In the mean time, whilst our enemies defy "the daughter of Zion," and seem to make swift progress in their attempts against her; let us not yield to unbelieving fears. The Lord, in his own time, by his own hand, or by some instrument, endued with power from on high, will bring down his most exalted and haughty enemies: and all opposition shall fall before him, and his cause shall finally prevail and triumph.

AND [a] there shall come forth a Rod out of the stem [b] of Jesse, and [c] a Branch shall grow out of his roots:

2 And [d] the Spirit of the LORD shall rest upon him, [e] the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the LORD;

3 And [f] shall make him of quick * understanding in the fear of the LORD: and [g] he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

a 53:2. Zech. 6:12. Rev. 5:5. 22:16.
b 10. Ruth 4:17. 1 Sam. 17:58. Matt. 1:6—16. Luke 3:23—32. Acts 13:22,23. Rom. 15:12.
c 4:2. Jer. 23:5. 33:15. Zech. 3:8.
d 42:1. 59:21. 61:1. Num. 11:25,26. Matt. 3:16. John 1:32,33. 3:34. Acts 10:38.
e Deut. 34:9. John 14:17. 15:26. 16:13. Eph. 1:17,18. Col. 1:8,9. 2:2,3. 2 Tim. 1:7. Jam. 3:17,18.
f 33:6. Prov. 2:5,9. Luke 2:52.
* Heb. *scent*, or, *smell*. Job 12:11. 34:3. Phil. 1:9,10. Heb. 5:14.
g 1 Sam. 16:7. 2 Sam. 14:17. 1 Kings 3:9,28. John 7:24. 8:15,16. 1 Cor. 2:13—15. 4:3—5.

4 But [h] with righteousness shall he judge the poor, and † reprove with equity [i] for the meek of the earth: [k] and he shall smite the earth with the rod of his mouth, and [l] with the breath of his lips shall he slay the wicked.

5 And [m] righteousness shall be the girdle of his loins, [n] and faithfulness the girdle of his reins. [*Practical Observations.*]

6 The [o] wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion,

h 32:1. 2 Sam. 8:15. 23:2—4. 1 Kings 10:8,9. Ps. 45:6,7. 72:1—4,12—14. 82:2—4. Jer. 23:5,6. 33:15. Matt. 11:5. Rev. 19:11.
† Or, *argue*. 1:17. Prov. 31:8,9. Jer. 5:28.
i 29:19. 61:1. Zeph. 2:3. Matt. 5:5. 2 Cor. 10:1. Gal. 5:23. Tit. 3:2. Jam. 3:13.
k Job 4:9. Ps. 2:9. 110:2. Mal. 4:6. 2 Thes. 2:8. Rev 1:16. 2:16. 19:15.
l 30:33. Ps. 18:8. Acts 9:1.
m 59:17. Ps. 93:1. 2 Cor. 6:7. Eph. 6:14. 1 Pet. 4:1. Rev 1:13.
n 25:1. Hos. 2:20. Heb. 2:17. 1 John 1:9. Rev. 3:14.
o 65:25. Ez. 34:25. Hos. 2:18. Acts 9:13—20. Rom. 14:17. 1 Cor. 6:9—11. 2 Cor. 5:14—21. Gal. 3:26,27. Eph. 4:22—32. Col. 3:3—8. Tit. 3:3—5. Philemon 9—16. Rev. 5:9,10.

NOTES.

CHAP. XI. V. 1. The transition, from the temporal deliverances of Israel to that spiritual redemption from which they all originated, is very common in the prophetical writings. Sennacherib's chieftains and army were like the unnumbered stately cedars of Lebanon; but speedily cut down by a mighty one. But the extraordinary Person here predicted, would resemble a tender shoot from the decayed root of a tree which had been cut down; and yet he attained to the highest exaltation. Some think that the prophecy had reference to Hezekiah, or Zerubbabel, as types of Christ. But Hezekiah was born long before it was delivered; and there was nothing in the state of the Jews under Zerubbabel, answerable to the glorious things spoken in the sequel of this chapter: so that it must be entirely a prophecy of Christ, and can accord to no other. (*Notes*, 53:2,3. *Zech.* 6:12,13. *Rev.* 22:16,17.)—The prophet spake of the Messiah, as springing from the root of Jesse, rather than from that of David, because Jesse lived and died in a private station; but David was a prosperous monarch: and when all the glory of his family seemed to be like the withered trunk or stump of a tree, a tender shoot or rod would spring forth, in which that glory would revive, increase, and be established for ever; and which would indeed become "a Plant of renown." (*Marg. Ref.*—*Notes*, *Jer.* 23:5,6. *Ez.* 17:22—24. 34:23—31. *Rom.* 15:8—13.) 'We have here a remarkable 'instance of that method so common with the 'prophets, and particularly with Isaiah, of tak-'ing occasion from the mention of some great 'temporal deliverance, to launch out into the 'display of the spiritual deliverance of God's 'people by the Messiah: for that this prophecy 'relates to the Messiah, we have the express 'authority of St. Paul. *Rom.* 15:12.' *Bp. Lowth.*

V. 2—5. The human nature of Christ was formed by the operation of the Holy Spirit, in the womb of the virgin; and all his power, wisdom, and holiness, as Man, are ascribed to the same divine influence; for the Holy "Spirit was not given by measure unto him." (*Notes*, 42:1—4. 59:20,21. 61:1—3. *John* 1:30—34. 3:27—36, *v.* 34. *Acts* 1:1—3.) The varied expressions here used, denote the manifold endowments of the human nature of Christ, for the work which he had undertaken, and the fulness treasured up in him for his people. Every kind of divine knowledge and sagacity, of wisdom and prudence, of piety and courage; of holy affections and spiritual relish for heavenly things, and delight in them; of vigor and strength of mind for obedience, and for suffering with unabated courage, zeal, and patience: whatever was requisite for the exercise of his personal ministry, attended with numerous and extraordinary miracles on earth, or for that of his mediatorial kingdom in heaven, to the end of time, are comprised in the expressions before us. So perfect would be his knowledge, wisdom, and justice, that he would in no case judge by appearances or report; but would distinguish characters, and decide causes, with the most exact discernment and impartiality. He would be the Protector of the poor and needy, especially of his poor and humble people, and plead for them against oppressors: and, while he saved all those who submitted to him, he would destroy the enemies of his kingdom, by denouncing and executing vengeance upon them; as if an iron rod proceeded from his mouth to dash them in pieces, or as if his breath were a flame of fire to devour them. (*Notes*, 30:27,28. 2 *Thes.* 2:8—12, *v.* 8. *Rev.* 19:11—16, *v.* 15.) His consummate righteousness and faithfulness likewise would establish him on the throne, prepare him for filling it in the most perfect manner, and be the ornament and glory of it. (*Marg. Ref.*—*Notes*, 59:16—19. *Ps.* 72:1—7,12—14.) The general character of the Redeemer, and the manner, in which he would exercise his authority, with the effects produced by it, to the end of time, are here stated; rather than any special events predicted.—*The Spirit of knowledge*, &c. (2) "Of the knowledge and fear of the LORD." 'Of knowledge and godliness.' *Sept.*—*Reprove*, &c. (3) *Note*, *Prov.* 31:8,9.—"With equity shall he work conviction in the meek of the earth." *Bp. Lowth.* (*Note*, *Ps.* 25:8,9.)

Faithfulness, &c. (5) 'The expression implies 'here, that a strict regard to truth, integrity, 'and justice, will be the honor of Christ's king-'dom. (*Eph.* 6:14.) On the contrary antichrist 'is described, as coming "with all deceivable-'ness of unrighteousness," or all the arts of 'unrighteous deceit. (2 *Thes.* 2:9.) And with-'out question, nothing has more tended to the 'corrupting the truth of the gospel, or weaken-

and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the *cockatrice' den.

9 They shall [p] not hurt nor destroy in all my holy mountain: [q] for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. [*Practical Observations.*]

10 ¶ And [r] in that day there shall be a root of Jesse, [s] which shall stand for an ensign of the people; [t] to it shall the Gentiles seek: and [u] his rest shall be †glorious.

11 And it shall come to pass in that day, *that* the Lord shall [x] set his hand again the second time to recover the remnant of his people, which shall be left, [y] from Assyria, and from [z] Egypt, and from [a] Pathros, and from [b] Cush, and from [c] Elam, and from [d] Shinar, and from [e] Hamath, and from [f] the islands of the sea.

12 And he shall [g] set up an ensign for the nations, and [h] shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four ‡corners of the earth.

13 The [i] envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

* Or, *adder's.* 59:5. Ps. 140:3.
p 13. 2:4. 35:9. 60:18. Mic. 4:2—4. Matt. 5:44,45. Acts 2:41—47. 4:29—35. Rom. 12:17—21. Gal. 5:22—24. Phil. 2:14,15. 1 Thes. 5:15.
q 30:26. 49:6. 59:19. 60:1,&c. Ps. 22:27—31. 98:2,3. Hab. 2:14. Zech. 14:9. Rom. 11:25,26. Rev. 20:2—6.
r 1. Rom. 15:12. Rev. 22:16.
s 59.19. Gen. 49:10. John 3:14, 15. 12:32.
t 60:3,5. 66:12,19. Matt. 2:1,2. 8:11. 12:21. Luke 2:32. John 12:20,21. Acts 11:18. 26:17,18. 28:28. Rom. 15:9—12.
u 32:17,18. 66:10—12. Ps. 91:1, 4. 116:7. Jer. 6:16. Hag. 2:9. Matt. 11:28—30. 2 Thes. 1:7—12. Heb. 4:1,9. 1 Pet. 1:7—9 5:10.
† Heb. *glory.* Ps. 149.5.
x 60.—66: Lev. 26:40—42. Deut. 4:27—31. 30:3—6. Ps. 68:22. Jer. 23:7,8. 30:3—11. 31:36—40. 33:24—26. Ez. 11:16—20. 34:23—28. 36:24,&c. 37:—48: Hos. 1:11. 3:4,5. Joel 3: Am. 9:14,15. Mic. 7:14,15. Zech. 10:8—12. 12:—14: Rom. 11:15,26. 2 Cor. 3:16.
y 16. 27:12,13. Mic. 7:12.
z 19:23. Jer. 44:1.
a Ez. 30:14.
b 45:14. Gen. 10:6,7.
c Gen. 10:22. Jer. 25:25. Dan. 8:2.
d Gen. 10:10. 11:2. Zech. 5:11.
e 10:9. Jer. 49:23. Zech. 9:2.
f 24:15. 42:4. 66:19. Gen. 10:5. Jer. 31:10. Ez. 27:6. Dan. 11:18. Zeph. 2:11.
g 10. 59:19. 62:10. Rev. 5:9.
h 43:6. 49:11,12. 56:8. Deut. 32 26. Ps. 68:22. 147:2. Zeph. 3. 10. John 7:35. Jam. 1:1.
‡ Heb. *wings.*
i 7:1 -6. Jer. 3:18. Ez. 37:16—24. Hos. 1:11.

'ing the power of it, than the giving encour-'agement to pious frauds and forgeries.' *Lowth.*

V. 6—9. (*Marg. Ref.*—*Note*, 9:6,7.) The effects of divine grace on the minds of men, in the times of the Messiah, are here represented, with much beauty, under the most significant emblems. Persons of the most dissimilar dispositions and pursuits, and by nature and custom addicted to various kinds of wickedness, would be so changed by the grace of the gospel, that they would become of "one heart, and of one way." (*Notes*, *Jer.* 32:39—41. *Acts* 2:44—47.) The selfish, the penurious, the rapacious, the contentious, the ambitious, the savage, the subtle, and the malicious, would lose their peculiar base dispositions, and become harmless, sincere, peaceable, benevolent, and affectionate; they would live together in harmony, hearken to instruction, and be guided by gentle persuasions and entreaties. So that the change would be as evident and surprising, as if the wolf, the tiger, the lion, the bear, and other fierce carnivorous animals, should learn to be gentle and harmless as the lamb, the kid, the calf, or the cow; to associate with them, to graze the pasture as they do, or to feed on hay and straw; and should be so tractable that a little child could lead them. Or, as if the asp and the cockatrice should no longer be disposed to bite with envenomed teeth; but should be so inoffensive, that infants might safely play by their holes: for there would be no more a disposition in the inhabitants of Zion, the true church of Christ, to hurt or destroy: and the knowledge of the Lord, with all its sanctifying effects, should at length cover the whole earth, "even as the waters cover the sea." (*Notes*, 55:12,13. 65:24,25. *Lev.* 1:1,2. 11:2. *Acts* 10:9--16.) —Such changes, as are here described, may be imagined, but they never actually take place, in the literal sense. Every creature on earth, man alone excepted, continues from first to last, of that disposition, and retains unchanged those propensities, which belong to its nature. But in those of the human race, who are "born of God," an entire change and revolution is effected, in their propensities, desires, affections, and pursuits: they become "new creatures," "all old things pass away, behold all things are become new;" and "they walk in newness of life." The emblem is completely answered; the figurative description realized. (*Notes*, *John* 3:3. 2 *Cor.* 5:17.) The fables and imaginations of the gentiles, of a golden age, and the return of it in the latter days, in which some of their writers use not dissimilar expressions, but inferior in beauty and energy, seem to have been taken from the scriptural account of Adam in paradise, and from the predictions of the Messiah's happy reign.—To suppose that the Holy Spirit, by this decisive language, foretold events no way answerable to their exact meaning; and that they are merely highly wrought figures of speech, like those of uninspired eastern poets; and suited to raise expectations in simple hearted believers, which must be eternally disappointed, savors too much of infidelity, not to say blasphemy, to deserve a serious refutation. The earth has never yet been "full of the knowledge of the LORD, as the waters cover the sea;" and therefore the grand accomplishment of the prophecy has not yet taken place. (*Marg. Ref.* q.—*Notes*, *Hab.* 2:12—14, *v.* 14.)

V. 10. (*Notes*, 1. 10:20.) When the gospel began to be publicly preached, the divine Savior, as springing from the root of Jesse, and as crucified for sinners, ascended into heaven, and, being exalted to the mediatorial throne, stood as an ensign to which the chosen people of God resorted. (*Notes*, 11—16. 59:16—19, *v.* 19. *Gen.* 49:10. *Matt.* 11:28—30. *John* 3:14, 15. 12:27—33, *v.* 32.) The gentiles sought to him as their Lord and Savior; and "the rest of soul," which they found by trusting in him, was connected with the glory and beauty of holiness, and an earnest of the glory of heaven. (*Marg. Ref.*—*Notes*, 60:1—3. 66:19—23.) Or rather, the Savior would rest with full complacency in his redeemed people, chiefly from among the gentiles, in whom his name would

14 But they shall fly upon the shoulders of [k] the Philistines [l] toward the west: they shall [m] spoil [*] them of the east together: [†] they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall [n] utterly destroy the tongue of the Egyptian sea; and [o] with his mighty wind shall [p] he shake his hand over the river, and [q] shall smite it in the seven streams, and make *men* go over [‡] dry shod.

16 And [r] there shall be an highway for the remnant of his people, which shall be left from Assyria; [s] like as it was to Israel in the day that he came up out of the land of Egypt.

k Ob. 19. Zeph. 2:5. Zech. 9: 5—7.
l 59:19. 66:19,20. Matt. 8:11.
m 33:1. Jer. 49:28. Ez. 38: 39:
* Heb. *the children of the east.*
† Heb. *Edom and Moab* shall be *the laying on of their hand; the children of Ammon their obedience.* 25:10. 34:5,6. 60:14. Num. 24:17. Dan. 11:41. Joel 3:19. Am. 9:12. Ob. 18.
n 50:2. 51:9,10. Zech. 10:11.
o Ex. 14:21.
p 19:16.
q 19:5—10. Ex. 7:19—21. Ps. 74:13—15. Ez. 29:10. 30:12.
‡ Heb. *in shoes.*
r 11. 19:23. 27:13. 35:8—10. 40: 3,4. 49:12. 57:14.
s 42:15,16. 48:20,21. 51:10. 63:12. Ex. 14:26—29.

be exceedingly glorified. (*Ps.* 132:8,13. *Note*, *Rom.* 15:8—13, *v.* 12.)—*Root of Jesse.*] *Notes*, 53:2,3. *Rev.* 5:5—7, *v.* 5. 22:16,17, *v.* 16.

V. 11—16. The Lord recovered a remnant of his people from Assyria and Babylon, by the same power with which he had brought the whole nation out of Egypt: and it is here predicted, that he would "set his hand again the second time," to gather those, who would be left of them, from all nations whither they had been scattered; and several of the adjacent countries, and some very distant ones in different directions, are specified. By "the islands of the sea," all the regions separated from Asia are generally meant; and here the British isles are included. (*Note*, *Gen.* 10:2—5.)—The crucified Savior, doubtless, as held forth in the preaching of the gospel, is that Ensign to which he will assemble "the outcasts of Israel, and the dispersed of Judah," from the four corners of the earth. United in dependence on "the Prince of Peace," and in obedience to him, that envy, competition, and enmity, which so long kept the Jews and Israelites at variance, shall be finally terminated; (*Notes*, *Jer.* 3:16—18, *v.* 18. *Ez.* 37:15—28. *Hos.* 1:11. *Zech.* 11:12—14, *v.* 14.) their adversaries shall be cut off, and many of their former enemies shall be subjected, or willingly submit and become tributary to them, or powerfully assist them, which seems implied in the expression, "they shall fly upon the shoulders of the Philistines towards the west." (14) For the Lord will then remove all obstacles, by the same powerful interposition, which he vouchsafed in behalf of Israel, when he separated "the Tongue," or *Bay* of the Egyptian or Red Sea, and destroyed that hindrance to their departure: and, "with a mighty wind, he will so separate the waters of the river, (Euphrates,) in all its streams, that men may pass over dry shod. (*Notes*, *Dan.* 11:40—45. *Zech.* 10:5—12. *Rev.* 16:12—16.) Thus a highway shall be made for Israel's return, as there was for their ancestors to pass from Egypt unto Canaan.—'This part of the chapter contains a prophecy, 'which certainly remains yet to be accomplished.' *Bp. Lowth.*—'This chapter contains a 'general prophecy of the advancement Christ's 'kingdom should make in the world. But as 'this advancement is made by different steps 'and degrees; so the several parts of the proph-'ecy may be supposed to point at different 'ages and periods of time. ... And I take this 'part of the chapter ... to foretel those glorious times of the church, which shall be ushered in 'by the restoration of the Jewish nation; when 'they shall embrace the gospel, and be restor-'ed to their own country from the several dis-'persions where they are scattered. This 'remarkable scene of Providence is plainly 'foretold by most of the prophets of the Old Testament, and by St. Paul in the New,' *Lowth.* (*Marg. Ref.*)—How far the more particular explications of the manner in which, and the powers by whom, these predictions will be accomplished, that have of late years been attempted, are well grounded, the events will shew to posterity. I presume not to *prophesy* from the *prophecies:* but the *literal* restoration both of Israel and Judah is clearly predicted.

PRACTICAL OBSERVATIONS.
V. 1—5.

The descent, from the summit of earthly grandeur to the abyss of misery, is not uncommon. But heavenly honor and prosperity advance gradually from small beginnings, and will increase for ever: (*Notes*, 9:6,7, *v.* 7. *Dan.* 2:44,45.) and the cause of God is not rendered triumphant by human power, but "by the Spirit of the LORD." (*Note*, *Zech.* 4:4—7.) Thus the great Head of the Church sprang up as a tender shoot; and was scarcely observed at first, or observed only to be disdained: but, through his external meanness, when "in the form of a servant," a divine glory shone forth. His holy life, his stupendous miracles, his boundless knowledge and heavenly wisdom, and all his words and works proclaimed, that "the Spirit of the LORD rested upon him," for all the purposes here predicted by his holy prophet. And now in human nature he reigns upon a glorious throne, the Lord and Judge of his church, and of the world; and all the treasures of wisdom and knowledge, of grace and truth, of power and might, yea, "all the fulness of the Godhead dwell in him." (*Notes*, *Col.* 2:1—9.) Thus gloriously exalted, and qualified most completely to fill up the mediatorial throne, he is the Patron of the poor and oppressed; for the lowly and broken hearted alone truly submit to him, and value his salvation: and, while he pleads their cause, he will execute his severest threatenings on all the workers of iniquity; yet with exact discrimination and strict justice: for "righteousness is the girdle of his loins, and faithfulness the girdle of his reins."—"From his fulness all" his people "receive, and grace for grace." (*Note*, *John* 1:16.) So that the same Spirit is communicated to each of them in their measure: and thus they too learn sound wisdom and discretion; they become acquainted with God and themselves, with his truths, and their own duty, interests, dangers, and security; they are rendered prudent to shun, or strong to resist, the temptations of Satan; they learn to fear and love the Lord; and, with increasing experience and spirituality, they become "of quick understanding" in "discerning good and evil:" they are formed to the same judgment with him, whose Spirit they receive; they learn to follow his example of goodness, truth, and purity; and, in a subordinate sense, righteous-

CHAP. XII.

A hymn of praise for the church, on the accomplishment of the preceding prophecies, 1—6.

AND [a] in that day thou shalt say, [b] O LORD, I will praise thee: [c] though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, [d] God *is* my Salvation: I will trust, and not be afraid: for [e] the LORD JEHOVAH *is* my Strength and *my* Song; he also is become my Salvation.

a 2:11. 11:10,11,16. 14:3. 26:1. 27:1—3,12,13. 35:10. Zech. 14: 9,20,21.
b 25:1,9. 49:13. 60:18,19. Ps. 67: 1—4. 69:34—36. 72:15—19. 149: 6—9. Rom. 11:15. Rev. 15: 3,4. 19:1—7.
c 10:4,25. 40:1,2. 51:3. 54:8. 57:15—18. 66:13. Deut. 30:1—3. Ps. 85:1—3. Jer. 31:18—20. Ez. 39:24—29. Hos. 11:8. 14: 4—9.
d 7:14. 9.6,7. 45:17,22—25. Ps. 27:1. Jer. 3:23. 23:6. Jon. 2: 9. Matt. 1:21—23. Luke 2: 30—32. Rom. 1:16. 1 Tim. 3:16. Rev. 7:10
e 26:4. Ex. 15:2. Ps. 118:14. Hos. 1:7.

ness and faithfulness become their girdle also. (*Notes*, *Rom.* 8:28—31. 2 *Cor.* 6:3—10. *Eph.* 5: 10—17.) Let us seek diligently for more and more of this heavenly wisdom and good understanding; and be contented to want that knowledge and discernment, which the world admires and idolizes.

V. 6—9.

As far as we are taught by the Spirit of Christ, the predominant obliquities of our fallen nature will be corrected; and those hateful and mischievous vices, by which men resemble the most pernicious of the animals in their worst qualities, will be subdued and mortified; and we shall be rendered harmless, peaceable, sincere, kind, liberal, and ready to renounce our own interest or pleasure, in order to do good to others. For, the grace of Christ is a sovereign remedy for every one of our mental disorders: and though none of them are here perfectly healed; all of them are dethroned, hated, opposed and crucified, and no one *habitually* prevails: but the believer's desires, pleasures, and leading aims are totally changed; and thus they, who before conversion were of the most opposite characters, now assimilate to each other, and learn to concur in the same purposes and endeavors, and live in holy peace and love. Every one of them becomes teachable and forgiving: they no longer are disposed to hurt, or destroy, or deceive; but they learn to forbear and to forgive, their hearts are enlarged, and they become the friends of mankind, because they are the redeemed servants of Jesus Christ. But alas! how many professors of evangelical truth, by their avarice, contention, pride, and ferocity, evince, that they are strangers to this gracious change; and that they still continue wolves, tigers, or serpents; and have not been "transformed in the renewing of their minds" into lambs and doves! How many leave the matter doubtful both to themselves and others, and often disgrace that doctrine which they should adorn! How little has this tendency of the gospel yet appeared in the world! We cannot then entertain a doubt, that far more conspicuous and glorious effects are to be expected; when "the earth shall be filled with the knowledge of the LORD, as the waters cover the sea;" when wars and furious contests shall cease, and all nations shall know the power of the gospel, to teach men to love God and one another. In the mean time let us aim to manifest this spirit and conduct in our narrow circle, as far as we are able; that our example and endeavors may in some feeble measure promote the honor of Christ, and stop the mouths of gainsayers. And, as few Christians are able to do much good by engaging the enemies of the gospel, in a way of disputatious reasoning; let us all aim to convince men by the powerful rhetoric of a holy, useful life, that ours is the true doctrine of the word of God.

V. 10—16.

By embracing the Christian religion, we enlist under the standard of the cross of Christ; that by our profession of his truth, by our good works, and our fervent prayers, we may obtain peaceful conquests over our enemies, by winning them over to our side, and inducing them to have fellowship with us. (*Note*, 1 *John* 1:3,4.) Of old "the banner" was displayed, and both Jews and Gentiles sought to it, and found a glorious rest to their souls, by trusting and obeying the King of saints. For us the same ensign is erected and exhibited: may we also thankfully flock to it, and share these blessings. And while we expect the Lord to set to his hand again, to gather his ancient people from their dispersions, and to bring them home to his church; and also to bring in the fulness of the Gentiles, when all parties will cease from envy and strife, and be united in holy love: let us trust in his glorious power to remove out of the way all the hindrances to our complete salvation; let us tread in the highway of holiness, which he has made for his redeemed; (*Note*, 35:8—10.) let us "wait for the mercy of our Lord Jesus Christ unto eternal life;" and let us expect that the Lord will prepare our way through death, that river which separates this from the eternal world, that we may "pass over dry shod;" even as he dried up the Red Sea and Jordan, when "he led forth his people with joy, and his chosen with gladness," to give them the land of Canaan for their inheritance.

NOTES.

CHAP. XII. V. 1. (*Marg. Ref.*) Whatever accommodations may be made of this sacred hymn; as it is immediately connected with the prophecy in the former chapter, it evidently predicts, that the converted nation of Israel, reflecting upon their past condition for so long a time, because of the anger of God against them for their obstinate rejection of their Messiah; and exulting in the glorious change which had taken place; shall break out in the language of the prophet, "O LORD, I will praise thee, &c." (*Notes*, 63:15—19. 64:1—12.) —'I will give thanks unto thee, O JEHOVAH, for 'though thou hast been angry with me, thine 'anger is turned away, and thou hast comfort-'ed me. ... The Hebrew phrase ... is exactly the 'same with that of St. Paul, *Rom.* 6:17. "Thanks 'be to God, that ye were the slaves of sin; but 'ye have obeyed from the heart, &c."' *Bp. Lowth.* (*Note*, *Rom.* 6:16—19, *v.* 17.)—*Thine anger is turned away.*] 9:12,21. 10:4. *Note*, 5: 24,25, *v.* 24.

V. 2. The deliverance of Israel, from oppression and misery, was only a shadow of the redemption of the church from sin and Satan This whole salvation results from the infinite love and mercy of God the Father: it was contrived by his infinite wisdom; and rests on his infinite power, and truth. It is altogether communicated through the person and mediation of Immanuel; and it is applied by the new-creating power of God the Spirit: so that in every sense, God is the Salvation of his church. Thus JAH-JEHOVAH, the eternal God, is become the Savior of the world: and is, "in

3 Therefore [f] with joy shall ye draw water out of the wells of salvation.

4 And [g] in that day shall ye say, Praise the LORD, *call upon his name, [h] declare his doings among the people, make mention that [i] his name is exalted.

f 49:10. 55:1—3. Ps. 36:9. Jer. 2:13. John 1:16. 4:10—14. 7:37—39. Rev. 7:17. 22:1,17.
g 1. Ps. 106:47,48. 113:1—3. 117:
* Or, *proclaim his name.* Ex. 33:19. 34:5—7. 1 Chr. 16:8. Ps. 105:1.
h 66:19. Ps. 9:11. 22:31. 40:5. 71:16—18. 73:28. 96:3. 107:22. 145:4—6. Jer. 50:2. 51:9,10. John 17:26.
i 2:11,17. 25:1. 33:5. Ex. 15:2. 1 Chr. 29:11. Neh. 9.5. Ps. 18:46. 21:13. 46:10. 57:5. 97:9. 113:5. Phil. 2:9—11.

5 [k] Sing unto the LORD; for he hath done excellent things: [l] this *is* known in all the earth.

6 [m] Cry out and shout, [n] thou † inhabitant of Zion; for [o] great *is* the Holy One of Israel in the midst of thee.

k Ex. 15:1,21. Ps. 68:32—35. 98:1. 105:2. Rev. 15:3. 19:1—3.
l 40:9. Ps. 72:19. Hab. 2:14. Rev. 11:15—17.
m 40:9. 52:7—10. 54:1. Zeph. 3:14. Luke 19.37—40.
n 10:24. 30:19. 33:24. Zech. 8:3—8
† Heb. *inhabitress.*
o 8:18. 24:23. Ps. 9:11. 68:16 89:18. 132:14. Ez. 43:7. 48:35 Zeph. 2:5. 3:15—17. Zech. 2. 5,10,11.

Christ" the Support, Protector, and Friend of the church, and of every believer; as he becomes *his* Salvation, from the moment, when he is enabled to receive and rely on him, as such. (*Notes*, 7:14. 9:6,7. 45:15—17,20—25. *Ps.* 27:1—3. 68:4. *Luke* 1:46—55, *v.* 47. *Tit.* 2:9—14. 3:4—7.)

V. 3. The purifying, fertilizing, and consolatory influences of the Holy Spirit are commonly denoted, under the emblem of springing water. (*Marg. Ref.—Notes*, 49:9—13. *Ex.* 17:5,6. *John* 4:10—15. 7:37—39.) This water flows through the mediatory work of Christ, and is conveyed to the souls of men by the ordinances of God's worship. When the gospel is preached in any place, "wells of salvation" are opened, which communicate with the Fountain of life in Christ: and in the predicted times, this Fountain of life and these "wells of salvation" though long hidden from Israel, will be discovered to them, and they will praise God with joyful hearts. (*Note*, *Zech.* 13:1.)—'The 'Jews themselves seem to have applied it to 'the times of the Messiah. On the last day of 'the feast of tabernacles, they fetched water in 'a golden pitcher, from the fountain of Siloah, 'springing at the foot of mount Zion, without 'the city: they brought it through the water-'gate into the temple, and poured it, mixed 'with wine, on the sacrifice as it lay upon the 'altar, with great rejoicing. ... Our Savior ap-'plied the ceremony, and the intention of it, to 'himself, and to the effusion of the Holy Spirit, 'promised, and to be given, by him.' *Bp. Lowth.*

V. 4—6. In the day, when the Lord shall do so great things for his church; his people shall excite each other to praise him for the past, and to call on him for all that yet remains to be done: or, they will "proclaim his name" and perfections, as well as "declare his doings among the people," and expatiate on his wonders wrought in their behalf, that "his name may be exalted." (*Note*, *Ex.* 34:5—7.) Thus the excellent things done for the Jews and Israelites, being celebrated and made known to all the earth, will, probably, be one grand means of bringing in "the fulness of the Gentiles:" while the inhabitants of Zion, the church converted from that chosen race, will cry aloud and shout for joy; and all shall see the triumphant power of the Holy One of Israel, in the wonders wrought in their behalf. (*Notes*, 30:20—26. *Zeph.* 3:14—20. *Zech.* 2:10—13. *Rom.* 11:11—15,22—36.) "When ye shall draw waters with joy from the fountains of salvation; in that day ye shall say: Give ye thanks to JEHOVAH; Call upon his name, make known among the peoples his mighty deeds." *Bp. Lowth.* "The peoples," *plural;* that is, the nations of the earth.

PRACTICAL OBSERVATIONS.

Every one of those, who now have peace with God, was once exposed to his righteous anger; and most of them experienced many painful effects from it, and dreaded others far more tremendous. But when the awakened and humbled sinner finds pardon and peace, through the atoning blood of Christ, he with thankful heart exclaims, "O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou hast comforted me." —Yet alas! we are prone to relapse into transgression: and then our heavenly Father is angry with us and frowns upon us; he bereaves us of our comforts, and inflicts sharp corrections. When these bring us to mourn for our sins, and to renew repentance and humble faith, his "anger will be turned away," our comforts will be restored, and our hearts again tuned to celebrate his praises. All these our hopes and comforts are vouchsafed to us sinful creatures, because "God is become our Salvation:" and when we rest all our hopes on this Foundation, "we may trust, and not be afraid." For as God was manifested in the flesh; and as Immanuel died for our sins, when we were enemies; he will doubtless be the Strength and complete Salvation of all, who believe in him, and love, and obey him, and whom he now numbers among his friends. Having JEHOVAH, the eternal God, for our "Strength and Song," we may bid defiance to all our enemies: and though we must encounter difficulties, endure hardships, and experience sharp conflicts; we have "wells of salvation" opened on every side; and, drawing from them the waters of life and consolation, by faith and prayer, we may rejoice in the midst of tribulation, and find some foretastes of heaven, in communion with the Lord in this outward sanctuary. (*Notes*, *Rom.* 5:1—11.) The more diligently we attend on the means of grace, and the larger supplies we derive from the Fountain of salvation; the more fervent will be our praises of God our Savior. The glories of his character, and the excellency of all his wonderful works, especially that of our redemption, will be our favorite theme. We shall ardently desire that his name should be universally extolled; and that his inestimable salvation should be known to all the earth. Whilst our hearts rejoice, that the Holy God "dwelleth in Zion" upon a mercy-seat, the Friend of sinners who seek unto him, and the almighty Protector of his church; we shall be ready to shout for joy as victors, even when we are "fighting the good fight of faith." We shall not only anticipate our own complete salvation, and that of every believer, through him who loved us; but the prevalence also of his truth and cause over all opposition: whilst numerous accessions will be made continually to those, who celebrate his praises with joyful hearts; and every one will, with increasing alacrity, seek to recommend his salvation and service to all around him.

CHAP. XIII.

God musters the armies of his indignation, 1—5. The terrible destruction of Babylon by the Medes, 6—18. The final devastation of Babylon, 19—22.

THE [a] burden [b] of Babylon, [c] which Isaiah the son of Amoz did see.

2 [d] Lift ye up a banner [e] upon the high mountain, exalt the voice unto them, [f] shake the hand, that they may [g] go into the gates of the nobles.

3 I have [h] commanded my sanctified ones, I have also called my [i] mighty ones for mine anger, *even* [k] them that rejoice in my highness.

4 The [l] noise of a multitude in the mountains, * like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: [m] the LORD of hosts mustereth the host of the battle.

5 They come [n] from a far country, from the end of heaven, *even* the LORD, [o] and the weapons of his indignation, to destroy the whole land.

6 ¶ [p] Howl ye; [q] for the day of the LORD *is* at hand: it shall come [r] as a destruction from the Almighty.

7 Therefore [s] shall all hands † be faint, and [t] every man's heart shall melt;

8 And they shall be afraid: [u] pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they

a 14:28. 15:1. 17:1. 19:1. 21:11, 13. 22:1,25. 23:1. Jer. 23:33—38. Ez. 12:10. Nah. 1:1. Hab. 1:1. Zech. 9:1. 12:1. Mal. 1:1.
b 14:4,&c. 21:1—10. 43:14. 44: 1,2. 47:1,&c. Jer. 25:12—26. 51:1. Dan. 5:28—31,&c. Rev. 17:18.
c 1:1.
d 5:26. 11:12. 18:3. Jer. 50:2. 51: 27,28.
e Jer. 51:25.
f 10:32. 11:15.
g 45:1—3. Jer. 51:58.
h 23:11. 44:27,28. 45:4,5. Jer. 50:21,&c.
i Jer. 51:20—24. Joel 3:11. Rev. 17:12—18.
k Ezra 1: 6. 7:12—26. Ps. 149: 5—9. Rev. 18:4—8,20—24. 19:1—7.
l 22:1—9. Jer. 50:2,3,21,&c. 51:11,27,28. Ez. 38:3—23. Joel 3:14. Zech. 14:1—3,13,14. Rev. 19:11—21.
* Heb. *the likeness of.* Joel 2: 4—11. Rev. 9:7—10,14—19.
m 10:5,6. 45:1,2. Jer. 50:14,15. 51:6—25. Joel 2:1—11,25. Rev. 18:8.
n 17. Jer. 50:3,9. 51:11,27,28. Matt. 24:31.
o Jer. 51:20,&c.
p 14:31. 23:1. 52:5. 65:14. Jer. 25:34. 49:3. 51:3. Ez. 21:12. 30:2. Joel 1:5,11,13. Zeph. 1: 14. Jam. 5:1. Rev. 18:10.
q 9. 2:12. 34:8. Ez. 30:3. Joel 2:11,31. Am. 5:18. Zeph. 1 7. 2:2,3. Mal. 4:5. 1 Thes. 5 2,3.
r Job 31:23. Joel 1:15.
s 10:3,4. 37:27. 51:20. Jer. 50: 43. Ez. 7:17. 21:7. Nah. 1:6
† Or, *fall down.*
t 19:1. Ex. 15.15. Nah. 2:10.
u 21:3,4. 26:17. Ps. 48:5,6. Jer. 30:6. 50:43. Dan. 5:5,6. 1 Thes. 5:3.

NOTES.

CHAP. XIII. V. 1. The word rendered "burden," (though some translate it "*the oracle*,") seems to denote the heavy vengeance predicted; which was *seen* in vision by the prophet, as if already falling upon Babylon. (*Marg. Ref.* a.—*Note*, *Jer.* 23:33—40.) 'These two chapters, (striking off the five last verses of the latter, which belong to a far different subject,) 'contain one entire prophecy, foretelling the 'destruction of Babylon by the Medes and Persians, delivered probably in the reign of Ahaz, '... about two hundred years before the completion of it. The captivity itself of the Jews 'at Babylon, (which the prophet does not expressly foretel, but supposes, in the spirit of 'prophecy, as what was actually to be effected,) did not fully take place till about 'one hundred and thirty years after the delivery of this prophecy: and the Medes, who are 'expressly mentioned, (17) as the principal 'agents in the overthrow of the Babylonian 'monarchy, by which the Jews were released 'from that captivity, were at this time an inconsiderable people; having been in a state 'of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, 'under Sardanapalus; and did not become a 'kingdom under Deioces till about the seventeenth of Hezekiah. The former part of this 'prophecy is one of the most beautiful examples, that can be given, of elegance of composition, variety of imagery, and sublimity of 'sentiment and diction, in the prophetic style: 'and the latter part consists of an ode of supreme and singular excellence.' *Bp. Lowth.* —The Jews had hitherto had little acquaintance with the Chaldeans: that empire was, at the time when this prophecy was uttered, inferior to that of the Assyrians, if it did not constitute a part of it; and it was several years after, that the kings of Babylon obtained the ascendency, and their empire supplanted and swallowed up that of the Assyrians. (*Notes*, 23:13. 2 *Kings* 20:12,13,17,18. 23:29,30. 2 *Chr.* 33:11.) Some intimations, however, had been given the Jews of their danger from that quarter: and indeed all the predictions of the prophets, concerning foreign nations, were given with reference to the state of the Jews, and with an especial regard to their advantage.—'Babylon was a type or figure of Antichrist, 'the great oppressor of God's church in after 'times. *Rev.* 17:5. And whoever carefully 'considers several particulars in this and the 'next chapter, and compares them with the 'former part of the twenty-first chapter, with 'chapter forty-seven, and with the fiftieth and 'fifty-first chapters of Jeremiah, which treat of 'the same subject, will easily find that these 'prophecies have an aspect beyond the taking 'of Babylon by Cyrus; in as much as the prophets describe this judgment as a decisive stroke, 'that should thoroughly vindicate the cause of 'oppressed truth and innocence; and put a 'final period to idolatry, and to all the miseries 'and oppressions of God's people.' *Lowth.* (*Marg. Ref.*)

V. 2—5. The Lord, by his prophet, addressed himself to the rulers of the Medes and Persians, as if present, commanding them, by every means to collect forces, and to go and take possession of Babylon, and of the stately palaces of her nobles. He called them, "his sanctified ones:" 'those whom I have appointed 'and set apart for that service.' *Lowth.* (*Notes*, 44:25—28. 45:1—6.) He had selected them and endued them with power to execute his indignation; and he knew, that they would rejoice in doing those things, by which his name would eventually be magnified. (*Note*, *Ezra* 1: 1—4.) When the Lord should thus "muster the host for the battle," immense multitudes from nations remote from Babylon, and from each other, would speedily be collected, with tumultuous noise as "the weapons of his indignation" to destroy the whole kingdom of the Babylonians. (*Notes*, 10:5,6,15.)—This exactly accords to the account given by historians of the various nations, which constituted the army of Cyrus. (*Note*, *Jer.* 51:27.) 'The 'expressions are noble, and contain a lively description of that terror, which the appearance 'of an hostile army strikes into beholders.' *Lowth.*

V. 6. *Marg. Ref.*—*Note*, *Joel* 1:14,15, *v.* 15. —*The Almighty.*] 'Whose power and purposes none is able to resist.' *Lowth.*

shall *be amazed one at another; their faces *shall be as* †flames.

9 Behold, the day of the LORD cometh, [x] cruel both with wrath and fierce anger, to lay the land desolate: and [y] he shall destroy the sinners thereof out of it.

10 For [z] the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And [a] I will punish the world for *their* evil, and the wicked for their iniquity; [b] and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make [c] a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore [d] I will shake the heavens, and [e] the earth shall remove out of her place, [f] in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be [g] as the chased roe, and as a sheep that no man taketh up: [h] they shall every man turn to his own people, and flee every one into his own land.

15 Every one [i] that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their [k] children also shall be dashed to pieces before their eyes; their houses shall be spoiled, [l] and their wives ravished.

17 Behold, [m] I will stir up the Medes against them, which [n] shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also [o] shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; [p] their eyes shall not spare children.

* Heb. *wonder every man at his neighbor.*
† Heb. *faces of the flames.*
Joel 2:6. Nah. 2:10.
x 15—18. 47:10—15. Jer. 6:22, 23. 50:40—42. 51:35—53. Nah. 1:2,6. Mal. 4:1. Rev. 17:16, 17. 18:8. 19:17—21.
y Ps. 104:35. Prov. 2:22.
z 5:30. Ez. 32:7,8. Joel 2:10, 31. 3:15. Am. 8:9,10. Zeph. 1:15,16. Matt. 24,29. Mark 13:24,25. Luke 21:25. Rev. 6:12—14. 8:12.
a 14:21. 24:4—6. Jer. 51:34—38. Rev. 12:9,10. 18:2,3.
b 2.17. 5:15. 14:12—16. Jer. 50: 29—32. Dan. 5:22,23.
c 15—18. 4:1. 24:6. Ps. 137:9.
d Joel 3:16. Hag. 2:6,7,21,22. Matt. 24.29. Heb. 12:26,27. Rev. 6:13,14.
e Jer. 4:23,24. Matt. 24:35. 2 Pet. 3:10. Rev. 20:11.
f Ps. 110:5,6. Lam. 1:12. Nah. 1:4—6.
g 17:13. 1 Kings 22:17,36.
h 47:15. Jer. 50:16. 51:9. Rev. 18:9,10.
i 14:19—22. 47:9—14. Jer. 50: 27,35—42. 51:3.
k Ps. 137:8,9. Hos. 10:14. Nah. 3:10.
l Lam. 5:11. Zech. 14:2.
m 3—5. 21:2. 41:25. Jer. 50.9. 51:11,27,28. Dan. 5:28—31.
n Prov. 6:34,35.
o 16. 2 Kings 8:12. Hos. 13: 16. Nah. 2:1. 3:10.
p 2 Chr. 36:17. Ez. 9:5,6,10.

V. 7,8. (*Note, Jer.* 30:5--9, *v.* 6.) After many defeats in the open field, the king of Babylon retired with his forces within the walls of his capital: and Cyrus formed the siege of that city; and beyond all expectation took it, by draining off the waters of the Euphrates, and marching his army into the city by the channel of that river; while the inhabitants were either rioting in intemperance, or oppressed with sleep. (*Notes*, 21:2--5. *Jer.* 51:30--32. *Dan.* 5:1--9,30,31. 1 *Thes.* 5:1--3.)

As flames. (8) That is, pale and livid, as terror renders a man; for this is the color of the *flame:* not *red*, as with anger, which is the color of the fire, from which the flame proceeds.

V. 9,10. (*Marg. Ref.--Note*, 34:3--7.) The prophets, under various figures, taken from the sun, moon, and stars, describe the subversion of governments, when kings, nobles, and rulers are degraded or destroyed; and that confusion, horror, and dismay which attend these violent convulsions. (*Notes, Jer.* 4:19--27. *Ez.* 32:7,8. *Joel* 3:9--17. *Matt.* 24:29--31. *Rev.* 6:12--17.) The grandeur of the images, and the sublimity of the language, in these chapters, have greatly excited the admiration of the most competent judges.

V. 11. *Marg. Ref.--Notes*, 14:3--6,12--15.--*The world.*] The Babylonish empire, at one time the largest in the universe, was, it seems, called "the world;" as the Roman empire was in after ages. (*Notes, Dan.* 2:37,38. *Luke* 2:1.)

V. 12. Such havoc would be made of the men capable of bearing arms, that they would become as scarce as the finest gold, and not to be procured for it. (*Note*, 4:1.)--*Ophir.*] *Note*, 1 *Kings* 9:26--28, *v.* 28.

V. 13--15. The empire of Babylon, with all its rulers and nobles, would be as entirely subverted by the power and anger of JEHOVAH, as if the heavens and the earth were shaken out of their place; the vanquished armies of the Chaldeans would be pursued as a hunted roe, and scattered like "sheep which have no shepherd:" (*Note*, 1 *Kings* 22:17.) their allies, if able, would flee in dismay to their several cities and countries; every one who was overtaken would be slain without mercy; and all who united to make a stand would be speedily cut to pieces: that is, all the associates of Babylon should share her fate. (*Notes*, 47:12--15. *Jer.* 50:16. 51:7--9. *Hag.* 2:6--9. *Rev.* 18:4--10.)

V. 16. 'By way of retaliation for the cruelty 'of the Babylonians against the Jews.' *Lowth.* (*Notes*, 2 *Chr.* 36:17. *Ps.* 137:7--9. *Jer.* 51:33--40. *Zech.* 14:1--3.)

V. 17. Thirst of glory and dominion, and fierce revenge, would render the Medes regardless of riches; so that they would refuse to give quarter, or to spare the lives of the vanquished, for the sake of ransom. (*Marg. Ref.--Note*, 1.) Xenophon makes Cyrus open a speech to his army in this manner, 'Ye Medes, 'and others who now hear me, I well know, 'that ye have not accompanied me in this ex-'pedition, with a view of acquiring wealth.' (*Marg. Ref.--Note, Prov.* 6:27—35.)

The Medes.] 'A nation of no account when 'Isaiah uttered this prophecy: their country 'being a province under the king of Assyria, '(2 *Kings* 17:6.) and not erected into a distinct 'kingdom, till ... about the seventeenth year of 'Hezekiah. But afterwards they grew to be a 'very considerable people.' *Lowth.*

V. 18. 'Xenophon ... says, their bows were 'three cubits long. ... If the Persian bows were 'of metal,' (*Job* 20:24. *Ps.* 18:34.) 'we may easi-'ly conceive that with a metalline bow of three 'cubits length, and proportionably strong, the 'soldiers might dash and slay the young men, 'the weaker and unresisting part of the inhab-'itants, (for they are joined with the fruit of 'the womb and the children,) in the general 'carnage on taking the city.' *Bp. Lowth.*--This cruelty does not seem to have been exercised, when Cyrus took Babylon: but the prophecy then began to be fulfilled; and all the several particulars were accomplished in the subse-

19 And [q] Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as *when God [r] overthrew Sodom and Gomorrah.

20 It [s] shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there:

q 14:4—6,12—15. Jer. 51:41. Dan. 2:37,38. 4:30.
* Heb. *the overthrowing of.*
r Gen. 19:24,25. Deut. 29:23. Jer. 49.18. 50:40. Zeph. 2 9, 10.
s 14:23. Jer. 50:3,13,21,39,45. 51:25,29,43,62—64. Rev. 18: 21—23.

21 [t] But †wild beasts of the desert shall lie there; and their houses shall be full of ‡doleful creatures; and §owls shall dwell there, and satyrs shall dance there.

22 And ‖the wild beasts of the island shall cry in their ¶desolate houses, and [u] dragons in *their* pleasant palaces: and [x] her time *is* near to come, and her days shall not be prolonged.

t 34:11—15. Rev. 18:2.
† Heb. *Ziim.*
‡ Heb. *Ochim.*
§ Or, *ostriches.* Heb. *daughters of the owl.*
‖ Heb. *Iim.*
¶ Or, *palaces.*
u 35:7.
x Deut. 32:35. Jer. 51:33. Ez. 7:7—10. Hab. 2:3. 2 Pet. 2. 3. 3:9,10.

quent desolations. (*Notes*, 19—22. *Jer.* 50:16. 51:61—64, *v.* 64. *Dan.* 5:30,31.)

V. 19—22. The vast extent of Babylon, its stupendous walls and gates, and its magnificent buildings and decorations, are celebrated by ancient writers above those of any other city in the world: 'and it was rising to its 'height of glory, while the prophet Isaiah was 'repeatedly denouncing its utter destruction.' 'From the first of Hezekiah to the first of Neb-'uchadnezzar, under whom it was brought to 'the highest degree of strength and splendor, 'are about twenty years.' *Bp. Lowth.* But after it was taken by Cyrus it began to decline, and soon ceased to be the seat of empire; then its population decreased; at length it was utterly deserted; and the desolate buildings were long the resort of every species of wild beasts and venomous reptiles, so that it was dangerous for travellers to approach them: at length, it was so entirely wasted, that no remains of it could be found; and, strange to tell, it cannot at present be exactly ascertained where this once renowned city stood! As the walls and buildings were formed of brick, probably, not very skilfully prepared; this might conduce to the utter decay of its ruins: but when God is pleased to destroy, nothing can withstand his power. (*Notes*, 14:20—23. 34:8—17. *Jer.* 51:58—64. *Rev.* 18:21—24.)—'It is uncertain what 'creatures are meant by several of these He-'brew words; ... particularly what the word '*searim* signifies, which we render *satyrs*. The 'word originally signifies *goats:* and it is sup-'posed that evil spirits of old time appeared in 'the shape of goats, ... upon which account the 'word is sometimes taken for *devils*.' *Lowth.* (*Note*, *Lev.* 17:3—7.)

PRACTICAL OBSERVATIONS.

The threatenings of scripture press with incumbent weight upon the head of the wicked, and are a 'sore burden too heavy for them to 'bear:' and at the appointed time, they will sink the most flourishing cities and nations into ruin, as well as the souls of sinners into eternal misery. But the believer sees this tremendous vengeance ready to fall on those, who are not aware of their own danger; and, whilst he would affectionately warn them to escape from it, he becomes the object of their derision or indignation.—The Lord selects and sets apart the weapons of his wrath, who are *of themselves* disposed to the work in which he purposes to employ them; and while they rejoice in gratifying their selfish passions, they unintentionally perform his righteous judgments. He invests them with power, affords them favorable opportunities, gives them helpers, and endues them with intrepidity; and thus "the Lord of hosts mustereth the hosts of the battle:" with furious tumult they march from the ends of the earth, to assault their enemies, and they are not aware that they are only "the weapons of his indignation." He also gives them success: and when his day of taking vengeance arrives, the most valiant warriors become feeble, numerous armies melt away, and all resistance is heartless and useless.—But the compass of nature cannot furnish images fully to illustrate the horror and dismay, the amazement and despair, which will come upon the wicked, when the day of the Lord, which is near at hand, "shall come, as a destruction from the Almighty." Then indeed "all hands shall be faint," and the hearts of sinners shall melt: they shall look with astonishment one at another, and their ghastly countenances shall correspond with their inward anguish. For that day will indeed be "terrible with wrath and fierce anger, to lay the earth desolate, and to destroy the sinners thereof out of it:" then "the stars shall not give their light, and the sun and the moon shall be extinguished: the Lord will then punish the world for their evil, and the wicked for their iniquity; and cause the arrogancy of the proud to cease:" nay, "the heavens and the earth shall pass away, and no place be found for them." (*Notes*, 2 *Pet.* 3:5—13. *Rev.* 20:11—15.) In that day all these emphatical expressions, which are here used as bold metaphors, shall be found too feeble to express the least part of the tremendous scene: nor will there be any place for the sinner to flee unto, or any method by which he may attempt an escape. Alas! few act, as if they believed these things; and numbers treat the plain declarations of scripture to this effect, with at least as much neglect and contempt, or contradiction, as we can suppose the proud monarchs and nobles of Babylon did these predictions of poor Jewish prophets. But too late those monarchs and nobles found the truth of the despised oracles of God: then, neither their riches could bribe, nor the misery of the women and children soften, nor the beauty and glory of their city allure, nor its strength resist, "the weapons of the Lord's righteous indignation;" and Babylon became, at length, entirely desolated, even as Sodom and Gomorrah. (*Notes*, *Gen.* 19:24, 25. *Deut.* 29:21—25.) Thus will the denunciations of God's word be executed on all impenitent sinners, in their full meaning: and, notwithstanding the clamors and blasphemies of his enemies, the Lord will appear glorious in justice, in their tremendous ruin; and too late they will know "whose words will stand, His, or theirs." The fate of this proud city is a demonstration of the truth of the Bible; an emblem of the approaching ruin of the New Testament-Babylon; a warning to sinners to flee from the wrath to come; and an encouragement to believers to expect victory over

CHAP. XIV.

A prediction of Jacob's deliverance, as the effect of Babylon's ruin, 1, 2. A prophetical exultation over the royal family, and the last king of Babylon; and over the desolations of that city, 3—23. The ruin of Sennacherib's army predicted, 24—27. The burden of the Philistines, 28—32.

FOR [a] the LORD will have mercy on Jacob, and will yet [b] choose Israel, and [c] set them in their own land: and [d] the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: [e] and the house of Israel shall possess them in the land of the LORD, for servants and handmaids: [f] and they shall take them captives, * whose captives they were: and [g] they shall rule over their oppressors.

3 ¶ And it shall come to pass, [h] in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this † proverb against the king of Babylon, and say, [i] How hath the oppressor ceased! [k] the ‡ golden city ceased!

5 The LORD hath [l] broken the staff of the wicked, *and* the sceptre of the rulers.

6 He [m] who smote the people in wrath with § a continual stroke, he that ruled the nations in anger, [n] is persecuted, [o] *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: [p] they break forth into singing.

8 Yea, [q] the fir-trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 ‖ Hell [r] from beneath [s] is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the ¶ chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, [t] Art thou also become weak as we? art thou become like unto us?

11 Thy [u] pomp is brought down to the grave, *and* the noise of thy viols: [x] the

a 49:1,2. 44:21,22. 54:7,8. Lev. 26:40—45. Deut. 4:29—31. Neh. 1:8,9. Ps. 98:3. 102:13. 136:10—24. 143:12. Jer. 50:4—6,17—20,33,34. 51:4—6,34—37. Luke 1:54,72—74.
b 27:6. Zech. 1:17. 2:12.
c Deut. 30:3—5. Jer. 24:6,7. 29:14. 30:18—22. 31:8—12. 32:37—41. Ez. 36:24—28. 39:25—29.
d 19:24,25. 49:16—23. 56:6—8. 60:3—5. 66:20. Ruth 1:14—1:8. Esth. 8:17. Jer. 12:15, 16. Zech. 2:11. 8:22,23. Mal. 1:11. Luke 2:32. Acts 15:14—17. Eph. 2:12—19.
e 60.9—12. 61:5. Ezra 2:65. Rom. 15:27. 2 Cor. 8:4,5. Gal. 5:13.
f Ps. 68:18. 2 Cor. 10:5. Eph. 4:8.
* Heb. *that had taken them captives.*
g 60:14. Jer. 30:16. Dan. 7:18, 25—27. Zech. 14:2,3. Rev. 3:9. 11:11—18. 18:20—24.
h 12:1. 32:18. Deut. 28:48,65—68. Ezra 9:8,9. Jer. 30:10. 46:27,28. 50:34. Zech. 8:2,3,8. Rev. 18:20. 19:1—3.
† Or, *taunting speech.* Jer. 24:9. Ez. 5:15. Hab. 2:6.
i 6,17. 47:5. 49:26. 51:23. Jer. 25:9—14. 37:6,7. 50:22,23. 51:20—24,34,35. Dan. 7:19—25. Hab. 1:2—10. 2:6—12,17. Rev. 13:15—17. 16:5,6. 17:6. 18:5—8,20.
k 13:19. Lam. 4:1. Dan. 2:38. Rev. 18:16.
‡ Or, *exactress of gold.* 45:2, 3. 2 Chr. 36:18.
l 29. 9:4. 10:5. Ps. 125:3. 129:4. Jer. 48:15—17.
m 47:6. 2 Chr. 36:17. Jer. 25:9. Dan. 7:19—21. Jam. 2:13.
§ Heb. *a stroke without removing.*
n 13:14—18. 21:1—10. 47:1,&c. Jer. 25:26. 50:31. Rev. 17:16, 17. 18:8—10.
o 46:10,11. Job 9:13. Prov. 21:30. Dan. 4:35.
p 49:13. Ps. 96:11—13. 98:7—9. 126:1—3. Prov. 11:10. Jer. 51:48. Rev. 18:20. 19:1—6.
q 55:12,13. Ez. 31:16. Zech. 11:2.
‖ Or, *The grave.*
r Prov. 15:24.
s Ez. 32:21—32.
¶ Heb. *leaders*, or *great goats.* Jer. 50:8.
t Ps. 49:6—14,20. 82:6,7. Ec. 2:16. Luke 16:20—23.
u 21:4,5. 22:2. Job 21:11—15. Ez. 26:13. 32:19,20. Dan. 5:1—4,25—30. Am. 6:3—7. Rev. 18:11—19.
x 66:24. Job 17:13,14. 24:19,20. Mark 9:43—42.

every enemy of their souls, and of the church of God.

NOTES.

CHAP. XIV. V. 1, 2. The ruin of Babylon was immediately connected with the mercy of God to the Jews; and the victories of Cyrus made way for their restoration from captivity. The terms, "Jacob and Israel," must imply, that mercy was intended to some at least of all the twelve tribes.—Probably, several proselytes were made to the Jewish religion, when they were restored to their own land: and by contributions, the inhabitants of the countries, in which they had been captives, aided their return, and so "brought them to their place." (*Notes*, *Ezra* 1: 7:11—28.) But we do not read, that the Jews ever ruled over the Chaldeans, or had any number of them for servants. It may therefore be inferred, that still more important events were predicted: and, in general all the prophecies, relating to the destruction of Babylon, have, no doubt, a typical reference to the destruction of Rome and the Papal domination, as foretold by St. John; which will be followed by the restoration of both Judah and Israel, in great honor and prosperity; and then this part of the prophecy will receive a far more signal accomplishment. (*Notes*, 11: 11—16. 60:10—14. *Zech.* 8:20—23. *Rev.* 19:11—21.)

V. 3—6. 'The deliverance of Judah from 'captivity ... introduces, with the greatest ease, '... the triumphant song on that subject. ... A 'chorus of Jews is introduced, expressing their '... astonishment at the sudden downfal of 'Babylon, and the great reverse of fortune 'which had befallen the tyrant, who ... had op-'pressed his own, and harassed the neighbor-'ing kingdoms.' *Bp. Lowth.*—Babylon may be called "the golden city," with reference to her immense riches: or "the exactress of gold," (*marg.*) from the rapacity of her kings. (*Marg. Ref.*—*Notes*, *Jer.* 51:7. *Dan.* 2:38. *Rev.* 18:11—20. 19:1—8.)

Proverb, &c. (4) *Marg.*—*Notes*, *Num.* 23:7, 8. *Hab.* 2:5—8, *v.* 6.—'Or an acute and excel-'lent saying, drawn up with art, and adorned 'with rhetorical figures. *Job* 27:1. 29:1.' *Lowth.*

V. 7, 8. At the destruction of this victorious and oppressive monarchy, the whole earth seemed to experience a sudden and unexpected relief, as restored to serenity and security; and to express its joy by songs of triumph. The fir-trees and cedars mean the princes of the earth, who had seen many of their number levelled by the king of Babylon, and had trembled for themselves; but now rejoiced at his destruction, and at the peace and security thus afforded them. 'These oppressed kingdoms, 'or their rulers, are represented under the im-'age of the fir-trees and cedars of Libanus, 'frequently used to express any thing in the 'political or religious world, that is super-emi-'nently great and majestic: the whole earth 'shouteth for joy, the cedars of Libanus utter a

worm is spread under thee, and the worms cover thee.

12 [y] How art thou fallen from heaven, O *Lucifer, son of the morning! *how* art thou cut down to the ground, which didst [z] weaken the nations!

13 For [a] thou hast said in thine heart, [b] I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon [c] the mount of the congregation, in the sides of the north:

14 I will [d] ascend above the heights of the clouds; [e] I will be like the most High.

15 Yet [f] thou shalt be brought down to hell, [g] to the sides of the pit.

16 They that see thee [h] shall narrowly look upon thee, *and* consider thee, *saying*,

y 13:10. 34:4. Ez. 28:13—17. Luke 10:18. 2 Pet. 2:4. Rev. 12:7—10.
* Or, *day-star.* 2 Pet. 1:19. Rev. 2:28. 22:16.
z 4—6. Jer. 50:23. 51:20—24.
a 47:7—10. Ez. 27:3. 28:2. 29: 3. Dan. 4:30,31. Zeph. 2:15. Rev. 18:7,8.
b Ez. 28:3,12—16. Dan. 8:10—12.
c 2:2. Ps. 48:2.
d 37:23,24.
e Gen. 3:5. 2 Thes. 2:4.
f 3—11. Ez. 28:8,9. Matt. 11: 23. Acts 12:22,23. Rev. 19: 20.
g Ez. 32:23.
h Ps. 58:10,11. 64:9.

[i] *Is* this the man that made the earth to tremble, that did shake kingdoms?

17 *That* [k] made the world as a wilderness, and destroyed the cities thereof; *that* [†] opened not the house of his prisoners?

18 All the kings of the nations, *even* [l] all of them, lie in glory, every one in his own [m] house.

19 But [n] thou art cast out of thy grave, like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that [o] go down to the stones of the pit, as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [p] the seed of evil-doers shall never be renowned.

i 4,5. Ps. 52:7. Jer. 50:23. 51: 20—23.
k 13:19—22. 64:10. Ez. 6:14. Joel 2:3. Zeph. 2:13,14.
† Or, *did not let his prisoners loose homewards.* 45:13. 58.6. 2 Chr. 28:8—15. Ezra 1:2—4.
l 22:16. 2 Chr. 24:16,25. Ec. 6:3. Ez. 32:18,&c
m Job 30:23. Ec. 12:5.
n 1 Kings 21:19,24. 2 Kings 9: 25,34—36. Jer. 8:1,2 16:6. 22: 19.
o Jer. 41:7,9. Ez. 32:23:24.
p 13:15—19. Ps. 21:10. 37:28. 109:13. 137:8,9.

'severe taunt against the fallen tyrant; and 'boast their security, now he is no more.' *Bp. Lowth.* (*Marg. Ref.*—*Notes*, 55:12,13. *Jer.* 51: 48,49. *Ex.* 31:14—17. *Zech.* 11:1—3.)

V. 9—11. The scene here changes. The regions of the dead are laid open to the imagination, and their inhabitants are seen in commotion, at the approach of this proud monarch to join their company: and the mighty kings and captains, (especially they whom the kings of Babylon had destroyed,) are represented as leaving their several thrones in order to meet him: not to condole with him, or to welcome him; but to insult over him as now become like one of them; and as bereft of all his pomp, luxury, music, and mirth; while his poor remains on earth are become company and food for the worms. 'This is one of the boldest 'prosopopœias that ever was attempted in 'poetry; and is executed with astonishing 'brevity and perspicuity, and with that pecu-'liar force, which in a great subject naturally 'results from both.' *Bp. Lowth.* (*Notes*, *Ez.* 32:18—32. *Mark* 9:43—50.) Doubtless this is a poetical description, and the imagery is taken from external objects: but we must remember, that it has truth for its basis; that the wicked remove at death to a place of misery; and that proud malignant spirits do insult and torment each other. (*Note* and *P. O. Luke* 16: 27—31.)—'The Hebrew word *sheol*, which our 'translation renders "hell," or "the grave," 'signifies the state of the dead in general, *Job* '3:14. and is indifferently applied to the good 'and bad. Here it is taken in the worst sense, 'and denotes the infernal mansions of deceased 'tyrants.' *Lowth.* (*Notes*, *Ps.* 16:8—11. *Prov.* 15:24.)—The word (רְפָאִים) rendered *the dead*, signifies *giants;* and Mr. Mede seems to think that the rebels of the old world, who perished in the deluge, were especially intended.

V. 12—15. The Jews seem here to resume the discourse, and address the king of Babylon, by the title of "Lucifer, son of the morning." He had been as "the morning-star," the first in dignity among the princes of the earth; but he was now fallen from heaven and utterly debased. This language may refer to the fall of Satan and his angels, as the king of Babylon greatly resembled that arch-apostate in his character and fate. (*Notes*, *Luke* 10:17—20. *Rev.* 12:7--12.) The Jews, exulting in his astonishing fall, upbraid him with his vain ambition and enmity against God. He "had said in his heart, that he would ascend into heaven, and exalt his throne above the stars of God:" he would eclipse all earthly princes, and even rival the God of heaven: nay, he would fix his throne on mount Zion, where God had appointed to meet his worshippers, (*Note*, *Ps.* 48:2,3.) and there receive the adoration of his subjects and vanquished foes: for he would aspire to divine honors, and "ascend above the heights of the clouds, and be like the Most High." (*Notes*, *Gen.* 3:4,5. 2 *Kings* 19:25. *Jer.* 51:52,53, *v.* 53. *Ez.* 28:2—19. 29:2—5. *Dan.* 8:9—12. *Acts* 12:20—23.) But in fact his soul was about to sink into hell, and his body to be thrown into the pit, without even the accustomed rites of burial.—'The fall of 'the apostate angels is not directly recorded in 'the Old Testament: but it is implied in the 'distinction the holy writers make between 'good and evil spirits; and is sometimes alluded 'to by the prophets, when they threaten de-'struction to proud and insolent tyrants, who, 'in imitation of the pride of the devil, exalt 'themselves against God and his truth; and are 'the instruments of Satan in promoting idola-'try and wickedness in the world. ... These 'expressions, as they allude to the rebellion of 'Satan, who affected to be equal with God; so 'they contain an exact description of Anti-'christ, who is represented by St. Paul, as '"exalting himself above all that is called 'God," ... as "sitting in the temple of God and 'shewing himself that he is God." ' *Lowth.* (*Notes*, *Dan.* 11:36. 2 *Thes.* 2:3,4.)—*Brought down to hell.* (15) *Matt.* 11:20—24, *v.* 23.

V. 16—20. The subject is here diversified by another scene. The dead body of the king of Babylon is found, narrowly examined, and recognised, by some who had known him in his prosperity: and they express their surprise and contempt, by the subsequent interrogations. Among other cruelties they mention as a reason of the dire judgments inflicted on him, his severity to his captives, whom he

21 Prepare [q] slaughter for his children for the iniquity of their fathers; that they [r] do not rise, nor possess the land, nor fill the face of the world with cities.

22 For [s] I will rise up against them, saith the LORD of hosts, and cut off from Babylon [t] the name, and remnant, and son, and nephew, saith the LORD.

23 I will also [u] make it a possession for the bittern, and pools of water: and [x] I will sweep it with the besom of destruction, saith the LORD of hosts.

[*Practical Observations.*]

24 The [y] LORD of hosts hath sworn, saying, [z] Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That [a] I will break the Assyrian in my land, and upon my mountains tread him under foot: [b] then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* [c] the purpose *that is* purposed upon the whole earth: and this *is* the hand *that is* stretched out upon all the nations.

27 For [d] the LORD of hosts hath purposed, and who shall disannul *it?* and [e] his hand *is* stretched out, and who shall turn it back?

28 ¶ In [f] the year that king Ahaz died was this burden.

29 [g] Rejoice not thou, [h] whole Palestina, [i] because the rod of him that smote thee is broken; [k] for out of the serpent's root shall come forth a *cockatrice, and his fruit *shall be* [l] a fiery flying serpent.

30 And [m] the first-born of [n] the poor

q Ex. 20:5. Lev. 26:39. Matt. 23:35.
r 27:6. Hab. 2:8—12.
s 13:5,6. 21:9. 43:14. 47:9—14. Jer. 50:26,27,29—35. 51:3,4,56, 57.
t Job 18:16—19. Prov. 10:7. Jer. 51:62—64.
u 13:21,22. 34:11—15. Jer. 50: 39,40. 51:42,43. Zeph. 2:14. Rev. 14.8. 18:2,21—23.
x 1 Kings 14:10. 2 Kings 21:13. Jer. 51:25,26.
y Ex. 17:16. Ps. 110:4. Jer. 44:26. Am. 8:7. Heb. 4:3. 6: 16--18.
z 46 10,11. Job 23:13. Ps. 33: 10. 92:5. Prov. 19:21. 21:30. Jer. 23:20. 29:11. Lam. 3.37. Matt. 11:25,26. Acts 4:28. Eph. 1:9,11.
a 9:4. 10:16—19,32—34. 17:12—14 30:30—33. 31.8,9. 37:36—38. Ez. 39:4.
b 5. 10:24—27. Nah. 1:13
c 5:25. Zeph. 3:6—8.
d 23:9. 43:13. 46:11. Job 40:8. Jer. 4:28. 51:29. Rom. 8:28,31.
e 9:12. 2 Chr. 20:6. Job 9:12. Dan. 4:31—35.
f 6:1. 2 Kings 16:20. 2 Chr. 28:27.
g Prov. 24:17. Ez. 26:2. 35:15. Hos. 9:1. Ob. 12. Mic. 7:8. Zeph. 3:11.
h Josh. 13:3. 1 Sam. 6:17,18.
i 2 Chr. 26:6. 28:18.
k 2 Kings 18:8.
* Or, *adder*. 11:8. *marg.*
l 30:6.
m Job 18:13.
n 5:17. 7:21,22. 30:23,24. 33:16. 37:30. 65:13,14.

kept in bondage and in prison without mercy. (*Notes*, 47:6. 49:24—26. 51:21—23. *Jer.* 50:33.)—Belshazzar performed no exploits answerable to the lofty terms here used; and we may thence infer, that the race of kings, which terminated in him, is also meant; for this is common in prophecy. 'Belshazzar ... being 'slain in a sudden revolution, his body might 'probably be neglected for some time, and 'suffered to lie above ground; and afterwards 'be buried without any solemnity, but thrown 'into a pit in the very clothes in which he was 'slain, as common soldiers are buried in the 'field after an engagement.' *Lowth.*—Other kings had been buried according to their dignity, and lay quietly in their tombs: but he was deprived of burial, as an abominable branch from a detested stock; as the polluted raiment of those slain in battle, when, not being worth preserving, it is tumbled into the hole with their dead bodies; or as a carcass, that is trampled under foot in contempt. His cruelty to his people, beyond the example of his predecessors, merited this treatment; and neither such evil-doers, nor their posterity, would be exempted from infamy and misery. (*Marg. Ref.*)

V. 21—23. God himself here speaks, and commands the complete extirpation of the royal family of Babylon; that they might no more arise to possess the earth, and build cities to perpetuate their memory as they had done. For he would destroy both that family and their name, and Babylon also, from off the earth; yea, he would "sweep it with the besom of destruction:" (*Note*, 2 *Kings* 21:13.) an expression incomparably emphatical; and yet it has been fulfilled in the most extraordinary manner!--The word rendered "nephew," properly signifies *grandson*. Belshazzar was the grandson of Nebuchadnezzar: and after his death, it may well be supposed, that the posterity of that great conqueror was extirpated. And when Cyrus had taken Babylon, the waters of the Euphrates were not properly reduced to their channel; so that they gradually changed the adjacent country into a marsh, or fen, full of pools of water, and a habitation for bitterns or other creatures which choose such situations: the import of the original word is not certainly known. (*Notes*, 13: 19—22. 34:9—15. *Jer.* 51:25,61—64.)—'I believe 'it may with truth be affirmed, that there is no 'poem of its kind, extant in any language, in 'which the subject is so well laid out, and so 'happily conducted, with such a richness of 'invention, with such variety of images, per-'sons, and distinct actions, with such rapidity 'and ease of transition, in so small a compass, 'as in this ode of Isaiah. For beauty of dispo-'sition, strength of coloring, greatness of senti-'ment, brevity, perspicuity, and force of ex-'pression, it stands among all the monuments 'of antiquity unrivalled.' *Bp. Lowth.*

V. 24—27. These verses are by many considered, as referring to the event of Sennacherib's invasion, (which might be considered as a pledge for the performance of the foregoing prophecy:) yet they are introduced, and concluded, in so energetic a manner, "The LORD of hosts hath sworn, &c." "The LORD of hosts hath purposed, and who shall disannul it?" (*Notes*, 46:5—11. *Ex.* 17:15,16. *Eph.* 1:9—12. 3:9—12.) that they seem rather to be the continuance and conclusion of "The Burden of Babylon." Assyria was a part of the dominions governed by the king of Babylon: (*Note*, *Ezra* 6:22.) and the ruler of the same countries may be intended. But no king of Babylon was ever broken in the land of Israel. It is therefore highly probable, that some future events, respecting the New Testament-Babylon are intended, and the restoration of Israel as connected with it; (*Note*, 1,2.) when this conclusion of the prophecy shall receive a literal accomplishment. I do not profess to decide how far some modern conjectural expositions are, or are not, well grounded: (*Note*, 11:11—16.) but, while the interpretation concerning literal Babylon is adhered to, as of peculiar importance in demonstrating the divine inspiration of the prophet; future events

shall feed, and the needy shall lie down in safety: [o] and I will kill thy root with famine, and he shall slay thy remnant.

31 [p] Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: [q] for there shall come from the north a smoke, and

o Jer. 47: Ez. 25:15—17. Joel 3:4—8. Am. 1:6—8. Zeph. 2:4—7. Zech. 9:5—7.
p 13:6. 16:7.
q 20:1. Jer. 1:14. 25:16,20.

[*] none *shall be* alone in his [†] appointed times.

32 What [r] shall *one* then answer the messengers of the nation? That [s] the LORD hath founded Zion, [t] and the poor of his people shall [‡] trust in it.

* Or, he shall *not* be *alone*.
† Or, *assemblies*.
r 39:1. 2 Sam. 8:10. 2 Kings 20:12,&c.
s 12:6. 37:32. Ps. 87:1,5. 102:16,28. 132:13,14. Matt. 16:18.
t 11:4. 25:4. Zeph. 3:12. Zech 11:7,11. Jam. 2:5.
‡ Or, *betake themselves unto it* Prov. 18:10. Matt. 24:15,16 Heb. 12:22.

may also be predicted, which will be still more conclusive to posterity. (*Notes*, *Ez.* 38: 39: *Dan.* 11:40—45. *Zech.* 10:5—12. *Rev.* 18: 19:)

V. 28—32. These verses form a distinct prophecy, which probably was delivered at another time.—Uzziah had vanquished the Philistines: (2 *Chr.* 26:6,7.) but when he died, and the Jews were afterwards greatly enfeebled during the reign of Ahaz, and left in great difficulties at his death; the whole land of Philistia, and all connected with it, rejoiced. But it was predicted, that Hezekiah would be more terrible to them than Uzziah had been; as if a serpent of a less poisonous nature, and less formidable, should produce a cockatrice, or a fiery flying serpent. (*Note*, 2 *Kings* 18:8.) At the time predicted, the very poorest of the Jews would be sustained in plenty, and live in safety; whilst the Lord would destroy the root of the Philistines' prosperity by famine, and employ Hezekiah to slay their remnant. Instead of *rejoicing* therefore, *howling* would be more seasonable for Philistia; for the whole land would be ruined: a smoke, or cloud of dust, from the north would give notice of the approach of the army of Judah from the north-east to waste them; from which none would desert, when the appointed season arrived. And if any nation should send ambassadors to make peace with the Jews, or to inquire concerning their deliverances; (*Notes*, 2 *Kings* 20: 12,13. 2 *Chr.* 32:30—33, *v.* 31.) they might answer, that 'JEHOVAH himself had chosen and 'established Zion, as the place of his special 'presence and worship; in order that his peo-'ple, when afflicted and distressed, might be-'take themselves thither for refuge; and be safe 'and secure under his protection, though poor 'and destitute in themselves.'—"The first born of the poor" (30) 'denotes those who are re-'markably such; as "the first-born of death" '(*Job* 18:13.) signifies some unusual disease, and 'such as is distinguished from the common 'ways of dying.' *Lowth.* "The poor shall feed upon my choice first-fruits." *Bp. Lowth.* The choice "first-fruits," however, were not allowed to be eaten by any except the priests. (*Num.* 18:8—13. *Notes*, *Ex.* 22:29—31, *v.* 29. *Lev.* 23: 10—14, *vv.* 10,11.)

PRACTICAL OBSERVATIONS.

V. 1—23.

JEHOVAH's plan of governing the world is in all respects arranged for the good of his chosen people: so that even revolutions in kingdoms conduce to the true interests of his church. His judgments on some ungodly men are made instrumental to the conversion of others, who join themselves to his people, and cleave to them: and the consolations of his service abundantly compensate their losses and sufferings. Israel will certainly obtain a complete ascendency over all opposers, with "rest from sorrow, and fear, and hard bondage;" whilst all their oppressors will be reduced to the most abject slavery and contempt. The Lord now glorifies his patience in bearing with his rebellious creatures; but he will shortly glorify his power and justice in their punishment: and men shall behold with astonishment the sudden and tremendous ruin of oppressive rulers, and cities full of the gains of iniquity.—There always have been men, who gloried in using power, to gratify their rage, ambition, and cruelty. But when they are crushed by others more powerful and successful than themselves, their ruin excites a general rejoicing. Speedily the most mighty and terrible of the scourges of mankind will be broken; and having *here* resembled in disposition the inhabitants of hell, they will *there* be made like them in impotency and misery: and their only distinction will then be, a degree of wrath proportioned to their many and great, but abused talents, their enormous crimes, and extensive mischievousness: whilst their mutual revilings and taunts will enhance their misery. What then will all their present pomp and sensual mirth avail them?—The more boundless the ambition, and the higher the exaltation, of the wicked have been; the more tremendous will be their downfal. As our first parents ruined themselves by aspiring to be as gods: so the same propensity has infected their posterity; and many arrogant mortals have defied God, and claimed divine adoration: as if it were not sufficient to be exalted above all earthly potentates; and as if they really thought, that they could "ascend into heaven and be like the Most High!" But the more of this inebriating poison they gorge, the greater is their resemblance to Satan, and the more their fall into hell will accord to the fall of *that* "Lucifer, the son of the morning." For a while they weaken the nations, make the earth to tremble, shake kingdoms, and change the world into a wilderness, a slaughter-house, or a dungeon for the few whom they suffer yet to live. But soon death weakens and removes them; and whilst their souls are in torment, perhaps great honor is rendered to their breathless remains. (*Notes*, *Luke* 16: 19—26.) But sometimes the Lord disgraces the remains of such monsters of iniquity; and the contempt shewn to those who once were renowned on earth, causes such "as narrowly observe them" to say, "Is this the man, who—!" But whether honorably interred, or left as a carcass trodden under feet, such men are abominable and contemptible, and entail misery and disgrace on their posterity, for whom "slaughter is prepared for the iniquity of their fathers."—When God arises against the wicked, he will so crush them, that they shall rise up no more; and he will sweep them from the earth "with the besom of destruction:" and deserts, seas, and pools of water, in the places, where once proud cities stood, form affecting monuments of the power of his wrath, and demonstations of the truth of his word.

V. 24—32.

According to the thoughts and purposes of God every event must take place; for who can

CHAP. XV.

The beginning of a prophecy against Moab, 1—9.

THE [a] burden of [b] Moab. Because [c] in the night [d] Ar of Moab is laid waste, *and* * brought to silence; because in the night [e] Kir of Moab is laid waste, *and* brought to silence:

2 He [f] is gone up to Bajith, and to Dibon, the high places, to weep: [g] Moab shall howl over [h] Nebo, and over [i] Medeba; on [k] all their heads *shall be* baldness, *and* every beard cut off.

3 In [l] their streets they shall gird themselves with sackcloth: [m] on the tops of their houses, and in their streets, every one shall howl, † weeping abundantly.

4 And [n] Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto [o] Jahaz therefore the armed soldiers of Moab shall cry out; [p] his life shall be grievous unto him.

5 [q] My heart shall cry out for Moab; ‡ his fugitives *shall flee* unto [r] Zoar, an heifer of [s] three years old: for by [t] the mounting up of Luhith [u] with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of § destruction.

6 For the waters of [x] Nimrim shall be || desolate: for the hay is withered away, [y] the grass faileth, there is no green thing.

7 Therefore [z] the abundance they have gotten, and that, which they have laid up, shall they carry away [a] to the ¶ brook of the willows.

a 13:1. 14:28.
b 11:14. 25:10. Jer. 9:26. 48: Ez. 25:8—11. Am. 2:1—3. Zeph. 2:8—11.
c Ex. 12:29,30. 1 Thes. 5:1—3.
d Num. 21:28. Deut. 2.9,18.
* Or, *cut off.*
e 16:7. *Kir-hareseth.* 11. *Kir-haresh.* 2 Kings 3:25. *Kir-haraseth.* Jer. 48:31,36. *Kir-heres.*
f 16:12. Josh. 13:17. Jer. 48: 18,22,23.
g 3. 14:31. 16:7. Jer. 43:31,39.
h Num. 32:3,38. Deut. 34:1. Jer. 48:1.
i Num. 21:30. Josh. 13:16.
k 3:24. 22:12. Lev. 19:27,28. 21: 5. Deut. 14:1. Job 1:20. Jer. 7:29. 47:5. 48:37,38. Ez. 7:18.
l 2 Sam. 3:31. 2 Kings 6:30. Jon. 3:6—8. Matt. 11:21.
m 2. 22:1. Deut. 22:8. Jer. 19: 13. 48:38,39.
† Heb. *descending into weeping; or, coming down with weeping.* 5.
n 16:8,9. Num. 32:3,4. Jer. 48: 34.
o Num. 21:23. Deut. 2:32. Judg. 11:20.
p Gen. 27:46. Num. 11:15. 1 Kings 19:4. Job 3:20—22. 7: 15,16. Jer. 8:3. 20:18. Jon. 4:3,8. Rev. 9:6.
q 16:9—11. Jer. 8:18,19. 9:10, 18,19. 13:17. 17:16. 48:31—36. Luke 19:41—44. Rom. 9:1—3.
‡ Or, *to the borders thereof, even as an heifer.*
r Gen. 13:10. 14:2. 19:22.
s 16:14. Jer. 48:34.
t Jer. 48:5,34.
u 2 Sam. 15:23,30.
§ Heb. *breaking.* 22:5. Jer. 4:20.
x Num. 32:3,36. *Nimrah Bethnim.* Josh. 13:27. *Bethnimrah.*
|| Heb. *desolations.*
y 16:9,10. Joel 1:10—12. Hab 3:17,18. Rev. 8:7.
z 5:29. 10:6,14. Nah. 2:12,13.
a Ps. 137:1,2.
¶ Or, *valley of the Arabians.*

disannul his purpose, or turn back his outstretched arm? Woe then be to those, against whom "he swears in his wrath, that they shall not enter into his rest!" (*Notes*, *Heb.* 3:7—19. 4:1,2.) When one instrument of his vengeance is removed, he soon raises up another more terrible: and he easily destroys the root, as well as lops off the branches, of his enemies, who have always cause to weep and howl, instead of rejoicing. (*Notes*, *Luke* 6:24—26. *James* 4: 7—10. 5:1—6.) But the Lord has founded Zion, for a refuge to poor sinners, who "flee from the wrath to come," and trust in his mercy through Jesus Christ. None, that humbly by faith apply for admission into this "city of our God," are excluded. There they are protected and provided for, even the poorest and most guilty of them: and he has not only ensured their salvation by his promise, but confirmed it with an oath; that they might enjoy "a strong consolation, who have fled for refuge to lay hold on this hope set before them." (*Note*, *Heb.* 6:13—20.) Let us then glory in our privileges, and in our relation to the crucified Immanuel: let us always be ready to give "a reason of our hope" to every inquirer: and let us inform all around us of our comforts and security, and exhort them to seek the same Refuge and Salvation.

NOTES.

CHAP. XV. V. 1. (*Notes*, *Jer.* 48:) 'This 'and the following chapter, taken together, 'make one entire prophecy. ... The time of the 'delivery, and consequently of the completion 'of it, which was to be in three years from that 'time, is uncertain; the former not being mark-'ed in the prophecy itself, nor the latter re-'corded in history. But the most probable ac-'count is, that it was delivered soon after the 'foregoing, in the first year of Hezekiah, and 'that it was accomplished in his fourth year, 'when Shalmaneser invaded the kingdom of 'Israel.' *Bp. Lowth.*—"Surely Ar was destroyed and brought to silence in a night, &c." *Old Version.* That is, suddenly, in a very short time and not after a long siege; and with every circumstance and aggravation of terror. (*Marg.* and *Marg. Ref.*)—*Kir of Moab.*] 'There are 'two cities called by the name of Kir in Scrip-'ture: this here mentioned belonged to Moab; 'the other a city in Media, 2 *Kings* 16:9. *Am.* '1:5.' *Lowth.*

V. 2. Either the king of Moab is here introduced, or the people are spoken of *collectively*, in the person of their progenitor, who is represented as mourning over his ruined posterity. "Bajith and Dibon" may perhaps mean an Idol-temple at Dibon, to which the people resorted with their lamentations and devotions, in their terror and distress. (*Josh.* 13:17.) Little is known concerning the places here mentioned. (*Marg. Ref.*)—The speedy performance of the prediction would confirm the credit of Isaiah, as a prophet, and tend to excite the attention of his contemporaries to his prophecies concerning them.

V. 3, 4. (*Marg. Ref.*) When the Moabites went up to the flat roofs of their houses, perhaps to perform some idolatrous worship, or to discover the motions of their enemies, or to look out for succors; all they saw and observed would send them down howling and weeping, as in despair.—*Armed*, &c. (4) 'Even 'the soldiers shall lose their courage, and cry 'out like women!' *Lowth.*—'Even the men of 'war, which should by their courage cheer up 'others, shall in despair of success cry and la-'ment: and their life shall be but a grief and 'burden to them; for they are in a sad expecta-'tion of death.' *Bp. Hall.*

V. 5. 'This seems to be spoken in the per-'son of the Moabites. (16:7. 21:3. *Jer.* 48:31,36.) ' ... If we understand the prophet, as speaking 'in his own person, it implies that the calami-'ties of Moab are so great, as to extort pity 'even from an enemy.' *Lowth.* (*Marg. Ref.*)—*Heifer.*] That is, the Moabites would resemble in their howlings the lowing of a full grown heifer, the voice of which is observed to be deeper than that of the bullock. (*Note*, *Jer.* 48: 3—5.)

V. 6, 7. *Marg. Ref.*—*Brook*, &c. (7) Or, "the valley of the Arabians." Either the Moabites

8 For [b] the cry is gone round about the borders of Moab; the howling thereof unto [c] Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring *more upon Dimon, [d] lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

Moab is counselled to submit to the kings of Judah, and shew kindness to the Lord's distressed people, 1—5. Farther predictions of the miseries of Moab, for his excessive pride and wickedness, 6—14.

SEND ye [a] the lamb to the ruler of the land, [b] from *Sela to the wilderness, unto [c] the mount of the daughter of Zion.

2 For it shall be, *that* [d] as a wandering bird †cast out of the nest, *so* the daughters of Moab shall be at [e] the fords of Arnon.

b 2—5. Jer. 48:20—24,31—34.
c Ez. 47:10. *En-eglaim.*
* Heb. *additions.* Lev. 26:18, 21,24,28. Jer. 48:43—45.
d Lev. 26:22. 2 Kings 17:25. Jer. 15:3. Am. 5:19.
a 2 Sam. 8:2. 2 Kings 3:4. Ezra 7:17.
b 2 Kings 14:7.
* Or, *Petra.* Heb. *a rock*
c 10:32. Mic. 4:8.
d 13:14. Prov. 27:8.
† Or, *a nest forsaken.*
e Num. 21:13—15. Deut. 2:36. 3:8,12. Josh. 13:16. Judg. 11: 18.

3 ‡Take counsel, [f] execute judgment; [g] make thy shadow as the night in the midst of the noon-day; [h] hide the outcasts, bewray not him that wandereth.

4 Let [i] mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: [k] for the §extortioner is at an end, the spoiler ceaseth: the ‖oppressors are consumed out of the land.

5 And [l] in mercy shall the throne be ¶established: and he shall sit upon it in truth, [m] in the tabernacle of David, [n] judging, and seeking judgment, and [o] hasting righteousness.

‡ Heb. *Bring.*
f 1:17. Ps. 82:3,4. Jer. 21:12. 22:3. Ez. 45:9—12. Dan. 4: 27. Zech. 7:9.
g 9:6. 25:4. 32:2. Judg. 9:15. Jon. 4:5—8.
h 56:8. Ob. 12—14. Matt. 25: 35. Heb. 13:2.
i Deut. 23:15,16. 24:14. Jer. 21:12.
k 14:4. 33:1. 51:13. Jer. 48:8,18. Zech. 9:8.
§ Heb. *wringer.*
‖ Heb. *treaders down.* 15:6. 25:10. Zech. 10:5. Mal. 4:3. Luke 21:24. Rom. 16:20. *Marg.* Rev. 11:2.
l Ps. 61:6,7. 85:10. 89:1,2,14. Prov. 20:28. 29:14. Luke 1: 69—75.
¶ Or, *prepared.*
m 9:6,7. 2 Sam. 5:9. 7:16. Jer. 23:5,6. Am. 9:11. Luke 1:31 —33. Acts 15:16,17.
n 11:1—5. 32:1,2. 2 Sam. 23:3. 1 Kings 10:9. 2 Chr. 31:20,21. Ps. 72:2—4. 96:13. 98:9. 99:4. Zech. 9:9. Heb. 1:8,9.
o 2 Pet. 3:11,12.

would intrust their property with the Arabians, or it would be plundered and carried away by them. Some, however, think that Babylon is meant, "by the valley of willows." (*Note, Ps.* 137:1—6, *v.* 2.)

V. 8, 9. (*Marg. Ref.*) "Dimon" is derived from the Hebrew word which signifies *blood.* ——'I will bring more and more calamities: 'and they that flee to escape the present evils 'shall fall into worse disasters: as if a man that 'fled from his enemy should meet with a lion 'to devour him. (*Jer.* 48:44.)' *Lowth.*—Perhaps lions and other beasts of prey infested the desolate countries, and devoured the remnant of the inhabitants.

PRACTICAL OBSERVATIONS.

Whilst wicked men are asleep, or drunken, in the night, their enemies are watchful and active; and death often breaks their pleasing or golden dreams, or silences their tumultuous revels. But let us "be sober and vigilant," lest "that day should come upon us unawares." —The ungodly, when in danger or trouble, may well be alarmed and inconsolable; for they are destitute of a comforter, and of any adequate support. Yet, alas! they are but seldom induced to approach the mercy-seat of God, with penitent sorrow and believing prayer; and all other endeavors to extricate themselves eventually involve them the more. --Temporal sufferings may render life grievous to such as find the thoughts of death intolerable; but some, alas very many in these days, are left to seek escape from present anguish, by plunging themselves into eternal misery! How worthless then are men's idolized treasures! How soon will every possession be torn from them, or made a burden to them! and more and more anguish still remains for impenitent sinners, after all which they have suffered, till they fall into that place where is "weeping and gnashing of teeth" for ever. Yet our hearts should be pained for the sufferings even of wicked men: for they are our brethren in Adam, however inimical to us: and they may yet, for what we can know, be made our brethren in Christ. Whilst therefore we warn them to escape from impending ruin, let us continue to pray for them; that they may seek and find forgiveness of sins, and an inheritance with the redeemed of the Lord, in that kingdom which cannot be moved.

NOTES.

Chap. XVI. V. 1, 2. The Moabites had paid tribute to the kings of David's race, out of their flocks; but when Judah was reduced, they revolted: (2 *Kings* 3:4. 1 *Chr.* 18:2. *Note*, 2 *Kings* 1:1.) and the prophet seems here to call on them to send again the tributary lamb, to Hezekiah, from one end of the land to the other, and "to the daughter of Zion," the place of God's worship; as a token of their submission to him, and their desire of deprecating his indignation, by furnishing sacrifices at the Temple. For otherwise the invaders would desolate the land, and drive the daughters of Moab before them, destitute and defenceless, to pass the fords of Arnon, like birds that wander from their nest. (*Marg. Ref.—Note, Prov.* 27:8.)

V. 3—5. The Moabites were exhorted, as they were in interest concerned, to take counsel how to escape the judgments which impended over them: and if they would be advised by the prophet, let them begin by doing justice, and protecting the oppressed. Many of the Jews had been driven from their habitations, during the distractions of the preceding years: let Moab shelter those of them who came into their country, as the people of God, and conceal them from their spoilers. For, though Israel had been grievously wasted, they would not always continue in that distressed condition. Their ravages were about to be cut off: God would in mercy establish Hezekiah on the throne, and in the tabernacle of David, as one who would tread in the steps of his pious progenitor; maintaining the truth and worship of God, impartially executing justice, seeking diligently to find out the right in every cause, and making haste to reform the nation, and promote righteousness: and then they would again prosper. (*Notes, Am.* 1:11,12. *Ob.* 10—14.)—Bishop Lowth applies

6 ¶ We [p] have heard of the pride of Moab; he *is* very proud: *even* of his haughtiness, and his pride, and his wrath: [q] *but* his lies *shall* not *be* so.

7 Therefore [r] shall Moab howl for Moab, every one shall howl; for the foundations of [s] Kir-hareseth shall ye * mourn; surely *they are* stricken.

8 For [t] the fields of Heshbon languish, *and* [u] the vine of Sibmah: [x] the lords of the heathen have broken down the principal plants thereof, they are come *even* unto [y] Jazer, they wandered *through* the wilderness; her branches are † stretched out, they are gone over the sea.

9 Therefore [z] I will bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, [a] O Heshbon, and Elealeh; [b] for ‡ the shouting for thy summer-fruits, and for thy harvest, is fallen.

p 2:11. Jer. 48:26,29,30,42. Am. 2:1. Ob. 3,4. Zeph. 2:9,10. 1 Pet. 5:5.
q 28:15,18. 44:25. Jer. 50:36.
r 15:2—5. Jer 48:20.
s 11. 15:1. 2 Kings 3:25.
* Or, *mutter.* 8:19.
t 15:4. 24:7,8. 2 Sam. 1:21.
u 9. Num. 32:38. *Shibmah.* Josh. 13:19.
x 10:7. Jer. 27:6,7.
y Num. 32:3. Josh. 21:39.
† Or, *plucked up.*
z *See on* 15:5. Jer. 48:32—34.
a 15:4.
b 9:3. Judg. 9:27. Jer. 40:10, 12.
‡ Or, *the alarm is fallen upon,* &c.

10 And [c] gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

11 Wherefore [d] my bowels shall sound like an harp for Moab, and mine inward parts for [e] Kir-haresh.

12 And it shall come to pass, [f] when it is seen that Moab is weary on the high place, that [g] he shall come to the sanctuary to pray, [h] but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab [i] since that time.

14 But now the LORD hath spoken, saying, Within [k] three years, as the years of an hireling, and [l] the glory of Moab shall be contemned, with all that great multitude; [m] and the remnant *shall be* very small *and* § feeble.

c 24:8,9. 32:10. Jer. 48:33. Am. 5:11,17. Hab. 3:17,18. Zeph. 1:13.
d 15:5. 63:15. Jer. 4:19. 31:20. 48:36. Hos. 11:8. Phil. 2:1.
e 7. *Kirhareseth.*
f 15:2. Num. 22:39,41. 23:1—3,14,28. 24:17. Jer. 48:35.
g 37:38. 1 Kings 11:7. 2 Kings 3:27. Jer. 48.7,13,40.
h 47:13. 2 Kings 19:12,16—19. Ps. 115:3—7. Jer. 10:5.
i 44:8.
k 7:16. 15:5. 21:16. Deut. 15. 18.
l 17:4. 23:9. Gen. 31:1. Esth. 5:11. Jer. 9:23. Nah. 2:9,10.
m Jer. 48:46,47.
§ Or, *not many.*

the counsel of the prophet to the Jews, and supposes that he exhorted them to entertain the Moabitish outcasts. But though this doubtless was a proper conduct for them; yet it is far more likely, that the exhortations were addressed to the same persons, against whom the predictions were uttered.—Some think that the counsel given to Moab was ironical. In the days of Ahaz, and especially after the victory of Pekah over Judah, the Jews, in great distress, perhaps sought shelter among the Moabites: but the Moabites are supposed to have repelled and betrayed them. (*Notes*, 2 *Chr.* 28:5—11.) Had they at that time acted according to the reasonable advice here given, they might have escaped the ruin which now awaited them; but, by their cruelty to the people of God, they had provoked his vengeance: Pekah, Remaliah, and other oppressors had been cut off; (*Notes*, 7:1—9,16.) Ahaz, the wicked king of Judah, was dead; and Judah no longer needed the assistance of Moab; for Hezekiah's throne was established in mercy.—'He shall govern his people with 'an equal mixture of justice and mercy; and 'therein prefigure the Messias, in whom all the 'promises made to the house of David shall be 'finally accomplished. "The tabernacle of 'David," may allude to his having been a 'shepherd, and dwelling in tents, before he was 'advanced to the kingdom; but both here, and 'in *Amos* 9:11. (the only places where the 'phrase is used,) it mystically denotes the 'church. ...(Comp. *Lev.* 26:11. with *Rev.* 21:3.)' *Lowth.* (*Notes*, *Am.* 9:11,12. *Acts* 15:13—18.)

V. 6. The excessive pride of the Moabites, and their indignation against God's people, were generally reported, and well known: but their deceitful designs would not prosper.—Some explain the last clause thus: "His wrath is greater than his strength." His power is not equal to his vain boastings. (*Marg. Ref.*—*Notes*, *Jer.* 48:29,30. *Zeph.* 2:8—10.)

V. 7—11. (*Marg. Ref.*—*Note*, 15:2.) The vines of Sibmah seem to have been had in great repute, and to have been thence propagated in very distant regions: but the lords, or conquerors, of the nations would soon destroy them, with all other productions of the land: and then their shouting and singing, for the vintage or harvest, would utterly cease. The prospect of these calamities greatly affected the prophet; he could not refrain from weeping, and his inward commotion was such, that he compared it to the tremulous sound of a harp. (*Marg. Ref.*—*Jer.* 48:31—33. *Note*, 15:5. ' "Whose generous shoots overpowered the 'mighty lords of the nations." ... הלמי, knocked 'down, demolished; that is, overpowered, in-'toxicated. The drunkards of Ephraim are 'called by the prophet, 28:1. הלומי יין.' *Bp. Lowth.*

V. 12. The king and the nobles of Moab, in terror and distress, would weary themselves in sacrificing upon one high place after another; (*Notes*, *Num.* 23:13,27.) and would at length resort to the sanctuary, the chief temple of their god Chemosh: but this would avail nothing to their preservation. (*Notes*, 2 *Kings* 3:26,27.)

V. 13, 14. The Lord had made the approaching ruin of Moab known to his prophets, in former times; (*Notes*, 25:10—12. *Num.* 24:17 *Ez.* 25:8—11. *Am.* 2:1—3.) but now he fixed the precise date of it; namely, after three exact years, such as hirelings serve. (*Note*, *Deut.* 15:18.) 'The remnant shall be few, small, and 'without strength.' *Bp. Lowth.*

PRACTICAL OBSERVATIONS.

The most awful denunciations of divine wrath are connected with the discovery of a way of escape, to those who take warning.—Submission and tribute are due to such as God has made rulers of the land; and it is a valuable privilege to obey those who govern according to his word.—From one end of the earth to the other, there is no salvation for sinners,

CHAP. XVII.

A prophecy against Syria and Israel; and intimations of mercy to a remnant of Israel, 1—11. The destruction of Sennacherib's army foretold, 12—14.

THE [a] burden of [b] Damascus. Behold, [c] Damascus is taken away from *being* a city, and it shall be [d] a ruinous heap.

2 The cities of [e] Aroer *are* forsaken: [f] they shall be for flocks, which shall lie down, and [g] none shall make *them* afraid.

3 The [h] fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: [i] they shall be as the glory of the children of Israel, saith the LORD of hosts.

a 15:1. 19:1.
b 7:8. Gen. 14:15. 15:2. 1 Kings 11:24. 1 Chr. 18:5. 2 Chr. 28:5,23. Jer. 49:23—27. Am. 1:3—5. Zech. 9:1. Acts 9:2.
c 8:4. 10:9. 2 Kings 16:9.
d 25:2. 37:26. Jer. 49:2. Mic. 1:6. 3:12.
e Num. 32:34. Deut. 2:36. 3:12. Josh. 13:16. Jer. 48:19.
f 5:17. 7:23—25. Ez. 25:5. Zeph. 2:6.
g Jer. 7:33.
h 7:8,16. 8:4. 10:9. 2 Kings 16:9. 17:6. Hos. 1:4,6. 3:4. 5:13, 14. 8:8. 9:16,17 10:14. 13:7,8,15, 16. Am. 2:6—9. 3:9—15. 5:25—27. 6:7—11. 8:14. 9:1—10. Mic. 1:4—9.
i 16:14. 28:1—4. Hos. 9:11.

4 And in that day it shall come to pass, *that* [k] the glory of Jacob shall be made thin, and [l] the fatness of his flesh shall wax lean.

5 And it shall be [m] as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in [n] the valley of Rephaim.

6 Yet [o] gleaning grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day [p] shall a man look to his

k 9:8,21. 10:4.
l 10:16. 24:13,16. Deut. 32:15—27. Ez. 34:20. Zeph. 2:11. *marg.*
m Jer. 9:22. 51:33. Hos. 6:11. Joel 3:13. Matt. 13:30,39—42. Rev. 14:15—20.
n Josh. 15:8. 18:16. *the valley of the giants.* 2 Sam. 5:18,22.
o 1:9. 10:22. 24:13. Deut. 4:27. Judg. 8:2. 1 Kings 19:18. Ez. 36:8—15. 37:19—25. 39:29. Ob. 5. Mic. 7:1. Rom. 9:27. 11:4—6,26.
p 10:20,21. 19:22. 22:11. 24:14, 15. 29:18,19,24. Judg. 10:15,16 2 Chr. 30:10,11,18—20. 31:1 35:17,18. Jer. 3:12—14,18—23 31:4—10. Hos. 3:5. 6:1. 14:1—3. Mic. 7:7.

but by submitting to "the Son of David," and devoting themselves and their substance to him; and they who refuse this, will be reduced to extreme misery, without regard to rank or sex. It behoves all therefore to "take counsel:" to renounce their sins, to "do justice, to love mercy, and to walk humbly with God:" these are the genuine fruits of "faith which worketh by love;" and all who love Christ will be kind to his poor people, and use their influence to provide for them and protect them in distress. Extortioners and oppressors may for a time be permitted to afflict them, but they will witness the destruction of every enemy: and such, as will not countenance them in their suffering, shall not share their felicity.—The Redeemer's throne is established in mercy and in righteousness; his subjects, who share his mercy, rely on his truth, and obey his just commands, are "a holy nation;" and those rulers, who copy his example may expect to prosper.—The pride and enmity of men's hearts commonly render them deaf to the most pressing exhortations to repentance, submission, and the obedience of faith. And many, especially the powerful, affluent, wise, and learned of the world, are *very proud*, and prone to be exasperated by the counsel of Christ by his faithful ministers; (*Notes*, *Prov.* 1:24—31. *Rev.* 3:17—19.) and to prefer to it their own lying, unprofitable devices. If the Lord have taught us to value what such men despise, let us be thankful: and let us not envy or covet their transient enjoyments; for we may foresee a season, when they will terminate in weeping and howling. If "that mind be in us, which was in Christ," our bowels of compassion will be moved for them; we shall weep in the prospect of those miseries, which are coming upon our most indignant enemies; and we shall persist in our endeavors to do them good, "if peradventure God may give them repentance." (*Notes*, *Luke* 19:41—44. 2 *Tim.* 2:23—26.) But numbers, when driven by distress to their devotions, weary themselves to no purpose; whilst every one goes to *his* sanctuary to pray; but neglects the mercy-seat, and the great High Priest of Israel, or only pays a hypocritical regard to them. When the Lord has spoken, and his appointed time arrives; all the glory and prosperity and multitude of the wicked shall be contemned and perish: for "who can stay his hand, or say unto him, What doest thou?" (*Notes*, 14:24—27. *Dan.* 4:34—37.)

NOTES.

CHAP. XVII. V. 1. This prophecy must have been delivered at the time, when the kings of Syria and Israel confederated against Judah. (*Notes*, 7:1—9,16.) It is called "the burden of Damascus," as foretelling the desolations of that city; but it was at least equally directed against the kingdom of Israel. 'It 'was delivered probably soon after the proph-'ecies of the seventh and eighth chapters, in 'the beginning of the reign of Ahaz; and was 'fulfilled by Tiglath-pileser's taking Damascus, 'and carrying the people captives to Kir, (2 '*Kings* 16:9.) and over-running great part of 'the kingdom of Israel, and carrying a great 'number of the Israelites also captives to As-'syria: and still more fully in regard to Israel, 'by the conquest of the kingdom, and the cap-'tivity of the people, effected a few years after 'by Shalmaneser.' *Bp. Lowth.*—Damascus was afterwards rebuilt; and, after many changes, continues to this day. It was for a season "taken away from being a city, and made a ruinous heap;" but it was not "swept with the besom of destruction." (14:23. *Notes*, *Jer.* 49:23—27. *Am.* 1:3—5. *Zech.* 9:1.)

V. 2. *Aroer.*] Aroer was a city on the river Arnon, formerly belonging to Moab: (*Marg. Ref.* c.—*Note*, *Jer.* 48:19—25.) but it might at this time be in the hands of the Syrians. It is, however, far more probable, that there was *a district* of Syria of the same name, in which several cities were placed. Such coincidences in names are common in all parts of the world.

V. 3. As Syria and Israel had combined, in attempting the ruin of Judah, and of the house of David, they should be visited with similar judgments. (*Note*, 1.)—Samaria, the fortress of Israel, would be destroyed, and the kingdom cease from Damascus: nor would the remnant of Syria, which survived the taking of Damascus, any more be established as a kingdom; but, losing all their glory, they would decline like the Israelites, as mingled among other nations, and subject to foreign princes. Accordingly, Syria was first subject to the Assyrians; and successively to the Chaldeans, the Persians, the Macedonians, the Romans, and oth-

Maker, and his eyes shall have respect to the Holy One of Israel.

8 And [q] he shall not look to the altars, [r] the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the * images.

9 In [s] that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because [t] thou hast forgotten [u] the God of thy salvation, and hast not been mindful of [x] the Rock of thy strength, therefore [y] shalt thou plant pleasant plants, and shalt set it with strange slips.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* [z] the harvest *shall be* † a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the ‡ multitude of many people, *which* [a] make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of § mighty waters!

13 The nations shall rush like the rushing of many waters: [b] but *God* shall [c] rebuke them, and they shall flee far off, and [d] shall be chased as the chaff of the mountains before the wind, and like || a rolling thing before the whirlwind.

14 And behold [e] at evening-tide trouble; *and* before the morning he *is* not. This *is* [f] the portion of them that spoil us, and the lot of them that rob us.

q 1:29. 2:18—21. 27:9. 30:22. 2 Chr. 34:6,7. Ez. 36:25. Hos. 14:8. Zeph. 1:3. Zech. 13:2.
r 2:8. 31:6,7. 44:15,19,20. Hos. 8:4—6. 10:1,2. 13:1,2. Mic. 5: 13,14.
* Or, *sun-images*. 2 Chr. 14:5. 34:4. *marg.*
s 4,5. 6:11—13. 7:16—20. 9:9—12. 24:1—12. 27:10. 28:1—4. Hos. 10:14. 13:15,16. Am. 3: 11—15. 7:9. Mic. 5:11. 6:16. 7: 13.
t 51:13. Deut. 6:12. 8:11,14,19. Ps. 9:17. 106:13,21. Jer. 2:32. Hos. 2:13,14. 4:6. 8:14. 13:6,7.
u 12:2. 1 Chr. 16:35. Ps. 65:5. 68:19,20. 79:9. 85:4. Hab. 3: 18.
x 26:4. Deut. 32:4,15. Ps. 18: 2. 31:2.
y 65:21,22. Lev. 26:16,20. Deut. 28:30,38—42. Jer. 12:13. Am. 5:11. Zeph. 1:13.
z 13:5,6. Job 4:8. Hos. 8:7. 9: 1—4,16. 10:12—15. Joel 1:5—12. Gal. 6:7,8.
† Or, *removed in the day of inheritance, and* there shall be *deadly sorrow*. 65:13,14. Matt. 8:11,12. Rom. 2:5,8,9.
‡ Or, *noise*. 9:5.
a 5:26—30. 8:7,8. 28:17. Ps. 18: 4. 46:1—3. 65:6,7. 93:3,4. Jer. 6:23. Ez. 43:2. Luke 21:25.
§ Or, *many*. Ps. 29:3. Rev. 17:1,15.
b 10:15,16,33,34. 14:25. 25:4,5. 27:1. 30:30—33. 31:8,9. 33:1—3,9—12. 37:29—38. Ps. 9.5. 46:5—11.
c Job 38:11. Mark 4:39—41.
d 29:5. 41:15,16. Job 21:18. Ps. 1:4. 35:5. 83:13—15. Dan. 2 35. Hos. 13:3.
|| Or, *thistle-down*.
e 10:28—32. 2 Kings 19:3,35. Ps. 37:36.
f 33:1. Judg. 5:31. Job 20:29. Prov. 22:23. Jer. 13:25. Ez. 39:10. Hab. 2:16,17. Zeph. 2:9,10.

ers, even to this day, when it belongs to the Ottoman empire:—so exactly has this prophecy been accomplished!

V. 4—8. The glory and prosperity of the kingdom of Israel would more and more decline, like a man in a consumption: and their enemies would waste them, as the husbandman reaps the harvest, and as the gleaner after him collects the scattered ears. Yet a few individuals would be preserved: as a few grapes or olive-berries are, when the rest are gathered; being situated out of the gatherer's reach. (*Rev.* 19:9,10. *Deut.* 24:19—21.) These would renounce idolatry, and return to the worship and service of the Lord, looking to him for help, and having respect to his commandments, as the Holy One of Israel; and not to the altars erected to their idols, the work of their own hands. (*Marg. Ref.—Note*, 2:6—9.)—After the ravages of Tiglath-pilezer, several of the Israelites joined themselves to the Jews in celebrating the passover, and in destroying idolatry. (*Notes*, 2 *Chr.* 30:31:) Afterwards many were incorporated with the Jews, (especially after the Babylonish captivity,) and finally renounced all gross idolatry. ' "The altars dedi-'cated to the work of his hands:" ... that is, 'the altars of their idols.' *Bp. Lowth.*

V. 9. This obscure verse probably means, that the cities of Israel would be as entirely desolated, as those of the Canaanites had been in the conquest of the land by Joshua. The Septuagint render it, 'Thy cities shall be for-'saken; as when the Hivites and Amorites for-'sook,' (that is, their cities,) 'because of the 'children of Israel; and they shall be desert.' Either this is a mere paraphrase and exposition, or the text from which it was translated differed from that of the present Hebrew Bible.

V. 10, 11. 'The pleasant plants and shoots, 'from a foreign soil, are allegorical expres-'sions for strange and idolatrous worship; vi-'cious and abominable practices connected with 'it; reliance on human aid, and on alliances entered into with the neighboring nations, ... to 'all which the Israelites were greatly addicted, 'and their expectations from which should be 'grievously disappointed.' *Bp. Lowth.*—The Israelites bestowed indeed much pains about such plants; but when they expected an harvest from them, it proved a ruinous heap; and instead of rejoicing, in possessing the prosperity which they were thus seeking, they had intense grief and desperate sorrow as their reward. 'Because thou hast forsaken the true 'God, to follow idols, nothing shall thrive 'with thee; although, like an industrious gar-'dener, thou procurest the choicest plants, and 'takest the greatest care to make them grow; '... yet, when thou expectest to reap the fruit 'of thy labors, (so our margin very fitly trans-'lates *Jom nachalah* "the day of inheritance," '...) thou shalt find nothing but loss and dis-'appointment.' *Lowth.*—"In the morning, when thou shalt have made thy shoots to spring forth, even in the day of possession, shall the harvest be taken away, and there shall be sorrow without hope." *Bp. Lowth.* Bp. Horsley and Mr. Faber think, that the prophet was here led forward to foretel the state of *Jacob*, or the whole house of Israel, in their present dispersions; in which they do not in general worship idols: yet they have "not respect to the God of Salvation," and are remarkably depressed and disappointed in all their endeavors. (*Note*, *Hos.* 3:4,5.)

V. 12—14. These verses seem to form a detached subject, and describe with great energy the march and ruin of Sennacherib's army. A woe is denounced against his numerous forces collected from many nations; or a summons is given to them. Their noise, and blasphemous rage, and impetuous force, resembled the mighty waters of the sea: but when He, (that is, "the God of Israel,") should rebuke them, they would flee like the chaff, or thistle-down, before the whirlwind. (*Marg.*) In the evening Jerusalem would be in consternation and distress, because of the power-

CHAP. XVIII.

A message to Egypt and Ethiopia, probably shewing the event of the Assyrian invasion; and a prediction, that they would present oblations to the Lord, 1—7.

WOE to [a] the land [b] shadowing with wings, [c] which *is* beyond the rivers of Ethiopia:

2 That [d] sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to [e] a nation [*] scattered and peeled, [f] to a people terrible from their beginning hitherto; a nation [†] meted out and trodden down, whose land the rivers [‡] have spoiled.

3 [g] All ye inhabitants of the world, and dwellers on the earth, [h] see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

a 20:4—6. 30:2,3. 31:1.
b Ruth 2:12. Ps. 17:8. 36:7. 57:1. 61:4. 63.7. 91:4. Matt. 23:37.
c 2 Kings 19:9. Ez. 30:4,5. Zeph. 2:12. 3.10.
d 30:2—4. Ez. 30:9.
e 7.
* Or, *out-spread and polished.*
f Gen. 10:8,9. 2 Chr. 12:2—4. 14:9. 16:8. *Heb.*
† Or, *that meteth out and treadeth down.* Heb. *of line and line and treading under foot.*
‡ Or, *despise.* 19:5—7.
g 1:2. Ps. 49.1,2. 50:1. Jer. 22:29. Mic. 6:2.
h 5:26. 7:18. 13:2,4. 26:11. Am. 3:6—8. Mic. 6:9. Zech. 9:14. Matt. 13:9,16.

ful invader: but before morning almost his whole army would be cut off, and he would flee with the remnant as fast as possible. (*Notes*, 10:28—34. 2 *Kings* 19:)—Bishop Horsley and Mr. Faber suppose, that a future vehement, but unsuccessful, assault of Antichrist against the Jews and Israelites, when converted to Christ, and restored to their own land, is here predicted. (*Note*, *Dan.* 11:44,45.) The event must determine how far this opinion is well grounded.

PRACTICAL OBSERVATIONS.

"Though hand join in hand, the wicked shall not be unpunished:" and if the people of God associate with his avowed enemies, they must expect to share in their heavy judgments. His powerful wrath speedily desolates flourishing cities, and wastes all human glory, as a man's vigor, comeliness, and cheerfulness decline by an incurable disease: and when sinners are ripe for destruction, the Lord will employ some of his instruments to reap and glean them, till he make a full end of them. But though no impenitent sinner can escape the wrath of God; yet in the worst state of the visible Church, or any part of it, he has always reserved to himself a few humble believers: these he will place out of the reach of the instruments of his vengeance. (*Note*, *Rom.* 11:1—6.) Public calamities likewise are often the means of bringing men to renounce their idols and iniquities, to look to the Lord for help, and to have respect to his promises and precepts.—If professed Israelites "forget the God of their salvation, and are not mindful of the Rock of their strength;" they will seek help, peace, and prosperity in vain from every quarter; their labor will be lost, and their "harvest a heap, in the day of grief and desperate sorrow." But happy are they who remember God as their Salvation, and rely on his power and grace: their enemies may rage, and rush upon them with dreadful force and fury; but God shall rebuke them, and they shall flee away, "as a rolling thing before the whirlwind." Their trouble, and the prosperity of their enemies, will be equally transient; and their joy will endure for ever, like the destruction of those who hate and spoil them.

NOTES.

CHAP. XVIII. V. 1. This is generally allowed to be *to us* one of the most obscure prophecies in scripture; though perhaps well understood by those to whom it was delivered. "The land shadowing with wings," seems to mark out Egypt as connected with Ethiopia; and it may be so called on account of the ridges of mountains which shadowed it on each side: or rather, because the Egyptians pretended to shadow the Jews under their protection, as "with wings," against the incursions of the Assyrians. '"Ho! to the land of the winged cym-'bal." The Egyptian sistrum is expressed by 'a periphrasis; the Hebrews had no name for it 'in their language. ... The cymbal they had; an 'instrument in its use and sound not much un-'like the sistrum; and to distinguish from it the 'sistrum, they called it the cymbal with wings. '... If these words are rightly interpreted, ... 'Egypt must be the country to which the 'prophecy is addressed.' *Bp. Lowth.* The shape of the Egyptian cymbal is alluded to, which had projections not unlike wings. The land was "beyond," or which borders on, "the rivers of Cush." The river Nile, flowing through Ethiopia and Egypt, is divided into seven streams, or rivers, before it reaches the sea.—The word translated "Woe," may be merely a call on them to attend to the message of JEHOVAH.

V. 2. The land intended was remarkable for sending ambassadors, or messengers, upon the seas and rivers, in vessels of bulrushes, or formed of the papyrus; and this was peculiar to the Egyptians, who made vessels of that plant for this purpose. *Ex ipso quidem papyro navigia texunt.* Pliny. To this country "swift messengers" were ordered to be sent: that is, the message of the Lord ought assiduously to be conveyed into every part of it; for to them it appertained. The nation is described as "scattered and peeled;" or, as it may be rendered, "stretched out and smoothed:" and this may refer to the length of the land of Egypt from north to south, being a vale on each side of the Nile above seven hundred miles long; Ethiopia extends to a considerable length on the south of it; and the whole was *smoothed*, or made level by the constant inundations of the Nile. It was also "a nation terrible from their beginning hitherto," which is characteristical of Egypt: "a nation meted out, and trodden down;" alluding to the frequent admeasurement of their lands, which was rendered necessary by the inundations of the river, by which their land-marks were destroyed; and to their method of throwing the seed upon the mud, when the waters subsided, and treading it in, by turning their cattle into the fields. "Whose land the rivers have *spoiled;*" or *nourished*, as some think the original word may mean; and indeed it is so anomalous, that we can only conjecture from what root it is derived.

V. 3. It is here supposed, that this prophecy was published before, but related to, that time, when Sennacherib had routed the army of Tirhakah, king of Ethiopia, and was preparing to besiege Jerusalem; (*Note*, 2 *Kings* 19:9.) intending afterwards to prosecute his advantage against Egypt and Ethiopia. But the Lord seems to have called on them, and all the inhabitants of the earth to attend; and when they saw this proud victor lift up his en-

4 For so the LORD said unto me, [i] I will take my rest, and I will [*] consider in my dwelling-place [k] like a clear heat [†] upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For [l] afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They [m] shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 In that time [n] shall the present be brought unto the LORD of hosts, of a people [‡] scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, [o] to the place of the name of the LORD of hosts, the mount Zion.

i 26:21. Ps. 132:13,14. Hos. 5:15.
* Or, *regard my set dwelling.* 7. 12:6. 14:32. 31:9. 46:13. Joel 3:17.
k 2 Sam. 23:4. Ps. 72:6.
† Or, *after rain.*
l *See on* 17:11.—Cant. 2:13,15. Ez. 17:6—10.
m 14:19. 34:1—7. Jer. 7:33. 15:3. Ez. 32:4—6. 39:17—20. Rev. 19:17,18.
n 16:1. 23:17,18. 45:14. 2 Chr. 32:23. Ps. 68:29—31. 72:9—15. Zeph. 3:10. Mal. 1:11. Matt. 2:11. Acts 8:27,28.
‡ Or, *outspread and polished.* 2.
o *See on* 4.—60:6—9. Mic. 4:13. Zech. 14:16,17.

CHAP. XIX.

Predictions of terrible judgments, which God was about to inflict on Egypt, 1—17: and that the Egyptians would at length join in the worship of the Lord, and share the blessings of his salvation, 18—25.

THE burden of [a] Egypt. Behold, the LORD [b] rideth upon a swift cloud, and shall come into Egypt: and [c] the idols of Egypt shall be moved at his presence, and [d] the heart of Egypt shall melt in the midst of it.

a Jer. 25:19. 43:8—13. 44:29,30. 46: Ez. 29:—32: Joel 3:19. Zech. 10:11. 14:18,19.
b Deut. 33:26. Ps. 18:10—12. 68:4,33,34. 104:3. Matt. 26:64, 65. Rev. 1:7.
c 21:9. 46:1,2. Ex. 12:12. 1 Sam. 5:2—4. Jer. 43:12. 46:25 50:2. 51:44. Ez. 30:13.
d 16. Ex. 15:14—16. Josh. 2:9,11,24. Jer. 46:5,15,16.

sign on the mountains, and heard him blow the trumpet for the assault of Jerusalem, to expect the extraordinary interposition of God in behalf of his people. 'I ... suppose, that the 'prophecy was delivered before Sennacherib's 'return from his Egyptian expedition, ... and 'that it was designed to give to the Jews, and 'perhaps likewise to the Egyptians, an inti-'mation of God's counsels in regard to the de-'struction of their great and powerful enemy. '... I take God to be the Agent in this verse; 'and that by the Standard and the Trumpet, 'are meant the meteors, the thunder, the light-'ning, the storm, earthquake, and tempest, by 'which Sennacherib's army should be destroy-'ed, or by which at least the destruction shall 'be accompanied. ... 29:6. 30:30,31. 10:16,17.' *Bp. Lowth.*

V. 4—6. God had assured his prophet, that he would rest securely in Zion, contemning the assault of the invaders: and he would shew his regard to his dwelling place and worshippers, "like a clear heat after rain, or like a cloud of dew in the heat of harvest;" that is, as their protection and consolation in their extreme distress. For whilst the enemy deemed his schemes maturing, as the harvest or vintage; and before the perfect bud and opening flower were ripened into the sour grape, before the critical season of executing his design was arrived; the Lord would cut off all the branches of his vineyard; and his army, and the carcasses of his innumerous host would be a plentiful provision for the wild beasts and birds of prey, during a very long time. (*Notes*, *Ez.* 32:2—6. 39:1—6. *Rev.* 19:17—21.)

V. 7. (*Note*, 2.) The nation before described, hearing of this surprising catastrophe, would send oblations to be offered at the temple of the Lord of hosts upon mount Zion, giving glory to his name. (2 *Chr.* 32:23.) This and similar passages were doubtless intimations, at least, of the conversion of the nations to the God of Israel. The Egyptians would be delivered from the Assyrians, by the power of the God of the Jews; and not the Jews by their assistance: and the doom of the proud tyrant Sennacherib, was intended as a warning to them, to renounce their idols and iniquities.—An entirely new interpretation has been given to this obscure chapter, by Bp. Horsley, and Mr. Faber; who suppose future events to be intended, concerning the destruction of Antichrist, and the restoration of the Jews, as converted to Christ, to their own land, by some protestant Christian nation, of great maritime power and influence, meaning Great Britain. —I must refer the reader to 'Bp. Horsley's Letters on Prophecy,' and 'Mr. Faber's View of 'the Prophecies concerning Judah and Israel:' being by no means satisfied with the interpretation; and yet wholly averse and incompetent to decide against it. (*Note*, 11:11—16.)

PRACTICAL OBSERVATIONS.

We should endeavor to call the attention of mankind to the works of God for his people: for wherever they live, or however they are distinguished, whether they have been prosperous and terrible, or obscure and trampled upon, they are greatly concerned in them: and the warnings of his providence, as well as the oracles of his word, are intended for their conviction.—When the arrogant opposers of the truths and servants of Christ lift up the standard and blow the trumpet of war, and openly assault the church, with full confidence of success; let the inhabitants of the earth attend, and wait for the event. The Lord, undisturbed by their puny efforts, will still delight in Zion, and protect his dwelling place; nor shall the policy or power of hell prevail against his church, as built on this Rock, that "Jesus is the Christ, the Son of the living God." (*Note*, *Matt.* 16:18.) He will protect and comfort his people, in all their persecutions and tribulations, and render their souls most flourishing in holiness, when their afflictions most abound. But he will blast the ripening schemes of his presumptuous foes, when they deem their success certain; and their subsequent contempt and misery will be proportioned to their present haughtiness and arrogance. Thus shall the nations of the earth be convinced that JEHOVAH is God, and Israel his people, and shall concur in presenting their spiritual sacrifices to his glory. And happy are they, who take warning by his judgments on others, and make haste to join themselves to him and to his people.

NOTES.

CHAP. XIX. V. 1 This chapter seems to

2 And [e] I will * set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, *and* kingdom against kingdom.

3 And [f] the spirit of Egypt shall † fail in the midst thereof; [g] and I will ‡ destroy the counsel thereof; [h] and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I § give over into the hand of a [i] cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And [k] the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; [l] *and* the brooks of defence shall be emptied and dried up, [m] the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and [n] every thing sown by the brooks shall wither, be driven away, and ‖ be no *more*.

8 The [o] fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover, they that [p] work in fine flax, and they that weave ¶ net-works, shall be confounded.

10 And they shall be broken in the ** purposes thereof, all that [q] make sluices *and* ponds †† for fish.

11 Surely [r] the princes of [s] Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become [t] brutish: how say ye

e 13,14. 9:21. Judg. 7:22. 9:23. 1 Sam. 14:16,20. 2 Chr. 20:22, 23. Ez. 38:21. Matt. 12:25. Rev. 17:12—17.
* Heb. *mingle.*
f *See on* 1.—11—13. 57:16. 1 Sam. 25:37. Ps. 76:12. Jer. 46:15. Ez. 21:7.
† Heb. *be emptied.*
g 14:27. 2 Sam. 15:31. 17 14,23. 2 Chr. 25:16—20. Job 5:12,13. Prov. 21:30. 1 Cor. 3:19,20.
‡ Heb. *swallow up.* Ps. 107: 27. *marg.*
h *See on* 8:19.—15:2. 44:25. 47: 12. 1 Chr. 10:13. Dan. 2:2. 4:6,7. 5:7.
§ Or, *shut up.* 1 Sam. 23:7. Ps. 31:8.
i 2. 20:4. Jer. 46:26. Ez. 29: 19.
k Jer. 51:36. Ez. 30:12. Zech. 10:11. 14:18.
l 37:25. 2 Kings 19:24.
m 18:2. Ex. 2:3. Job 8:11.
n 32:20. Jer. 14:4. Ez. 19:13. Joel 1:17,18.
‖ Heb. *shall not be.*
o Ex. 7:21. Num. 11:5. Ez. 47:10. Hab. 1:15.
p 1 Kings 10:28. Prov. 7:16. Ez. 27:7.
¶ Or, *white works.*
** Heb. *foundations.*
q Ex. 7:19. 8:5. Deut. 11:10.
†† Or, *of living things.*
r 3,13. 29:14. 44:25. Job 5:12, 13. 12:17. Ps. 33:10. Jer. 49: 7. Ez. 7:26. 1 Cor. 1:19,20.
s 30:4. Num. 13:22. Ps. 78:12, 43. Ez. 30:14.
t Ps. 73:22. 92:6. Prov. 30:2. Jer. 10:14,21.

contain a general prediction of the several calamities, which would come upon Egypt, from the invasion of that country by Sennacherib, to the times of its subjugation by the Macedonian kings, the successors of Alexander the Great; terminating with prophecies of spiritual blessings at length to be conferred on many of the inhabitants.—When the Lord by "the weapons of his indignation," should come into Egypt with terrible majesty, as "riding on a swift cloud," (*Marg. Ref.* b.—*Note*, *Deut.* 33: 26.) their idols would not be able to afford them any protection; nay, they would become the derision and contempt of the victors: and even the evil spirits, which were worshipped through the lifeless images, would be filled with consternation; while the courage of their worshippers would melt, as wax before the fire. (*Marg. Ref.*—*Ex.* 12:12.—*Notes*, *Jer.* 43:8—13. 44:29, 30. 46: *Ez.* 29:—32: *Zech.* 14:16—19.)

V. 2, 3. Not many years after the destruction of Sennacherib's army, the affairs of Egypt were reduced to the utmost confusion and anarchy, by fierce and bloody intestine contentions and civil wars in every part of the land: these ended, after some time, in the tyranny of twelve princes, who divided the country among them; till at length Psammitichus overcame all the rest, and possessed the sole dominion for fifty-four years. Some other dreadful civil contests, which took place in Egypt, and conduced to its subjection under foreign conquerors, may also be predicted: but in all these difficulties, both the courage and conduct of the people failed; and their magicians could afford them no more help than their idols did. (*Notes*, 11—14. 47:12—15. *Ex.* 7: 11,12.)—*That have familiar spirits.* (3) אֹבוֹת. *Note*, *Num.* 21:10.

V. 4. Not long after the death of Psammitichus, Nebuchadnezzar conquered Egypt; and he and his successors, and afterwards the Persian kings, ruled over that country, with despotic sway and most grievous and cruel oppression, till the days of Alexander the Great. The word rendered "a lord," may more properly be translated *lords:* and be interpreted of all the usurpers, conquerors, and oppressors, who successively tyrannised over Egypt. But some consider Cambyses, the son of Cyrus, and Ochus, or Darius Nothus, "as the cruel lord and fierce king," particularly intended, 'who are both branded in history, for cruel 'tyrants and monsters of men.' *Bp. Newton.* The old translation renders it, "a mighty king." Indeed the word admits of that meaning; and then Alexander, the powerful deliverer of Egypt from the oppression of the Persian kings, under whom and his successors, the Egyptians were greatly favored, may be pointed out, "I will shut up the Egyptians in the hands of severe lords; and a mighty king shall rule over them." (*Note*, *Ez.* 29:14,15.)—*Will I give over*, &c.] "I will give up Egypt bound into the hands of cruel lords, and a fierce king shall rule over them." *Bp. Lowth.*—"Shut up." *Marg.* (*Notes*, *Ps.* 31:7,8. *Rom.* 11:25—32, *v.* 32. *Gal.* 3:19—22, *v.* 22,23—25, *v.* 23.)

V. 5—10. (*Marg. Ref.*) The inundations of the Nile failing, the communication of the interior parts of the country with other nations, by the sea, would be cut off: the remaining waters would become putrid; the brooks, which were the fences of the fields, or of the cities, would dry up: even the papyrus, and other aquatic plants which were a considerable article in the commerce of the Egyptians, would wither; the corn sown by the brooks, as well as the productions of the higher grounds, would be destroyed; and their gainful fisheries and manufactures would be ruined, for want of materials or purchasers. (15. *Notes*, *Ex.* 7: 21. *Ez.* 30:12.) This may be understood literally of a dreadful famine; or figuratively, of the decay of their prosperity, and the drying up of all the sources of their wealth, through their civil distractions. The Septuagint render the last clause, 'All they who make barley-wine

unto Pharaoh, [u] I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? [x] where *are* thy wise *men?* and [y] let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The [z] princes of Zoan are become fools, the princes of [a] Noph are deceived; they have also seduced Egypt, *even they that are* * the stay of the tribes thereof.

14 The LORD [b] hath mingled a † perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, [c] as a drunken *man* staggereth in his vomit.

15 Neither [d] shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be [e] like unto women: and it shall be afraid and fear because of [f] the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And [g] the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, [h] because of the counsel of the LORD of hosts, which he hath determined against it.

[*Practical Observations.*]

18 ¶ In [i] that day [k] shall five cities in the land of Egypt [l] speak the ‡ language of Canaan, [m] and swear to the LORD of hosts; one shall be called, The city of § destruction.

u Gen. 41:38,39. 1 Kings 4:30. Acts 7:22.
x 5:21. 47:10—13. Judg. 9:38. Jer. 2:28. 1 Cor. 1:20.
y 40:13,14. 41:22,23. 44:7. Job 11:6,7. Rom. 11:33,34.
z *See on* 11.
a Jer. 2:16. 46:14,19. Ez. 30:13.
* Or, *governors*. Heb. *corners*. Num. 24:17. 1 Sam. 14:38. *marg*. Zech. 10:4. 1 Pet. 2:7.
b *See on* 2.—29:10,14. 47:10,11. 1 Kings 22:20—23. Job 12:16. Ez. 14:7—9. 2 Thes. 2:11,12.
† Heb. *spirit of perversities*.
c 28:7,8. 29:9. Job 12:25. Jer. 25:15,16,27. 48:26.
d 9:14,15. Ps. 128:2. Prov. 14:23. Hab. 3:17. Hag. 1:11. 1 Thes. 4:11,12.
e 30:17. Ps. 48:6. Jer. 30:5—7. 50:37. 51:30. Nah. 3:13.
f 10.32. 11:15. 30:30—32. Zech. 2:9.
g 36:1. Jer. 25:19,27—31. 43:3—13. 44:28—30. Ez. 29:6,7.
h 14:24,26,27. 20:2—5. 46:10,11. Dan. 4:35.
i 19,21. 2:11. Zech. 2:11.
k 11:11. 27:13. Ps. 68:31.
l Zeph. 3.9.
‡ Heb. *lip*. Gen. 11:1. *marg*.
m 45:23,24. Deut. 10:20. Neh. 10:29. Jer. 12:16.
§ Or, *Heres*, or, *the sun*.

'shall mourn and be grieved in soul.' (10) The Egyptians had few vines; and the use of fermented liquor from barley, or other grain, was very general among them.

V. 11—14. The Egyptians pretended to an antiquity far beyond any of the neighboring nations; and their kings (of whom Pharaoh was the common name,) were descended, as they boasted, from a royal race which had continued for some thousands of years. This was altogether fabulous: but doubtless Egypt was renowned for wisdom and science, before any other nation, at least in the countries of which the records are much known. (*Note*, *Ps.* 105:22.) Yet now their princes and counsellors, who should have been the stay, or "pillars," of the land, and of all its tribes, were become foolish and brutish: and whilst they flattered their king, as the son of wise, as well as ancient kings; they seduced him into very foolish measures: or, while they boasted of the wisdom and dignity of their own ancestors, they could neither foresee nor prevent the calamities, which God had purposed to bring upon them. If there were any possessed of this wisdom, where were they to be found?—Indeed the Lord would give them up to their own perverse schemes, and to quarrel with each other, as their private interests or humors led them; till the land would be reduced, by their fierce and bloody contests, to the condition of a drunken man, who can scarcely stagger along, and is equally the object of contempt and pity. (*Marg. Ref.* b, c.– *Notes*, 1—3. 28:7,8. 29:9—12. *Jer.* 25:15—17.)—Zoan was also called Tanais; and Noph, Memphis. The latter is called *Moph*, in the original of *Hos.* 9:6.—*The stay.* (13) "The corner." *Marg.* and *Marg. Ref.*

V. 15. 'All orders and degrees of men shall 'fail in the discharge of their duty, from the 'highest to the lowest.' *Lowth.* The want of employment, however, through the failure of commerce, and manufactures of every kind, and the suspension through drought even of the usual occupations of agriculture; (*Note*, 5—10.) together with the effects of this failure of work, in deeply distressing scarcity, and that exasperation of men's spirits which is commonly excited in such circumstances, and in the time which had nothing to occupy it; as concurring in fomenting their intestine dissensions and jars, (*Note*, 2,3.) seems rather to be meant.

V. 16. 'When God intends the destruction 'of any people, he commonly takes from them 'their strength and courage; so that "a thou-'sand shall flee at the rebuke of one." ... (30:'17. *Deut.* 28:25. *Jer.* 50:37. *Nah.* 3:13.) This 'is what the heathen expressed by a *panic* 'terror:' but Isaiah more properly calls it here, ' "the shaking of the hand of the LORD of 'hosts:" God's holding his rod over a people, 'and still threatening them with severer judg-'ments.' *Lowth.* (*Marg. Ref.*—*Notes*, 10:28—34. 30:15—17,29—33.)

V. 17. 'Considering, through their occa-'sion, the Jews made not God their defence, 'but put their trust in them, and were there-'fore now punished; they' (the Egyptians,) 'shall fear lest the like light on them.'—The first invasion of Judah by Sennacherib, when "he took all its fenced cities," preceded his march into Egypt: and it is probable, that the rumor of the ravages and cruelties, committed in Judah, excited great consternation among the Egyptians. (*Notes*, 20:1. 2 *Kings* 18:13. 19:9—13.) In like manner the destruction of Jerusalem, and the captivity of the surviving Jews, preceded the conquest of Egypt by Nebuchadnezzar; and would be heard of with very great alarm by the distressed inhabitants. (*Notes*, *Jer.* 43:8—13. *Ez.* 29:17—20.)

V. 18. The preceding prophecy includes a series of years, reaching at least to the time of Alexander the Great, and the favor shewn to the Egyptians by him and his successors: (*Note*, 1.) and some think, that their subsequent servitude to the Romans, Saracens, and Turks, to this present day, is also predicted. But, in the mean time, some of them would become acquainted with the true God, learn the language of Canaan, and "swear to the LORD of hosts:" *i. e.* they would learn to speak of God and his word and worship, as the Jews did, and to vow obedience to him: or to use his name, and to call him to witness in their solemn oaths, as his worshippers. (*Notes*, 45:23

19 In that day shall [n] there be an altar to the LORD, in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be [o] for a sign, and for a witness unto the LORD of hosts in the land of Egypt: for [p] they shall cry unto the LORD, because of the oppressors, and [q] he shall send them a Savior, and a great One, and he shall deliver them.

21 And [r] the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, [s] and shall do sacrifice and oblation; yea, they [t] shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt;

n 66:23. Gen. 12:7. 28:18. Ex. 24:4. Josh. 22:10,26,27. Zech. 6:15. Heb. 13:10.
o 55:13. Josh. 4:20,21. 22:28,34. 24:26,27.
p *See on* 4.—20:4. 52:5. Ex. 2: 23. 3:7. 2 Kings 13:4,5. Ps. 50:15. Jam. 5:4.
q 37:36. 45:21,22. Luke 2:11. Tit. 2:13.
r 11:9. 37:20. 55:5. 1 Sam. 18: 46. 1 Kings 8:43. Ps. 67:2. 98:2,3. Hab. 2:14. John 17: 3. Gal. 4:8,9.
s Zeph. 3:10. Mal. 1:11. John 4:21—24. Rom. 15:27,28. 1 Pet. 2:5,9.
t 44:5. Ec. 5:4. Jon. 1:16.

[u] he shall smite and heal *it:* and [x] they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 In that day [y] shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day [z] shall Israel be the third with Egypt and with Assyria, *even* [a] a blessing in the midst of the land:

25 Whom [b] the LORD of hosts shall bless, saying, [c] Blessed *be* Egypt my people, and Assyria the work of my hands, [d] and Israel mine inheritance.

u 1,&c. Deut. 32:39. Job 5:18. Hos. 5:15. 6:2. Heb. 12:11.
x 6:10. 57:7. Hos. 14:1. Am. 4:6—12. Acts 26:17—20. 28: 26,27.
y 11:16. 35:3—10. 40:3—5. Eph. 2:18—22. 3:6—8.
z 6:13. 49:6,22. 65:8,22. 66:12,19 —21. Deut. 32:43. Ps. 117: Zech. 2:10,11. 8:20—23. Luke 2:32. Rom. 10:11—13. 15:9—12,27.
a 65:8. Gen. 12:2. Ez. 34:26. Zech. 8:13. Gal. 3:14.
b 61:9. 65.23. Num. 6:24,27. 24:1. Ps. 67:6,7. 115:15. Eph. 1:3.
c 29:23. Ps. 100:3. 138:8. Hos. 2:23. Rom. 3:29. 9:24,25. Gal. 6:15. Eph. 2:10. Phil. 1:6. Col. 3:10,11.
d *See on* Deut. 32:9.

—25. *Jer.* 12:14—17, *v.* 16.) It is not known what five cities were intended; and especially, there is considerable uncertainty respecting that, which would be "called the city of destruction:" though it is commonly supposed to mean Heliopolis, or "the city of the sun;" and it is thought that it should be thus read. (*Marg.*) Several cities, however, would be thus favored, especially one, which had been notorious for idolatry, or was apparently ripe for destruction.—Under the Macedonian kings, who succeeded Alexander and reigned in Egypt, peculiar privileges were granted to the Jews, and numbers of them settled in that country; where they professed their religion, and worshipped God in the synagogues which they built. In process of time the scriptures were translated into Greek, which was then understood by numbers in Egypt; and this translation is now called the Septuagint. Thus the natives gradually became acquainted with God, and his truth and will; and probably many were proselyted to the Jewish religion. A temple was also built by Onias, at Heliopolis, where a worship was performed, similar to that at the temple in Jerusalem: and though this was irregular, and could by no means be justified, yet it might be over-ruled to draw the attention of the Egyptians to the true religion. (*Notes*, *Acts* 1:4—8. 8:5—8.) But though these events might be, in some degree, an accomplishment of the prophecy before us: yet it seems more immediately to relate to the planting and flourishing of Christianity in Egypt, in the primitive ages.—'Learned men observe 'from this place, where the Jews' language is 'called the language of Canaan, that the He-'brew is the same with the old Phenician lan-'guage.' *Lowth.* (*Note*, *Gen.* 11:6—9.)

V. 19—22. 'It is a judicious observation of 'Calvin upon 56:7. ... The prophets, when they 'speak of the Gentiles coming into the church, 'express their serving the true God, by such 'acts of devotion as were most in use in their 'own time, and therefore could be best under-'stood by those to whom they directed their 'discourses. ... Onias indeed in after times built 'an altar and temple in Egypt for the use of the 'Jews, thinking to fulfil this prophecy literally; 'but it was against the general sense of his 'own nation, who thought that according to 'their laws no temple ought to be built but in 'Jerusalem. ... From whence it appears, that 'they thought this prophecy was to have a mys-'tical, and not a literal completion.' *Lowth.* (*Note*, *Ez.* 40:2.)—These verses seem *typically* to describe the effects which followed when the Egyptians were converted to Christianity; and not merely the proselyting of some of them previously to the worship of the true God. The altar may denote the atonement o Christ, and access to God through him; (*Notes*, *Heb.* 13:9—16.) and the pillar, either their avowal of the Lord, as the Object of their worship, or his acknowledging of them as his people; and his ordinances, among them, would be a sign and a witness of their relation to him. (*Marg. Ref.* o.) Their crying unto the Lord, and his sending them a Savior and a great One, to deliver them from their oppressors, can be interpreted of their deliverance by Alexander the Great from the Persian yoke, only in a very subordinate sense, *if at all:* indeed, there is little reason to conclude, that in his days there were many Egyptians, who sought deliverance from God by earnest prayers. Christ himself and his spiritual redemption no doubt were principally intended: and probably some *future* grand deliverance from oppressors, to whom the Egyptians are or shall be exposed, is specially predicted. (*Notes*, 11:11 —16. *Dan.* 11:40—45. *Zech.* 10:5—12.) The Lord, however, promised to make himself known unto them, and that they should acknowledge him, and worship him, and pay their vows to him: for his smiting of them would make way for their conversion, prayers, and healing in answer to them. (*Note*, *Hos.* 6: 1—3.)

V. 23—25. For many ages, the Assyrians, (or the Chaldeans, Persians, and Macedonians, who successively had dominion in the same regions,) were engaged in hostilities with the Egyptians; and they strongly fortified their countries against each other: (*Notes*, 2 *Chr.* 35: 20—24. *Dan.* 11:1—30. *Zech.* 9:8.) but it is here predicted, that there would be an unobstructed and well prepared way, or road, made between the two countries, to favor the intercourse of the inhabitants with each other, and with Israel, as situated directly in this frequented road: that they would also unite together, and

CHAP. XX.

The prophet goes uncovered and barefoot, as a sign of the captivity of Egypt and Ethiopia by the Assyrians, 1—4. He predicts the terror of those who had expected help from them, 5, 6.

IN the year that [a] Tartan came unto [b] Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, [c] and took it;

a 2 Kings 18:17. | 1:3.
b 1 Sam. 6:17. Jer. 25:20. Am. | c Jer. 25:29,30.

with Israel, in serving and worshipping the LORD; and that Israel would prove a blessing between the two nations, by communicating to them the knowledge of God, and his salvation. (*Notes*, *Gen.* 12:1—3. *Zech.* 8:20—23.) Nay, the Lord himself would pronounce them blessed, and shew favor to them, as his people and the work of his hands, new created unto holiness, even as he had been used to do to Israel his inheritance. '"The work of my hands," '... is always used in this prophet, of those who 'are in covenant with God, and members of his 'church.' *Lowth.* (*Notes*, 29:22—24. 45:11. 60: 15—22. *Ps.* 100:3. 149:2. *Eph.* 2:19—22. 1 *Pet.* 2:9,10.)—I apprehend that the grand accomplishment of these verses, and of the latter part of this extraordinary prophecy, is still to be expected. At the same time, I would observe, that to explain the *whole* chapter, as predicting one grand event, supposed to be foretold in very many scriptures; so as to exclude the *evident literal* accomplishment of the former part of the chapter; is calculated to weaken the evidence, from prophecies already fulfilled, to the divine inspiration of the scripture, to confound the minds of plain readers, and to furnish cavils to those, who say, there is no certainty in prophecy.—It is of *immense* importance to draw the line as exactly as possible, between what has been fulfilled, and what has not.

PRACTICAL OBSERVATIONS.
V. 1—17.

When ungodly men escape one threatening danger, they think themselves secure: but "evil pursueth sinners," and will speedily overtake them: and when the Lord comes to execute judgment, every false confidence will fail, and every sinner's heart will melt within him. To punish a guilty nation, the inhabitants need only to be left to themselves, and they will soon be set against one another, "every one against his brother, or his neighbor; city against city," and province against province. Thus the righteous Lord weakens offending nations, and destroys their counsel; and their foolish expedients for deliverance, involve them in still deeper guilt and misery. When collective bodies are thus divided among themselves, and either struggling to acquire or retain dominion, or aiming to preserve or recover their liberties, without regard to God, he often gives them into the hands of some foreign power, which rules over them "as a cruel lord, and a fierce king;" so that the true friends of civil liberty, and all who would be considered as *reformers*, should begin by seeking the favor of God, and liberty from the bondage of sin. He can soon cut off those sources of national wealth, which are looked upon as most certain: and whilst kings and nobles are forming and executing their infatuated projects, to aggrandize themselves; the poor are often deprived of employment and subsistence, and so hurried on by designing men into turbulent and ruinous measures. Indeed the comfort of the lower orders in society is seldom, if ever, duly regarded by ambitious men: yet, where this is neglected, the counsel of the wisest is brutish, and tends to deceive, whilst it flatters those who depend upon it: and thus they become the ruin, who should be the stay, of the tribes of the land. But he leaves rulers to be actuated by a perverse spirit, and to bring public affairs to the utmost confusion and contempt, in order to punish the lower orders also for their transgressions: and every view of this subject proves, that "righteousness exalteth a nation, but that sin is the reproach of any people:" (*Note*, *Prov.* 14:34.) and that invasions, civil wars, and the decay of trade, and the want of employment, or even food for the poor, are calls from God to national repentance and reformation. When he "shaketh his hand," and shews tokens of indignation; the most courageous become as women; and he renders sinners afraid of those, whom before they despised or oppressed. "The counsel of the LORD of hosts, which he hath determined" against all the workers of iniquity, will make them a terror to themselves and to each other; and every surrounding object a terror to them.

V. 18—23.

The severest temporal judgments of God combine with his designs of mercy: and revolutions in mighty kingdoms make way for the success of his gospel. Already numbers have learned to "speak the language of Canaan, and to swear to the LORD of hosts;" to erect altars to his name, and to offer him spiritual sacrifices, in those places which were the most addicted to idolatry: and every event of this kind is a proof of the divine original of that blessed book, in which so many prophecies to this effect are contained, which are fulfilling from age to age in the view of the whole world.—The Lord has indeed sent a Savior and a great One, to deliver those, who were oppressed by Satan; all that cry unto him for that redemption, are made partakers of it; and ere long he will open a way for his gospel into the remotest nations of the earth. Then hostile nations shall amicably accord in serving him; and commerce shall become, in a most eminent degree, the means of religious intercourse, and 'the communion of saints,' in regions most remote from each other. For they shall then alike know, trust, and worship "the God and Father of our Lord Jesus Christ;" he will acknowledge them as "his people, the work of his hands," and "his chosen inheritance:" and it shall then be known, that Israel, which has been so despised and hated on earth, was indeed blessed of God, and a blessing in the midst of every land.—But, what a change does the grace of God effect upon men's dispositions, conversation, and behavior! Believing his truth and attending on his ordinances, they learn to speak a new language, sincere, pure, pious, heavenly, and instructive: (*Note*, *Zeph.* 3:9,10.) they become just, harmless, kind, and peaceable; and they live in harmony and do good, and aim to be a blessing to their neighbors, and even to their enemies. (*Note*, 11:6—9. *P. O.* 1—9.)—Finally, let the broken-hearted and afflicted, who call on God for his mercy, take courage; for he will be entreated, and heal their souls, and turn their sorrowing supplications into joyful praises.

NOTES.

CHAP. XX. V. 1. Tartan was one of Sennacherib's captains, who seems here to be

2 At the same time spake the LORD by [*] Isaiah the son of Amoz, saying, [d] Go, and loose [e] the sackcloth from off thy loins, and [f] put off thy shoe from thy foot. And he did so, walking [g] naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot [h] three years, *for* [i] a sign and wonder [k] upon Egypt and upon Ethiopia;

4 So [l] shall the king of Assyria lead away the [†] Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even [m] with *their* buttocks uncovered, to [‡] the shame of Egypt.

* Heb. *the hand of Isaiah.*
d Jer. 13:1—11. 19:1,&c. Ez. 4:5. Matt. 16:24.
e 2 Kings 1:8. Zech. 13:4. Matt. 3:4. Rev. 11:3.
f Ex. 3:5. Josh. 5:15. Ez. 24:17,23.
g 1 Sam. 19:24. 2 Sam. 6:20. Job 1:20,21. John 21:7. Acts 19:16.
h Num. 14:34. Ez. 4:5,6. Rev. 11:2,3.
i 8:18.
k 18:1,&c.
l 19:4. Jer. 46:26. Ez. 30:18.
† Heb. *captivity of Egypt.*
m 3:17. 2 Sam. 10:4. Jer. 13:22. Mic. 1:11.
‡ Heb. *nakedness.* Rev. 3:18.

5 And they shall be [n] afraid and ashamed of Ethiopia their expectation, and of Egypt [o] their glory.

6 And the inhabitant of this [§] isle shall say in that day, Behold, such *is* our expectation, [p] whither we flee for help to be delivered from the king of Assyria: [q] and how shall we escape?

CHAP. XXI.

A prophecy of the destruction of Babylon by the Medes and Persians, 1—10. The burden of Dumah, 11, 12. The burden of Arabia, 13—17.

THE [a] burden of [b] the desert of the sea. As [c] whirlwinds in the south pass through; *so* it cometh from the desert, [d] from a terrible land.

n 36:6. 2 Kings 18:21. Ez. 29:6,7.
o 2:22. Jer. 9:23,24. 17:5. 1 Cor. 3:21.
§ Or, *country.* Job 22:30.
p 28:17. 30:1—7,15,16. 31:1—3.
q Matt. 23:33. 1 Thes. 5:3. Heb. 2:3.
a 13:1. 17:1.
b 13:20—22. 14:23. Jer. 51:42.
c Job 37:9. Dan. 11:40. Zech. 9:14.
d 13:4,5,17,18. Ez. 30:11. 31:12.

called Sargon. (2 *Kings* 18:17.) Tartan was sent by him to form the siege of Ashdod, a very strong city in Philistia, (*Marg. Ref.* b.) which is recorded to have afterwards held out against a king of Egypt for twenty-nine years. Tirhakah, against whom Sennacherib marched, was king of Cush: whether Cush meant Ethiopia south of Egypt in Africa, or a part of Arabia in Asia. (2 *Kings* 19:9.) The inhabitants of Ashdod expected help from the Egyptians and Ethiopians; and many of the Jews did the same; but the prophet was ordered to predict Sennacherib's victory over those confederated nations.—Some think that Ashdod was at this time in the hands of Hezekiah.

V. 2—4. Multitudes of prisoners, taken by the Assyrians, and reserved for sale as slaves, would be driven before them bare-foot and uncovered, save with a short garment, which scarcely sufficed to hide their nakedness; the prophet therefore, was ordered to walk abroad in the same manner. As a mourner for the sins and miseries of his people, and as denouncing judgments on them, and as mortified to the world, he was used, it seems, to wear sackcloth constantly: (*Notes*, 2 *Kings* 1:8. *Zech.* 13:2,3. *Matt.* 3:4. *Rev.* 11:3—6.) but on this occasion, he was to lay even that aside, and to appear exactly as the captives were exposed. This would subject him to ridicule and reproach, and be uneasy both to his body and mind: yet he promptly obeyed. It is not probable, that he continued to appear in this manner for three years: but rather it was a sign of what would take place after three years; and the wonder excited by seeing the prophet walking publicly in this manner, would render his prediction the more noticed. If he once walked out thus, it might answer this end; but it is most likely he continued to do so for three days. (*Notes*, *Jer.* 13:1—11. *Ez.* 4:) —Sennacherib is computed to have been absent above three years, from the time that he first laid Hezekiah under contributions, till he came back with the design of besieging Jerusalem. During this time he gained many advantages over the Egyptians: and just before his return, he obtained a complete victory over Tirhakah, king of Ethiopia, when, it is probable, this prediction was literally fulfilled. (*Notes*, 2 *Kings* 18:13. 19:9—13.)

V. 5. The Ashdodites, who had hitherto held out against the Assyrians, expecting help from the Ethiopians, and glorying in their alliance with Egypt, would, on this event, despair of help, and surrender to the besiegers.

V. 6. *This isle.*] Or, "country." *Marg.*—The Jews also, hearing of the successes of Sennacherib against their allies, would despair of help from that quarter, and be ready to give up all for lost. God, however, purposed to deliver them by his own power, and not by heathen succors. (*Notes*, 30:1—7. 31:1—5.)

PRACTICAL OBSERVATIONS.

We should by no means habituate ourselves to indulgence, sloth, or delicacy: for we know not how soon we may be called to endure hardship, reproach, and contempt, for the Lord's sake. We ought not indeed to do any thing of our own minds, which may appear absurd or ridiculous: but the world will often deem us foolish or mad, when we are singular in obedience to God: (*Note*, 2 *Kings* 9:11.) and we must at all times refuse conformity to its vain fashions, and be mortified to its pleasures.—The attire and demeanor of ministers should be such, as may best give emphasis to their message, and call men's attention to them as the servants of God: and in order to be a sign and an example to others, we must be such men as the world wonders at.—True faith will produce implicit obedience: and the minister cannot reasonably expect that his hearers should regard his doctrine, unless he demonstrate his own belief of it by his practice.—The Lord will effectually support his servants under the most painful and mortifying effects of their obedience: and what we are called to suffer for his sake, is commonly very trivial or transient, compared with what numbers groan under from year to year, through the cruelty of conquerors, or lordly oppressors, who hold them in bondage.—All men's expectations from creatures, and glorying in them, will end in terror and shame: those who flee for succor to such deceitful refuges, will often be reduced to despair; and if the people of God have recourse to these carnal confidences, they will infallibly tend to discourage their hope and comfort: but they, who trust in the Lord, shall never finally be confounded.

NOTES.

CHAP. XXI. V. 1. 'The ten first verses of 'this chapter contain a prediction of the taking

2 A * grievous vision is declared unto me; [e] the treacherous dealer dealeth treacherously, and the spoiler spoileth. [f] Go up, O Elam; besiege, O Media: [g] all the sighing thereof have I made to cease.

3 Therefore [h] are my loins filled with pains: [i] pangs have taken hold upon me, as the pangs of a woman that travaileth: [k] I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 My † heart panted, fearfulness affrighted me: [l] the night of my pleasure hath he ‡ turned into fear unto me.

5 Prepare the table, watch in the watch-tower, [m] eat, drink; [n] arise, ye princes, *and* anoint the shield.

* Heb. *hard.* Ps. 60:3. Prov. 13:15.
e 24:16. 33:1. 1 Sam. 24:13. Jer. 51:44,48,49,53. Rev. 13:10.
f 13:2—4,17,18. Jer. 50:14,34. 51:11,27,28. Dan. 5:28. 8:20.
g 14:1—3. 35:10. 47:6. Ps. 12:5. 79:11. 137:1—3. Jer. 31:11, 12,20,25. 45:3. 51:3,4. Lam. 1:22. Mic. 7:8—10. Zech. 1:15, 16.
h 15:5. 16:9,11. Hab. 3:16.
i 13:8. 26:17. Ps. 48:6. Jer. 48:41. 49:22. 50:43. Mic. 4:9, 10. 1 Thes. 5:3.
k Deut. 28:67. Dan. 5:5,6.
† Or, *mind wandered.*
l 5:11—14. 1 Sam. 25:36—38. 2 Sam. 13:28,29. Esth. 5:12. 7:6—10. Job 21:11—13. Jer. 51:39,57. Dan. 5:1,30. Nah. 1:10. Luke 21:34—36.
‡ Heb. *put.*
m 22:13,14. Dan. 5:1—5. 1 Cor. 15:32.
n 13:2,17,18. 45:1—3. Jer. 51:11,27,28.

6 For thus hath the Lord said unto me, [o] Go, set a watchman, let him declare what he seeth.

7 And [p] he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and [q] he hearkened diligently with much heed.

8 And he § cried, [r] A lion: My lord, [s] I stand continually upon the watch-tower in the day-time, and I am set in my ward ‖ whole nights:

9 And [t] behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [u] Babylon is fallen, is fallen; and [x] all the graven images of her gods he hath broken unto the ground.

10 O [y] my threshing, and the ¶ corn of

o 62:6. 2 Kings 9:17—20. Jer. 51:12,13. Ez. 3:17. 33:2—7. Hab. 2:1,2.
p 9. 37:24.
q Heb. 2:1.
§ Or, *cried as a lion.*
r 5:29. Jer. 4:7. 25:33. 49:19. 50:44. 1 Pet. 5:8.
s 56:10. 62:6. Ps. 63:6. 127:1. Hab. 2:1,2.
‖ Or, *every night.*
t Jer. 50:3,9,29,42. 51:27.
u 13:19. 14:4. Jer. 50:2. 51:8, 64. Rev. 14:8. 18:2,21.
x 46:1,2. Jer. 50:2,38. 51:44,47, 52.
y 41:15,16. 2 Kings 13:7. Jer. 51:33. Mic. 4:13. Hab. 3:12. Matt. 3:12.
¶ Heb. *son.*

'of Babylon by the Medes and Persians. It is 'a passage singular in its kind, for its brevity 'and force; for the rapidity and variety of the 'movements; and for the strength and energy 'of coloring, with which the action and event 'is painted. It opens by the prophet seeing at 'a distance the dreadful storm that is gather-'ing, and ready to burst upon Babylon.' *Bp. Lowth.*—Babylon and the adjacent country is here called "the desert of the sea;" (9) because it was shortly to become desert, and a marsh full of pools of water; as if converted into a lake, or inland sea; (*Note*, 14:21—23.) or because it stood in a large plain, which was often overflowed by the Euphrates and the Tigris; and had been drained by great labor and expense. 'The country about Babylon, and es-'pecially below it toward the sea, was a great 'flat morass, often overflowed by the Euphrates 'and Tigris. It became habitable by being 'drained by the many canals that were made 'in it.' *Bp. Lowth.*—The whirlwinds in the south of Arabia often come with destructive fury: (*Marg. Ref.—Zech.* 9:14. *Note, Jer.* 4:11—13.) thus ruin would irresistibly come upon Babylon from Media and Persia, the armies of which were very terrible; and through the deserts, which intervened between those countries and Babylon.—'The prophet renews his 'threatenings against Babylon, as he does af-'terwards, (47:) to convince the Jews, by this 'repetition, of the certainty of the event; ... and 'thereby support them under their captivity, 'when that should come.' *Lowth.*

V. 2. The grievous calamities coming on Babylon, were revealed in vision to the prophet. 'The words may be thus translated ... "A 'grievous vision: there is made known to me 'an oppressor of the oppressor, and spoiler for 'the spoiler:" that is, It is now come to the king 'of Babylon's turn, to feel that oppression and 'ravage himself, which he had before brought 'on others.' *Lowth.*—"The plunderer is plundered, and the destroyer is destroyed." *Bp. Lowth.* No change of the text is needful, for this rendering; but merely a trifling one of the vowel points. (*Notes*, 14:1—6. 33:1. *Jer.* 25:8—26. 51:20—25.) For the Lord had called Elam, or Persia, and Media, to go up and besiege Babylon; and thus to terminate the sighing of the captive Jews, and many others, who had been grievously oppressed by Babylon.

V. 3—5. Almost two hundred years before the time, the prophet here seems to personate Belshazzar, on the night when Babylon was taken, and he was slain. (*Notes, Dan.* 5:) We are introduced, as it were, into the banqueting room of that prince, and witness his astonishment: he declares to us his dismay and anguish, when he saw the hand which wrote, and the writing, on the wall; and how he was bowed down, when Daniel read and explained it to him; how "his heart panted, and fearfulness affrighted him;" and the night, which he had set apart for peculiar pleasure, was thus turned into terror and dismay. For whilst he had given orders to prepare the feast and to set the watch, and whilst he and his princes ate and drank; Cyrus had commanded his captains, to burnish their arms, and prepare for the assault: or, Belshazzar's princes were loudly called to arms, from their riotous feasting.

V. 6—9. The prophet here speaks in his own person. The Lord commanded him to set a watchman, who was required to make observations, and give notice of them: and he informed the prophet, that "he saw a chariot, with a couple of horsemen, &c." This may mean the chariots of war, and the united cavalry of the Medes and Persians; and the chariot of asses, and that of camels, may mean the carriages loaded with their baggage, drawn by these animals. It, however, described the march of Cyrus's army, furnished with every thing requisite for forming the siege of Babylon. Having "hearkened diligently with much heed," he further cried, "a lion:" that is, the destroyers of Babylon march forward with boldness and fury, as a lion in quest of his prey: or, according to the margin, "He cried as a lion," that is, very vehemently. (*Marg.*)—'The particle *as* is frequently understood.' *Lowth.* Though the watchman had been used

my floor; [z] that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of [a] Dumah. He calleth to [b] me out of Seir, Watchman, [c] what of the night? watchman, what of the night?

12 The watchman said, [d] The morning cometh, and also the night: [c] if ye will inquire, inquire ye: return, come.

13 ¶ The burden upon [f] Arabia. In the forest in Arabia shall ye lodge, [g] O ye travelling companies of Dedanim.

14 The inhabitants of the land of [h] Tema [*] brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled [†] from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, [i] according to the years of an hireling, and all the glory of [k] Kedar shall fail:

17 And the residue of the number of [‡] archers, [l] the mighty men of the children of Kedar, shall be diminished: [m] for the LORD God of Israel hath spoken *it*.

z 1 Kings 22:14. Ez. 3:17—19. Acts 20:26,27.
a Gen. 25:14. 1 Chr. 1:30.
b 34: 63 1—6. Num. 24:18. Deut. 2:5. Ps. 137:7. Jer. 49:7—22. Ez. 35: Joel 3:19. Am. 1:6,11—12. Ob. 1,&c. Mal. 1:2—4.
c 6. Jer. 37:17.
d 17:14. Jer. 50:27. Ez. 7:5—7,10,12.
e 55:7. Jer. 42:19—22. Ex. 14:1—6. 18:30—32. Acts 2:37, 38. 17:19,20,30—32.
f 1 Kings 10:15. Jer. 25:23,24. 49:28—33. Gal. 4:25.
g 13:20. Gen. 25:3. 1 Chr. 1:32. Ez. 27:15,20,21.
h Gen. 25:15. 1 Chr. 1:30. Job 6:19.
* Or, *bring ye.* 16:3,4. Judg. 8:4—8. Prov. 25:21. Rom. 12:20. 1 Pet. 4:9.
† Or, *for fear of.* Heb. *from the face of.*
i 16:14.
k 42:11. 60:7. Gen. 25:13. 1 Chr. 1:29. Ps. 120:5. Cant. 1:5. Jer. 49:28. Ez. 27:21.
‡ Heb. *bows.*
l 10:18,19. 17:4,5. Ps. 107:39.
m 1:20. Num. 23:19. Jer. 44:29. Zech. 1:6. Matt. 24:35.

to watch whole days and nights, he had never before observed such things: for the chariots and horsemen arrived at once; and instantaneously it was proclaimed, with energetic repetition, that Babylon, with all her graven images, was destroyed, and thrown to the ground. All this seems to have passed before the prophet's mind in vision: and was descriptive of his own office and duty, as a prophet and watchman to the house of Israel. (*Marg. Ref.* o.—*Notes*, 56:9—12. *Ez.* 3:17—19. 33:2—9.) This rapid succession of events does not accord to the warning given by the king of Babylon's watchmen, nor indeed to any thing which could really exist; for it comprises the transactions of many years: nay, it is probable that the ruin of the New Testament-Babylon was also intended to be predicted. (*Notes*, 13:19—22. *Jer.* 50:2,3. 51:7—9,61—64. *Rev.* 14: 8. 18:1—3,21—24.)

V. 10. 'O my people, whom for your punish-'ment I shall make subject to the Babylonians, 'to try and to prove you, and to separate the 'chaff from the corn, the bad from the good 'among you; hear this for your consolation: 'your punishment, your slavery and oppres-'sion, will have an end in the destruction of 'your oppressors.' *Bp. Lowth. Marg. Ref.* y.—*Notes*, 28:23—29. *Matt.* 3:11,12.)

V. 11, 12. This is a distinct, brief, obscure, and almost enigmatical, prophecy. Dumah is Idumea, or the land of the Edomites, mount Seir. (*Marg. Ref.* a, b.) Some one of that nation called to the prophet, in vision, as the watchman who waked when others slept, to inquire, what time of the night it was, or what was the news of the night. This may either mean an earnest inquiry of the Edomites concerning the fate of their own country; or perhaps an insulting inquiry, concerning the duration of the afflictions of the Jews, in the Babylonish captivity. (*Notes*, *Ps.* 137:7—9. *Ez.* 25: 8—14. 35: *Joel* 3:18—21. *Am.* 1:6—8,11,12. *Ob.* 10—19.) To this the watchman answered, "The morning cometh, and also the night:" which may signify, that the deliverance of the Jews would come in its appointed time; but after a short continuance of approaching prosperity to the Edomites, a dreadful ruin would come on them, of which the prophet saw no end. 'The Edomites, as well as the Jews, 'were subdued by the Babylonians. They in-'quire of the prophet, how long their subjec-'tion is to last: he intimates, that the Jews 'should be delivered from their captivity; not 'so the Edomites.' *Bp. Lowth.* (*Notes*, 34: 63: 1—6. *Jer.* 49:7—22. *Mal.* 1:2—5.) But 'if ye 'will inquire indeed, and ask questions in ear-'nest; inquire of God first, ask his mercy, and 'afterward come again, and ye shall have a 'more favorable answer.' *Lowth.*

V. 13—17. (*Notes*, *Jer.* 49:28—33.) This is a short prophecy concerning calamities, which were coming on the Arabians. (*Marg. Ref.* f, g, h.) The travelling companies of the Dedanim, a tribe of the Arabians, would shelter themselves in the forests from their hostile invaders: and let other tribes, who were not molested, meet them with provisions, that they might not perish: (it may be translated as a command: *Marg.*) for indeed they fled from the most imminent danger of death. These desolations were to take place in an exact year from the publishing of this prophecy; and probably it was accomplished by Sennacherib, when he first marched his army into Judah. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

The history of mankind is little more than a detail of the treachery, rapine, and cruelty, which they have committed, and of the miseries which they have endured: and an insight into futurity would be attended with many grievous discoveries, respecting ourselves, our families, and those with whom we should sympathize. But, "sufficient for the day is the evil thereof."—What anguish and horror must seize the enemies of God, when he shall arise to execute vengeance upon them; and when all which they see, hear, remember, or expect, shall combine to increase their terror! This some perceive to be their wretched case, at the approach of death; and all the ungodly will know it in another world. But words can never express, nor can imagination reach to an adequate conception of their dismay or despair. And what numbers will then dolefully exclaim, "The night of my pleasure hath he turned into fear unto me!"—While sinners are saying, "Let us eat, drink, and be merry;" and let others watch for our souls, if they see good; perhaps the Lord is about to say, "Thou fool, this night is thy soul required of thee."—He has set ministers, as watchmen, to declare what they see: let every one, therefore, to whom this

CHAP. XXII.

Prophecies of calamities coming on the Jews; with a rebuke of their impious and sensual behavior, when threatened with divine judgments, 1—14: and concerning the ruin of Shebna the treasurer, and the advancement of Eliakim, 15—25.

THE burden of [a] the valley [b] of vision. [c] What aileth thee now, [d] that thou art wholly gone up to the house-tops?

2 Thou [e] that art full of stirs, a tumultuous city, a joyous city: [f] thy slain *men are* not slain with the sword, nor dead in battle.

3 All [g] thy rulers are fled together, they are bound [*] by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, [h] Look away from me: I will [†] weep bitterly, [i] labor not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* [k] a day of trouble, and of [l] treading down, and of [m] perplexity by the Lord GOD of hosts in the valley of vision, [n] breaking down the walls, and of [o] crying to the mountains.

6 And [p] Elam bare the quiver with chariots of men *and* horsemen, and [q] Kir [‡] uncovered the shield.

7 And it shall come to pass, *that* [§] thy choicest valleys shall be [r] full of chariots, and the horsemen shall set themselves in array [||] at the gate.

a Ps. 125:2. Jer. 21:13.
b 1 Sam. 3:1. Ps. 147:19,20. Prov. 29:18. Mic. 3:6. Rom. 3:2. 9:4,5.
c Gen. 21:17. Judg. 18:23. 1 Sam. 11:5. 2 Sam. 14:5. 2 Kings 6:28. Ps. 114:5.
d 15:3. Jer. 48:38.
e 12,13. 23:7. 32:13. Am. 6:3—6.
f 37:33,36. Jer. 14:18. 38:2. 52:6. Lam. 2:20. 4:9,10.
g 3:1—3. 2 Kings 25:4—7,18—21. Jer. 39:4—7. 52:24—27.
* Heb. *of the bow.*
h Ruth 1:20,21. Jer. 4:19. 9:1. 13:17.
† Heb. *be bitter in weeping.* 33:7. Jer. 6:26. Mic. 1:8. Matt. 26:75.
i Ps. 77:2. Jer. 8:18. 31:15. Matt. 2:18.
k 37:3. 2 Kings 19:3. Jer. 30:7. Am. 5:18—20.
l 5:5. 10:6. 25:10.
m Esth. 3:15. Mic. 7:4.
n 2 Kings 25:10. Lam. 2:2.
o Hos. 10:8. Matt. 24:16. Luke 23:30. Rev. 6:16,17.
p 21:2. Gen. 10:22. Jer. 49:35—39.
q 2 Kings 16:9. Am. 1:5. 9:7.
‡ Heb. *made naked.* 21:5. Hab. 3:9.
§ Heb. *the choice of thy valleys.*
r 8:7,8. 10:28—32. 37:34. Jer. 39:1—3.
|| Or, *towards.*

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office is committed, "hearken diligently, with much heed," to his instructions, and continue day and night upon his watch-tower; and give sinners warning of their approaching danger; that at least he may deliver his own soul. (*P. O. Ez.* 33:1—9.) Let him "declare the whole counsel of God," as far as he can learn it, whether it relate to mercies, or judgments: and let all, who love their souls, attend to the warnings of such ministers, as may truly say, "that which I have heard of the LORD, ... have I declared unto you." (*Notes, Acts* 20:18—31. 1 *Cor.* 15:1,2.) For all the enemies of God will as surely be destroyed, as Babylon and her graven images are fallen: but every trial conduces to purify believers, that they may be gathered as wheat into the garner.—There are many, who make curious inquiries of the watchmen; they would willingly have many difficult questions resolved, unrevealed mysteries explained, and abstruse prophecies interpreted; and they want to know exactly where we *now* are in the series of predicted events: but they do not inquire into the state of their own souls; or about the way of salvation, or the path of duty, or how to grow in grace. These are mere Edomitish inquirers: and though we should be ready, as far as we can, to answer any proper question; yet we ought to warn such men "to look to themselves," and to repent, and return to God by faith and prayer, and not amuse themselves with these discussions. Whilst they forget their time of life, and are growing old in their sins; it little concerns them to inquire, what time of the night it is with the church: for though the morning of her deliverance comes, yet the midnight of their final misery approaches with equal speed.—Calamities still go round, in this sinful world: and it behoves us to relieve the distresses of our brethren, knowing that our turn may come shortly. But happy are they, and they only, whose riches and glory are placed out of the reach of hostile invaders: all other prosperity will speedily pass away; "for the LORD God of Israel hath spoken it."

NOTES.

CHAP. XXII. V. 1. Jerusalem, as situated in the midst of surrounding hills, and favored with the revealed truth and will of God, is here called "The valley of vision."—The prophet saw, *in vision*, all the inhabitants of that city gone up to the roofs of their houses, on a sudden alarm, and to make observations; and he inquired what was the matter. Their houses in general were without windows towards the street, and the tops flat, and much used, on various occasions. (*Notes, Deut.* 22:8. *Matt.* 10:27,28.) 'The houses in the east were 'in ancient times, as they are still generally, 'built in one and the same uniform manner. ... 'The house is built with a court within, into 'which chiefly the windows open: those that 'open to the street are so obstructed with lat-'tice work, that no one either without or with-'in can see through them.—Whenever there-'fore any thing is to be seen or heard in the 'streets, any public spectacle, any alarm of a 'public nature; every one immediately goes up 'to the house-top to satisfy his curiosity. ... 'The people running all to the tops of their 'houses gives a lively image of a sudden gen-'eral alarm.' *Bp. Lowth.*

V. 2, 3. Jerusalem had been full of the hurry and tumult of business and pleasure, and at certain seasons, of the multitudes who attended the sacred feasts: but now the stir and tumult was of another nature. Being invested by their invaders, numbers died, not by the sword of war, but by famine and pestilence, or even terror: their rulers attempted to flee; but they were overtaken and bound as prisoners by the archers: and even those who had fled from far out of the open country, to take shelter within the walls of the city, were bound together with the rest of the inhabitants. (*Notes*, 2 *Kings* 26:1—7. *Ez.* 12:1—16.)

V. 4. 'He sheweth what is the duty of the 'godly, and especially of the ministers, when 'God's plagues hang over the church.' (*Marg. Ref.—Notes, Jer.* 6:24—26. 9:1,2. 13:15—17. *Luke* 19:41—44.)

V. 5. *Marg. Ref.—Notes*, 2 *Kings* 19:3. 25:8—10.—*Of crying*, &c.] One crying to another to flee to the adjacent mountains, in order to escape destruction.

V. 6, 7. Elam and Kir, (*Marg. Ref.* p—r.) or the Persians and Medes, might serve in Sennacherib's army as subjects to Assyria. Yet the former part of the prophecy seems to ac-

8 And [s] he discovered the covering of Judah, and thou didst look in that day to [t] the armor of the house of the forest.

9 Ye [u] have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also [x] a ditch between the two walls, for the water of the old pool: but [y] ye have not looked unto the Maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts [z] call to weeping, and to mourning, and [a] to baldness, and to girding with sackcloth:

13 And [b] behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; [c] let us eat and drink, for to-morrow we shall die.

14 And [d] it was revealed in mine ears by the Lord of hosts, [e] Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

[*Practical Observations.*]

15 ¶ Thus saith the Lord God of hosts, Go, get thee unto this [f] treasurer, *even* unto [g] Shebna, [h] which *is* over the house, *and say*,

16 What [i] hast thou here? and whom hast thou here, that thou hast [k] hewed thee out a sepulchre here, * *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the Lord † will carry thee away with ‡ a mighty captivity, and will surely [l] cover thee

18 He will [m] surely violently turn and

s 36:1—3.
t 1 Kings 7:2. 10:17. 14:27,28. Cant. 4:4.
u 2 Kings 20:20. 2 Chr. 32:1—6, 30.
x Neh. 3.16.
y 8:17. 17:7. 31:1. 37:26. 2 Chr. 6:6. 16:7—9. Jer. 33:2,3. Mic. 7:7.
z 2 Chr. 35:25. Neh. 8:9—12. 9:9. Ec. 3:4,11. Joel 1:13. 2:17. Jam. 4:8—10. 5:1.
a 15:2. Ezra 9:3. Am. 8:10. Jon. 3:6. Mic. 1.16.
b 5:12. 21:4,5. Am. 6:3—7. Luke 17:26—29.
c 56:12. 1 Cor. 15.32. Jam. 5:5.
d 5:9. 1 Sam. 9:15. Am. 3:7.
e Num. 15:25—31. 1 Sam. 3:14. Ez. 24:13. John 8:21—24. Heb. 10:26,27. Rev. 22:11,12.
f 1 Chr. 27:25. Acts 8:27.
g 36:3. 37:2. 2 Kings 18:18,37. 19:2.
h 1 Kings 4:6. 2 Kings 10:5.
i 52:5. Mic. 2:10.
k 14:18. 2 Sam. 18:18. 2 Chr. 16:14. Job 3:14. Matt. 27:60.
* Or, *O he.*
† Or, *who covered thee with an excellent covering, and clothed thee gorgeously, shall surely violently turn, &c.*
‡ Heb. *the captivity of a man.*
l Esth. 7:8. Job 9:24. Jer. 14:3.
m 17:13. Am. 7:17.

cord best to the demolition of Jerusalem by Nebuchadnezzar. For it does not appear, that any destructive pestilence or famine raged in the city, when Sennacherib invaded the land; or that the rulers fled, or were taken and bound; or that the walls were broken down. (*Notes*, 2,3,5.)—By "chariots of men" we may understand those in which men rode and fought; for the word, translated chariots, sometimes means carriages employed in other uses.

V. 8—14. The preceding verses chiefly relate to subsequent events, yet they might have also some reference to previous calamities: but these seem to predict Sennacherib's invasion, and the behavior of the Jews on that occasion. He dismantled many of their fortified cities, which had been the covering or protection of Judah; and he threatened the siege of Jerusalem. This put Hezekiah and his princes upon examining the state of their armories and fortifications; and upon making various preparations for defending the city. (*Note*, 2 *Chr.* 32:3—8.) But numbers of the people had no proper regard to the Lord, who had constituted Jerusalem to be the place of his own worship, and had long before fashioned every thing respecting it, in subserviency to that end. Notwithstanding the pious labors of Hezekiah and others, most of the people were destitute of faith and piety: and instead of uniting in fasting and prayer, with every token of godly sorrow and humiliation, to which the Lord evidently called them in his providence, if not explicitly by his prophets; they were generally indulging themselves in riot and feasting, and that from the most atheistical principles: as if the apparently near approach of death urged them to seize the present fleeting moment for sensual gratification. (*Notes*, 5:11—17. 56:9—12. *Neh.* 8:9—12. *Am.* 6:3—8. *Matt.* 24:36—44. 1 *Cor.* 15:31—34, *v.* 32.) The Lord was so provoked by this profane contempt of his uplifted scourge, that he determined to accept of no expiatory sacrifices for it; but to punish it by the death of the criminals: though for his own name's sake he would, for that time, spare the city. The same part was doubtless, for substance, acted over again, at the time, when Nebuchadnezzar besieged, took, and destroyed Jerusalem.—'There were two pools in or near Jeru-'salem, supplied by springs: the upper pool, or 'the old pool, supplied by the spring called 'Gihon, 2 *Chr.* 32:30. towards the higher part 'of the city, near Zion, or the city of David; 'and the lower pool, probably supplied by 'Siloam.' *Bp. Lowth.*—'The ditch was a chan-'nel to carry off the waters from the upper to 'the lower pool.' *Lowth.*—*House of the forest.* (8) *Notes*, 1 *Kings* 7:2. 14:25—28.—*Revealed*, &c. (14) *Marg. Ref.* d.

V. 15. This prophecy concerning Shebna seems to have been delivered about the same time with the preceding: and perhaps he was one of the ringleaders in the unseasonable and profane riot, above severely reprobated. Some think that he had been preferred by Ahaz to be treasurer and steward of the household; and that he outwardly complied with Hezekiah's reformation, to keep his place, though a proud and wicked man. (*Marg. Ref.* g.) If this were the Shebna, of whom we read in the history of Sennacherib's invasion; the prophecy had not its full accomplishment, till some years after. Some think he was deprived of his office as treasurer, but still continued scribe, or secretary. (*Note*, 2 *Kings* 19:2.) But perhaps another person of the same name is meant.

V. 16. It is thought that Shebna was a foreigner; that instead of being treasurer to Hezekiah, he had no right to associate with the Jews at all; and that his connexions and inclinations led him to favor their enemies. He, however, deemed himself established in authority till death; and had prepared himself a magnificent sepulchre in a lofty and con-

toss thee, *like* a ball into *a large country; there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And [n]I will drive thee from thy station, and from thy state shall he pull thee down.

20 And it shall come to pass in that day, that I will call my servant [o]Eliakim the son of Hilkiah:

21 And I will [p]clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be [q]a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And [r]the key of the house of David will I lay upon his shoulder; [s]so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And [t]I will fasten him *as* a nail in a sure place; and he shall be for [u]a glorious throne to his father's house.

24 And they shall [x]hang upon him all the glory of his father's house, the offspring and the issue, all [y]vessels of small quantity, from the vessels of cups, even to all the [†]vessels of flagons.

25 In that day, saith the LORD of hosts, shall [z]the nail that is fastened in the sure place be removed, and be cut down, and fall; and [a]the burden that *was* upon it shall be cut off: [b]for the LORD hath spoken *it*.

* Heb. *a land large of spaces.*
n Job 40:11,12. Ps. 75:6,7. Ez. 17:24. Luke 1:52.
o 36:3,11,22. 37:2. 2 Kings 18: 37.
p Gen. 41:42,43. 1 Sam. 18:4. Esth. 8:2,15.
q 9:6,7. Gen. 45:8.
r Matt. 16:18,19. Rev. 1:18.
s Job 12:14. Matt. 18:18,19. Rev. 3:7.
t Ezra 9:8. Ec. 12:11. Zech. 10:4.
u Gen. 45:9—13. 1 Sam. 2:8. Esth. 4:14. 10:3. Job 36:7. Luke 22:29,30. Rev. 3:21.
x Gen. 41:44,55. 47:11—25. Dan. 6:1—3. Matt. 28:18. John 5:22—27. 20:21—23.
y Ez. 15:3. Rom. 9:22,23. 2 Tim. 2:20,21.
† Or, *instruments of viols.*
z 15,16.
a Esth. 9:5—14,24,25. Ps. 52:5—7. 146:3,4. Jer. 17:5,6.
b 46:11. 48:15. Jer. 4:28. Ez. 5:13,15,17. Mic. 4:4.

spicuous situation, according to the custom of monarchs; and durable, as if graven out of a rock, to perpetuate his memory and grandeur after his decease. (*Marg. Ref.—Note*, 14:16—20.)—"O thou, that hewest out thy sepulchre on high, that gravest in the rock an habitation for thyself!" *Bp. Lowth.*

V. 17—19. Notwithstanding Shebna's ostentatious confidence, his ruin was at hand. He would be degraded from his dignity; violently forced into captivity; covered with infamy, as the condemned criminal's face was covered for execution; (*Marg.—Note*, *Esth.* 7: 8.) driven from place to place, in a strange and wide country, like a ball, when driven with great force in an open field, where no wall or fence obstructs its course: and at length he would die in misery and disgrace; whilst the remains of his magnificence would shame that family, which had preferred so ostentatious and wicked a man. Doubtless this sentence was speedily and exactly executed, though nothing is recorded concerning him. (*Marg. Ref.*)

V. 20—25. God himself appointed Eliakim, his servant, to succeed Shebna; (*Marg. Ref.* o.) he knew that Hezekiah would be obedient to his word sent by his prophet Isaiah; and this probably occasioned Shebna's disgrace. Eliakim would succeed to the robe and girdle, which were worn by those in office: and he would fill his high station, with the prudence and affection of a father to the inhabitants of Jerusalem, and to the Jews in general. The key also was a token of authority in those days, as the seals are now: being an emblem, that great and important matters were intrusted to a man's care, and at his disposal; and that he could admit to manifold privileges or advantages, or exclude from them. Probably, either a real key, or the figure of one, was worn upon the shoulder. Christ applies this part of the emblem to himself: we may therefore look upon Eliakim as, in some respects, a type of him. (*Notes*, *Matt.* 16:19. *Rev.* 1:12—20, *v.* 18. 3:7.)—As nails also are fixed in the walls, on which to hang such things as may be wanted; thus Eliakim would be established in authority, and act so honorably, that his advancement would be like raising his "father's house to a glorious throne:" and all the reputation and interest of every branch of the family would be secure in his hands; for he would be able and willing to take care of them, whether more or less considerable, whilst all those who had depended on wicked Shebna, would be ruined by his fall. (*Marg. Ref.* x.) 'A key is an emblem of trust: and the expres-'sion alludes to the fashion of keys in old time, 'which were long, and made like a hook, and 'then laid upon the shoulder, and worn there 'as the badge of an office.' *Lowth.*—'They,' (the Asiatics,) 'fix them' (the nails) 'in the 'brick-work, when they are building. They 'are large nails, with square heads like dice, 'well made; their ends being bent so, as to 'make them cramp-irons.' *Chardin in Bp. Lowth.*—'These nails were of necessary and 'common use, and of no small importance, in all 'their apartments.' '*Bp. Lowth.* (*Ezra* 9:8. *Ec.* 12:11. *Zech.* 10:4.)

PRACTICAL OBSERVATIONS.
V. 1—14.

No burden will be more heavy, than that which falls on "the valley of vision," and weighs down those who lived wickedly amidst 'the means of grace.'—They who have been most secure and prosperous, and those cities which have been most full of the tumultuous hurry of business, pleasure, and ambitious contests, are liable above others to be surprised with unexpected calamities, and left without redress under them.—The Lord has many ways of destroying his enemies: so that it is as vain to attempt to escape, as to withstand, "the power of his wrath."—The servants of God, who clearly foresee, and awfully warn sinners of their approaching miseries, are most affected by the prospect. They sometimes "weep bitterly and refuse to be comforted," because of the trouble, perplexity, and ruin, which are coming on their beloved neighbors, relatives, and countrymen: yet, whilst their hearts thus melt with tender compassion, they are counted cruel and morose; because they insist upon it, that God will execute this threatened vengeance on all the impenitent, unbelieving, and ungodly, without exception. —But all the horrors of a city taken by storm, and given up to indiscriminate rapes, murder, and plunder, are scarcely a shadow of the

CHAP. XXIII.

A prediction of the ruin of Tyre, and the extensive consternation occasioned by it, 1—14: of the restoration of Tyre's prosperity, and the conversion of the Tyrians, 15—18.

THE [a] burden of Tyre. [b] Howl, [c] ye ships of Tarshish; [d] for it is laid waste, so that there is no house, no entering in: from [e] the land of Chittim it is revealed to them.

2 Be * still, ye inhabitants of [f] the isle; thou whom [g] the merchants of Zidon, that pass over the sea, have replenished.

a Jer. 25:15,22. 47:4. Ez. 26: 27: 28: Joel 3:4—8. Am. 1:9, 10. Zech. 9:2.
b 15:2,3. Rev. 18:17—19
c 2:16. 60:9. 1 Kings 22:48. 2 Chr. 9:21. Ps. 48:7. Ez. 27: 25.
d 15:1. Jer. 25:10,11. Rev. 18: 21,23.
e 12. Num. 24:24. Jer. 2:10. Ez. 27:6. Dan. 11:30.
* Heb. *silent.* 41:1. 47:5. Ps. 46:10. Hab. 2:20.
f Ez. 27:3,4. 28:2.
g Ez. 27:3,&c.

terrors of "the day of wrath, and revelation of the righteous judgment of God." And yet the invasion of a fertile country, when the choicest valleys are full of hostile armies, and the gates of populous cities beset with merciless besiegers, must be inexpressibly distressing to the inhabitants.—Often the approach of danger discovers that weakness which before was unnoticed; yea, and detects that hypocrisy, which had not been suspected: and then the further and the more carefully men examine, the more they discover their exposed and perilous situation. But too generally they look only to externals, and rest in a superficial amendment; without duly respecting the Creator of the world, and the Head of the church, who "fashioned" both "long ago," for his own glory, and the good of his people: nor can the most pious rulers or teachers remove the infidelity, impiety, or hypocrisy of the people; except as the Lord works by them.—It is no new thing, even in Israel, for men not to "know the signs of the times:" and when the Lord calls to repentance, fasting, and prayer; nay, when kings, as well as ministers of religion, obey the call, and warn others to do so; numbers continue to indulge their lusts, and add to their sins, and increase the fierce wrath of God against them; as if "let us eat, and drink, for to-morrow we die," were indeed a sentiment worthy of a rational creature! And, whether this infidelity work by presumption or desperation, it produces the same contempt and defiance of God; and is a lamentable token, that a man is given up to judicial hardness of heart, and will perish in his impenitency.

V. 15—25.

The impiety and profligacy of the lower orders in society is often a vain and absurd imitation of their superiors. Too often those, who ought not to find admission into the visible church, (having "nothing there,") are at the head of her affairs: and though no human wisdom and piety can uniformly prevent this; yet generally the ostentation, ambition, and avarice of such men, are an indelible scandal to those who prefer them, and to all concerned in their advancement.—But what a vanity is all earthly grandeur, which death will so soon terminate! And what will it avail, whether we be laid in a magnificent monument, or covered with a sod! Surely the fopperies of death are the vainest of all vanities: yet those who most value them, are often deprived of them. No stability can ensure the continuance of prosperity. When the Lord is displeased, he soon drives men with violence from their places, and hurries them from one vexation, or place of banishment, to another, till they die in disgrace and misery.—But it is happy, for nations, when the removal of wicked men opens the way for the true servants of God into authority. They will act as his stewards, and as the deputies of the Son of David: and in the *insignia* of their dignities, they will read their duties, and thence learn righteousness, faithfulness, and goodness; and will study to be fathers to the people, especially to the remnant of true Christians in the land. When extensive authority is lodged in such hands, it will be used for the benefit of mankind: and rulers of this character are indeed a credit to their families, and will promote their interests in subserviency to the public good: but all dependence placed on the ungodly, will soon be thrown down with them into perdition. Indeed no expectations can properly be formed of advantage, even from pious men, except as the instruments of God for our good. (*Notes*, *Ps.* 146:3—5.)—But the Father has lodged all authority in heaven and earth in the hands of his beloved Son, who for our sakes became also his "righteous Servant." To him he has intrusted the infinite concerns of his own glory and the honor of his law, to all eternity: and if we submit to his authority, we may confidently hang all our hopes and interests, and those of our families even to remote posterity, upon him; and in every thing rely on his wisdom, power, truth, and love. Such are great concerns to *us;* but they are perfectly safe in his hands. He has opened our way of access into the presence of our reconciled Father; he will set before us an open door, which no man can shut, both whilst we live, and when we die; and bring both soul and body to his eternal glory. But they, who "neglect so great salvation," will find, that when "he shutteth, none can open:" and his hands will shut them out of heaven, and shut them up in hell for ever.

NOTES.

Chap. XXIII. V. 1. (*Notes*, *Jer.* 47: *Ez.* 26: 27: 28: *Joel* 3:3—8. *Am.* 1:9,10.) It is generally agreed, that this prophecy foretels the destruction of Tyre by Nebuchadnezzar. The ships and mariners, by whom the commerce of Asia, Africa, and Europe in general, or of Carthage and Spain in particular, with Tyre was carried on, are called on to mourn and howl at her ruin.—'As Tyre was one of the 'most famous marts in the world in those 'times; so the destruction of it must be a great 'loss to all merchant-adventurers. ... Every 'house or warehouse in Tyre is shut up and all 'trade ceased.' *Lowth.*—' 'The Tyrians, when ' 'they saw no other means of escaping, fled in ' 'their ships, and took refuge in Carthage, and ' 'in the Islands of the Ionian and Egean sea;' 'from whence the news would soon spread, and 'reach Tarshish.' *Bp. Lowth* and *Jerom as quoted by him.* Thus the ruin of Tyre was revealed to them, i. e. the inhabitants of Tarshish, from the Isles of Chittim, or the countries bordering on the Mediterranean. (*Marg. Ref.* e.)

V. 2. Silence is a mark of grief and consternation. And that entire failure of commerce, which a close and long continued siege would produce, effectually silenced the noise of the busy multitudes, which before was heard in this merchant-city.—There were two

3 And by great waters the seed of [h] Sihor, [i] the harvest of the river, *is* her revenue; and [k] she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, [l] I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As [m] at the report concerning Egypt, [n] *so* shall they be sorely pained at the report of Tyre.

6 [o] Pass ye over to Tarshish; [p] howl, ye inhabitants of the isle.

7 *Is* this [q] your joyous *city*, [r] whose antiquity *is* of ancient days? [s] her own feet shall carry her * afar off to sojourn.

8 [t] Who hath taken this counsel against Tyre, [u] the crowning *city*, whose [x] merchants *are* princes, whose traffickers *are* the honorable of the earth?

9 The [y] LORD of hosts hath purposed it, [z] to † stain the pride of all glory, *and* to [a] bring into contempt all the honorable of the earth.

10 Pass through thy land as a river, [b] O daughter of Tarshish: *there is* [c] no more ‡ strength.

h 1 Chr. 13:5. Jer. 2:18.
i 32:20. Deut. 11:10.
k 3. Ez. 27:33. 28:4,5. Joel 3: 5,6. Rev. 18:11—13.
l Jer. 47:3,4. Ez. 26:3—6. Hos. 9:11—14. Rev. 18:23.
m 19:16. Ex. 15:14—16. Josh. 2:9—11.
n Ez. 26:15—21. 27:29—36. 28: 19. Rev. 18:17—19.
o 10,12. 21:15.
p 1,2. 16:7.
q 22:2.
r Josh. 19:29.
s 47:1,2. Ec. 10:7.
* Heb. *from afar off.*
t Deut. 29:24—28. Jer. 50:44, 45. Rev. 18:8.
u Ez. 28:2—6,12—18.
x 10:8. 36:9.
y 10:33. 14:24,27. 46:10,11. Jer. 47:6,7. 51:62. Acts 4:28. Eph. 1:11. 3:11.
z 2:11,17. 5:15,16. 13:11. Job 40:11,12. Dan. 4:37. Mal. 4: 1. Jam. 4:6.
† Heb. *pollute.*
a Job 12:21. Ps. 107:40. 1 Cor. 1:26—29.
b 12.
c 14. 1 Sam. 28:20. Job 12. 21. Lam. 1:6. Hag. 2:22. Rom. 5:6.
‡ Heb. *girdle.* Ps. 18:32.

distinct cities, called old and new Tyre, the former a sea-port on the continent, the latter on an island at a small distance, and dependent upon the other. "Be silent, O ye inhabitants of the sea-coast." *Bp. Lowth.* The Zidonians built Tyre, which is therefore called "the daughter of Zidon;" (12) and it was replenished with all its riches by the trade, which it originally derived from the mother-city: but it soon acquired a high pre-eminence above it. —Nebuchadnezzar took old Tyre after a siege of thirteen years: but the inhabitants had previously removed their most valuable effects, either to new Tyre on the Island, or to places beyond sea. (*Note*, *Ez.* 29:17—20.) After a time new Tyre became a very flourishing city; but it was besieged and taken by Alexander the Great. (*Notes*, *Ez.* 27:26—36. *Zech.* 9:1—4.)

V. 3. Sihor means the river Nile. (*Marg. Ref.* h.) 'It had this name from the blackness 'of its waters charged with the mud, which it 'brings down from Ethiopia, when it overflows. '*Et viridem Egyptum nigra fœcundat arena.*' (The black sand fructifies verdant Egypt.) *Bp. Lowth.* (שִׁחוֹר, *to become black.*) The Tyrians traded largely with the Egyptians for the corn, which their lands, watered by the Nile, yielded in great abundance: and thus, the harvest of the river, springing from the seed sown when its great waters subsided, yielded an immense revenue to Tyre. That river also opened a communication to the Tyrians, with the interior parts of Egypt; and the rich commodities there purchased tended greatly to enrich that merchant-city.

V. 4. 'The Zidonians, when their city was 'taken by the king of Ascalon, betook them-'selves to their ships, and landed, and built 'Tyre.' *Justin*, quoted by *Bp. Lowth.* (*Note*, *Josh.* 19:24—31.) Zidon therefore gloried in being the founder of Tyre, that "strength of the sea," and, as it were, sole proprietor of it: but she might now be ashamed; for her daughter complained that she was depopulated, and, instead of sending colonies to other cities, she had now no children brought forth, or growing up, to replenish herself. New Tyre, indeed, continued for many ages a flourishing city: but from the time that Alexandria in Egypt was built, her trade began to decrease, and at length Tyre was utterly desolated: and there are, at this day, no remains of that renowned city, except a few huts for fishermen.—Let us not forget that these are standing miracles to demonstrate the divine original of the sacred scriptures. (*Notes*, *Ez.* 26:14,21.)

V. 5. As the nations were alarmed at the desolations of Egypt, by the power of God, in the days of Moses; (*Note*, *Ex.* 15:14—16.) so the report of the ruin of Tyre would fill them with consternation. Or, '"As soon as the re-'port of Tyre shall come to," or "be heard in, 'Egypt, they shall be in great pain *for it*," viz. 'because they exported their corn to Tyre and 'made a gainful trade of it. (3) And this sense 'the Septuagint follows.' *Lowth.*

V. 6, 7. The Tyrians gloried in the great antiquity of their city: and indeed it seems to have been a fortified city in the time of Joshua. (*Josh.* 19:29. *Note*, 4.) Through its extraordinary wealth, it was replete with every thing conducive to festive indulgence; and the inhabitants were very jovial and luxurious. (*Notes*, 22:2,3,8—14.) But now they would leave home with howlings and anguish of spirit; and numbers of them would be forced to seek a habitation in distant countries, either as captives or refugees.—The Septuagint, instead of "Tarshish," read *Carthage*, which was a colony from Tyre.—'The prophet speaks 'of Tyre, as of a tender and delicate woman, 'not used to hardships, who yet should be forc-'ed to travel on foot tedious journeys into for-'eign countries, being driven from her own 'habitation.' *Lowth.* (*Note*, 47:1—3.)

V. 8, 9. The Tyrians boasted of being able to dispose of crowns and kingdoms as they pleased; and therefore the Lord had counselled to tarnish the pride of all human glory, by ruining that renowned and haughty city, whose "merchants were princes, whose traffickers were the honorable of the earth." (*Notes*, 2:10 —18.) The question proposed, as if by some observer who was filled with amazement at the surprising change, and the answer of the prophet to the question, have a peculiar energy and animation: and the attentive reader seems almost to witness, what is thus brought immediately under his notice.

V. 10. The inhabitants of Tyre, when the city was likely to be closely pressed by the Chaldeans, are counselled silently and speedily to leave the country, which had no longer any strength or defence; as a river swiftly, yet almost imperceptibly, glides through a land.—Tyre might be called "the daughter of Tarshish;" because her grandeur was greatly the effect of her trade with that city; and be-

11 He [d] stretched oui his hand over the sea, he shook the kingdoms: [e] the LORD hath given a commandment * against † the merchant-*city* to destroy the ‡ strong-holds thereof.

12 And he said, [f] Thou shalt no more rejoice, O [g] thou oppressed virgin, [h] daughter of Zidon: arise, [i] pass over to Chittim; [k] there also shalt thou have no rest.

13 Behold the [l] land of the Chaldeans: this people was not, *till* [m] the Assyrian founded it [n] for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; [o] *and* he brought it to ruin.

14 [p] Howl, ye ships of Tarshish; for your strength is laid waste.

15 And it shall come to pass in that day, that [q] Tyre shall be forgotten seventy years, according to the days of [r] one king: after the end of seventy years § shall Tyre sing as an harlot.

16 Take an harp, [s] go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will [t] visit Tyre, [u] and she shall turn to her hire, and [x] shall commit fornication with all the kingdoms of the world, upon the face of the earth.

18 And [y] her merchandise and her hire shall be holiness to the LORD: [z] it shall not be treasured nor laid up; for her merchandise shall be [a] for them that dwell before the LORD, to eat sufficiently, and for ‖ durable clothing.

d 2:19. 14:16,17. Ex. 15:8—10. Ps. 46:6. Ez. 26:10,15—19. 27:34,35. 31:16. Hag. 2:7.
e 10:6. Ps. 71:3. Jer. 47:7. Nah. 1:14.
* Or, *concerning a merchantman.* 3. Hos. 12:7,8.
† Heb. *Canaan.* Gen. 9:25. 10:15—19. Zech. 14:21. Mark 11:17. John 2:16.
‡ Or, *strengths.* Zech. 9:3,4.
f 7. Ez. 26:13,14. Rev. 18:22.
g 37:22. 47:1,5. Jer. 14:17. 46:11. Lam. 1:15.
h 2. Gen. 10:15—19. 49:13. Josh. 11:8.
i 1. Num. 24:24. Ez. 27:6.
k Deut. 28:64—67. Lam. 1:3. 4:15.
l 13:19. Gen. 11:28,31. Job 1:17. Hab. 1:6. Acts 7:4.
m Gen. 2:14. 10:10,11. 11:9. 2 Kings 17:24. 20:12. 2 Chr. 33:11. Ezra 4:9,10. Dan. 4:30.
n Ps. 72:9.
o Ez. 26:7,&c. 29:18.
p 1,6. Ez. 27:25—30. Rev. 18:11—19.
q Jer. 25:9—11,22. 27:3—7. 29:10. Ez. 29:11.
r Dan. 7:14. 8:21. Rev. 17:10.
§ Heb. *it shall be unto Tyre as the song of an harlot.* Ez. 27:25. Hos. 2:15.
s Prov. 7:10—12. Jer. 30:14.
t Jer. 29:10. Zeph. 2:7. Acts 15:14.
u Deut. 23:18. Ez. 16:31. 22:13. 27:6,&c. Hos. 12:7,8. Mic. 1:7. 3:11. 1 Tim. 3:3,8. 1 Pet. 5:2.
x Nah. 3:4. Rev. 17:2—5. 18:9—14. 19:2.
y 60:6,7. 2 Chr. 2:7—9,11—16. Ps. 45:12. 72:10. Zech. 14:20,21. Mark 3:8. Acts 21:3—5.
z Matt. 6:19—21. Luke 12:18—20,33. 16:9—13.
a Deut. 12:18,19. 26:12—14. Prov. 3:9,10. 13:22. 28:8. Ec. 2:26. Mal. 3:10. Matt. 25:35—40. Luke 8:3. Acts 9:39. Rom. 15:25—27. Gal. 6:6. Phil. 4:17,18.
‖ Heb. *old*

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cause of the close connexion which subsisted between the two cities, and the dependence of the Tyrians on Tarshish, after Tyre was taken. —"Pass through thy land like a flood to the daughter of Tarshish." *Old Version.* The expression may, however, relate to the ships of Tarshish, with which Tyre carried on her commerce and acquired her greatness. (14. *Note*, 1 *Kings* 10:22.)—'Work thine own land, 'for indeed the ships come no more to thee 'from Carthage.' *Sept.* That is, 'employ thy-'self in agriculture, for trade is ruined.'

V. 11. Either Nebuchadnezzar, or Alexander the Great, may here be intended; or God himself, as employing them. Both of these mighty conquerors, "stretched their hand over the sea, and shook the kingdoms:" and each of them besieged and took Tyre. But they had their commission from God, to destroy the strong holds of that merchant-city; or "of Canaan." (*Marg.*) Tyre was the principal stronghold in the land of Canaan: the word, however, signifies *a merchant.* (*Note*, *Zech.* 14:20, 21.)

V. 12. Zidon seems to have been one of the oldest cities in the world: (*Marg. Ref.—Note*, *Gen.* 49:13.) it is mentioned by Homer, but Tyre is not. Tyre was called "the daughter of Zidon," as built by the Zidonians. 'The 'prophet calls Tyre an *oppressed virgin*, be-'cause she was conquered, and as it were rav-'ished, by her enemies. Whereas those cities, 'which never came into a conqueror's hands, 'are styled virgins.' *Lowth.* The Assyrians besieged Tyre, but could not take it: Nebuchadnezzar was its first conqueror; and the inhabitants, no longer able to resist, passed over, in great numbers, to the countries bordering on the Mediterranean: but the colonies of Tyrians, in Greece, Sicily, Spain, or Africa, had no rest. Carthage was a colony from Tyre, and her unsuccessful and ruinous contest with the Romans is well known; and the others were greatly disquieted, and at length reduced by the same power.

V. 13. (*Marg. Ref.*) 'The Chaldeans, *Chas-'dim*, are supposed to have had their origin and 'to have taken their name from *Chesed*, the son 'of Nachor, the brother of Abraham.' (*Gen.* 22:22.) 'They were known by that name in 'the time of Moses; who calls Ur in Mesopo-'tamia from whence Abraham came, to distin-'guish it from other places of the same name, 'Ur of the Chaldeans. And Jeremiah calls 'them an ancient nation. ... "This people was 'not," that is, they were of no account, (*Deut.* 32:21.) they were not reckoned among the 'great and potent nations of the world till of 'later times; they were a rude, uncivilized, bar-'barous people, without laws, without settled 'habitations; wandering in a wide desert coun-'try (ציים,) and addicted to rapine, like the wild 'Arabians. Such they are represented to have 'been in the time of Job; *Job* 1:17. and such 'they continued to be till *Assur*, some powerful 'king of Assyria, gathered them together, and 'settled them in Babylon and the neighboring 'country.' *Bp. Lowth.* The Assyrians, were at 'that time,' (when this prophecy was delivered,) 'the great monarchs of the East; the Chal-'deans were their slaves and subjects: and 'therefore it is the more extraordinary that the 'prophet should foresee the ... conquest of the 'Chaldeans.' *Bp. Newton.* This obscure people were appointed by the Lord to destroy renowned and haughty Tyre, with all its strong towers, and magnificent palaces.

V. 14. *Notes*, 1. *Ez.* 26:15—18. *Rev.* 18:9—20.

V. 15—18. From the first year of Nebuchadnezzar, who in some respects was the founder of the Babylonian monarchy, to the ruin of that monarchy by Cyrus, were exactly seventy years. And for a term equal to the days of this one king, or kingdom, Tyre con-

CHAP. XXIV.

Terrible judgments denounced against the whole land, 1—12. A remnant of Israel would escape and join with Gentiles in glorifying God, 13—15. His vengeance would overtake the rest, even the mightiest of them, 16—21. A day of visitation in mercy, and a glorious event to the church and to Israel, 22, 23.

BEHOLD, the LORD [a] maketh the earth empty, and maketh it waste, [b] and * turneth it upside down, and [c] scattereth abroad the inhabitants thereof.

2 And it shall be, [d] as with the people, so with the † priest; as with the servant, so

a 1:7—9. 5:6. 6:11,12. 7:17—25. 27:10. 32:13,14. 42:15. Jer. 4: 7. Ez. 5:14. 6:6. 12:20. 24:11. 35:14. Nah. 2:10. Luke 21:24.

b 29:16. 2 Kings 21:13. Ps. 146: 9. Acts 17:6.
* Heb. *perverteth the face thereof.*
c Deut. 4:27. 28:64. 32:26. Neh. 1:8. Jer. 9:16. 40:15. 50:17. Ez. 5:2. Zech. 13:7—9. Jam. 1:1.
d 2:9. 3:2—8. 5.15. 9:14—17. 2 Chr. 36:14—17,20. Jer. 5:3—6. 23:11—13. 41:2. 42:18. 44: 11—13. 52:24—30. Lam. 4:13. 5:12—14. Ez. 7:12,13. 14:8—10. Dan. 9:5—8. Hos. 4:9.
† Or, *prince.* Gen. 41:50. *marg.*

tinued in obscurity and neglect. (*Notes, Jer.* 25:8—27. 27:2—11.) Yet Tyre was not taken by Nebuchadnezzar till nearly the middle of that period. But learned men have also shewn, that it was just seventy years, from the taking of Tyre by Nebuchadnezzar, to the time, when Darius Hystaspis, by granting some immunities to that city, made way for the recovery of its trade and prosperity.—As covetousness is idolatry, and idolatry is spiritual whoredom; the arts of this commercial city to re-establish her trade are represented by those, which harlots in those days used to draw the attention of their lovers.—For seventy years Tyre had been as a neglected harlot: yet she again employed her former arts, to regain her traffic; and was rendered prosperous by divine Providence. But, in consequence, she corrupted all the kingdoms, with her pride, avarice, and luxury.—In due time, however, the Lord intended to plant the gospel there: then numbers of the Tyrians, being converted to Christ, would use that wealth, which had been acquired by commerce, and about which men generally commit wickedness, to maintain the ministry of the gospel, to feed the poor, and to spread the Christian religion: being able, through their affluence, to rovide sufficiently for these expenses, which poorer churches could scarcely defray: and then the wealth of Tyre, which had been as "the hire of a harlot," would become "holiness to the LORD." (*Marg. Ref.* y.—*Note*, *Ps.* 45: 12.)—A church was founded early in Tyre, which became a kind of mother-church to several others, which were connected with it: (*Note*, *Acts* 21:1—6.) so that Christianity was established at Tyre for some ages, till the Saracens took the city; and from that time it gradually decayed, till it was at length almost entirely desolated. (*Notes*, *Ez.* 26: 27: 28:)

PRACTICAL OBSERVATIONS.

Every advantage, of whatever kind, may become an occasion of mischief to us, through the depravity of our hearts and the temptations of Satan: and therefore commerce, which might be, and sometimes has been, subservient to the noblest purposes, too commonly proves a source of luxury, pride, ostentation, and impiety; and is connected with avarice, fraud, oppression, and cruelty.—As those cities, which have successively tyrannised over the nations of the earth, have successively been made monuments of the divine vengeance; so have those likewise which have been the marts of nations. It behoves the inhabitants of the great commercial capital of Britain to be still for a short space, and to contemplate the fate of Tyre. Like that ancient centre of commerce, this city and nation are replenished by the trade of the whole earth; claim the sovereignty of the ocean; and receive revenues from distant seas and rivers, not less abundant, than the harvest of our fertile plains: and London is at least as "joyous a city," as ever Tyre was; though it does not boast of so great an antiquity. But Tyre is now laid waste, and there is no house, nor entering in: silence and solitude have erected their empire, where this busy merchant-city stood; and her inhabitants are all either extinct, or removed to other lands! Yet when this prediction was delivered, probably, its wealthy inhabitants could not have believed it possible, that such a change should ensue.—This report may well cause our wealthy, but ungodly citizens, (of whom there are not a few,) to be sorely pained and alarmed: her merchants were, and ours are, "princes, and the honorable of the earth." But they gloried and trusted in their prosperity, and abused it: and the Lord took his counsel against them on purpose "to stain the pride of all glory, and to bring into contempt all the honorable of the earth:" that they, who had forgotten him, should feel his superiority and sovereignty; that the vanity of all earthly prosperity might be manifested; and to shew, how soon infamy must overwhelm all those who do not seek "the honor which cometh from God."—He is able to raise up enemies against us also, from the most obscure nations, and to bring them from the remotest corners of the earth: and at his commandment some savage conqueror may arise to execute his righteous purposes: nor can any distant country give rest to those, of whom God has said, "there is no rest for them." (*Notes*, 48:20—22, *v.* 22. 57:20,21.)—The accomplishment of the prophecies, through successive ages to the present day, evinces, that every promise and threatening in the sacred volume, will surely take place on those nations, or individuals, to which they belong.—It cannot be calculated how much iniquity is committed by such as are greedy of gain: nor can the manifold artifices be developed, by which crafty traffickers supplant, over-reach, and cheat each other; and seduce the ignorant and unwary.—Numbers regard not what crimes they commit, or tempt others to commit, or what miseries they occasion; provided they do but get their hire, which is often more infamous than that of the vilest prostitute.—But, while men of this character are treasuring up wrath, with their accumulating wealth, and corrupting whole kingdoms by such traffic, as tends to disseminate intemperance or murder; there are some even in our land, who conduct their commercial concerns with far other views, and on very different principles. By honorable gains they possess affluence; and they neither treasure it up in avarice, nor spend it in profligacy or luxury: but consecrate it to the Lord, and employ it to diffuse the knowledge of his truth to distant regions; to provide sufficient and suitable food and raiment for his indigent servants; and to relieve the wants of multitudes, of whom they know no more, than that they are human beings in distress. Now this is noble: and riches thus obtained and expended, are a privilege and a blessing. Thus should Christians conduct business, as the servants of God, and use riches, as his stewards. As vital godliness

with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land [e] shall be utterly emptied, and utterly spoiled; for [f] the LORD hath spoken this word.

4 The earth [g] mourneth *and* fadeth away, the world languisheth *and* fadeth away, the *haughty people of the earth do languish.

5 The earth also is [h] defiled under the inhabitants thereof; [i] because they have transgressed the laws, [k] changed the ordinance, [l] broken the everlasting covenant.

6 Therefore [m] hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, [n] and few men left.

7 The [o] new wine mourneth, the vine languisheth, all the merry hearted do sigh

8 The [p] mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy o the harp ceaseth.

9 They shall not [q] drink wine with a song; strong drink shall be bitter to them that drink it.

10 The [r] city [s] of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* [t] a crying for wine in the streets; [u] all joy is darkened, the mirth of the land is gone.

12 In [x] the city is left desolation, and the gate is smitten with destruction.

[*Practical Observations.*]

e 1. 6:11. Lev. 26:30—35. Deut. 29:23,28. 2 Chr. 36:21. Ez. 36:4.
f *See on* 21:17.—22:25 Jer. 13: 15. Mic. 4:4.
g 3:26. 28:1. 33:9. 64:6. Jer. 4: 28. 12:4. Hos. 4:3.
* Heb. *height of the people. See on* 2:11,12.
h Gen. 3.17,18. 6:11—13. Lev. 18:24—28. 20:22. Num. 35:34. 2 Chr. 33:9. Ps. 106:36—39. Jer. 3 1,2. Ez. 7:20—24. 22: 24—31. Mic. 2:10. Rom. 8:20, 21.
i 1:2—5. 50:1. 59:1—3,12—15. Deut. 32:15,20. 2 Kings 17:7—23. 22:13—17. 23:26,27. Ezra 9:6,7. Ez. 20:13,24. Dan. 9:5, 10.
k Josh 24:25. Dan. 7:25. Mark 7:7—9. Luke 1:6. Heb. 9:1.
l 55:3. Gen. 17:13,14. 2 Sam. 23:5. Ps. 105:10. Jer. 50:5. Ez. 37:26. Heb. 13:20.
m 42:24,25. Deut. 28:15—20. 29:22—28. 30:18,19. Josh. 23: 15,16. Zech. 5:3,4. Mal. 2:2. 3:9. 4:1,6. Matt. 27:25.
n Lev. 26:22. Deut. 4:27. 28:62. Ez. 5:3. Matt. 7:14. Rom. 9: 27.
o 16:8,10. 32:9—13. Hos. 9:1,2. Joel 1:10—12.
p 23:15,16. Jer. 7:34. 16:9. 25: 10. Ez. 26:13. Hos. 2:11. Rev. 18:22.
q 5:11,12. Ps. 69:12. Ec. 9:7. Am. 6:5—7. 8:3,10. Zech. 9: 15. Eph. 5:18,19.
r 12. 25:2. 27:10. 32:14. 34:13—15. 2 Kings 25:4,9,10. Jer. 39: 4,8. 52:7,13,14. Mic. 2:13. 3: 12. Luke 19:43,44. 21:24.
s Gen. 11:9. *marg.* Jer. 9:25, 26. Matt. 23:34,35. Rev. 11:7, 8. 17:5,6. 18:2.
t Prov. 31:6. Hos. 7:14. Joel 1:5.
u 7—9. 8:22. 9:19. Jer. 48:33. Lam. 5:14,15. Am. 5:16—20. Matt. 22:11—13. Luke 16:25.
x 32:14. Jer. 9:11. Lam. 1:1,4. 2:9. 5:18. Mic. 1:9,12. Matt. 22:7.

shall abound, such characters will become more numerous; and then commerce will be rendered a blessing, not only to the cities where it is conducted, but to the human species at large.

NOTES.

CHAP. XXIV. V. 1—12. Various opinions have prevailed concerning the events predicted in this chapter, which begins a new subject, continued to the end of the twenty-seventh chapter. Some think, that it is a general denunciation of vengeance from God on sinful nations, and on the whole earth: and, like many other prophecies, it is couched in such terms, as may apply to many similar events, and can scarcely have its full accomplishment, except in the consummation of all things. But it seems more immediately to contain a series of prophecy, relating to the nation of Israel, and to the church, which is yet fulfilling, but not accomplished. 'After having foretold the de-'struction of the foreign nations, enemies of 'Judah, the prophet declares the judgments 'impending on the people of God themselves, 'for their wickedness and apostacy; and the 'desolation that shall be brought on their whole 'country.' *Bp. Lowth.*—The desolation of the kingdom of Israel by the Assyrians, and that of Judah by the Chaldeans; and the ravages afterwards committed by Antiochus Epiphanes, may be adverted to: but the destruction of Jerusalem by the Romans, and the dispersion of the Jews into all nations, with those events connected with that awful dispensation, and resulting from it, seem principally intended; till at the close of the chapter, a transition appears to be made to other important events.—The same original word is rendered "the earth" and "the land:" and generally means the land of Israel. When the Chaldeans, and afterwards the Romans, took Jerusalem; then "the LORD emptied and wasted that land, and turned it upside down," that none of its inhabitants might continue in it: and in the latter dispensation, instead of sending them to some specified place, for a limited term of years, as before, he scattered them abroad over the face of the earth, and their dispersion continues to the present day. The distinction between priests and people was soon lost, along with their genealogies; and all ranks and orders of men were involved in indiscriminate ruin. Thus the land, being emptied and plundered, as it were "mourneth and fadeth away," and is become at this day as barren, as it formerly was fruitful.—By "the world," may be meant the whole of the Jewish economy; the Mosaic dispensation and the civil establishment of Israel as a nation, which waxed old, languished and expired, together with the destruction of all the haughty despisers of their lowly Messiah. For the land had long been polluted by the crimes; (*Notes, Lev.* 18:24—30. *Num.* 35:31—34.) especially by the profaneness and hypocrisy of the people, who not only transgressed the laws of God, but "made them of none effect by their traditions:" they not only changed his ordinances, but they expressly brake the national covenant, which had endured for ages, by rejecting the promised Messiah, in and through whom it had been ratified: and thus they were deprived of all their covenanted privileges. Then, the curse of God devoured and desolated the land: his wrath, like fire, burned up the inhabitants, till very few in comparison were left of that devoted nation. Their abused plenty and sensual mirth ceased; nay, the temple-music, and sacred psalmody, and solemn feasts, were put an end to; or rather were turned into lamentations, howlings, and bitterness of soul. The city, having become a scene of confusion, by the intestine discords of its inhabitants; and having experienced all the horrors of famine and pestilence in the extreme, was broken down by the Romans, and the Jews were excluded from all access to it. In vain did they then cry out for some cordial to

13 ¶ When thus it shall be in the midst of the land among the people, [y] *there shall be* as the shaking of an olive-tree, *and* as the gleaning grapes when the vintage is done.

14 They [z] shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore [a] glorify ye the LORD in the *fires, *even* the name of the LORD God of Israel [b] in the isles of the sea.

16 From [c] the †uttermost part of the earth have we heard songs, *even* [d] glory to the righteous. [e] But I said, ‡My leanness, my leanness, woe unto me! [f] the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 ¶ Fear, [g] and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* [h] he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: [i] for the windows from on high are open, and [k] the foundations of the earth do shake.

19 The earth is [l] utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall [m] reel to and fro like a drunkard, and shall be [n] removed like a cottage: and [o] the transgression thereof shall be heavy upon it; [p] and it shall fall, and not rise again.

y 1:9. 6:13. 10:20—22. 17:5,6. Jer. 44:28. Ez. 6:8—11. 7:16. 9:4—6. 11:16—20. 14:22,23. Matt. 24:22. Rom. 11:2—6. Rev. 3:4. 11:2,3.
z 12:1—6. 25:1. 26:1. 27:2. 35:2,10. 40:9. 42:10—12. 44:23. 51:11. 52:7—9. 54:1. Jer. 30:19. 31:12. 33:11. Zeph. 2:14—20. Zech. 2:10.
a Job 35:9,10. Hab. 3:17,18. Zech. 13:8,9. Acts 16:25. 1 Pet. 1:7. 4:12—14. Rev. 15:2—4.
* Or, *valleys.*
b 11:11,12. 41:5. 42:4,10. 49:1. 51:5. 60:9. Gen. 10:4,5. Zeph. 2:11. Zech. 10:9—12. Mal. 1:11.
c 26:15. 45:22—25. 52:10. 66:19,20. Ps. 2:8. 22:27—31. 67:7. 72:8—11. 98:3. 117: Mic. 5:4. Mark 13:27. Acts 13:47.
† Heb. *wing.*
d Ex. 15:11. Ps. 58:10,11. Rev. 15:3. 16:5—7. 19:1—6.
e 10:16. 17:4. Ps. 106:15.
‡ Heb. *Leanness to me.* Or, *My secret to me.*
f 21:2. 33:1. 48:8. Jer. 3:20. 5:11. 12:1,6. Lam. 1:2. Hos. 5:7. 6:7. Hab. 1:3.
g Lev. 26:21,22. 1 Kings 19:17. Jer. 3:3. 48:43,44. Ez. 14:21.
h Deut. 32:23—26. Josh. 10:10,11. 1 Kings 20:29,30. Job 18:8—16. 20:24. Am. 5:19.
i Gen. 7:11. 19:24. 2 Kings 7:2.
k Deut. 32:22. Ps. 18:7,15. 46:2,3.
l 1—5. 34:4—10. Jer. 4:23—28. Nah. 1:5. Hab. 3:6. Matt. 24:3. Rev. 20:11.
m 19:14. 29:9. Ps. 107:27.
n 1:8. 38:12.
o 5:7—30. Ps. 38:4. Lam. 1:14. Hos. 4:1—5. Matt. 23:35,36.
p Jer. 8:4. 25:27. Dan. 11:19. Am. 8:14. Rev. 18:21.

support them under their overwhelming distress: "all joy was darkened, and the mirth of the land was gone. The city was left desolate, the gate was smitten with destruction." (*Notes, Matt.* 24:29—31. *Mark* 13:24—31. *Luke* 21:20 28.)

V. 13—15. 'The great distresses, brought 'upon Israel and Judah, drove the people 'away, and dispersed them all over the neigh-'boring countries. They fled to Egypt, to Asia 'Minor, to the islands, and the coasts of Greece. 'They were to be found in great numbers in 'most of the principal cities of those countries. 'Alexandria was in a great measure peopled 'by them. They had synagogues for their wor-'ship, in many places; and were greatly instru-'mental in propagating the knowledge of the 'true God among these heathen nations, and 'preparing them for the reception of Christian-'ity.' *Bp. Lowth.*—The word rendered "the sea," is sometimes translated, *the west:* because the Mediterranean sea was the western border of Canaan. (*Notes*, 49:9—13. *Hos.* 11:8—11.)—The chief accomplishment of this prophecy, however, seems to have been after the destruction of Jerusalem by the Romans. At that season, there was a small company, like the gleanings of the vine or the olive, which had embraced Christianity: (*Note*, 17:4—8.) and wherever they were dispersed among the nations, and in the isles of the sea, they lifted up their voice in songs of praise, whilst they beheld the majesty of God displayed in accomplishing these predictions, and mingled thanksgivings with their fervent prayers: nay, they excited one another to glorify God, in the fiery trial of persecution, and though banished to the remotest regions. (*Marg. Ref.* a, b.) The destruction of Jerusalem was exceedingly conducive to the establishment of the Christian church; and in this respect was the subject of joy and praise to the primitive Christians, especially to the Gentile churches.

V. 16. This verse seems to intimate the calling of the Gentiles, as the consequence of the rejection of the Jews. While the converts to Christianity, from the uttermost parts of the earth, were ascribing glory to the righteous Lord: the prophet, personating the Jewish nation, lamented his leanness; that is, the small number of believers found in Israel, the corrupted state of the church, and the miseries which had come upon the nation. The Jews continued to be most cruelly treated by their treacherous and violent enemies: but, their own hypocrisy, and enormous wickedness; their avarice and deceit; and their most virulent persecutions of those who embraced the gospel, seem to be more especially the subject of the prophetical lamentation. As, however, the words rendered "the uttermost part of the earth," or "the wing of the earth," (*marg.*) are supposed to mean the extremities of the land of Judah, it is by some interpreted in a more restricted sense. 'The prophet speaks in 'the person of the inhabitants of the land still 'remaining there; who should be pursued by 'divine vengeance, and suffer repeated distress-'es from the inroads and depredations of their 'powerful enemies. ... 6:13.' *Bp. Lowth.* Yet there is little proof that the Jews, dispersed in the land after the taking of Jerusalem, in any sense used songs giving "glory to the righteous." '"From the uttermost part of the 'earth," means the same as "from the isles of 'the sea," in the foregoing verses.' *Lowth.*

V. 17—20. In taking wild beasts, the hunters used to terrify them, that in their fright they might run into their pits, or be taken in their snares. Thus terror would drive the Jews into those very places, in which destruction was prepared for them, and every thing would concur in preventing their escape. (*Note*, *Am.* 5:18—20.) For the flood-gates of divine vengeance being opened from above, the foundations of the earth would shake, as if the end of the world were come.—'God's wrath and 'vengeance should be over and under them, so 'that they should not any more escape than at 'Noah's flood.' (*Notes*, *Gen.* 7:10—12,20—23. 19:24,25.) There were many great earthquakes about the time of the siege of Jerusalem: and Christ predicted the destruction of that city in terms very similar, and which may also be in-

21 ¶ And it shall come to pass in that day, *that* [q] the LORD shall [*] punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And [r] they shall be gathered together, [†] *as* prisoners are gathered in the [‡] pit, and shall be shut up in the prison, and after many days [r] shall they be [§] visited.

23 Then [t] the moon shall be confounded, and the sun ashamed, [u] when the LORD of hosts shall reign [x] in mount Zion, and in Jerusalem, and [‖] before his ancients gloriously.

q 10:25—27. 14:1,2. 25:10—12. 34:2,&c. Ps. 76:12. 149:6—9. Ez. 38: 39: Joel 3:9—17,19. Hag. 2:21,22. Zech. 14:12—19. Rev. 6:14—17. 17:14. 18:9. 19:18—21.

* Heb. *visit upon.*

r 17. 2:19. Josh. 10:16,17,22—26.

† Heb. *with the gathering of prisoners.*

‡ Or, *dungeon.*

s Jer. 38:6—13. Zech. 9:11,12.

§ Or, *found wanting.*

t 13:10. 30:26. 60:19. Ez. 32:7,8. Joel 2:31. 3:15. Mark 13:24—26. Rev. 6:12—14. 21:23.

u 52:7. Ex. 15:21. Ps. 97:1. Zech. 9:9. Matt. 6:10,13. Rev. 11:15. 19:6.

x 12:6. Mic. 4:7. Heb. 12:22. Rev. 14:1.

‖ Or, there shall be *glory before his ancients.* Job 38:4—7. Dan. 7:9,10,13,27.

terpreted of the consummation of all things. (*Notes*, *Matt.* 24:29—41. *Rev.* 20:11—15.) Indeed the transgression of that land, especially in "crucifying the Lord of glory," was heavy upon it; and thus it fell and has never risen again to this day, as it did in comparatively a very short time, after the Babylonish captivity. 'The three Hebrew words, *Pachad*, *Pa-'chath*, and *Pach* ... have an affinity of sound 'with each other, which cannot be translated 'into another language.' *Lowth.* The form of expression seems to have been proverbial. (*Jer.* 48:43,44.)

V. 21, 22. Here a transition appears to be made, from the ruin of the Jewish nation for opposing the gospel, to that of the antichristian powers, which will introduce a general prevalence of true religion: and such transitions are common in the prophets. But the subversion of the idolatrous Roman empire, (after it had executed God's judgments on Jerusalem,) to make way for the firmer establishment of Christianity in the primitive ages, may also be intended, as a shadow of the other still more decisive events. However that may be, *all* the host of the high ones and the kings of the earth, who oppose the gospel, will be gathered as prisoners into a dungeon, deprived of power to do further mischief; and at last produced to take their trial and receive their sentence. (*Notes*, *Josh.* 10:16—18,24—27.) 'Some commentators understand, by "the 'host of the high ones which are on high," the 'devil and his angels, who are described by St. 'Paul by the names of principalities and pow-'ers, dwelling in high or heavenly places, and 'having power in the air, or lower region of 'the world; (*Eph.* 2:2. 6:12.) and then by "the 'kings of the earth," must be meant those 'earthly princes, who are influenced by them, 'and are their instruments in abetting idolatry, 'or persecuting God's truth. ... The verse al-'ludes to the custom of kings who used to con-'fine the chief commanders of their enemies, 'whom they took prisoners, and reserve them 'to some extraordinary day of triumph, and 'then bring them out to public punishment. '... I cannot find any explication of this verse 'so agreeable to the natural sense of the words, 'as that of a late learned writer upon the Rev-'elation, 19:6. who explains it of the kings of 'the earth, who made war with Christ and his 'saints, at Armageddon, *Rev.* 16:16. 19:19. and 'being there discomfited, lay languishing un-'der the sentence of condemnation, till after 'the battle of Gog and Magog, 20:8—10. when 'they were, together with Satan their leader, 'punished with everlasting destruction.' *Lowth.* (*Notes*, *Ez.* 38: 39: *Dan.* 11:40—45. *Rev.* 16:12—16, *v.* 16. 19:11—21. 20:7—10.) Events, yet in futurity, are doubtless predicted: but, probably, no man will distinctly know *what events*, till the prophecy has received its accomplishment. Nothing is spoken *expressly* concerning the restoration of Israel; yet it seems implied.

V. 23. When this victory has been won, the Millennium will be introduced: the Lord will set up his kingdom in its fullest glory on earth; and its splendor shall eclipse and put to shame, not only the borrowed light of the moon, but the light of the sun also; that is, all the majesty of the mightiest kingdoms, as well as that of the subordinate ones. He will then reign, as "LORD of hosts" upon his mercy-seat, and among his ancient people, or the elders or ministers of his church, in unrivalled and unclouded glory and majesty. (*Notes*, 60:15—22. *Rev.* 19:1—8. 20:4—6. 21:22—27. 22:1—5.) The millennium seems especially predicted, but in language which also suits the heavenly state

PRACTICAL OBSERVATIONS.
V. 1—12.

They, whose treasures and felicity are laid up on earth, will soon be reduced to indigence and misery; for the Lord will make the whole of it "waste and empty;" nay, he will "turn it upside down, and shake all its inhabitants out of it." Even in great national convulsions, the superior orders are often first exposed to peril, alarm, and ruin: and in the great day of God, the ungodly priest, or prince, or wealthy man, will have more to answer for, and will receive deeper condemnation, than his inferiors: and this will be his only distinction. But the Lord has spoken the word, and the earth, which has been defiled by man's sin, must wax old and vanish away; and all the proud and haughty inhabitants of it must perish. All the miseries, which in every age have been experienced, are the effect of that curse, which is incurred by transgressing the law of God, and violating his righteous covenants. His wrath, like fire, consumes all before it: it will burn up the earth; (*Notes*, 2 *Pet.* 3:5—13.) and it forms a hell for the everlasting punishment of the wicked. There all mirth will cease; no joy can enter; even hope expires at the portal: all is destruction and despair, "weeping, wailing, and gnashing of teeth" for ever. Let then the merry-hearted, who now drink wine with festive songs, and add every incentive to sensual indulgence, pause, and reflect, and ask themselves, what they will do to eternity, when all such expedients fail. Even in this world an hour may come, in which "strong drink may be bitter to them that drink it," and every enjoyment become irksome; and indeed such hours often occur in almost every man's experience: but at length carnal mirth must be turned into mourning and anguish of spirit; and how much better is it now to mourn with penitent sorrow, which makes way for holy hope and endless joy, than to spend eternity in hopeless lamentations!—No nation has ever been visited as the Jews were, after they

CHAP. XXV.

The prophet praises God, for abasing his haughty foes, and protecting his afflicted people, 1—5. He predicts the salvation of Christ, the success of the gospel, and the triumphs of the church over all opposers, 6—12.

O LORD, [a] thou *art* my God; I will exalt thee, I will praise thy name: for [b] thou hast done wonderful *things;* [c] *thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made [d] of a city an heap; *of* a defenced city a ruin; [e] a palace of strangers to be no city: it shall never be built.

3 Therefore [f] shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For [g] thou hast been a Strength to the poor, a Strength to the needy in his distress, [h] a Refuge from the storm, a Shadow from the heat, [i] when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou [k] shalt bring down the noise of strangers [l] as the heat in a dry place; *even* the heat with a shadow of a cloud: the [m] branch of the terrible ones shall be brought low.

a 26:13. 61:10. Ex. 15:2. 1 Chr. 29:10—20. Ps. 99:5. 118:28. 145:1. 146:2. Rev. 5:9—14. 7:12.
b Ps. 40.5. 78:4. 98:1. 107:8,15, 21,31. 111:4. Dan. 4:2,3. Rev. 15:3.
c 28:29. 46:10. Num. 23:19. Ps. 33:10,11. Jer.22:17—24. Ez. 38:17—23. Rom. 11:25—29. Eph. 1:11. Heb. 6:17,18. Rev. 19:11.
d 12. 14:23. 17:1. 21:9. Deut. 13:16. Jer. 51:26,37,64. Nah. 3:12—15.
e 13:22. Rev. 18:2,3,19—23.
f 49:23—26. 60:10—14. 66:18—20. Ps. 46:10,11. 66:3. 72:8—11. Ez. 38:23. 39:21,22. Zech. 14:9,16. Rev. 11:13,15—17.
g 11:4. 14:32. 29:19. 33:2. 66:2. Job 5:15,16. Ps. 12:5. 35:10. 72:4,13. 107:41. 109:31. Zeph. 3:12. Jam. 2:5.
h 4:5,6. 32:2.
i 32:18,19. 37:3,4,36. Ez. 13:11—13. Matt. 7:25—27.
k 10:8—15,32—34. 13:11. 14:10—16. 17:12—14. 30:30—33. 49:25,26. 54:15—17. 64:1,2. Ps. 74:3—23. 79:10—12. Jer. 50:11—15. 51:38—43,53—57. Ez. 32:18—32. 38:9—23. 39. 1—10. Dan. 7:23—27. 11:36—45. Rev. 16:—19. 20:8,9.
l 18:4. 49:10. Ps. 105:39. Jon 4:5,6.
m 14:19,20. Job 8:16—19.

had broken their covenant, and "crucified the Lord of glory." Thus, in this world communities, and hereafter individuals, will be punished with a severity proportioned, not only to the crimes which they have perpetrated, but to the advantages which they have abused: and those who change the truths and ordinances of God, for their own conjectures and inventions, or human traditions, will be condemned as the most heinous of those, who have "broken his everlasting covenant," or refuse to accede to it.

V. 13—23.

There has in every age been a remnant, which have escaped the contagion of impiety and wickedness, and have been preserved from general destruction; but alas! they have hitherto been only as a gleaning. They, however, can sing the praises of God and glorify his name, in the hottest fires of persecution, and in all places whither they can be driven. They see and adore his majesty, in those dispensations which overwhelm the wicked; and they should excite each other to abound more and more in his pleasant service.—Let us bless God, that "we have heard songs," ascribing glory "to the LORD our Righteousness," in this isle of the seas, this uttermost part of the earth: but we have also reason humbly to lament, that the number of true Christians among us is so small; and that our own graces and holy duties are so feeble and defective. The difference, however, between the weakest believer and every unbeliever is essential: the former shall surely be preserved, the latter cannot possibly escape "the perdition of ungodly men," when the windows of heaven shall be opened to pour down vengeance, and the foundations of the earth shall shake, and it shall sink under the weight of man's transgressions, to rise no more.—Happy then are they, who take warning by the sentences denounced against others, or executed on them! for as surely as the predictions against the unbelieving Jews took effect, and were exactly fulfilled; so will every impenitent sinner sink under the weight of his transgression, and rise no more. But the mystery of Providence is not yet finished: many kings with their armies must fall before the power of the divine Redeemer: the ruin of his enemies must make way for the universal establishment of his kingdom. Then the Sun of Righteousness will appear in his meridian glory; all other real or pretended luminaries will be eclipsed and confounded, and "all kings shall bow down before him, all nations shall do him service." (*Notes, Ps.* 72:17—19. 86:9,10. *Rev.* 11:15—18.)

NOTES.

CHAP. XXV. V. 1. The prophet here praises God, not so much for mercies personal or national, already received, but in the prospect of the accomplishment of the prophecies, which he had just delivered: for even the vengeance to be executed first on the Jews, and then on other opposers of true religion, was intended for the benefit of the church, and its final complete triumph; to which every believer is more nearly related, than to any man or body of men after the flesh.—Rejoicing in JEHOVAH, as his Portion, as well as his Governor, and penetrating into the remotest futurity; the holy prophet conceived the most exalted ideas of the divine perfections, and determined to extol them in the loftiest strains of praise. His wonderful works to Israel in former times, and those far more glorious works which Isaiah viewed as already performed, accorded to the divine counsels of old, which had been revealed in prophecies and promises, and were essentially "faithfulness and truth." (*Notes*, 11:11—16. 12:)—'Thou hast done won-'derful things; thy ancient faithful counsel. So 'let it be.' *Sept.*

V. 2. Egypt had been desolated in order to Israel's deliverance; the cities of Canaan had been destroyed, that the Israelites might possess their inheritance; Babylon and Tyre, those defenced cities, full of palaces, inhabited by strangers to God and his worship, would be made a desolation, and never be rebuilt; and even Jerusalem would cease to be the holy city, and become "a palace of strangers," after the Jews had rejected Christ, and soon after it would be made "a ruinous heap." Rome also is doomed to be destroyed, to make way for the universal success of Christianity. (*Notes*, 13:18—22. 14:21—27. *Rev.* 18:) These, and other similar events, especially relating to the ruin of all Antichristian opposers of the gospel, in the latter days, seem to have been present to the prophet's mind, when he wrote these words.—'By "strangers," are meant, *heathens*, ' "aliens from the commonwealth of Israel," 'as St. Paul calls them, and enemies to it.' *Lowth.*

V. 3—5. These wonderful displays of divine power and justice, will induce many po-

6 ¶ And [n] in this mountain shall the LORD of hosts [o] make unto [p] all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, [q] of wines on the lees well refined.

7 And [r] he will * destroy in this mountain the face of the covering † cast over all people, and the veil that is spread over all nations.

8 He will [s] swallow up death in victory; and the [t] LORD God will wipe away tears from off all faces; and [u] the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

n 10. 2:2,3. Ps. 72:14—16. 78: 68. Mic. 4:1,2. Zech. 8:3. Heb. 12:22.
o 55:1,2. Ps. 63:5. Prov. 9:1—5. Cant. 2:3—5. 5:1. Jer. 31: 12,13. Zech. 9:16,17. Matt. 22: 1—10. Luke 14:16—23. 22:30. Rev. 19:9.
p 49:6—10. Dan. 7:14. Matt. 8:11. Mark 16:15,16.
q Cant. 1:2,4. Jer. 43:11. Matt. 26:29. Luke 5:39.
r 60:1—3. Matt. 27:51. Luke 2: 32. Acts 17:30. 2 Cor. 3:13—18. Eph. 3:5,6. 4:18. 5:3. Heb. 9:8,24. 10:19—21.
* Heb. *swallow up.*
† Heb. *covered.*
s Hos. 13:14. 1 Cor. 15:26,54. 2 Tim. 1:10. Heb. 2:14,15. Rev. 20:14. 21:4.
t 35:10. Rev. 7:17. 21:4.
u 30:26. 37:3. 54:4. 60:15. 61: 7. 66:5. Ps. 69:9. 89:50,51. Matt. 5.11,12. 1 Pet. 4:14.

9 And [x] it shall be said in that day, [y] Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, [z] we will be glad and rejoice in his salvation.

10 For [a] in this mountain shall the hand of the LORD rest, and [b] Moab shall be ‡ trodden down under him, [c] even as straw is § trodden down for the dunghill.

11 And [d] he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and [e] he

x 12:1. Zeph. 3:14—20. Rev. 1:7. 19:1—7.
y 8:17. 26:8,9. 30:18,19. Gen. 49:18. Ps. 27:14. 37:5—7. 62:1, 2,5—7. Mic. 7:7. Luke 2.25, 28—30. Rom. 8:23—25. Tit. 2: 13. 2 Pet. 3:12,13. Rev. 22: 20.
z 12:2—6. 66:10—14. Ps. 9:14. 20:5. 21:1. 95:1. 100:1. Zech. 9:9. Rom. 5:2,3. Phil. 3:1,3. 1 Pet. 1:6,8.
a 6. 11:10. 12:6. 13:4. Ps. 132: 13,14. Ez. 48:35. Zeph. 3:15—17. Zech. 9.9—11.
b 11:14. 15: 16: Num. 24:17. Zeph. 2:9.
‡ Or, *threshed.* 41:15,16. Mic. 4:13.
c 5:25. 10:6. 14:19. 26:6. Ps. 83:10. Lam. 1:15.
§ Or, *threshed in Madmenah.* 10:31. Jer. 48:2.
d 5:25. 14:26. 65:2. Col. 2:15.
e 5. 2:11. 10:33. 13:11. 16:6. 53:12. Ps. 2:5,8—12. 110: Jer. 48:29,42. 50:31,32. 51:44. Dan. 4 37. Jam. 4:6. Rev. 13:6—8. 19:18—20.

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tent, or fierce and terrible nations, to stand in awe of God, and render glory to him. The accomplishment of some of the prophecies against Babylon had this effect on the Persian kings: (*Ezra* 1: 6: 7:) and this was a shadow of the future conversion of the nations unto Christ. It will then appear most evident, that the Lord has, from age to age, protected his Church of humble, poor, and despised believers, in all their distresses, and against every persecutor. When the fury of their enemies menaced their destruction, as the violent hail-storm drives against the wall; his power preserved them, as in a strong tower, both safe and undismayed, till the tumult of their foes was silenced in their destruction. And when temptations resembled the sultry heat of the sun, in the sandy desert; he interposed his protection, as "the shadow of a cloud," till the heat was abated: and the flourishing prosperity of their most terrible assailants was at length brought low. 'The verse ... more fully 'expressed would run thus: "As a thick cloud 'interposing tempers the heat of the sun on the 'burnt soil; so shalt thou, by the interposition 'of thy power, bring low and abate the tumult 'of the proud, and the triumph of the formida-'ble." ' *Bp. Lowth.* (*Notes*, 4:5,6. 26:1—6,20, 21. 32:1,2,16—20. *Ez.* 13:10—16. *Matt.* 7:24—27. *Rev.* 19:1—6.)

V. 6—8. These verses evidently contain a prophecy of the "sufferings of Christ, and the glory which should follow," (*Note*, 1 *Pet.* 1:10—12.) from the coming of Christ to the end of the world. The Lord of hosts would make a feast; in "the mountain of the Lord's house," (2:2—5.) on mount Zion, the type of the true church. (*Notes*, *Heb.* 12:18—21. *Rev.* 14:1—5.) This feast would be provided for all people, or peoples, (*plur.*) Gentiles as well as Jews, and would consist of the choicest viands, in great variety and plenty, and of the richest wines well refined by continuing long upon the lees. (*Marg. Ref.—Note*, *Jer.* 48:11.) Under these emblems all spiritual blessings, as conferred through his atonement and mediation, are shadowed forth. (*Notes*, *Prov.* 9:1—6. *Matt.* 22:1—14. *P. O.* 1—15. *Note*, *Luke* 14:15—24.) —At Jerusalem, the partition-wall between Jews and Gentiles was broken down by the crucifixion of Christ: and thence the gospel was diffused through the nations of the earth. Thus the ignorance, delusion, and idolatry, which, like a veil, or covering, were spread over all the nations, would be removed, torn, and at length destroyed. (*Notes*, 29:9—12. 2 *Cor.* 3:7—18.) This was begun by the conversion of the Gentiles in the days of the apostles, and has been in some degree carried on, by the propagation of the gospel dispelling heathen darkness, to this present day: and at length "the knowledge of the glory of God shall cover the earth, as the waters cover the sea." This will continue almost to the day of judgment; when, by the glorious resurrection of all believers to eternal life, and the final confinement of sin and misery to hell, "death will be swallowed up in victory." (*Notes*, 1 *Cor.* 15:50—54. *Rev.* 20:11—15, *v.* 14.) Then all tears will be wiped away, by the Lord himself, from the faces of all his people; every reproach will be removed from their character; an end will be put to all correction and rebuke; and from the whole earth they shall be gathered into his kingdom. (*Notes*, 35:8—10. 54:15—17. *Rev.* 7: 13—17. 21:1—4.) Israel is not here mentioned: but the reproach, under which that people has so long lain, and which will be turned into honor, by their conversion and restoration, is supposed by some to be specially intended.

V. 9. When Immanuel appeared on earth, those who waited for him, welcomed him as their God and Savior: and as others became acquainted with him, they were ready, with Thomas, to confess to him, "My Lord, and my God;" (*Note*, *John* 20:24—29, *v.* 28.) and to rejoice in his salvation. The church yet waits for him to come and set up his kingdom, and to turn all her mourning into joy; being prepared to welcome that event with triumphant praise, "honoring him, even as the Father that sent him." Every believer expects his final appearance, as "the great God and our Savior." (*Notes*, *Tit.* 2:11—14.) And when he shall come, and "all the nations of the earth shall wail because of him," (*Note*, *Rev.* 1:7.) these words will express the very heart of every one of his redeemed people; as about to receive the completion of his salvation, and the fruition in body and soul of his expected felicity.—"In that day shall they say: Behold, this is our God; we have trusted in him, and he hath saved us

shall bring down their pride, together with the spoils of their hands.

12 And [f] the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* [g] to the dust.

CHAP. XXVI.

A song of praise, with animating exhortations to trust in God, who gives his people peace, and victory over their most haughty foes, 1—6. The conduct of the righteous and the wicked, when under divine judgments, 7—11. Recollections of past mercies to Israel, for an encouragement under present trials, 12—18. A call to the people of God, to wait in faith and hope for his salvation, and for the punishment of the wicked, 19—21.

IN [a] that day shall [b] this song be sung [c] in the land of Judah; We have a

f 26:5. Jer. 51:58,64. 2 Cor. 10:4,5. Heb. 11:30. Rev. 18:21.
g 13:19—22. 14:23.
a 2:11,20. 12:1. 24:21—23. 25:9.
b 5:1. 27:1,2. Ex. 15:2—21. Num. 21:17,18. Judg. 5: 2 Sam. 22:1,&c. Jer. 33:11. Eph. 5:19,20. Rev. 5:9—14. 7:9—17. 11:15—18. 14:3. 15:3,4. 19:1—7.
c Ezra 3:11. Ps. 137:3,4.

This is JEHOVAH; we have trusted in him; we will rejoice, and triumph, in his salvation." *Bp. Lowth.*

V. 10—12. (*Notes*, 11:11—16. *Num.* 22:4. 24:16,17. *Deut.* 23:3—6. *Jer.* 9:25,26. *Zeph.* 2:8—10.) Every enemy of the church, like Moab, shall be trodden down, as when the sheaves have been threshed the straw is trodden down upon the dunghill: a most energetic similitude to shew the contempt which will be poured upon them. (*Marg. Ref.* c.) The Lord shall also extend his powerful hands, on every side, to crush his obstinate foes; as the swimmer stretches forth his hands to their utmost extent, to support himself on the water. Thus he will abase their pride, and spoil them of their prosperity; and reduce to the dust all their strong holds, and their most determined opposition. "God shall bring down their pride, with the sudden gripe of his hands." *Bp. Lowth.* This seems the more accurate translation: the strong and powerful stroke of the hands and arms, used in swimming, is supposed, by some, to be alluded to. (*Notes*, 13:19—22. 26:5,6. 32:16—20.)—Perhaps an allusion to Christ, as lifted up on the cross, with his hands extended and nailed to it, might be intended, under the figure of the Lord's stretching forth his hands in the midst of his enemies. Then and there he spoiled and triumphed over the powers of darkness, and ensured the victory over every enemy for himself and his church. (*Note*, *Col.* 2:13—15.)

PRACTICAL OBSERVATIONS.

True faith simply credits "the sure testimonies of God," as "a faithful saying, and worthy of all acceptation," and relies on his immutable truth to perform his promises: and thus the believer anticipates, and praises the Lord for future blessings, as if already in possession. This faith influences every possessor to holy obedience and spiritual worship: and if we can on this ground be confident that the Lord is our God and Portion for ever; this will animate us with the desire of exalting and praising him among our fellow Christians, and fellow sinners, here on earth.—All his wonderful works, of creation, providence, and redemption, accord to his eternal counsels and decrees. He has already proved many of these counsels, which he revealed to his servants the prophets, to be "faithfulness and truth;" and in due time all the rest will be evidently accomplished.—Frequently he reduced powerful cities and splendid palaces into ruinous heaps, never to be rebuilt: because of the oppression of his people Israel. But since that nation crucified their Messiah, these interpositions in their favor have ceased; for ages they have been oppressed with *apparent* impunity; Jerusalem itself has been made a heap; and the Lord's care has been transferred from them to the Christian church: yet at the predicted time, he will again make of "the defenced city a ruin;" that "the strong people may glorify him," and reverence his holy name.—The Lord ever was, and ever will be, the Refuge of poor and distressed believers: and, having provided them a shelter from the storm of his righteous judgments, and taught them to flee to it, all the powers of earth and hell may in vain unite their force and fury: their tumult shall be silenced, their fury disappointed, and their pride and terrible power shall be brought low; whilst the poor servants of God shall enjoy inward consolation in the midst of trouble, and at length a triumphant deliverance.—When the Father "loved us, and gave his Son to be a propitiation for our sins," he prepared a feast for our souls: the believer finds that "the flesh of Christ is meat indeed, and his blood drink indeed;" (*Notes*, *John* 6:47—58. *P. O.* 47—59.) and deriving from him pardon, peace, and a joyful hope, his "soul is satisfied as with marrow and fatness," and exhilarated as with the richest wines. (*Notes*, *Ps.* 63:5—8.) Yet this is only an antepast of that eternal feast which is intended for him: and there is no sinner of any nation, who should not be invited to this feast, and assured of a hearty welcome, if he come for it in the appointed way.—Blessed be God, the gospel has already rent in many places the thick covering, which was spread over the nations, and our land is favored with a glorious light: may all the inhabitants of it "walk in the light, and be the children of light!" and may the Lord destroy entirely the remains of this veil from every part of the Christian church, from the hearts of unbelieving Jews, and from the Mohammedan and Pagan nations! This will in due time be effected, and the Sun of Righteousness shall illuminate every corner of the earth.—At length the Lord will come to judgment, the dead shall be raised, the books shall be opened, believers shall be welcomed, as the children of God, to their eternal inheritance, "death will be swallowed up in victory," "God shall wipe away all their tears" and rebukes, and they shall "shine forth as the sun in the kingdom of their Father." In the day when they shall arise from the grave, and see their divine Redeemer come to perfect their felicity; with what energy of gratitude, love, joy, and triumphant exultation will they exclaim, "Lo, this is our God, we have waited for him, and he hath saved us: this is JEHOVAH, we have waited for him, we will be glad and rejoice in his salvation!"—But the same almighty arm, which is engaged to save his Church, is stretched forth to destroy all despisers. He will then tread them under foot, with the utmost disdain and abhorrence. Those hands, which once were extended on the cross, to make way for our salvation, will be extended to destroy all impenitent sinners. Then his victory over the devil, and all his proud and potent servants, will be completed; every strong hold will be levelled; and the last enemy put under the Redeemer's feet. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch, as ye know that your labor is not in vain in the Lord." (*Notes*, 1 *Cor.* 15:54—58.)

strong city; [d] salvation will *God* appoint *for* walls and bulwarks.

2 [e] Open ye the gates, that the [f] righteous nation which keepeth the * truth may enter in.

3 Thou [g] wilt keep *him* † in perfect peace, *whose* ‡ mind *is* [h] stayed *on thee;* [i] because he trusteth in thee.

4 [k] Trust ye in the LORD for ever: for [l] in the LORD JEHOVAH *is* § everlasting Strength.

5 For he [m] bringeth down them that dwell on high; [n] the lofty city he layeth i low: he layeth it low *even* to the ground; h bringeth it *even* to the dust.

6 The [o] foot shall tread it down, *even* th feet of the poor, *and* the steps of the needy

7 ¶ The [p] way of the just *is* uprightness thou, [q] most upright, dost weigh the pat of the just.

8 Yea, [r] in the way of thy judgments O LORD, [s] have we waited for thee; [t] th desire of *our* soul *is* to thy name, and t the remembrance of thee.

9 With my soul [u] have I desired the

d 60:18. 62:11. Ps. 48:12,13. 125:1,2. Zech. 2:5. Matt. 16:18. Rev. 21:12—22.
e 60:11. 62:10. Ps. 118:19,20. Ez. 48:31—34. Zech. 8:20—23. Acts 2:47. Rev. 21:13, 24—27.
f 60:21. Ex. 19:6. Deut. 4:6—8. Ps. 106:5. 1 Pet. 2:9. 2 Pet. 3:13. Rev. 5:9. 21:27. 22:14,15.
* Heb. *truths*. Jude 3.
g 9:6,7. 57:19—21. Ps. 85:7,8. Mic. 5:5. John 14:27. 16:33. Rom. 5:1. Eph. 2:14—16. Phil. 4:7.
† Heb. *peace, peace*.
‡ Or, *thought* or *imagination*.
h 31:1. 48:2. 50:10.
i 1 Chr. 5:20. 2 Chr. 13:18. 16:8. Ps. 9:10. 84:11,12. 146:3—6. Jer. 17:7,8. Rom. 4:18—21.
k 12:2. 50:10. 2 Chr. 20:20. 32:8. Ps. 55:22. 62:8. 115:9—11. Prov. 3:5,6.
l 45:17,24. 63:1. Job 9:19. Ps. 46:1. 62:11. 66:7. 93:1. Matt. 6:13. 28:18. Phil. 4:13.
§ Heb. *the Rock of ages*. 17:10. 32:2. Deut. 32:4,15,31. 1 Sam. 2:2. Ps. 18:2,46.
m 2:12. 13:11. 14:13—15. 25:11. Job 40:11—13.
n 25:12. 32:19. 47:1. Jer. 50:31,32. 51:25,26,37,64. Rev. 18:2.
o 25:10. 37:25. 60:14. Josh. 10:24,25. Jer. 50:45. Dan. 7:27. Zeph. 3:11,12. Mal. 4:3. Luke 1:51—53. 10:19,20. Rom. 16:20. 1 Cor. 1:26,27. Jam. 2:5. Rev. 2:26,27. 3:9.
p 35:8. 1 Chr. 29:17. Job 27:5,6. Ps. 18:23—26. Prov. 20:7. 21:3. 2 Cor. 1:12. 1 John 3:7,10,22.
q 1 Sam. 2:2—4. Job 31:6. *Marg.* Ps. 1:6. 11:4,7. Zeph. 3:5. 1 Cor. 4:5.
r 64:4,5. Num. 36:13. Job 23:10—12. Ps. 18:23. 44:17,18. 106:3. 119:102. Mal. 4:4. Luke 1:6.
s 25:9. 30:18. 33:2. Ps. 37:3—7. Mic. 7:7. Acts 1:4,14. 2:1. Rom. 8:25. 2 Thes. 3:5. Jam. 5:7—11.
t 2 Sam. 23:5. Ps. 42:1,2. 63:1—3. 73:25. 77:10—12. 84:2. 143:5,6. Cant. 1:2—4. 2:3—5. 5:8.
u Ps. 63:6,7. 77:2,3. 119:62. 130:6. Cant. 3:1—4. 5:2—8. Luke 6:12.

NOTES.

CHAP. XXVI. V. 1. The prophet seems still to keep in view the whole series of predicted events, which has been considered. The preservation of Jerusalem from the Assyrians, the return of the Jews from Babylon, and their deliverance from the persecutions of Antiochus Epiphanes, if at all meant, could only be regarded as types, or earnests, of more spiritual and glorious events. For *the day* here especially intended, seems to be that future season, when the New Testament-Babylon shall be laid low and levelled with the ground. (25:2,12.) Then "this song shall be sung in the land of Judah," in the church of God: "We have a strong city," the "Jerusalem from above," which is far stronger than Babylon or Rome. (*Notes*, 24:23. 60:15—22, *v.* 18. *Zech.* 2:1—5, *v.* 5. *Gal.* 4:21—31, *v.* 26. *Heb.* 12:22—25.) For "salvation hath God appointed for walls and bulwarks:" the power, truth, and love of God, in Jesus Christ, render his church an impregnable fortress. (*Marg. Ref.* —*Notes*, 5,6. 12:4—6. 25:9—12.) It is highly probable, likewise, that this prophecy will be *literally* accomplished, in the conversion of Israel, and their re-establishment in the promised land.

V. 2. The decisive victory, obtained over antichristian powers, will prepare the way for the immense enlargement of the church. Those who embrace and hold fast the truth as it is in Jesus Christ, become "a righteous nation," incorporated under his government, united among themselves, obedient to his laws, and safe under his protection. (*Notes*, 1:25—27. 60:10—14. *Ps.* 106:4,5. 1 *Pet.* 2:9,10.) Every new convert is enrolled as a citizen of this strong city: and ministers and Christians should unite by every effort to open the gates; that new converts from every part of the earth may be admitted to dwell in it and share its franchises.—The calling of the Gentiles, in the primitive times, was a partial accomplishment of this prediction: but it will be more fully performed, when Judah and Israel shall be converted to the Savior, and "the fulness of the gentiles shall come in." (*Notes*, *Luke* 21:20—24, *v.* 24. *Rom.* 11:16—32.)

V. 3, 4. "Thou preservest continued peace to the mind that leaneth on thee, &c." 'This 'is to be taken for a man, who with his whole 'thought and soul confidently leans on God 'through Jesus Christ, as it is explained at the 'end of the verse.'—The man, of whom this may be said, stays and rests his hope on the wisdom, power, truth, and mercy of God, in all his undertakings, difficulties, and perils; and refers his concerns to him, expecting direction, assistance, success, and comfort from him. And thus the Lord keeps him in perfect peace, or "in peace, peace:" in every kind of peace, peace of conscience, tranquillity, resignation, confidence and cheerful expectation, proportioned to the degree in which the heart is thus stayed on God. Therefore an exhortation is annexed: "Trust in the LORD for ever," or perpetually and for eternity: for "in JAH JEHOVAH," the self-existent and unchangeable God, "is everlasting Strength:" He is "the Rock of ages," or of eternity. (*Notes*, *Deut.* 32:3,4. 2 *Sam.* 22:2,3. *Ps.* 62:1,2,8—10. 68:4. 112:7. *John* 14:1,27,28. 1 *Pet.* 1:17—21.)—This seems addressed to the church, to encourage her to wait patiently under her persecutions, in full expectation of the glorious times predicted; and thus to every true believer as a part of the church.

V. 5, 6. As the fall of Babylon was connected with the restoration of the Jews; so the total ruin of all antichristian powers, and of Rome, will make way for the established peace and prosperity of the church, and the restoration of Israel. This the Lord will speedily accomplish: the poor and needy will soon trample on the ruins of the strong holds of every Antichrist: and the most despised instruments, the witnesses who prophesy in sackcloth, and their despised followers, shall be able to execute the Lord's purposes. (*Notes*, 25:10—12. *Ez.* 39:21—29. *Dan.* 12:1. *Zech.* 10:5—12. 1 *Cor.* 1:26—31. *Rev.* 11:3—14.)

V. 7. Whilst the ungodly "know not at what they stumble," the righteous Lord makes the way of his upright servants plain and level: he removes obstructions and stumbling blocks; he proportions their strength to their trials; he watches over their steps, and guides them in the way of uprightness. (*Marg. Ref.*) "Thou wilt make equal the path of the right-

in the night; yea, with [x] my spirit within me will I seek thee early: [y] for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let [z] favor be shewed to the wicked, *yet* will he not learn righteousness: [a] in the and of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, [c] *when* thy hand is lifted up, [d] they will not see: *but* [e] they shall see, and [f] be ashamed for *their* envy * at the people; yea, [g] the fire of thine enemies shall devour them. [*Practical Observations.*]

12 ¶ LORD, thou wilt [h] ordain peace for us: [i] for thou also hast wrought all our works † in us.

13 O LORD our God, [k] *other* lords beside thee have had dominion over us: *but* [l] by thee only will we make mention of thy name.

14 *They are* [m] dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, [n] and made all their memory to perish.

15 Thou hast [o] increased the nation, O LORD, thou hast increased the nation: [p] thou art glorified: [q] thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, [r] in trouble have they visited thee; [s] they poured out a ‡ prayer, *when* thy chastening *was* upon them.

17 Like [t] as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD

18 We have been with child, [u] we have been in pain, we have as it were brought forth wind; [x] we have not wrought any deliverance in the earth; neither have [y] the inhabitants of the world fallen.

x Ps. 63:1. Prov. 8:17. Matt. 6:33. Mark 1:35.
y 27:9. Num. 14:21—23. Ps. 64:9,10. 83:18. Hos. 5:15. Rev. 11:13. 15:4.
z 63:9,10. Ex. 8:15,31,32. 9:34. Deut. 32:15. 1 Sam. 15:17—23. Ps. 106:43. Prov. 1:32. Ec. 8:11. Hos. 13:6. Rom. 2:4,5.
a 24:5. 27:13. Ps. 78:54—58. 143:10. Jer. 2:7. 31 23. Ez. 22:2,&c. Hos. 9:3. Mic. 2:10. 3:10—12. Matt. 4:5. 23:37. 24:15.
b 5:12. 22:11. Ps. 28:4,5. Hos. 11:7. John 5:37,38.
c Ps. 10:12. 106:26. Mic. 5:9.
d 18:3. 1 Sam. 6:9. Job 34:27. Jer. 5:3. 44:17—23. Mic. 6:9. Acts 28:27.
Ex. 9:14. 11:6,7. 14:25. 1 Sam. 5:6—11 1 Kings 22:25. Jer. 44:23. Zech. 1:6. Luke 16:23.
f 11:13. 60:14. 66:5. Ps. 86:17. 1 Pet. 3:16. Rev. 3:9.
* Or, *towards* thy.
g 5:24. 30:27,33. 64:2. 66:24. Deut. 32:22. Ps. 21:8,9. Mal. 4:1. Matt. 25:41. Mark 9:43—49. 2 Thes. 1:8. Heb. 12:29. Rev. 19:20. 20:15.
h 3. 57:19,21. Ps. 29:11. 85:8. Prov. 16:7. Jer. 33:6. Mic. 5:5. John 14:27. 20:19,21. 2 Thes. 3:16.
i Deut. 30:6. Ps. 51:10. Jer. 31:33. 32:39,40. Ez. 36:25—27. John 3:21. Eph. 2:10. Phil. 2:13. Heb. 13:20,21.
† Or, *for us*. Ps. 57:2. Ez. 20:9,14,22.
k 51:22,23. 2 Chr. 12:8. Neh. 9:28,36,37. Jer. 50:17. Lam. 5:8. John 8:32—36. Rom. 6:22. Tit. 3:3—7.
l 12:4. 48:1. Ex. 23:13. Josh. 23:7. Am. 6:10. 1 Cor. 4:7. 15:10. Heb. 13:15.
m 19. 8:19. 51:12,13. Ex. 14:30. Ps. 106:28. Hab. 2:18—20. Matt. 2.20. Rev. 18:2,3. 19:19—21. 20:5.
n 14:19—22. Ps. 9:6. 109:13. Prov. 10:7.
o 9:3. 10:22. Gen. 12:2. 13:16. Num. 23:10. Deut. 10:22. Neh. 9:23. Jer. 30:19.
p 44:23. 60:21. Ps. 86:9,10. John 12:23—28. 13:31,32. 15:8. 17:1. Rev. 11:15—18.
q 6:12. Deut. 4:27,28. 28:25,64. 32:26,27. 1 Kings 8:46,47. 2 Kings 17:6,23. 23:27. Jer. 32:37. Ez. 5:12. 36:24. Luke 21:24.
r Deut. 4:29,30. Judg. 10:9,10. 2 Chr. 6:37,38. 33:12,13. Ps. 50:15. 77.1,2. 91:15. Jer. 22:23. Hos. 5:15. 7:14. Rev. 3:19.
s 1 Sam. 1:15. Ps. 42:4. 142:2. Lam. 2:19.
‡ Heb. *secret speech*.
t 13:8. 21:3. Ps. 48:6. Jer. 4:31. 6:24. 30:6. John 16:21. 1 Thes. 5:3.
u 37:3. 2 Kings 19:3. Hos. 13:13.
x Ex. 5:22,23. Josh. 7:7—9. 1 Sam. 11:13. 14:45.
y Ps. 17:14. John 7:7. 1 John 5:19.

eous." (*Notes*, 1 *Sam.* 2:3. *Ps.* 1:4—6. 25:8—10. 37:23,24. *Prov.* 4:18,19,26.)

V. 8, 9. The prophet here declares how the servants of God behaved under their difficulties. They waited the performance of his promises, in the way of his commandments, or while enduring his chastisements. Their chief desire was to know and glorify his name, and to see him glorified, to keep his perfections and wonderful works in remembrance, and to act as in his immediate presence. Each of them could say before God, that, in their retirements, and in the darkest seasons of adversity, they had sought him and his favor, with their inmost souls, and as their great concern: and they had witnessed or expected the desolating judgments, which had wasted, or would waste, the nations, in hope that the inhabitants would learn righteousness by means of them. (*Marg. Ref.*—*Notes*, *Ps.* 63:5,6. *Cant.* 3:1—5. *Matt.* 6:33,34.) 'Even 'in the night-season, when others sleep, hath 'my soul been taken up with thee.' *Bp. Hall.* "I will seek thee at the dawn of day."—"With my soul have I desired thee in the night; yea with my inmost spirit in the morn have I sought thee." *Bp. Lowth.* (*Note*, 8:20.)

V. 10, 11. Impenitent sinners "despise the iches of the Lord's goodness and long-suffering;" (*Note*, *Rom.* 2:4—6.) and prosperity renders them less disposed than before, to receive the instructions of righteousness: so that in Israel, "the land of uprightness," where the means of grace were afforded, and good examples set, men generally continued unjust and profane, and shut their eyes to all the discoveries of the glorious power and holiness of God! (*Note*, 5:1—7. 9:13—17. *Mic.* 6:9.) Even his hand, when lifted up to inflict gentle punishments, or to threaten more terrible vengeance, was wilfully disregarded, and his judgments were ascribed to other causes. But the Lord would constrain them to see his hand, and be ashamed of their envy, and enmity to his people, by causing the fire prepared against his enemies to devour them: or, "They shall see with shame the zeal of thy people: yea, the fire shall burn up thy adversaries," or "thy zeal for thy people." *Bp. Lowth.* (*Marg.* and *Marg. Ref.*) This may be considered as the language of believers, acknowledging the justice of God, in giving up the Jews into the hands of the Chaldeans. It accords also to the conduct of that nation, previous to the destruction of Jerusalem by the Romans: and it will be verified in a still more stupendous manner, in those great events, which seem to be more immediately predicted. (*Notes*, 1—6.)

V. 12—18. The church, or Israel, here addresses the Lord. Whatever desolations he brought on hypocritical nations, he would certainly "ordain peace" for his true people: he had wrought "all their works *in* them;" they were of that kind which his grace produces: (*Note*, *John* 3:19—21.) or "*for* them;" he had often formerly made them to triumph over their enemies, and rendered their endeavors successful. (*Marg. Ref.* †.) They had indeed often been subjected to other lords, who not only enslaved their bodies, but usurped authority over their consciences, and har-

19 Thy [z] dead *men* shall live, *together with* [a] my dead body shall they arise. [b] Awake and sing, ye that dwell in dust: for [c] thy dew *is as* the dew of herbs, and [d] the earth shall cast out the dead.

20 ¶ Come, [e] my people, [f] enter thou into thy chambers, and [g] shut thy doors

z 25:8. Ez. 37:1—14. Hos. 6:2. 13:14. John 5:28,29. Acts 24:15. 1 Cor. 15:22,23. 1 Thes. 4:14,15. Rev. 20.5,6,12.
a Matt. 27:52,53. John 11:25, 26. 1 Cor. 15:20,23. Phil. 3:10,21.
b 51:17. 52:1,2. 60:1,2. Ps. 22:15. 71:20. Dan. 12:2. Eph. 5:14. Rev. 11:8—11.
c Gen. 2:5,6. Deut. 32:2. 33:13, 28. Job 29:19. Ps. 110:3. Hos. 14:5. Zech. 8:12.
d Rev. 20:13.
e 51:4,16. Jer. 7:23. 31:14.
f 32:18,19. Gen. 7:1,16. Ex. 12:22,23. Ps. 32:7. 91:4. Prov. 18:10. Ez. 11:16. Matt. 23:37.
g Matt. 6:6.

about thee: [h] hide thyself as it were [i] for a little moment, until the indignation be overpast.

21 For, behold, [k] the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: [l] the earth also shall disclose her *blood, and shall no more cover her slain.

h Ps. 17:8. 27:5. 31:20. 143:9.
i 54:7,8. Ps. 30:5. 57:1. 2 Cor. 4:17.
k 18:4. Ps. 50:2,3. Ez. 8:6. 9:3—6. 10:3—5,18,19. Hos. 5:14, 15. Mic. 1:3—3. 2 Thes. 1:7—10. Jude 14,15.
l Gen. 4:10,11. Num. 35:32,33. Job 16:18. Ez. 24:7,8. Luke 11:50,51. Rev. 6:9—11. 16:6,7. 18:24.
* Heb. *bloods*.

assed them with persecutions: (*Notes*, 51:17—23.) but now by the grace of God, they were determined to make mention, as his worshippers and servants, of him alone; to renounce all idols, superstitions, and iniquities; and to expect from him only complete deliverance from all oppressors. (*Note*, *Hos.* 14:1—3, *v.* 3.) 'It is by thee only that we have been delivered 'out of their hands; and therefore upon thee 'alone will we call as our God and Savior.' *Lowth.* We may suppose this intended as the language of the church, in that crisis, when the New Testament-Babylon shall be destroyed, and the complete victory over all remaining antichristian powers confidently expected. (*Rev.* 18: 19:) Their chief seducers and oppressing tyrants were now dead, and they would no more arise to usurp authority over them, for the Lord had visited and destroyed them with infamy. (*Notes*, 19. *Dan.* 12:2,3. *Rev.* 20:4—6.) The righteous nation, beforementioned, (2) was indeed greatly increased, and God was glorified; and, instead of being confined to Judea, it was extended to all the ends of the earth. This was done in answer to the prayers of his people in former times: when troubled by their persecutors and chastened for their sins, they waited on him, and poured out fervent supplications before him for deliverance. For a long time the church had been like a travailing woman, who endures all the pangs and anguish of child-birth, without obtaining the expected deliverance. Thus, under long delays, the pious remnant had been in great distress, and waited, with wrestling prayers and anxious expectation, for the predicted deliverance: till they were ready to conclude, that those glorious times would never arrive; that they had misunderstood the prophecies; and had conceived false hopes, which would produce nothing but painful exertions and distressing disappointments. For they had not been able to effect any important deliverances from their enemies, neither had the inhabitants of the world fallen, either into willing subjection to Christ, or as crushed by his power. The dispersion of Israel may be meant, by the clause, "Thou hast removed it to the ends of the earth," (15) but several things in the concluding verses of the chapter seem wholly inapplicable to them, in their unconverted state.

They are deceased, &c. (14) "They are deceased tyrants, they shall not rise." *Bp. Lowth.* (רפאים). *Notes*, 19. *Prov.* 2:18.

V. 19. (*Notes*, *Ez.* 37:1—14.) The conversion of the Jews; the spiritual resurrection elsewhere predicted; (*Rev.* 20:4.) and the flourishing of the church, which had seemed dead, through the corruptions of popery, the prevalence of infidelity and various kinds of antichristianity, seem here especially foretold. We may consider Christ himself as the Speaker, and addressing the church: his resurrection from the dead was the earnest of all the future deliverances which were predicted; and they are the continuation of that power which was then exerted. (*Note*, *Eph.* 1:15—23.) Or the church may be considered as addressing God. Her cause is his also: those who have been put to death for his sake, and for righteousness' sake, are "his dead men," and shall live: he will recover her, as a dead body laid in the grave is miraculously raised to life again, by fully restoring her prosperity. (*Notes*, *Hos.* 6:1—3. 13:14. 14:4—8.) For the power of his grace, (like the dew, or rain, that causes the herbs which seem dead to revive,) would be effectual to raise her from the lowest state of depression. (*Note*, 66:10—14, *v.* 14.)—'The 'Hebrew runs thus, "My dead body ... shall 'arise." The noun is in the singular number, 'and the verb in the plural, for the singular is 'taken distributively for every dead body ... '(*Ps.* 12:7.) ... The two sentences "Thy dead 'men shall live," and "My dead bodies shall 'arise," are equivalent; they are called the '*church's dead*, as members of that mystical 'body, and God's or *Christ's dead*, ... from the 'interest he hath in them, and because he hath 'promised to raise them up at the last day. '(*John* 6:39.)' *Lowth.*—In this figurative resurrection the deceased saints arise, but not the deceased persecutors. (14. *Notes*, *Rev.* 11:7—12. 20:4—6.)—The last clause may be rendered, "the land of tyrants shalt thou cause to fall," or, "shall she cause to fall;" that is, the church shall prevail against all oppressors, and cast them down.—The original word is often translated *giants*. (*Note*, 12—18, *v.* 14.) ' "But the earth shall cast forth, as an abor- 'tion, the deceased tyrants." The deliverance 'of the people of God from a state of the lowest 'depression is explained by images plainly 'taken from the resurrection of the dead. '... This deliverance is expressed with a mani- 'fest opposition to what is here said above (14) 'of the great lords and tyrants under whom 'they had groaned. "They are dead, they shall 'not live; they are deceased tyrants, they shall 'not rise:" that they should be destroyed utter- 'ly, and should never be restored to their for- 'mer power and glory. It appears from hence, 'that the doctrine of the resurrection of the 'dead was at that time a popular and common 'doctrine: for an image which is assumed, to 'express or represent any thing, in the way of 'allegory or metaphor, whether poetical or 'prophetical, must be an image commonly 'known and understood; otherwise it will not 'answer the purpose for which it is assumed.' *Bp. Lowth.*

V. 20, 21. The Lord, by his prophet, here exhorts his people, through successive ages,

when under persecutions and oppressions, to wait with cheerful expectation for these glorious events. Let them retire from the world, and, by faith and prayer, take refuge in him, and patiently wait the event. Thus, as Noah in the ark, as the Israelites in Egypt eating the passover, while the blood of the sacrifice was sprinkled on the lintel and door-posts, (*Note*, *Ex.* 12:22,23.) or as one sheltered in a secret chamber, they would be safe and uninterrupted, amid the heaviest storms: and in a very little time, the vindictive wrath of their enemies, and the corrections of their Father, would terminate. For the Lord was about to remove from his mercy-seat, (his place in Israel) to the tribunal of justice, in order to pass sentence, and inflict punishment, on the wicked; (*Note*, *Hos.* 5:15.) but especially upon the murderers of his people: and then the immense quantities of blood, which had been shed in wars, persecutions, and oppressions, would be disclosed in the open view of the world, and all the murderers without exception receive condign punishment. (*Marg. Ref.—Notes*, *Gen.* 4:10—12. *Num.* 35:31—34. *Ez.* 24:6—8. *Matt.* 23:34—36. *Rev.* 6:9—17. 17:6. 19:1—6.)—Let any one carefully compare this chapter with the latter part of the Revelation, from the sixteenth to the twentieth chapter inclusive; let him especially consider the vengeance to be executed on those, "who were drunk with the blood of the martyrs of Jesus;" and the two descriptions of persons distinguished as rising or not rising, at the entrance of the millennium, (*Note*, *Rev.* 20:4—6.) and then let him determine whether the prophet Isaiah, and the apostle John, do not predict precisely the same events.

PRACTICAL OBSERVATIONS.

V. 1—11.

The citizens of the heavenly Jerusalem, whose "names are written in the book of life," are "kept by the power of God through faith unto salvation." The immutable promise and oath of the Lord, securing the everlasting covenant, and all his infinite perfections engaged for its accomplishment, are the impregnable walls and bulwarks of this strong city, which will still stand secure, when the earth and all its works shall be burnt up. (*Notes*, *Rev.* 21:) He himself has given orders, that the gates of this city should be "open to every one that keepeth the truth," to every one who, by repentance and faith, becomes one of that righteous and holy nation, which is governed by our incarnate Immanuel: and his ministers should take care that every hindrance to the establishment of the humble believer, may be removed, and that sinners may be encouraged to join themselves to the Lord.—Blessed indeed are they who trust in God! Proportioned to our holy confidence in him, shall be our unspeakable peace: and he deems himself bound in honor to answer the expectations of all, who renounce every other dependence, to rely on his faithful word. Let us then "acknowledge him in all our ways," rely on him in all our difficulties, and fear no enemies: for if "the LORD JEHOVAH, in whom is everlasting Strength," be for us, "who can be against us?" By him, the poor of his people shall set their feet upon the necks of their most insulting enemies: and, in prospect of that victory, should triumph in his praises during their sharpest conflicts. But he, to whom these privileges belong, walks in the even path of uprightness. Our righteous God abhors hypocrisy; and, as in perfect faithfulness he directs the path of the just, so he weighs and detects that of the deceiver, and appoints him his portion with the unbelievers. (*P. O. Dan.* 5:18—31.)—Those who trust in the Lord, must also wait on him in his ordinances, expecting his promised blessings at the appointed time: and if his favor, and the discoveries of his glory, are desired as our felicity, they will solace us in solitude and affliction; nay, we shall then especially seek the Lord with earnestness, and with our whole heart. The believer knows in his own case, that corrections are a salutary means of producing a teachable disposition, and submission to the will of God: and this encourages his hope and prayer, that the miseries, which he witnesses on every side, may be sanctified to "the inhabitants of the world, that they may learn righteousness." Yet he cannot but observe, that neither prosperity nor adversity *alone* will produce this happy effect: for numbers, who hear and profess the gospel, and are conversant with the most honorable Christians, continue to do wickedly; nay, to envy the people, and hate the holiness, of God. On such, alas! mercies and corrections are alike unavailing: and they close their eyes and hearts against conviction, till his wrath destroy them; and then they see, and are confounded on account of their wickedness and madness. Let us then most earnestly beg of God to sanctify all our trials and comforts, "to prepare our hearts unto himself," and to number us among his chosen people. (*Notes*, 63:15—19. 64: 1 *Chr.* 29:10—19. *Ps.* 10:17,18, *v.* 17.)

V. 12—21.

If the Lord produce in us a penitent, teachable, believing, obedient disposition; he "will ordain peace for us," and cause all to work together for our final good. We all, indeed, have been under the dominion of other lords, and have willingly served them: but the true Christian relies on grace alone, renounces all his former masters, and purposes henceforth to serve the Lord and him only. And he will as surely be made victorious over every one of those evil propensities and habits, which once had dominion over him; and still harass, distress, and alarm him; as the church will triumph over every usurping tyrant, and at length triumphantly rejoice, that they are all extirpated, never more to revive, or give him any further disturbance. But, in this life the believer has much trouble from the remaining power of sin, and is often exposed to painful corrections; yet this puts vigor into his prayers, and keeps him a constant supplicant at the throne of grace. Sometimes, however, he is ready to conclude, that all his efforts are vain, and that no deliverance has been, or can be, effected. But let him persevere in watching, prayer, and steady resistance to temptation, though again and again foiled. The power of God will revive his drooping graces, and destroy his strongest enemies: soon death will terminate the conflict, the soul will then join the assembly of just men made perfect; the body shall at length be raised from the dust, no longer corruptible, subject to disease, or contaminated by sin; but spiritual, holy, and glorious, and bearing the image of "the second Adam, the Lord from heaven." (*Notes*, 1 *Cor.* 15:50—58. *Phil.* 3:20,21.)—Thus the church also shall at length be victorious, in her long continued conflict with successive generations of implacable foes; and they will all be overwhelmed with infamy, or sink into oblivion. The prayers of ancient believers have been answered, the church has been very greatly increased, and God has been glorified in enlarg-

CHAP. XXVII.

God's judgment on leviathan, and care of his church, 1—6. He chastises his people in measure, and for their reformation, 7—9. Desolations, and punishment without mercy are threatened, because the people had no understanding, 10, 11. The Lord will gather his dispersed, to worship him in his holy mount, 12, 13.

IN [a] that day the LORD, [b] with his sore and great and strong sword, shall punish [c] leviathan the *piercing serpent, even leviathan that [d] crooked serpent; and he shall slay [e] the dragon that *is* [f] in the sea.

2 In that day [g] sing ye unto her, [h] A vineyard of red wine.

a 26:21.
b 34:5,6. 66:16. Deut. 32:41,42. Job 40:19. Ps. 45:3. Jer. 47:6. Rev. 2:16. 19:21.
c Job 12:1,&c. Ps. 74:14. 104:26.
* Or, *crossing like a bar.*
d 65:25. Job 26:13.
e 51:9. Ps. 74:13,14. Jer. 51:34. Ez. 29:3. 32:2—5. Rev. 12:3—17. 13:2,4,11. 16:13. 20:2.
f Jer. 51:13. Rev. 13:1. 17:1,15.
g 5:1—7. Num. 21:17.
h Ps. 80:8,&c. Jer. 2:21. Matt. 21:33,&c.

3 [i] I the LORD [k] do keep it; I will [l] water it every moment: lest *any* hurt it, I will keep it night and day.

4 [m] Fury *is* not in me: [n] who would set the briers *and* thorns against me in battle? I would *go through them, I would burn them together.

5 Or [o] let him take hold of my strength, *that* he may make peace with me; [p] *and* he shall make peace with me.

i 46:4,9. 60:16. Gen. 6:17. 9:9. Ez. 34:11,24. 37:14,28.
k Deut. 33:26—29. 1 Sam. 2:9. Ps. 46:5,11. 121:3—5. John 10:27—30. 15:1,2.
l 5:6. 35:6,7. 41:13—19. 55:10,11. 58:11.
m 12:1. 26:20,21. 54:6—10. Ps. 85:3. 103:9. Ez. 16:63. Nah. 1:3—7. 2 Pet. 2:9.
n 9:18. 10:17. 2 Sam. 23:6. Mal. 4:3. Matt. 3:12. Heb. 6:8.
† Or, *march against.*
o 25:4. 26:3,4. 45:24. 56:2. 64:7. Josh. 9:24,25. 10:6. Job 22:21. Luke 13:34. 14:32. 19:42. Heb. 6:18.
p 57:19. Ez. 34:25,26. Hos. 2:18—20. Rom. 5:1—10. 2 Cor. 5:19—21. Eph. 2:16,17. Col. 1:20,21.

ing her boundaries to the ends of the earth. Yet even *they* were sometimes apt to conclude, that their hopes and exertions and prayers were vain. At present the church continues in troubles, through the prevalence of impiety and iniquity: but numbers are pouring out their prayers, under divine rebukes, for more complete deliverance. Let us never fear, lest these travailing pains should produce nothing but wind and confusion, though "the kingdoms of the earth are" not yet "become the kingdoms of Christ." The hopes of the disciples of old seemed to be buried in the Redeemer's grave: but beyond expectation, he revived, and their hopes revived with him. The same power will perform every remaining promise and prophecy, till death be swallowed up in victory. The grace of our God can soon render this barren wilderness like the garden of Eden: his providence can readily remove every obstruction; and nothing can be impossible to him, whose voice shall at length be heard by all that are in the graves, and they shall come forth to everlasting life, or everlasting damnation. (*Note*, *John* 5:28,29.) Let us then keep close to him, and separate from the world: let us give ourselves unto prayer, and seek our comfort in secret devotion: (*Note*, *Matt.* 6:6.) thus we shall be safe from indignant foes, and may cheerfully expect the blessings promised in the word of God. Thus, even the grave will form a chamber to hide us from the power of the enemy, until the indignation is overpast, and our full redemption come.—But let the ungodly tremble at these words: the Lord is at hand "to punish the inhabitants of the earth for their iniquity:" he will then detect every secret wickedness; and no heart can conceive the discoveries which shall be made, "when the earth shall disclose her blood, and shall no more cover her slain." Let then sinners flee from the wrath to come, whilst the Judge is upon the mercy-seat, dispensing pardons: speedily he will remove to his awful judgment-seat, from which he will denounce and execute deserved punishment upon all unbelievers; but especially on those who have shed the blood of his saints and martyrs, from enmity to his holy image and holy religion.

NOTES.

CHAP. XXVII. V. 1. (*Note*, 26:20,21.) 'This 'chapter treats of the same subject with the 'two former, and describes that happy state of 'the church, when Satan and his agents shall 'be subdued, the church shall be enlarged and 'purged from idolatry, and the Jews shall be re-'stored: all which are circumstances attending 'those glorious days, which the prophets often 'foretel shall come to pass at or near the end of the 'world.' *Lowth.*—In the day when God shall "come forth from his place, to punish the wicked," and especially the persecutors of his church: he will also inflict vengeance on leviathan. (*Notes*, *Rev.* 19:17—21. 20:1—3.) Persecuting tyrants, ambitious conquerors and oppressors, and idolatrous empires, are often represented in scripture, under the emblem of destructive animals, especially leviathans and dragons; and preceding deliverances of the church by the destruction of her oppressors may be alluded to. (*Notes*, 51:9—11. *Ps.* 74:13—17. *Jer.* 51:34—37. *Ez.* 29:2—5.) Yet the punishment of Satan, rather than that of any of his agents, at the crisis before mentioned, seems more immediately predicted. From the repetition of the word "leviathan," it is probable, that more than one terrible animal was called by that name; (*Notes*, *Job* 41:1—11. *Ps.* 104:25,26.) and the word (תנין) rendered "dragon" is translated elsewhere "sea monster." (*Lam.* 4:3.)—Many people and nations are meant by "the sea" and Satan the old dragon gave his power to the beast which the apostle saw rise out of the sea. (*Notes*, *Rev.* 12:3—6,7—12, *v.* 9. 13:1,4. 17:15—18, *v.* 15.) This great enemy of God and his church is the most terrible and destructive of creatures. Immense subtlety, malignity, ambition, and power unite in him. He has long fatally deceived all the nations of the earth, except the remnant, "whose names are written in the book of life, of the Lamb slain from the foundation of the world;" (*Rev.* 12:9. *Notes*, 13:8—10, *v.* 8. 13—17, *v.* 14.) so that he has dwelt among them and reigned over them as their god and prince: and his chief seat, as spoken of in these prophecies, has long been fixed in that great city, which, one way or other, has always affected to rule over the nations. (*Rev.* 17:18.)—'He prophesieth here of the de-'struction of Satan and his kingdom, under the 'name of leviathan.'—God will however a length make the sword of his almighty vengeance, which is exceedingly sharp, and great, and strong, to reach unto him. Then the old serpent will be bound and cast into the bottomless pit, his power will cease, all his obstinate servants and adherents will be cut off, and the earth be overspread with truth and righteousness.

Piercing.] "Crossing like a bar." *Marg*

6 He shall [q] cause them that come of Jacob to take root; Israel shall blossom, and bud, and fill the face of the world with fruit.

7 ¶ Hath [r] he smitten him, * as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In [s] measure, when † it shooteth forth, [t] thou wilt debate with it: ‡ he stayeth [u] his rough wind in the day of the east wind.

9 By [x] this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin: [y] when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, [z] the groves and § images shall not stand up.

10 Yet [a] the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: [b] there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When [c] the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: [d] for it *is* a people of no understanding; [e] therefore he that made them will not have mercy on them, and he that formed them will shew them no favor.

12 And it shall come to pass in that day, *that* the LORD shall [f] beat off from the

q 6:13. 37:31. 49:20—23. 54:1—3. 60.22. Jer. 30:19. Hos. 2:23. 14:5,6. Zech. 2:11. 10:8,9. Rom. 11:16—26. Gal. 3:29. Phil. 3:3. Rev. 11:15.

r 10:20—25. 14:22,23. 17:3,14. Jer. 30:11—16. 50:33,34,40. 51:24. Dan. 2:31—35. Nah. 1:14. 3:19.

* Heb. *according to the stroke of those.*

s 57:16. Job 23:6. Ps. 6:1. 38:1. 103:14. Jer. 10:24. 30:11. 46:28. 1 Cor. 10:13. 1 Pet. 1:6.

† Or, *thou sendest it forth.*

t 1:5,18—20. 5:3,4. Judg. 10:10—16. Jer. 2:17—37. Hos. 4:1. 6:1,2. 11:7—9. Mic. 6:2—5.

‡ Or, *when he removeth.*

u 10:5,6,12. Ps. 76:10. 78:38. Jer. 4:11,27. Ez. 19:12. Hos. 13:15.

x 1:24,25. 4:4. 48:10. Ps. 119:67,71. Prov. 20:30. *Marg.* Ez. 20:38. 24:13. Dan. 11:35. Mal. 3:2,3. 1 Cor. 11:32. Heb. 12:9—11.

y 2 Kings 25:9,13—17. 2 Chr. 36:19. Ezra 3:2,3. Ez. 11:18. 24:11—14.

z 1:29. 2:12—21. 17:8. Hos. 14:8. Mic. 5:13,14. Zech. 13:2.

§ Or, *sun-images.* 2 Chr. 14:5. 34.4. *Marg.*

a 5:9,10. 6:11,12. 17:9. 25:2. 64:10. Jer. 26:6,18. Lam. 1:4. 2:5—9. 5:18. Ez. 36:4. Mic. 3:12. Luke 19:43,44. 21:20—24.

b 7:25. 17:2. 32:13,14.

c Ps. 80:15,16. Ez. 15:2—8. 20:47. Matt. 3:10. John 15:6.

d 1:3. 44:18—20. Deut. 4:6. 32:28,29. Jer. 4:22. 5:4,5,21,22. 8:7. Matt. 13:15,19. Rom. 1:28,31.

e Gen. 6:6,7. Deut. 32:18—25. 2 Chr. 36:16,17. Ps. 106:40. Ez. 9:10. 1 Thes. 2:16. 2 Thes. 1:8,9. Jam. 2:13.

f 11:11—16. 24:13—16. 56:8. Gen. 15:18. Ps. 68:22. 72:8.

Probably the word means *nimbly penetrating;* as the other word *crooked*, means *winding* this or that way. (*Job* 5:13. *Notes*, *Gen.* 3:1. *Ps.* 125:4,5. *Prov.* 2:15.)

V. 2—6. (*Notes*, 5:1. *Ps.* 80:8—13. *Jer.* 2:20,21. *Matt.* 21:33—39. *John* 15:1—8.) When these events begin to take place, let believers "sing unto," or *concerning*, the church, "A vineyard of red wine:" that is, of the most valued wine. (*Prov.* 23:31.) The visible church will not then bear wild grapes, but excellent fruit in abundance. (*Notes*, 5:2—7.) The Lord will guard it night and day from harm, and "water it every moment," with the influences of his Spirit. He never was angry with his church, in the same way, that he is with his enemies, and at that period his anger will be turned away from her. (*Notes*, 11:11—16. 12:1—3.) His severest judgments are not intended against the vines, but against thorns and briers; the hypocrites within, and the enemies around the visible church, who set themselves in battle against him. These are fuel for the fire of his vengeance, and he will go through and burn them up together, with the utmost ease. (*Marg. Ref.* m, n.) But if any one fears this destruction, let him, by faith and prayer, arrest, as it were, the uplifted arm of God; let him "take hold of his Strength" of Christ, "the Arm of the Lord;" or, the gospel, "the power of God unto salvation;" let him seek forgiveness, reconciliation, and protection; let him thus engage the power of God on his side; and he shall not seek in vain. (*Notes*, *Jer.* 29:11—14. *Ez.* 36:37,38. *Zech.* 12:9—14.)—But, whatever may become of individuals, the nation of "Israel will certainly take root, and blossom, and bud, and cover the face of the world with fruit." Probably, the fall of the papal antichrist, forming a remarkable fulfilment of the prophecies, will be the means of the conversion of Israel; and this event will prepare the way for the universal promulgation of the gospel. Then all nations will be grafted into that olive-tree, of which Abraham, or Israel, was the root, and thus this prophecy will have its exact accomplishment. (*Marg. Ref.*)—'These ... words are a description of the flourishing 'state of the Jews after their conversion, which 'shall be as new "life from the dead," as St. 'Paul expresses it, *Rom.* 11:15. and shall occa-'sion the fulness of the gentiles coming into 'the church.' *Lowth.* (*Notes*, *Rom.* 11:11—36.) —What event has yet occurred, which can be in the least thought a fulfilment of this prophecy, in its plain and full meaning?—Bishop Lowth forms these verses into a dialogue, between JEHOVAH and the church; in which he is followed by Mr. Faber: but no less than *six* alterations of the letters in the text, as it stands in our present Hebrew Bibles, are required by it. I am not competent to say, whether these are made on adequate authority or not; but they are not at all needful.

V. 7—11. The punishments inflicted on Israel, though dreadful, had not been, nor would be, like those with which their oppressors had been visited. Amalek has been utterly destroyed. The Egyptian, Assyrian, Babylonian, Macedonian, and Roman empires, which successively harassed and oppressed Israel, have been subverted, and the conquered people lost among the conquerors. But the Jews still continue a distinct and numerous nation; an unparalleled instance, of a people surviving so many ages all their conquerors. (*Notes*, *Num.* 23:9. *Deut.* 32:26,27. *Jer.* 30:10,11.) They are evidently preserved as monuments of the truth of their own scriptures, as well as of the New Testament; and in order to the performance of the ancient prophecies concerning them. So that, after all the massacres which have been made of them, they have not been "slain according to the slaughter of them that *slew them.*" When the Lord sent forth the afflicting stroke on Israel, he did it "in measure," and debated with them under their sufferings: when he caused the rough and chilling east wind to blow, he stayed or moderated it; that is, he would not suffer any national judgment to extirpate them. Nay, their calamities were intended for their reformation; these national punishments in some sense expiated their guilt as a collective body, and they would be made effectual to purge away the pollution of their sins. Thus when the Chaldeans took away

channel of the river unto the stream of Egypt, and [g] ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* [h] the great trumpet shall be blown,

g Deut. 30.3,4. Neh. 1:9. Jer. 3:14. Am. 9.9. Matt 13:12—14. Luke 15:4. John 10:16.
h 18:3. Lev. 25:9. Num. 10:2—4. 1 Chr. 15:24. Ps. 47:5. 81:3. 89:15. Zech. 9:13—16. Matt. 24:31. Luke 4:18. Rom. 10:18. Rev. 8:2,6—13. 9:1,14. 10:7. 11:15—18.

[i] and they shall come which were ready to perish in the land of Assyria, and [k] the outcasts in the land of Egypt, [l] and shall worship the LORD in the holy mount at Jerusalem.

i 11:16. 19:23—25. 2 Kings 17:6. Hos. 9:3. 11:11. Zech. 10:8—12.
k 11:12. 16:3,4. 56:8. Jer. 43:7. 44:28. Hos. 8:13.
l 2:3. 25:6,7. 66:18—21. Zech. 14:16. Mal. 1:11. John 4:21—24. Heb. 12:22.

the brass of their altar, and burnt the stones, with the temple and city, as it were, to lime; their groves and images were also destroyed, and their idolatry finally abolished. This was the *effect* of their calamities as graciously overruled for the good of survivors; and not the *condition* of their pardon, as some explain it. —The Lord, however, had determined that Jerusalem, and the cities of Judah, should be desolated, and the land be left altogether uncultivated. (*Notes*, 6:11,12. 7:17—25.) This dispensation would resemble the pruning of a vine; when the worthless branches are either devoured green by the cattle, or gathered up for burning after they are withered. (*Notes*, 6:13. *Ez.* 15: *John* 15:1—8.) The wicked Jews would, in immense numbers be devoured by their enemies, and consumed by the fiery indignation of God. For, being wilfully destitute of understanding, (*Notes*, 6:9,10. *John* 3: 29—21.) and refusing to profit, either by the warnings, judgments, or mercies of God, they would be exposed to the utmost severity of his justice; without any compassion being shewn them, on account of their relation to him, either as his creatures, or as his professed worshippers.—This has been far more awfully verified, in the destruction of Jerusalem by the Romans, and in its long continued consequences, than it was by the Babylonish captivity. (*Notes*, *Gen.* 49:10. *Deut.* 4:25—28. 28: 49—67. 32:19,20. *Hos.* 3:4,5.)

Debate with it, &c. (8) "In just measure, when thou inflictest the stroke, wilt thou debate with her: with due deliberation, even in the rough tempests, in the day of the east wind." *Bp. Lowth.*

V. 12, 13. These verses predict the restoration of the Jews after the captivity; and under that typical event, the recovery of Israel from their present dispersions. At Cyrus's proclamation, they, "whose hearts the LORD stirred up," (*Note*, *Ezra* 1:1—4.) "from the channel of the river Euphrates, to the river of Egypt," (*Note*, *Gen.* 15:18—21.) that is, from all the different places, in which they were scattered, were gathered one by one, as fruit is beaten off from the tree: (*Note*, 17:4—9.) and thus they, who had been in the most abject servitude, in the land of Assyria, or Chaldea, and the poorest of them especially; with many of those of the ten tribes, and some of the outcasts who had taken refuge in Egypt; returned to rebuild the temple, and worship God at Jerusalem.—But the preaching of the gospel seems especially to be intended by the "blowing of the great trumpet." (*Notes*, 18:3. *Num.* 10:2—10. *Zech.* 9:13—17. *Matt.* 24:29—31.) By this, the Lord will collect the abject and outcast Jews and Israelites, who are *lost* in their present dispersions, into his church, number them with his accepted worshippers, and probably reinstate them in their own land. (*Notes*, 11:11—16. 12: *Ez.* 20:33—38,40—44. *Am.* 9:7—10.)

PRACTICAL OBSERVATIONS.

The sword of avenging justice, in the hand of omnipotence, will readily reach, penetrate, and execute condign punishment on the stoutest and most sagacious enemies of God; and every offender's misery will be proportioned to the talents and power which he has abused, and to his malice, enmity, and extensive or durable mischievousness: and as "the devil and his angels" will assuredly be tormented for ever in the lake of fire; let none of his servants expect to escape the same doom, if they continue in their sins. (*Note*, *Matt.* 25:41—46.) —When Satan shall be restrained, and his determined factors cut off, the people of God shall flourish, and believers will abound in joyful songs of praise.—The Lord will always value his true church, on account of the precious plants with which he has stored it, and the precious fruit that it produces to his glory. May our souls, as belonging to it, be continually watered and kept, that we may abound in "the fruits of the Spirit," in "all goodness, righteousness, and truth!"—The Lord never punishes unreasonably, or excessively, as men do in a fury, or passion: his anger is removed from every believer, and he "waits to be gracious" to all who repent and seek his face. But briers and thorns are as able to resist the devouring fire, as the hypocrite or infidel is to stand in judgment before him, or to out-brave his vengeance. Flight, concealment, or resistance are, in this case, alike unavailing: nor can the sinner escape, but by drawing near to his offended Lord, humbly confessing his sin, and casting himself wholly upon his mercy through Jesus Christ: thus he disarms his resentment, effects a reconciliation, and engages omnipotence on his side.—If we are engrafted into the living Vine, we should expect and pray for that time, when the progeny of Jacob shall again take root in a fruitful soil, and shall "bud, and blossom, and fill the face of the world with fruit." Indeed we may be said to be bound *in gratitude* to pray for the conversion of the poor Jews, and to promote it, by kind usage, argument, and earnest persuasion. Through that nation we have received the lively oracles of God; the condition of it, for many ages past, forms the most incontestable proof of their divine original; and the Jews live among us as a continued warning and instruction. (*Note*, *Zech.* 8:20—23.) No people has ever so suffered, and been so preserved: but there is yet a blessing in the root, and their conversion will be as life from the dead to all the nations of the world. (*Note*, *Rom.* 11:11—15.) Then the great trumpet shall every where sound; unnumbered multitudes of perishing sinners shall be gathered to Christ through converting grace, and shall worship God in spirit and in truth.—Whilst we expect those happy times, let us recollect, that the Lord does not deal with his professed worshippers, as he does with his avowed enemies. He so moderates every storm of persecution or affliction, that the church shall weather it out.—The trials also of each believer shall be so appointed in wise and faithful measure, and be attended with such instructions, and such a blessing, that they will tend to purge away in-

CHAP. XXVIII.

The speedy ruin of Ephraim, for pride and excess, is denounced, 1—4. God will be the Glory and Strength of the residue of his people, 5, 6. The Jews are severely reproved for drunkenness, unteachableness, and carnal security, 7—15. Christ, as the sure Foundation, is promised, 16. The presumptuous security of scorners will end in destruction, 17—22. The wisdom of Providence is illustrated, by the discretion of the husbandman as given by God, 23—29.

WOE to [a] the crown of pride, to the [b] drunkards of Ephraim, [c] whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of *them that are* * overcome with wine.

2 Behold, [d] the Lord hath a mighty and strong one, *which* [e] as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, [f] shall be trodden † under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, [g] shall be a fading flower, *and* as [h] the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he ‡ eateth it up.

5 In that day [i] shall the LORD of hosts be for a crown of glory, and [k] for a diadem of beauty, unto the [l] residue of his people;

6 And [m] for a spirit of judgment to him that sitteth in judgment, [n] and for strength to them that turn the battle to the gate.

7 ¶ But they also have [o] erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they [p] are swallowed up of wine, they are out of the way through strong drink: they [q] err in vision, they stumble *in* judgment.

8 For [r] all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

a 3. Hos. 5:5. 6:10.
b 7. 5:11,22. Prov. 23:29. Hos. 4:11. 7:5. Am. 2:8,12. 6:6.
c 4. 7:8,9. 8:4. 2 Kings 14:25—27. 15:29. 18:10—12. 2 Chr. 28:6. 30:6,7. Am. 6:1.
* Heb. *broken*.
d 9 9—12. 27:1. Ez. 30:10,11.
e 15—19 8:7,8. 25:4. 29:6. 30:30. Ez 13:11. Nah. 1:8. Matt. 7:25—27. Rev. 18:8.
f 25:10. 26:6. 2 Kings 9:33. Lam. 1:15. Dan. 8:13. Heb. 10:29. Rev. 11:2.
† Heb. *with*.
g 1. Hos. 6:4. 9:10,11,16. 13:1, 15. Jam. 1:10,11.
h Mic. 7:1. Nah. 3:12. Rev. 6:13.
‡ Heb. *swalloweth*.
i 41:16. 45:25. 60:1—3,19. 62:3. Jer. 9:23,24. Zech. 6:13—15. Luke 2:32. 1 Cor. 1:30,31. 2 Cor. 4:17. 1 Pet. 5:4.
k Job 29:14. Ps. 90:16,17. 149:4.
l 10:20,21. 11:16. 37:31,32. Rom. 11:5,6.
m 11:2—4. 32:15,16. Gen. 41:38,39. Num. 11:16,17. 27:16—18. 1 Kings 3:28. Ps. 72:1—4. Prov. 20:8. John 3:34. 5:30. 1 Cor. 12:8.
n Deut. 20:4. Josh. 1:9. Ps. 18:32—34. 46:1,11. 144:1,2,10.
o 19:14. 56:10—12. Lev. 10:9, 10. Prov. 20:1. 31:4,5. Ec. 10:17. Ez. 44:21. Hos. 4:11. Mic. 2:11. Matt. 24:49. Luke 21:34. Eph. 5:18.
p Ps. 107:27. *marg*.
q 3:12. 9:16. Jer. 14:14. 23:13, 16. Lam. 2:14. Ez. 13:7. Hos. 4:12.
r Prov. 26:11. Jer. 48:26. Hab. 2:15,16.

iquity and to promote his sanctification. Thus the fruitful branches are made more fruitful, while hypocrites are broken off and cast into the fire: and when death shall utterly demolish the poor body, sin shall be finally extirpated from the true Christian, and the body shall at length be raised incorruptible and glorious, to share with the soul eternal holiness and felicity. But "in this world, we must have tribulation:" no man can fence out trouble; and they, whose troubles are not made subservient to sanctification, will find them terminate in eternal misery. At present the Lord is upon a mercy-seat, and they only have understanding, who seize the present opportunity of reconciliation to him: for when he shall remove to his tribunal, he will have no mercy on any of our race, who would not in this life know and consider the day of their visitation; neither will he shew the least favor to them for ever. (*Note*, 2 *Thes.* 1:5—10.)

NOTES.

CHAP. XXVIII. V. 1—4. This chapter begins a new subject, principally relating to the Assyrian kings, and the devastations of Israel and Judah by them. Ephraim was the chief of the ten tribes of the kingdom of Israel: the rich valleys allotted to that tribe, were full of fruitful vineyards; Samaria was situated on a hill at the head of them; and its strength and beauty were as a crown and a glory, of which the people were very proud.—There seems also to be an allusion to the garlands of flowers, with which the drunkards used to be crowned and adorned at the revels, in which they were overcome and stupified by wine. (*Notes*, 7,8. *John* 4:5—9.) Shalmaneser was the "mighty and strong one," whom the Lord had prepared to cast them down by his hand, like a hail-storm, or an inundation. (*Notes*, 17—19. 8:6—8. 25:3—5. 30:29—32. *Matt.* 7:24—27.) '"With the hand." That is with great 'force, as when an earthen vessel is dashed 'to pieces against the ground.' *Lowth.* Then their crown of pride, and their drunkards also would be trodden together under feet: their honor and beauty would be as a fading flower, and they would be greedily devoured as the first ripe fig, which being discerned when no other fruit is to be had, is hastily seized and eaten up immediately. (*Note*, *Hos.* 9:9,10.)—'No sooner doth the *boccore* (the early fig) draw near to 'perfection, in the middle, or latter end of June, 'than the *kermez*, or summer-fig, begins to be 'formed, though it rarely ripens before August; 'about which time the same tree frequently 'throws out a third crop, or the winter-fig, as 'we may call it. This is usually of a much 'longer shape and darker complexion than the 'kermez, hanging and ripening upon the tree 'even after the leaves are shed: and, provided 'the winter proves mild and temperate, is gath'ered as a delicious morsel in the spring.' *Shaw's Travels*, quoted by *Bp. Lowth.*

V. 5, 6. At the very time, when Israel was finally ruined, Judah had a transient return of prosperity under the government of Hezekiah. (*Notes*, 2 *Kings* 17: 18: 20:) He trusted in God, and did every thing that was in his power to reform his people. (*Notes*, 2 *Chr.* 29:—31:) And the Lord of hosts himself was the "Crown of glory and Diadem of beauty," to Hezekiah and the residue of believers in Judah: for their sakes, he endued the magistrates and counsellors with the spirit of discernment and equity, and gave courage and conduct to the captains, who led forth their troops out of the gate of Jerusalem, or carried back the war even to the gates of their enemies. (*Notes*, 11:2—5. *Ps* 90:13—17. *Prov.* 18:10,11.)

V. 7, 8. Even in Judah, and after Hezekiah's reformation, iniquity was very prevalent. The Jews also were addicted to intemperance: and not only the common people, but likewise both the priests and prophets were given up to drunkenness. (*Note*, *Lev.* 10:8—11.) This swallowed up their judgment and conscience,

9 Whom [s] shall he teach knowledge? and whom shall he make to understand [*] doctrine? *them that are* [t] weaned from the milk, *and* drawn from the breasts.

10 For [u] precept [†] *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For [x] with [‡] stammering lips and another tongue [§] will he speak to this people.

12 To whom he said, [y] This *is* the rest *wherewith* ye may cause the weary to rest, and this *is* the refreshing: [z] yet they would not hear.

13 But the word of the LORD was unto them [a] precept upon precept, precept upon precept; line upon line, line upon line, here a little, *and* there a little; [b] that they might go, and fall backward, and be broken, and snared, and taken.

[*Practical Observations.*]

14 Wherefore hear the word of the LORD, [c] ye scornful men, that rule this people which *is* in Jerusalem:

15 Because ye have said, [d] We have made a covenant with death, and with hell are we at agreement: [e] when the overflowing scourge shall pass through, it shall not come unto us; for [f] we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD,

s 30:10—12. Ps. 50:17. Prov. 1:29,30. Jer. 5:31. 6:10. John 3:19. 12:38,47,48.
* Heb. *the hearing.* 53:1. *marg.*
t Ps. 131:2. Matt. 11:25. 21:15, 16. Mark 10:15. 1 Pet. 2:2.
u 13. 5:4. Deut. 6:1—6. 2 Chr. 36:15,16. Neh. 9:29,30. Jer. 11:7. 25:3—7. Matt. 21:34—41. Phil. 3:1. 2 Tim. 3:7. Heb. 5:12.
† Or, hath been.
x Deut. 28:49. Jer. 5:15. 1 Cor. 14:21.
‡ Heb. *stammerings of lips.*
§ Or, *he hath spoken.*
y 30:15. 2 Chr. 14:11. 16:8,9. Jer. 6:16. Matt. 11:28,29.
z Ps. 81:11—13. Jer. 44:16. Zech. 7:11—14. Heb. 12:25.
a 10. Jer. 23:36—38.
b 6:9,10. 8:14,15. Ps. 69:22. Matt. 21:44. Rom. 11:9. 2 Cor. 2:16. 1 Pet. 2:7,8. 2 Pet. 3:16.
c 22. 1:10. 5:9. 29:20. Prov. 1:22. 3:34. 29:8. Hos. 7:5. Acts 13:41.
d 5:18,19. Job 15:25—27. Jer. 44:17. Ez. 8:12. Zeph. 1:12.
e 8:7,8. Dan. 11:22.
f 30:10. Jer. 5:31. 14:13,14. 16:19. 28:15—17. Ez. 13:16,22. Am. 2:4. Jon. 2:8. 2 Thes. 2:9—11.

so that they taught false doctrines, fell into most atrocious errors, and decreed unrighteousness: (*Notes*, 5:22,23. 56:10—12. *Esth.* 2:1. 3:12—15. *Prov.* 31:4—7. *Hos.* 4:5—7. *Hab.* 2:15—17) and through their example, the nation was generally led to wallow in drunkenness, their tables were every where polluted with it, and scarcely any place was clean from it. There was, however, a remnant of another character, and for their sakes the city was spared.—"Even these have erred through wine." *Bp. Lowth.*

V. 9—11. The pious king of Judah, and Isaiah with other prophets were very desirous of instructing the people: but they were so hardened in vice, and so early initiated into it, that there were scarcely any, who would give them a hearing; except they could teach the infants, that were hanging upon their mother's breasts, or newly weaned from them. Or, the people were so intent upon their pleasures, that they must be torn from them to receive instruction, as the infant is from the breast. It was necessary in all cases, to use much repetition, to dwell long upon every topic, and to teach the people a little on one occasion, and a little on another, as they were able to bear it; because of their ignorance and unteachableness. But this disgusted many of them, who seem to have turned the instructions of the prophets into ridicule: and, having catched up some detached expressions, such as these here used, and which have a remarkable alliteration in the original; they contemptuously mimicked their language and manner, and entertained one another by taking them off.—Therefore the Lord determined to teach them by the Assyrians and Chaldeans, who might indeed stammer out insults and menaces in the Hebrew tongue, but would in other things speak a language which they could not understand: for he would use these strangers to scourge such as refused to hear his word. (*Notes*, *Deut.* 28:49—57. *Jer.* 5:15—18, *v.* 15. 1 *Cor.* 14:20—25.) 'The scoffers mentioned below (14) 'are here introduced as uttering their sententious speeches; they treat God's method of 'dealing with them, and warning them by his 'prophets with contempt and derision. What, 'say they, doth he treat us as mere infants just 'weaned? doth he teach us as little children, 'perpetually inculcating the same elementary 'lessons, the mere rudiments of knowledge; 'precept after precept, line after line, here and 'there, by little and little? imitating at the same 'time, and ridiculing (10) the concise prophetical manner. God ... retorts upon them with 'great severity their own contemptuous mockery; turning it to a sense quite different from 'what they intended. Yes, saith he, it shall be 'in fact as ye say: ye shall be taught by a 'strange tongue, and a stammering lip, in a 'strange country, ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children: and my dealing with 'you shall be according to your own words: it 'shall be command upon command, for your 'punishment: it shall be line upon line, stretched over you to mark out your destruction. '(Comp. 2 *Kings* 21:13.) It shall come upon 'you at different times and by different degrees; 'till the judgments, with which from time to 'time I have threatened you, shall have their 'full accomplishment.' *Bp. Lowth.*

V. 12, 13. The prophets had pointed out to the people the true way of finding rest and comfort, amid their enemies and trouble, by trusting and waiting on God; but they did not choose to hearken: (*Notes*, 30:15—17. *Jer.* 6:16, 17. *Matt.* 11:28—30. 23:37—39.) and therefore, the constant and frequent instructions, which they treated with contempt, hastened and aggravated their condemnation; inducing them to depart still further from God, till they were broken by their enemies, snared in their own policy, and taken in Satan's net. (*Marg. Ref.*—*Notes*, 9—11. 6:9,10. 8:11—15. 1 *Pet.* 2:7,8.)

V. 14, 15. When the prophets denounced the vengeance of God against the people, they treated it with mockery, and ridicule; especially the scornful rulers of Jerusalem, and the priests and prophets before mentioned. (*Marg. Ref.* c.—*Note*, 9—11.) They boasted that they were in league with death and hell; (*Notes*, *Job* 5:20—23. *Hos.* 2:18—20.) and should be safe, even when the judgments of God deluged the land. (*Notes*, 17—19. 8:6—8. *Dan.* 9:25—27.) For they had formed such confederacies, and devised such politic schemes, as would secure them: though the prophets called these devices and alliances refuges of lies and falsehood;

[g] Behold, I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner-*stone*, a sure Foundation: [h] he that believeth shall not make haste.

17 [i] Judgment also will I lay to the line, and righteousness to the plummet: [k] and he hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And [m] your covenant with death shall be disannulled, and your agreement with hell shall not stand; [n] when the overflowing scourge shall pass through, then ye shall be * trodden down by it.

19 From [o] the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: [p] and it shall be a vexation only † *to* understand the report.

20 For [q] the bed is shorter than that *a man* can stretch himself *on it*, and the covering narrower than that he can wrap himself *in it*.

g 8:14. Gen 49:10. Ps. 118:22. Zech. 3:9. Matt. 21:42. Mark 12:10. Luke 20:17,18. Acts 4:11,12. Rom. 11,33. 10:11. 1 Cor. 3:11. Eph. 2:20. 1 Pet. 2:6—8.
h 30:18. Ps. 112:7,8. Hab. 2:3,4. Jam. 5:7,8.
i 10.22. 2 Kings 21:13. Ps. 94:15. Am. 7:7—9. Rom. 2:2,5,6. 9:28. Rev. 19:2.
k 2,15. 25:4. 32:2,18,19. Ex. 9:18,19. Josh. 10:11. Jer. 7:4—8,14,20. 23:19. 30:23,24. Ez. 13:10—16. 38:22. Rev. 8:7. 11:19. 16:21.
l 30:28. Job 22:16. Dan. 11:22. Matt. 7:27. 2 Pet. 3:6,7.
m 7:7. 8:10. Jer. 44:28. Ez. 17:15. Zech. 1:6.
n 2,15. 8:8. Jer. 47:2. Dan. 8:9—13. 9:26,27. 11:40. Rev. 12:15,16. 17:15.
* Heb. *a treading down to it.*
3. Mal. 4:1—3.
o 10:5,6. 2 Kings 17:6. 18:13. Ez. 21:19—23.
p 33:7. 36:22. 37:3. 1 Sam. 3:11. 2 Kings 21:12. Jer. 19:3. Dan. 7:28. 8:27. Hab. 3:16. Luke 21:25,26.
† Or, when *he shall make* you *to understand doctrine.*
q 57:12,13. 59:5,6. 64:6. 66:3—6. Jer. 7:8—10. Rom. 9:30—32. 1 Cor. 1:18—31.

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and though they were grounded in deceit and hypocrisy. Perhaps this may refer to some league, which they were attempting to make with Egypt, to assist them against the Assyrians. (*Notes*, 30:1—7. 31:1—5. *Ez.* 13:5—22.)—'Our arts of cunning and falsehood will se-'cure us, in the most difficult times. They are 'not supposed to have said thus much in ex-'press terms, but this was their true meaning. '30:10.' *Lowth.*

V. 16. This gracious promise, introducing the subsequent denunciations of approaching judgments, was well suited to give to the pious remnant an encouraging assurance, that the Assyrians should not prevail against Judah, as they had done against Israel. (*Note*, 7:14.) 'This prophecy cannot belong to any but Christ, to whom it is often applied in the New Testament. But it may import thus much, 'with respect to the time wherein Isaiah lived; 'that he should never be disappointed who be-'lieves in God, whose dwelling is in Zion; and 'hath made peculiar promises to the Jewish 'church and kingdom, which shall eminently 'be fulfilled at the coming of the Messiah.' *Lowth.*—The person and salvation of Christ are, in this remarkable prediction, represented under the figure of "a Foundation," on which some magnificent structure was about to be erected. For the spiritual temple is built on Christ, his Person, and Mediation; with the whole plan and purpose of God for glorifying his great name, in the salvation of sinners: as well as every human hope of mercy, and future happiness. This "Foundation was laid in Zion," where the Lord dwelt upon his mercy-seat amidst his chosen people. JEHOVAH himself laid it, according to his eternal counsels, and his predictions from the beginning; by the incarnation of Christ, by carrying him through his work, by exalting him in human nature to the mediatorial throne, and by sending the gospel to the nations. This Foundation is a Stone of such stability and excellency, as to support the immense and glorious edifice, which is to endure to all eternity. It is "a tried Stone," approved by God, and all his saints and servants. It is "a Corner-stone," compacting together the whole building: "a precious Corner-stone," in the sight of the Lord, and of every believer: and a most sure Foundation; so that every one, who in any age or nation believes this testimony, and rests all his hopes and his immortal soul on Christ, shall never be put to flight, or confusion, as one in haste to escape impending danger: for he shall be safe, and know himself safe, and shall "quietly wait the salvation of the LORD." (*Marg. Ref.—Notes*, *Rom.* 9:30—33. 1 *Cor.* 3:10—15. *Eph.* 2:19—22. 1 *Pet.* 2:4—8.)—The Septuagint render the last clause, "shall not be ashamed;" and it is thus quoted in the New Testament.—'He that believes shall rest him-'self contented with this all-sufficient means of 'his comfort and salvation; and shall not either 'hasten to look out for other helps, or be asham-'ed of trusting to this.' *Bp. Hall.*

V. 17—19. The judgments, which were coming on the scornful rulers and people of Judah, are here contrasted with the safety and well grounded confidence of every believer, as stated in the preceding verse. For the Lord was about to execute impartial justice on the wicked, according to his strict and holy law; as the builder carries on his work by the line, and the plummet. (*Notes*, 10:21—23. 2 *Kings* 21:—13. *Ez.* 40:3. *Am.* 7:7—9. *Rev.* 11:1,2.) Then the storm of his indignation would sweep away every false confidence; the presumption of the scorners would end in despair; (*Notes*, 9—15.) they would be trodden down by the instruments of his vengeance; destruction would march forth against them, and come nearer and nearer, by day and by night; so that the very report of their miseries at a distance would be a vexation and terror, to all who heard of them.—The calamities and alarms occasioned by Sennacherib's invasion, and his gradual approach to besiege Jerusalem, might be a partial accomplishment of these predictions. But neither that event, nor even the Babylonish captivity, nor any of their calamities till the destruction of Jerusalem by the Romans, after their obstinate rejection of Christ, the Corner-stone, fully answers the import of these verses. (*Marg. Ref.*)

V. 20. 'A *mashal*, or proverbial saying; the 'meaning of which is, that they will find all 'means of defence and protection insufficient 'to secure them, and cover them from the evils 'coming upon them. ... Their beds were only 'mattresses laid on the floor; and the coverlet, 'a sheet, or in the winter a carpet, laid over it, 'in which the person wrapt himself.' *Bp. Lowth.*—Neither the confederacy of the Jews with Egypt, nor any of their politics, could defend them against the Assyrians, or Chaldeans: neither their temple, altar, sacrifices, nor Pharisaical righteousness could recommend them to the favor of God, when they rejected Christ: nor could their numbers and fortifications defend them against the Romans, when God forsook them, and became their enemy (*Notes*, 57:11—13. 59:3—8. *Rom.* 9:30—33. 10:1

21 For the LORD shall rise up as [r] *in* mount Perazim, he shall be wroth as *in* [s] the valley of Gibeon, that he may do his work, [t] his strange work; and bring to pass his act, his strange act.

22 Now therefore [u] be ye not mockers, [x] lest your bands be made strong: for I have heard from the Lord GOD of hosts [y] a consumption, even determined upon the whole earth.

23 ¶ Give [z] ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and [a] break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast * in the principal wheat, and the appointed barley, and the † rye in their ‡ place?

26 § For [b] his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not [c] threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but [d] the fitches are beaten out with a staff, and the cummin with a rod.

28 [e] Bread-*corn* is bruised; because he will not ever be threshing it, nor break *it with* [f] the wheel of his cart, nor bruise it *with* his horsemen.

29 This also [g] cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

r 2 Sam. 5:20. 1 Chr. 14:11.
s Josh. 10:10,12. 2 Sam. 5:25. *Geba.* 1 Chr. 14:16.
t 19. Deut. 29:21—24. Jer. 30:14. Lam. 2:15, 3:33. Ez. 33:2. Luke 19:41—44.
u 15. 2 Chr. 30:10. 36:16. Jer. 15:17. 20.7. Matt. 27:39—44. Acts 13:40,41. 17:32.
x 2 Chr. 33:11. Ps. 107:16. Jer. 39:7. Lam. 1:14. Rev. 22:18, 19.
y 10:22,23. 24:1,&c. 32:12—14. Jer. 25:11. Dan. 9:26,27. Luke 21:24.
z 1:2. Deut. 32:1. Jer. 22:29. Rev. 2:7,11,17,29.
a Jer 4:3. Hos. 10:11,12.

* Or, *the wheat in the principal* place, *and the barley in the appointed* place.
† Or, *spelt.* Ex. 9:31,32.
‡ Heb. *border.*
§ Or, *And he bindeth it in such sort as his God doth teach him.*
b Ex. 28:3. 31:3—6. 36:2. Job 35:11. 39:17. Ps. 144:1. Dan. 1:17. Jam. 1:17.
c 41:15. 2 Kings 13:7. Am. 1:3.
d 27:7,8. Jer. 10:24. 46:28.
e 21:10. Am. 9:9. Matt. 3:12. 13:37—43. Luke 22:31,32. John 12:24. 1 Cor. 3:9. 9:9,10.
f 27.
g 21,22. 9:6. Job 5:9. 37:23. Ps. 40:5. 92:5. Jer. 32:19. Dan. 4. 2,3.

—4.)—'Two proverbial expressions, importing 'that all worldly comforts are insufficient to 'cure the maladies they are applied to; and 'that human devices are too short to secure us 'against the hand of Providence, whenever 'that will find us out to punish us. And there-'fore we ought not to rely too much on out-'ward means: much less betake ourselves to 'evil arts for our security, but commit our-'selves to God in well doing, as the surest Ref-'uge in the time of trouble.' *Lowth.*

V. 21, 22. (*Notes, Josh.* 10:10—14, *vv.* 10,12.) 'The destruction of the Philistines is there com-'pared to a breach of waters; (2 *Sam.* 5:20.) the 'same resemblance which is here used. (19) 'Those extraordinary manifestations of God's 'power at Perazim and Gibeon, were for the 'deliverance of his people, and the destruction 'of their enemies, but now God will act con-'trary to his usual proceedings of grace and 'mercy, and employ his power in destroying his 'own people.' *Lowth.*—Perhaps his most extraordinary interposition, in cutting off the army of Sennacherib, in answer to Hezekiah's faith and prayer, and after the hopes of unbelievers had failed, may be alluded to. But his "strange work," which the Jews took it for granted he never would do, was the rejection of them from being his people, numbering them among his enemies, and rising up for their destruction by the Romans, as he had done against the Canaanites and Philistines, by the hands of Joshua and Israel. (*Notes, Hab.* 1:5. *Acts* 13:38—41.) The prophet therefore warns the people to "give themselves to scoffing no more," (*Bp. Lowth,*) lest they should be bound in strong bands, unto the execution of his righteous indignation: for he had certainly "heard from the LORD of hosts, that he had determined a consumption upon the whole land."—The Babylonish captivity was here predicted, but not that event alone: for the prophets addressed their writings to those of succeeding generations, as well as those to whom they were more immediately sent. (*Notes,* 10:21—23. *Dan.* 9:24—27. *Rom.* 9:24—29, *vv.* 27,28.)

V. 23—29. The dealings of God with Israel and Judah, and with different descriptions of men, are here illustrated by apt similitudes, to which the prophet demanded their earnest attention. The plowman varies his work as the case requires, "not plowing every day;" he carefully prepares the ground for the seed, and sows it with different kinds of pulse, or grain, each in its appointed spot, the wheat in the principal place as being most valuable. And when he has gathered in his harvest, he knows how to separate the corn from the straw, and the chaff, according to the methods of the time and place in which he lives; and to the nature of the grain, that he may not injure it, but prepare it for his use. (*Notes,* 21: 10. 41:15,16. *Deut.* 25:4. *Hos.* 10:9—11. *Am.* 1: 3—5. *Mic.* 4:11—13.) 'Four methods of thresh-'ing are here mentioned, by different instru-'ments; the flail, the drag, the wain, and the 'treading of the cattle. The staff or flail was 'used for the *infirmiora semina*, says Hieron. 'The grain that was too tender to be treated 'in the other methods. The drag consisted of 'a sort of frame of strong planks, made rough 'at the bottom with hard stones or iron. It 'was drawn by horses or oxen over the corn-'sheaves spread on the floor, the driver sit-'ting upon it. The wain was much like the 'former; but had wheels with iron teeth, or 'edges like a saw. ... This not only forced out 'the grain, but cut the straw in pieces for fod-'der for the cattle; for in the eastern countries 'they have no hay. ... The last method is well 'known from the law of Moses. *Deut.* 25:4.' *Bp. Lowth.*—Thus the Lord, who has given man this wisdom and discretion, must himself be wonderful in counsel and excellent in operation. As the season and occasion requires, he threatens, corrects, spares, shews mercy, or executes vengeance. He distinguishes between one character and another, with the greatest exactness; and orders every thing according to the counsel of his own will, and for his own glory: he appoints his various dispensations, for the due correction of his people, and in order to separate them from his enemies, and from their sins: he will take care that no trials shall eventually injure his ser-

vants; but he will utterly destroy his enemies, when the proper time arrives.—*In working.* 29 תּוּשִׁיָּה *Note, Prov.* 2:7.

PRACTICAL OBSERVATIONS.

V. 1—13.

All that glory and beauty, of which men are proud, will prove a mere "fading flower:" and that affluence which is considered as a crown and ornament, frequently tempts to excess, and thus disgraces its possessor.—They, who are "overcome by wine," are overcome by Satan; for all drunkards are his slaves, and must sink under the final wrath of God, except they repent.—The Lord will abase all the proud; but they, who pride themselves in wickedness, will be rendered peculiarly contemptible.—When the Lord determines to execute vengeance on the ungodly, he has many and mighty instruments at his command, who readily bear down and destroy all before them. Happy then are they alone, who glory in the Lord of hosts himself! His favor and image, communion with him, and communications from him, suffice to enrich the poorest and to ennoble the meanest; they form "a crown of glory and diadem of beauty," superior to any distinctions and decorations of earthly monarchs and conquerors; and thence his people derive wisdom, strength, and courage, for every service and for every conflict. Thus some are qualified for the ministry, and others for the magistracy; and others to defend their country, or lay down their lives in the cause of God. (*Notes, 2 Cor.* 12:7—10. *Phil.* 4:10—13.)—Whilst the Sovereign of the world leaves some guilty nations to fill up the measure of their iniquities, and gives them up to ruin; he raises up eminent reformers, and preserves a remnant of believers, in other nations, whose prayers and labors prolong their tranquillity. Yet every attempt to promote true religion has hitherto been attended with unspeakable discouragement. Even under the most scriptural means of grace, multitudes have continued ungodly; and have copied the example of the open enemies of God, rather than that of his most honored servants. And alas! the nominal ministers of religion have frequently been the ringleaders in impiety and scandalous intemperance: and when they are "swallowed up of wine," no wonder that they wander out of the way, teach false doctrine, stumble in judgment, are blind guides, and go before those to the pit of destruction, whom they have misled by their erroneous teaching, and hardened by their flagitious example. Thus excess and riot become common, till no place is clean from filthiness; men's "ears are turned away from the truth, and are turned unto fables;" and the few who are able and willing to teach the people knowledge, and to cause them to understand doctrine, find them alienated, and entirely unteachable; having the incapacity, levity, and heedlessness of children, without their simplicity. In such circumstances, the most scriptural and rational method of inculcating divine truth, by repeated plain instructions, and particular cautions, warnings, and exhortations, excite disgust: and those who are too much engaged in excess or dissipation, to bestow any pains to understand the word of God, absurdly set up for critics; and censure or ridicule the ablest ministers, who give themselves wholly to their work! To keep themselves in countenance, they watch for something in the language or gestures of the minister, which they can misrepresent and deride; and thus they quiet their consciences in despising the message of God. Such men ripen apace for destruction: the Lord will teach them by other methods; "for judgments are prepared for scorners, and stripes for the back of fools." Indeed, evil is before all, who refuse to hearken to the proposals of mercy in the gospel, and to seek the holy rest and consolations, which God has provided for the weary and heavy-laden sinner.—It is very painful for the minister of Christ to reflect, when he is endeavoring to instruct, convince, warn, persuade, alarm, or encourage his hearers; that numbers of them will thence take occasion "to go and fall backward, and be broken, and snared, and taken." He must, however, go on, even though scorners be found among rulers, whether in church or state, being satisfied that he speaks according to the word of God.

V. 14—29.

When we declare the vengeance of the Lord against all those who "trust in refuges of lies," we should expect to hear loud clamors against our bigotry and want of charity; and scornful infidels will divert themselves, and each other, even with the most scriptural denunciations of hell and damnation. They have no fears in that respect, and deride those who have, as men of narrow, weak, and superstitious minds: and they speak and act, as if indeed "they had made a covenant with death, and were at agreement with hell," and were secured against the vengeance of God; having made those things their refuge, which we are as sure, are lies and falsehoods, as that the Bible is the truth of God. He has laid one Foundation, and no man can lay any other: this is tried, approved, and precious; and "he that believeth shall never be confounded." But let men contrive and endeavor whatever they please: if they do not build on this Foundation, and be not interested in the incarnate God and Savior; if his person, character, and offices be not precious to their souls; their hopes will be found delusion and presumption; the storm of death and judgment will "sweep away their refuges of lies, and overflow their hiding-place;" their "covenant with death shall be disannulled;" and the execution of the righteous sentence of God, according to his holy law, will be so dreadful, that the very report of it is sometimes, even now, intolerably vexatious to them. For whatever men trust to, for justification, except the righteousness of Christ; or for wisdom, strength, and holiness, except the regenerating and new creating influences of the Holy Spirit; or for happiness, except the favor of almighty God; will be found "a bed which is shorter, than that a man can stretch himself on it, and a covering which is narrower, than that a man can wrap himself in it." Let sinners then fear becoming mockers, lest they be bound in the strong cords of their own iniquity; for the Lord has unalterably decreed the destruction of all ungodly men, throughout the whole earth.—But men presume because God spares them from day to day: not knowing that he has his method and seasons of operation; and knows how to deal with all his creatures, as may best answer the purposes of his glory. For he, who gives natural wisdom to the husbandman, (as well as spiritual wisdom to the believer,) is himself "wonderful in counsel, and excellent in working." He has not yet made all ready for the great day of account: and sinners have not yet filled up the measure of their crimes, nor performed their part in the universal plan of him, "who worketh all things after the counsel of his own will;" and therefore they are spared.

CHAP. XXIX.

A prediction of the distress of Jerusalem by a siege; and of the sudden destruction of the besiegers, 1—9. The Jews are reproved for their insensibility and hypocrisy, and threatened with judgments, 10—16. A promise of happier times, 17—24.

* WOE to Ariel, to Ariel, † the city *where* David dwelt: [a] add ye year to year; let them ‡ kill sacrifices.

2 Yet [b] I will distress Ariel, and there shall be heaviness and sorrow: [c] and it shall be unto me as Ariel.

3 And I will [d] camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And [e] thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit out of the ground, and thy speech shall § whisper out of the dust.

5 Moreover [f] the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* [g] as chaff

* Or, *O Ariel*, that is, *the lion of God.* 31:9. Ez. 43:15. *marg.*
† Or, *of the city.* 2 Sam. 5:9.
a 1:11—15. Jer. 7:21. Hos. 5:6. 8:13. 9:4. Am. 4:4,5. Heb. 10:1.
‡ Heb. *cut off the heads.* 66:3. Mic. 6:6,7.
b 5:25—30. 10:5,6,32. 17:14. 24:1—12. 33:7—9. 36:22. 37:3. Jer. 32:28—32. 39:4,5.
c 34:6. Ez. 22:31. 24:3—13. 39:17. Zeph. 1:7,8. Rev. 19:17,18.
d 2 Kings 18:17. 19:32. 24:11,12. 25:1—4. Ez. 21:22. Matt. 22:7. Luke 19:43,44.
e 2:11—21. 3:8. 51:23. Ps. 44:25.
§ Heb. *peep*, or *chirp.*—*See on* 8:19.
f 10:16—19. 25:5. 31:3,8. 37:36.
g 17:13. Job 21:18. Ps. 1:4. 35:5.

His people are not yet fully purified from their sins, and have not yet sufficiently shewn the power of his grace; and therefore they are kept in tribulation. But "he knoweth how to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished." (*Note*, 2 *Pet.* 2:4—9.) The visible church is his husbandry, and professed Christians are the corn of his floor, mingled with the straw and chaff: but he knows how to make a separation by means of trials and persecutions; he will so moderate these, that they shall do his people no harm; when their end is answered they shall cease; his "wheat shall be gathered into his garner, but the chaff shall be burnt with unquenchable fire." (*Note*, *Matt.* 3:11,12.)

NOTES.

CHAP. XXIX. V. 1, 2. 'The subject of this 'and the four following chapters is the invasion 'of Sennacherib; the great distress of the Jews 'while it continued; their sudden and unex-'pected deliverance by God's immediate inter-'position in their favor; the subsequent pros-'perous state of the kingdom under Hezekiah; 'interspersed with severe reproofs, and threats 'of punishment, for their hypocrisy, stupidity, 'infidelity, their want of trust in God, and their 'vain reliance on the assistance of Egypt, and 'with promises of better times, both immedi-'ately to succeed, and to be expected in the 'future age. ... Though the matter is various, 'and the transitions sudden, yet the prophet 'seldom goes far from his subject.' *Bp. Lowth.* Jerusalem is here called "Ariel," which signifies *the lion of God:* and some think that it refers to the standard of Judah, which is said, though with little probability, to have been a lion; or to Christ the Lion of that tribe, or to the strength of the city. (*Notes*, *Num.* 2:2. *Rev.* 5:5—7.) But probably, it relates to the altar of burnt-offering, which consumed the sacrifices, as a lion devours his prey. Perhaps the Jews sometimes called the city by this name; and trusted that it would prevail against every assailant, because of the sacrifices there offered. But though David had taken it from the Jebusites, fixed his residence there, and removed the ark of the covenant thither; yet God denounced a woe against it. And though the people continued from year to year to observe their solemn feasts, and to multiply their sacrifices; yet the Lord would surely distress the city, and fill it with trouble and sorrow; and it should be unto him "as Ariel." As the altar, flaming with the sacred fire, consuming the oblations, and surrounded with the blood and carcasses of the sacrifices, was a typical display of divine justice in the punishment of sin; so should Jerusalem be filled with slain men, and consumed with fire by the avenging justice of God.—This will not allow us to interpret the chapter *exclusively* of Sennacherib's invasion. He distressed Jerusalem, but did not render the city like the altar of burnt-offering. '"It 'shall be unto me as the hearth of the great 'altar."—Some suppose it' (the name Ariel) 'to be taken from the hearth of the great altar 'of burnt-offerings, which Ezekiel plainly calls 'by the same name; and that Jerusalem is here 'considered as the seat of the fire of God, אור אל, 'which should issue from thence to consume 'his enemies; comp. 31:9.' ... Ironically, 'Go on 'year after year, keep your solemn feasts; yet 'know that God will punish you for your hypo-'critical worship. ... Probably delivered at the 'time of some great feast when they were thus 'employed. ... It shall be ... all on flame, as it 'was when taken by the Chaldeans; or covered 'with carcasses and blood, as when taken by the 'Romans; an intimation of which more distant 'events, though not immediate subjects of the 'prophecy, may perhaps be given in this ob-'scure passage.' *Bp. Lowth.* (*Note*, *Ez.* 43:13—17, *v.* 15.)—'The city which David *besieged*, '(in which sense the word is taken in the third 'verse;) implying that the enemy should dis-'tress it in the same manner.' *Lowth.*

V. 3, 4. Sennacherib sent an army, under Tartan, Rabsaris, and Rabshakeh, against Jerusalem; but no intimation is given that they closely besieged the city: (*Notes*, 2 *Kings* 18:17—25. 19:8.) and it is expressly said that Sennacherib should not encamp against it. (37:33.) Again, when the Assyrian chiefs approached Jerusalem, Hezekiah sent ambassadors to them; yet they made no humiliating submissions, but having heard Rabshakeh's insulting and blasphemous menaces, they answered him not a word. (36:31,32. *Note*, 2 *Kings* 18:36,37.) No doubt numbers of the Jews were extremely dejected, and ready to make any submissions: but the language of these verses seems to imply, that the city should be closely environed and at length taken, and laid even with the ground: and, in this full meaning, the prophecy had its accomplishment, when Jerusalem was destroyed by the Chaldeans; and afterwards by the Romans.—It is very natural to suppose, that many of the surviving Jews, when thus reduced to extremities, would in the most abject manner beg their lives of the haughty conquerors.—Instead of their former confident and presumptuous language, they would express themselves with the most timid and servile entreaties, and doleful complaints: like those that had familiar spirits, who affect-

that passeth away: yea, it shall be [h] at an instant, suddenly.

6 Thou shalt be [i] visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And [k] the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and [l] that distress her, shall be [m] as a dream of a night-vision.

8 It shall even be [n] as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and, behold, he drinketh; but he awaketh, and, [o] behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

[*Practical Observations.*]

h 30:13. Ps. 46:5,6. 76:5,6. 1 Thes 5:3.
i 5:26—30. 28:2. 30:30 33:11—14. 1 Sam. 2:10. 12:17,18. 2 Sam. 22:14. Matt. 24:7. Mark 13:8. Luke 21:11. Rev. 11:13,19. 16:18.
k 37:36. Jer. 25:31—33. 51:42—44. Nah. 1:3—12. Zech. 12:3—5. 14:1—3,12—15. Rev. 20:8,9.
l *See on* 2.
m Job 20:8. Ps. 73:20.
n 10:7—16. 2 Chr. 32:21
o 44:12.

9 ¶ Stay yourselves, [p] and wonder; [*] cry ye out, and cry; [q] they are drunken, but not with wine; they stagger, but not with strong drink.

10 For [r] the LORD hath poured out upon you the spirit of deep sleep, and [s] hath closed your eyes: the prophets, and your [†] rulers, [t] the seers hath he covered.

11 And the vision of all *is* become unto you, as the words of a [‡] book [u] that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, [x] I cannot; for it *is* sealed.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, [y] I am not learned.

13 Wherefore the Lord said, [z] Forasmuch

p 1:2. 33:13,14. Jer. 2:12. Hab. 1:5. Acts 13:40,41. Rev. 17:6.
* Or, *take your pleasure and riot.* 22:12,13. Matt. 26:45. Mark 14:41.
q 10. 19:14. 28:7,8. 49:26. 51:21,22. Jer. 23:9. 25:27. 51:7. Lam. 4:21.
r 14. 6:9,10. 1 Sam. 26:12. Ps. 69:23. Mic. 3:6. Acts 28:26,27. Rom. 11:8.
s 44:18. Ez. 14:9. 2 Cor. 4:4. 2 Thes. 2:9—12.
† Heb. *heads.* 3:2,3. Mic. 3:1.
t 30:10. 1 Sam. 9:9. Jer. 26:8—11. Am. 7:12,13.
‡ Or, *letter.*
u 8:16.
x Dan. 12:4,9. Matt. 11:25. 13:11. 16:17. Rev. 5:1,5—9. 6:1.
y 18. 28:12,13. Jer. 5:4. Hos. 4:6. John 7:15,16.
z 10:6. 48:1,2. 58:2,3. Ps. 17:1. Jer. 3:10. 5:2. 12:2. 42:2—4,20. Ez. 33:31—33. Matt. 15:7—9.

ed to speak in a feeble, shrill, whining tone, as if from the belly; or as if the voice came up out of the earth, while they lay grovelling on the ground. (*Note*, 8:19.)—*As one that hath a familiar spirit.* (4) אוֹב. *Note*, *Num.* 21:10.

V. 5, 6. 'These verses' (5—7.) 'contain an 'admirable description of the destruction of 'Sennacherib's army, with a beautiful variety 'of the most expressive and sublime images: 'perhaps more adapted to shew the greatness, 'the suddenness, and horror of that event, than 'the means and manner by which it was effect-'ed. Comp. 30:30—33.' *Bp. Lowth.* The predictions seem also to relate to all the subsequent calamities of the Jews, till the final ruin of Jerusalem.—Sennacherib's invasion formed the first fulfilment; and many circumstances, in the plain and full meaning of them, belong to that event: but the prophet might be led to use language, which was afterwards exactly accomplished, but could be understood only in a more general and qualified sense, concerning the distresses occasioned by those invaders.—Sennacherib's army, composed of various nations, all *strangers* to God and Israel, terrible for courage and ferocity, and insolent through success, seemed innumerable as the dust: yet they would be driven away as the chaff, and vanquished by a single blow "at an instant, suddenly." (*Notes*, 2 *Kings* 19:35. *Ps.* 46:6. 48:4—8.)—Their approach to Jerusalem was, however, a visitation from God, and occasioned terror and alarm, like thunders, earthquakes, storms, and tempests, and was destructive as a devouring fire. Or, the Assyrian army may be meant; called "thy strangers;" (5) and the sudden and dreadful slaughter of a hundred and eighty-five thousand men at once, by the angel, may be predicted. (*Notes*, 10:28—34. 17:12—14. 30:29—33.)—Perhaps there is also an intimation that the Jews, not duly profiting by their deliverance from the Assyrians, would afterwards be destroyed in this manner.—The last siege and taking of Jerusalem was attended by dreadful thunders, earthquakes, &c. (*Marg. Ref.* i.—*Note*, *Zech.* 14:4,5.)—*Thou shalt be visited*, &c. (6) "From JEHOVAH God of hosts, there shall be a sudden visitation." *Bp. Lowth.*

V. 7, 8. The transient joy, sanguine hopes, and speedy ruin of the enemies of the Jews, and of the church, are here represented by a very beautiful simile. A man, who, being hungry or thirsty, falls asleep, and dreams that he is eating or drinking, seems to enjoy much pleasure from the visionary gratification: but it soon vanishes; and, his craving wants and faintness continuing when he awakes, his disappointment aggravates his uneasiness. Thus the multitude of the nations, who, through succeeding generations fight against mount Zion, where the altar, or worship of God, is established, have their enmity gratified by transient successes; and, as it were, dream with pleasure and triumphant exultation of effecting the destruction of the church: but the delusion soon vanishes, and leaves them disappointed and miserable. 'The Assyrians had swallowed up 'Jerusalem in their imagination; but God should 'suddenly disappoint all their hopes, and send 'them away empty and confounded.' *Lowth.* (*Note*, *Ps.* 73:18—22, *v.* 20.) Not only was Sennacherib's army at once destroyed, and his sanguine hopes thus frustrated; but the Assyrian, Babylonian, Macedonian, and Roman empires, successively, declined and came to ruin, after they had fought against mount Zion: and thus it must be with every nation and individual, which engages in that unequal contest. (*Notes*, *Zech.* 12:2—5. 14:1—3,12—19.)

V. 9—12. The Jews were here earnestly called on to pause, reflect, be amazed, and cry out as in bitter anguish, on account of the judgments which were coming on the nation. Or ironically, "Take your pleasure and riot." (*Marg.* and *Marg. Ref.* *) They were, and would be, intoxicated with presumption and false doctrine, and rendered insensible to their danger: and the Lord would make them drink of the cup of his indignation, till they staggered as drunken men. (*Marg. Ref.* q.—*Note*, 51 17—23.) Because they despised his word, and

much as this people draw near *me* with their mouth, and with their lips do honor me, but have removed their heart far from me, and [a] their fear toward me is taught by the precept of men:

14 Therefore, behold, [b] I will * proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: [c] for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that [d] seek deep to hide their counsel from the LORD, [e] and their works are in the dark, and they say, [f] Who seeth us? and who knoweth us?

16 Surely [g] your turning of things upside down shall be esteemed [h] as the potter's clay: for shall the work say of him that made it, He made me not? [i] or shall the thing framed say of him that framed it, He had no understanding?

a 2 Chr. 29:—31: Prov. 30:6. Matt. 15:2—6. Mark 7:2—13. Col. 2:22.
b 9. 28:21. Hab. 1:5. John 9: 29—34.
* Heb. *add.*
c 10. 6:9,10. 19:3,11—14. Job 5:13. Jer. 8:7—9. 49:7. Ob. 8. Luke 10:24. John 9:39—41. Acts 28:26,27. Rom. 1: 21,22,28. 1 Cor. 1:19—24. 3:19.
d 5:18,19. 28:15,17. 30:1. Job 22:13,14. Ps. 10:11—13. 64:5, 6. 139:1—3. Jer. 23:24. Ez. 8:12. 9:9. Zeph. 1:12. Rev. 2:23.
e Job 24:13—17. 34:22. Luke 12:1—3. John 3:19. 1 Cor. 4: 5. 2 Cor. 4:2.
f 47:10. Ps. 59:7. 73:11. 94:7—9. Mal. 2:17.
g 24:1. Acts 17:6.
h 45:9,10. Jer. 18:1—10. Rom. 9:19—21.

[*Practical Observations.*]

17 ¶ *Is* it not [k] yet a very little while, and [l] Lebanon shall be turned into a fruitful field, and [m] the fruitful field shall be esteemed as a forest?

18 And in that day shall [n] the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The [o] meek also shall † increase *their* joy in the LORD, and [p] the poor among men shall [q] rejoice in the Holy One of Israel.

i 45:11. Ps. 94:8,9.
k 63:18. Hab. 2:3. Hag. 2:6. Heb. 10:37.
l 32:15. 35:1,2. 41:19. 49:5,6. 55: 13. 65:12—16. Hos. 1:9,10. Matt. 21:43. Rom. 11:11—17.
m 5:6. Ez. 20:46,47. Hos. 3: 4. Mic. 3:12. Zech. 11:1,2. Matt. 21:18,19. Rom. 11:19—27.
n 10—12,24. 35:5. 42:16—18. Deut. 29:4. Ps. 119:18. Prov. 20:12. Jer. 31:33,34. Matt. 11:5. 13:14—16. 16:17. Mark 7:37. Luke 4:18. John 6:45. Acts 26:18. 2 Cor. 3:14—18. 4:2—6. Eph. 1:17—19. 5:14. 1 Pet. 2:9. Rev. 3:18.
o 61:1. Ps. 25:9. 37:11. 149:4. Zeph. 2:3. Matt. 5:5. 11:29. Gal. 5:22,23. Eph. 4:2. Phil. 2:1—3. Jam. 1:21. 3:13—18. 1 Pet. 2:1—3.
† Heb. *add.*
p 41:17,18. 57:15. 66:2. Ps. 9: 18. 12:5. Zeph. 3:12—18. Matt. 5:3. 11:5. 1 Cor. 1:26—29. Jam. 1:9. 2:5.
q 41:16. 61:10. Hab. 3:18. Phil 3:1—3. 4:4.

rejected his salvation, he had "poured upon them the spirit of deep sleep," and given them up to judicial blindness; and especially their prophets, rulers, and teachers of every description, were covered with darkness, as if hood-winked: so that the visions or prophecies which were sent them, though plain enough in themselves, were utterly inexplicable to them. (*Note*, 6:9,10. 28:9—11. *Mic.* 3:5—7. *Acts* 28:23—29. 2 *Cor.* 2:12—16. 2 *Thes.* 2:8—12.) Their learned men, when asked to interpret them, being blinded by prejudices and passions, excused themselves on account of the book being sealed: intimating that the predictions were so enveloped in obscurity, that, if there were any meaning in them, it could not be discovered. And the poor alleged their want of learning, as the reason of their contempt and inattention: so that in fact "the oracles of God" became of no use to them. The apostle applies this to the state of the Jews in his days: (*Note*, *Rom.* 11:7—10.) and doubtless it had its principal accomplishment, when the chief priests, scribes, Pharisees, and Jewish nation, rejected and crucified their promised and long expected Messiah, and persecuted his apostles and disciples; and in the state of that nation to this present day; whilst, with the scriptures of the prophets in their hands, and being conversant in the letter of them, the book is so sealed, that neither the learned nor unlearned among them can discern, that they were fulfilled in Jesus of Nazareth.—'Prejudice doth as much 'hinder the learned from understanding God's 'word, as ignorance doth the unlearned.' *Lowth.*

V. 13—16. Many of the Jews, through successive ages, adhered to the external worship of God, and thus "honored him with their lips:" but in general their hearts were alienated from him, through the love of sin and worldly things; and their religion was induced, or regulated, merely by regard to human authority. Thus, in the days of Hezekiah, and their other pious kings, they adhered to the temple-worship and kept their solemn feasts; but when "the precept of man" no longer called them to the sanctuary, they turned from it to idolatry. In the days of Christ, they were very tenacious of their forms: but by the traditions of the elders they "rendered the commandment of God of none effect;" and almost all their religion consisted in superstition, formality, and hypocrisy. (*Note*, *Matt.* 15:7—9.) The Lord would therefore proceed again to do a marvellous work: he would entirely give up their teachers and counsellors to be infatuated to their ruin; leave Jerusalem to be desolated; and cast off the Jews from being his people. (*Notes*, 9—12. 6:9,10. 28:21,22. *Jer.* 8:8,9. *John* 9:39—41. 1 *Cor.* 1:17—24.) All schemes to hide their iniquity, or to varnish over their malice under specious pretexts, as if they could impose on God and hide their character from him; all their perversions of his word, to establish their own traditions; and all their opposition to his counsels, to support their own authority and reputation, would be as ineffectual, as if the potter's clay could attempt to disannul, or find fault with, the work of him who wrought it. They could no more resist his will, than the clay could that of the potter: he could as easily defeat their schemes, as the potter alters the shape of the clay. They could no more succeed in their enterprises, when God rejected them, than the clay could become a vessel by its own energy: or change the shape into which the potter cast it, whether he had formed it a "vessel unto honor or to dishonor." (*Marg. Ref.*—*Notes*, 5:18,19. 45:9—11. *Jer.* 18:1—10. *Rom.* 9:19—23. 2 *Tim.* 2:20—22.) —'The most refined arts of their deep politi-'cians, shall not avail their authors nor be able 'to preserve them from God's judgments: and 'their learnedest men shall lose their judgment 'and discretion. This threatening was re-'markably verified under the gospel, when 'their crucifying Christ out of fear of the Ro-'man power, brought the Romans upon them: 'and their learned Rabbies ever since have 'minded little else, but fabulous stories, and 'their Cabbalists have vented trifles for pro-'found mysteries.' *Lowth.*

V. 17—19. These verses seem wholly to relate to the rejection of the Jewish nation.

20 For [r] the terrible one is brought to nought, and [s] the scorner is consumed, [t] and all that watch for iniquity are cut off;

21 That [u] make a man an offender for a word, [x] and lay a snare for him that reproveth in the gate, [y] and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, [z] who redeemed Abraham, concerning the house of Jacob; [a] Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, [b] the work of mine hands, in the midst of him, they shall [c] sanctify my name, and sanctify the Holy One of Jacob, and shall [d] fear the God of Israel.

24 They [e] also that erred in spirit shall * come to understanding, and they that murmured shall learn doctrine.

r 5. 13:3. 25:4,5. 49:25. Dan. 7: 7,19—25. Hab. 1:6,7.
s *See on* 28:14—22.—Luke 16: 14. 23:11,35.
t Mic. 2:1. Mark 2:6,7. 3:2—6. Luke 6:7. 13:14—17. 20:20—23.
u Judg. 12:6. Matt. 22:15. Luke 11:53,54.
x Jer. 18:18. 20:7—10. 26:2—8. Am. 5:10. 7:10—17. Mic. 2:6, 7.
y Prov. 28:21. Ez. 13:19. Am. 5:11,12. Mal. 3:5. Matt. 26: 15. Acts 3:14. Jam. 5:6.
z 41:8,9,14. 44:21—23. 51:2,11. Gen. 48:16. Josh. 24:2—5. Neh. 9:7,8. Luke 1:68. 1 Pet. 1:18,19. Rev. 5:9.
a 44:21—26. 45:17,25. 46:3,4. 49: 7,&c. 60:1—9. 61:7—11. Jer. 30.5—7,10. 31:10—12. 33:24—26. Ez. 37:24—28. 39:25—29. 40:—48: Joel 2:27. Rom. 11: 11,&c.
b 19:25. 43:21. 45:11. 60:21. Eph. 2:10.
c 5:16. 8:13. Lev. 10:3. Matt. 6:9. Rev. 11:15—17.
d Hos. 3:5. Rev. 15:4. 19:5.
e 10,11. 28:7. Zech. 12:10. Matt. 21:28—32. Luke 7:47. 15:17—19. Acts 2:37. 6:7. 9:19,20. 1 Tim. 1:13—15. Rev. 20:2,3.
* Heb. *know understanding.*

and the calling of the Gentiles. In a little time, Lebanon would become Carmel; the uncultivated forest would be a fruitful field: the Gentile nations would be favored with the abundant sowing of the good seed of "the word of God," and yield a plentiful harvest of true converts: at the same time, the field, which had long been tilled and yielded fruit, would be esteemed a forest; that is, the nation of the Jews, would be rejected, and left without the means of grace, to become barren and desert. (*Notes*, 24:13—16. 32:9—15. 35:1,2. 49:5,6. 55: 11,12. 65:13—16. *Ez.* 17:22—24. *Rom.* 11:16—32.) Then they, who before were deaf to the voice of God, would hear and understand the words of that book, which was sealed up from the unbelieving Jews; (*Note*, 9—12.) and the poor blind heathens, emerging from their obscurity and darkness, would enjoy the marvellous light of the gospel. (*Notes*, 32:3—5. 35:5—7. 42:13—17. *Acts* 26:16—18. *Eph.* 5:8—14.) Perhaps the miracles of Christ and his apostles, might also be alluded to. Then the teachable, the meek, and poor in spirit, and the poor and afflicted of this world, would rejoice more abundantly in the Lord, because of the wretched condition, from which they had been delivered; nay, they would be more joyful, than believing Jews in general had been. (*Marg. Ref.*—*Notes*, 61:1—3,10,11. *Zeph.* 3:14—17. *Phil.* 4:1,4.)

Lebanon shall be turned into a fruitful field. (17) 'Ere Lebanon become like Carmel." A 'Mashal, or proverbial saying, expressing any 'great revolution of things; and when respecting two subjects, an entire reciprocal change: 'explained here by some interpreters, I think 'with great probability, as having its principal 'view beyond the revolutions then near at hand, 'to the rejection of the Jews, and the calling of 'the Gentiles. ... Carmel stands here opposed to 'Lebanon, and therefore is to be taken as a 'proper name.' *Bp. Lowth.*

V. 20, 21. 'By the terrible one, we are to understand the foreign enemies of God's people; '(5. 25:4,5.) and by the scorner, those skeptics 'and infidels, that lived among them and made 'a mock at God's messengers and what they 'said. (Comp. 28:14,22.) ... Who condemn men 'for speaking the truth, as they often served 'the prophets, or for so slight a matter as an 'unwary expression. ... It was the custom for 'the judges to execute their office at the gates 'of the city. (*Deut.* 21:19. 22:15. *Ruth* 4:1,11.)' *Lowth.*—No doubt this was the case, in the days of Isaiah and at many other times. (*Notes*, 28: 5—15. *Am.* 5:10—13.) It is however evident, that when our Lord came, the rulers, priests, scribes, and sanhedrim of the Jews, most exactly answered this description. Herod, the king of the Jews, persecuted Christ as soon as he was born: the others despised and derided him; they lay in wait to find some accusation against him; they watched for his words and perverted them, and laid snares for him when he publicly reproved their sins, being determined to condemn him for any word which they could lay hold of; and they turned aside, rejected, and crucified this Just One, on the most frivolous pretences. They behaved in the same manner to his apostles and ministers, and were the chief persecutors of the Christians, till Jerusalem was destroyed: then that terrible enemy came to nought, and was cut off; and this tended to establish Christianity, and to increase the joy of believers.—The words may also be applied to the subversion of the Pagan persecuting Roman empire, which tended farther to the promulgation of the gospel. (*Notes*, *Zech.* 14:1—3. *Rev.* 12:1—6.)

V. 22—24. God did not intend to reject all the posterity of Abraham and Jacob, that these his redeemed servants should be, as it were, ashamed and wax pale. The Jews and Israelites, who embraced Christianity, would acknowledge the converted Gentiles, as the work of God's new creating grace, and as their spiritual children: (*Notes*, 19:23—25. 41: 8,9. 60:15—22. *Rom.* 11:11—15. *Gal.* 3:26—29. *Eph.* 2:4—10, *v.* 10.) and their believing descendants would be excited to trust, honor, and worship the Holy One of Jacob, with greater fervency, for this immense accession to the church. Multitudes even of those Jews who had erred in spirit, and murmured against Christ, and malignantly opposed his gospel, would come to a better temper, and understand and receive his doctrine: nay, at length, the whole Jewish nation will be converted to Christ, and re-admitted into the church.

PRACTICAL OBSERVATIONS.
V. 1—8.

External privileges and distinctions will not exempt from woe, any of those, who are destitute of true godliness. Men may persist in an attendance on wearisome and expensive forms, nay, even on the instituted ordinances of God, and glory in their supposed relation to him, when the whole of their apparent devotion consists of pride and hypocrisy.—When he encamps against the strong holds of his adversaries, they will soon be brought low. Such, as refuse to humble themselves before him in submission to his righteousness, and obedience to his will, will soon be abased to the most extreme distress: and none are more

CHAP. XXX.

The people are threatened for confiding in Egypt, and for despising God and his word, 1—17. Promises of returning mercies and glorious times to the church, 18 -26. A predictio of the destruction of the army and king of Assyria; involvin still greater events yet future, 27—33.

abject in adversity, than those who are insolent and scornful in prosperity.—The Lord employs wicked men to chastise his people, and to avenge himself on hypocrites; and numbers are ready enough of themselves for such services. But at the same time, he prepares sudden destruction for them also: and his enemies shall be visited with vengeance more tremendous, than earthquakes, thunders, tempests, or conflagrations can suggest to the imagination. All their sanguine expectations and transient joys, will be like a pleasing dream. Speedily will they awake from their soothing delusions; and if these continue till death, they will then lift up their eyes in hell, and not find one drop of water to cool their tongue. Then indeed, "it shall be, as when a hungry man dreameth that he eateth; but he awaketh, and his soul is empty: or, as when a thirsty man dreameth that he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite." (*Notes*, *Luke* 12:15—21. 16:22—26.) But the disappointment and misery of those who fight against the Church, and exult in the expectation of destroying it, will be the most aggravated. And every nation, which involves itself in the guilt of persecution, lays the axe to the root of its own peace and prosperity.

V. 9—16.

Pride, ambition, avarice, lust, or any headstrong passion produces a perfect intoxication of the soul; and so do erroneous principles in religion: hence originates the most inconsiderate and infatuated conduct, by which men rush upon their own destruction. This should caution every one not to sin against conviction; not to scoff at divine truth; and not to lean to his own understanding or heart, and so despise the teaching and salvation of God: for thus he is provoked to pour on numbers "the spirit of deep sleep," or "strong delusion:" then they grope at noon-day, as if it were midnight; and the most learned and sagacious, without excepting high priests, or chief priests, rulers, and teachers, are covered with impenetrable error and ignorance. To such persons the Bible becomes absolutely a "sealed book:" and when the learned find that they cannot understand it, and make it accord to their conjectures, they impute it to its want of correctness; and either wholly reject or neglect it or pervert it by presumptuous alterations, and unnatural comments: and the unlearned are glad of a sanction to their ignorance and impiety.—Instead of despising the poor Jews, who have long been left in this situation, we ought to look to ourselves, and take warning by their example. And let us remember that the Bible is, in some measure, a sealed book to every man, learned or unlearned, till he begins to study it with child-like simplicity and docility; daily praying that the Lord would "open his understanding, that he may understand the Scriptures," and honestly aiming to practise according to the instructions which he has already received.—Alas! what multitudes in this *Christian* country fall even below the hypocritical Jews in religion; and their conduct may well excite our grief and wonder! They do not so much as "draw near to God with their mouth, or honor him with their lips:" nay, the authority of laws, or royal proclamations, fails of inducing them to pay a decent respect to the name and the day of God! And, of those wh are not openly profane, it is to be feared, tha very great numbers are formalists, while si and the world possess their hearts; and thei religion is only a compliance with establishe customs, and regulated in subserviency to rep utation and interest. Yet, let it be observed that, those wanderings of mind, and that de fect of reverence and devotion, which are th believer's grief and burden, are very differen from the alienation of heart from God, here s severely reproved: for the former consist with sincerity, though it is a lamentable proo of imperfection.—As sinners grow hardene in hypocrisy, impiety, or infidelity, their pre sumption increases: and hypocrites especiall cannot be convinced, that God intends to d so "marvellous a work," as to punish them fo their wickedness. The wise and pruden men, of this world, are often strangely infatu ated, and fall into practical, and even int speculative atheism; and speak and act, as i they could hide their sins, their intentions, o their true character, from God, or frustrat his counsels. But they will find themselves i his hand, as "clay in the hand of the potter:' and as they can have no fence against hi power; so their rebellion against his authority and contempt of his truth, will tend to the dis play of his justice in their condemnation. By such conduct many other churches, as well a that of the Jews, have provoked God to be reave them of their advantages; and the bless ings of salvation have been communicated t others in their stead.

V. 17—24.

When the Lord teaches, "the deaf hear" his word, and "the blind see out of obscurity.' When he comforts, the meek, the poor, and the persecuted, "increase their joy in him;' and that holiness of character in God, which sinners hate and dread, inspires believers, in their happiest hours, with confidence and exultation. When by his power terrible persecutors and presumptuous scorners are cut off the church enjoys peace. And let such, as "watch for iniquity," and scrutinize the actions of Christians and ministers with malicious severity, in order to find matter of accusation; who wait to catch at some word from their lips, for which they may make them offenders; who lay snares for those, that boldly and honestly reprove sin, without respect of persons; and who revile and persecute the righteous on every trivial occasion: let such men recollect that they copy the example of the scornful Jews, and of those who crucified Christ, persecuted his disciples, and brought upon themselves swift destruction.—But the Lord will replenish his Church, and never suffer any of his redeemed servants to be ashamed, or to wax pale, by witnessing the permanent triumphs of his enemies. Numbers of children are already raised up to Abraham, from among the poor Gentiles: (*Note*, *Gal.* 3: 26—29.) may we be found of the number, and experience his new creating power! May we see increasing numbers "sanctify the Holy One of Israel," and fear his name! And may those, who now "err in spirit, and murmur against his truth," whether Jews, Gentiles, Mohammedans, or nominal Christians, be brought to understand and learn the true doctrine, till the whole earth be filled with the glory of our God and Savior!

WOE to [a] the rebellious children, saith the LORD, [b] that take counsel, but not of me; and that [c] cover with a covering, but not of my Spirit, that they may [d] add sin to sin:

2 That [e] walk to go down into Egypt [f] and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in [g] the shadow of Egypt.

3 Therefore shall [h] the strength of Pharaoh be your shame, and the trust in the shadow of Egypt [i] *your* confusion.

4 For [k] his princes were at [l] Zoan, and his ambassadors came to [m] Hanes.

a 9. 1:2. 63:10. 65:2. Deut. 9:7, 24. Jer. 4:17. 5:23. Ez. 2:3. 3:9,26,27. 12:2,3. Hos. 7:13. Acts 7:51,52.
b 8:19. 29:15. 1 Chr. 10:13,14. Hos. 4:10—12.
c 4:5. *marg.* 28:15,20. 32:2. Ps. 61:4. 91:1—4.
d 1:5. 5:18. Num. 32:14. Hos. 13:2. Rom. 2:5. 2 Tim. 3:13.
e 20:5,6. 31:1—3. 36:6. Deut. 28:68. 2 Kings 17:4. Jer. 37:5. 43:7. Ez. 29:6,7.
f Num. 27:21. Josh. 9:14. 1 Kings 22:7. Jer. 21:2. 42:2,20.
g 16:3. 18:1. Judg. 9:15. Lam. 4:20.
h 5—7. 20:5. Jer. 37:5—10.
i 45:16,17. Jer. 17:5,6. Rom. 5:5. 10:11.
k 57:9. 2 Kings 17:4. Hos. 7:11,12,16.
l 19:11. Num. 13:22. Ez. 30:14.
m Jer. 43:7. *Tahpanhes.* Ez. 30:18. *Tehaphnehes.*

5 They were all [n] ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The [o] burden of the [p] beasts of the south: [q] into the land of trouble and anguish, from whence *come* the young and old lion, [r] the viper and fiery flying serpent, they will carry their [s] riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For [t] the Egyptians shall help in vain, and to no purpose: therefore have I cried * concerning this, [u] Their strength *is* to sit still.

[*Practical Observations.*]

8 ¶ Now go, [x] write it before them in a

n 16. 20:5,6. 31:1—3.
o 46:1,2. Hos. 8:9,10. 12:1.
p 1 Kings 10:2. Matt. 12:42.
q 19:4. Ex. 1:14. 5:10—21. Deut. 4:20. Jer. 11:4.
r Num. 21:6,7. Deut. 8:15. Jer. 2:6.
s 2 Chr. 9:1. 16:2. 28:20—23.
t 31:1—3. Jer. 37:7.
* Or, *to her.*
u 15. 2:22. 7:4. 28:12. Ex. 14:13. Ps. 76:8,9. 118:8,9. Lam. 3:26. Hos. 5:13.
x 8:1. Deut. 31:19,22. Job 19:23,24. Jer. 36:2,28—32. 51:60. Hab. 2:2.

NOTES.

CHAP. XXX. V. 1. The propensity, of both Judah and Israel, to form alliances with idolaters, and especially with Egypt, being directly contrary to the law, and inconsistent with dependence on God for protection against all enemies, evinced them to be "rebellious children," who acted unsuitably to their relations to God, and in direct disobedience to his commands. (*Notes*, 6,7. 31:1—3. *Deut.* 17:16.) Hoshea, king of Israel, made an alliance with So, king of Egypt, which brought ruin on himself and his people; and perhaps this prophecy was delivered about that time: when the princes of Judah also might be consulting together, to make a similar league against the formidable Assyrian power. (*Notes*, 2 *Kings* 17:1—6. 18:20,21.) Yet there is no proof that Hezekiah actually entered into such an alliance; nor is it probable, that he would in opposition to the word of God by his prophets: indeed, it is likely that this very message by Isaiah prevented the design, which might otherwise have had terrible consequences. (*Notes*, 2 *Kings* 18:5,6. 2 *Chr.* 32:6—8.) The princes and people, however, seem to have been bent on the measure: and instead of "asking counsel of the LORD," by his high priest, or by a prophet, or regulating their decisions according to his word, or taking refuge under his protection by repentance, faith, and prayer, (which the Spirit of God would have led them to,) they proceeded to add sin to sin, by proposing to form a league with the Egyptians. —The words rendered "cover with a covering," may mean, "pour out a libation," and some explain them of *ratifying a covenant* with that ceremony: but, as the custom of ratifying covenants with a libation was a religious observance, and among the Gentiles an act of idolatry; it can hardly be supposed, that Hezekiah would comply with it, or that he would have escaped reproof if he had. Perhaps, however, the king of Israel had gone thus far, and many of the Jews were ready even in this sense to "add sin to sin."

V. 2, 3. "Who set forward to go down into Egypt." *Bp. Lowth.*—Perhaps some ambassadors from Judah had set out on their journey: but Hezekiah, receiving this message from God, and recollecting that he had not consulted him in the measure, recalled them. (*Note*, *Josh.* 9:14,15.) The people, however, were disposed to put Pharaoh and Egypt in the place of God, by relying on them for protection, and trusting under the shadow of their wings. (*Notes*, 18:1. 20:5. *Jer.* 37:1—10. *Ez.* 29:6,7.) But this would surely end in confusion and disappointment.

V. 4, 5. Hoshea's ambassadors came to Zoan and Hanes, or Tahpanhes, to attend on the Egyptian monarch, and concluded a treaty with him: but the Egyptians gave him no effectual assistance, and he and all his people were put to shame, for confiding in a nation which could not profit them, but were a reproach to them; for this alliance eventually hastened their ruin. (*Marg. Ref.*) And thus, the prophet intimated, it would be a reproach and ruin to Judah, if they persisted in copying their example. (*Notes*, *Hos.* 7:11—16. 14:1—3.) —Expositors indeed generally take it for granted, that Hezekiah's ambassadors are meant: but Judah is not particularly mentioned; nothing is elsewhere recorded of a treaty actually entered into by Hezekiah with Pharaoh; Hezekiah's character, as "trusting in the LORD more than all before him," seems not to admit of the supposition; and it was very natural to place the example of Hoshea and Israel, with their Egyptian alliance and its consequences, before the Jews, when eager to seek help from the same quarter. The previous steps taken by the princes were sufficient, to give occasion for Sennacherib's *taunt* on the subject: (*Note*, 2 *Kings* 18:20,21.) but Hezekiah's confidence most certainly was placed in God, not in Pharaoh: and though the Egyptians and Ethiopians interrupted the progress of the Assyrians, this does not prove that Hezekiah made and adhered to an alliance with Egypt, in opposition to the warnings of the prophet.

V. 6, 7. "The burden of the beasts of the south" means the loads of treasure, which the Israelites, or Jews, or both, carried on young asses and camels, southward into Egypt, to purchase the assistance of that people. These were sent into "a land of trouble and anguish,"

table, and note it in a book, that it may be for *the time to come for ever and ever:

9 That [y] this *is* a rebellious people, [z] lying children, children *that* [s] will not hear the law of the LORD:

10 Which [b] say to the seers, See not, and to the prophets, Prophesy not unto us right things, [c] speak unto us smooth things, prophesy deceits:

11 Get [d] you out of the way, turn aside out of the path, [e] cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy On of Israel, [f] Because ye despise this word [g] and trust in †oppression and perverseness and stay thereon;

13 Therefore this iniquity shall be t you [h] as a breach ready to fall, swelling ou in a high wall, whose breaking [i] comet suddenly at an instant.

14 And [k] he shall break it, as the break ing of ‡the potter's vessel that is broken i pieces; [l] he shall not spare: [m] so that ther shall not be found in the bursting of it sherd to take fire from the hearth, or t take water *withal* out of the pit.

* Heb. *the latter day.* 2:2. Num. 24:14. Deut. 4:30. 31:29. Job 19:25. Jer. 23:20. 48:47. Ez. 38.16. Hos. 3.5. 1 Tim. 4:1. 2 Pet. 3:3. Jude 18.

y *See on* 1.—1:4. Deut. 31:27—29. 32:20. Jer. 44:2—17. Zeph. 3.2. Matt. 23:31—33. Acts 7:51.

z 59:3. 63:8. Jer. 9:3—5. Hos. 4:2. Rev. 21:8. 22:15.

a 2 Chr. 33.10. 36:15,16. Neh. 9:29,30. Prov. 28:9. Jer. 7:13. Zech. 1:4—6. 7:11,12. Rom. 2:21—23.

b 1 Kings 21:20. 2 Chr. 16:10. 18:7—27. 24:19—21. 25:16. Jer. 5 31. 11:21. 26:11,20—23. 29:27. 38:4. Am. 2:12. 7:13. Mic. 2:6. Acts 4:17,18. 5:28,40—42. 1 Thes. 2:15,16. Rev. 11:7.

c 1 Kings 22:8—13,27. Jer. 6: 13,14. 8:10,11. 23.17,26—29. Ez. 13:7—10,18—22. Mic. 2: 11. John 7:7. 8:45. Rom. 16: 18. Gal. 4:16.

d 29:21. Am. 7:13.

e John 15:23,24. Rom. 1:28,30. 8:7. Eph. 4:18.

f 1,7,15—17. 5:24. 31:1—3. 2 Sam. 12:9,10. Am. 2:4. Luke 10:16. 1 Thes. 4.8.

g 28:15. 47:10. Ps. 52.7. 62:10. Jer. 13:25.

† Or, *fraud.*

h 1 Kings 20.30. Ps. 62:3. Ez. 13:10—15. Matt. 7:27. Luke 6:49.

i 29.5. Job 36:18. Ps. 73:19, 20. Prov. 29:1. 1 Thes. 5:1—3.

k Ps. 2:9. Jer. 19:10,11. Re 2:27.

‡ Heb. *the bottle of potters.*

l 27:11. Deut. 29:20. Job 2 22. Jer. 13:14. Ez. 5:11. 4,9. 8:18. 9:10. 24:14. Rom. 32. 11:21 2 Pet.. 2:4,5.

m 47:14. Ps. 31: 12. Jer. 4 38. Lam. 4:2. Ez. 15:3—8

in which their ancestors had been greatly oppressed, which was likely to occasion much trouble and anguish to them; or which was itself doomed to endure much trouble and anguish. (*Notes*, 19:1—17.) '"Through a land 'of distress and difficulty: whence come forth 'the lioness, and the fierce lion, the viper, and 'the fiery flying serpent." The same deserts 'are described, which the Israelites passed 'through, when they came out of Egypt.' *Bp. Lowth.* (*Deut.* 8:15. *Notes*, *Num.* 21:6—9. *Jer.* 2:6.) Egypt also, no doubt, in many parts of it, abounded with these fierce and poisonous animals.—The people impoverished themselves to obtain the alliance of Egypt, which could not profit them; for every effort of the Egyptians would be in vain. Therefore the prophet proclaimed concerning this, (the projected treaty of Judah with Egypt,) that "their strength was to sit still:" it would be their wisdom and security to drop the design, and to remain quietly at home trusting in the Lord, and only using lawful means for their safety. (*Notes*, 15—17. *Ex.* 14:13,14. *Lam.* 3:24—30.)—The word, here translated "strength," is *Rahab*, a name for Egypt: (51:9. *Ps.* 87:4.) and some think that the prophet meant, that Egypt would sit still; or, that it would be more for her interest so to do. "Wherefore I have called her, Rahab the Inactive." *Bp. Lowth.*

V. 8—11. This solemn command of God to the prophet, to write what follows in a table to be hung up, and in a book to be preserved to the most remote posterity, implies, that the prophecy related also to future generations, though the Assyrian invasion gave occasion to it. The same spirit of rebellion, hypocrisy, and falsehood, which then possessed the Jews, would increase in after ages; and they would more and more refuse obedience to the law of God. The people used and would use all their influence and authority, to suppress the testimony of those prophets, who "prophesied right things," reproving their iniquities, alarming their consciences, and disquieting them in their sins: and employ menaces and reproaches, or bribes and blandishments, to induce them to speak unto them "smooth things, and prophesy deceits," which might feed their pride and presumption, and soothe their consciences into a false peace. Thus they endeavored to turn the prophets aside from the path of duty; or to deter them from molesting them, whilst the went on in the paths of iniquity. (*Notes*, *Kings* 22:13,14. 2 *Chr.* 16:7—10. 25:14—16. *Je* 5:30,31. 26:11—19. *Am.* 7:10—17. *Mic.* 2:6—11 —They especially attempted to induce them t desist from mentioning JEHOVAH, as "the Hol One of Israel." Perhaps they objected to th expression, and pretended to be disgusted wit the frequent use of it: (*Notes*, 28:9—15.) but i fact they did not choose to hear of his *hol* character and commandments, his *holy* ha tred of sin, and his determination to punish i They desired that "the Holy One of Israe might cease from before them," and that the might no more be reminded of his awful jus tice.—If this were the case in the days of Hez ekiah, it was much more so previous to th captivity; and most of all before the destruc tion of Jerusalem by the Romans: for wha was all the opposition of the chief priests, rul ers, scribes, and nation at large, to the ministr of Christ and his apostles, but an exact fulfil ment of this passage, considered as a predic tion? (*Notes*, *Acts* 4:13—22. 5:27,28,40.)—*Th time to come.* (8) "The latter day." *Marg.* an *Marg. Ref.*

V. 12—14. The prophet again, and imme diately, used the language to which the Jew had objected, in denouncing the vengeance o God on the nation. 'The prophet is resolve 'to usher in his reproofs with his preface ' "Thus saith the Holy One of Israel," what 'ever distaste it might give to men of reprobat 'minds. (15)' *Lowth.* As they despised th word which God had sent him to speak, and re solved to trust in oppression, or deceit an perverseness; i. e. in their own deceitful an perverse devices: so this their iniquity woul undermine their safety, and render their stat like a high wall, in which breaches are alread made, and which bulges out, and at lengt rushes down at once; and the higher it is, th more dreadful the fall. (*Notes*, 1 *Kings* 20:30 *Ps.* 62:3,4. *Ez.* 13:10—16. *Matt.* 7:24—27.) Fo the Lord would dash in pieces their civil an ecclesiastical constitution, like a potter's ves sel, of which no sherd remains, with which fire could be taken from the hearth, or wate from the pit.—Jerusalem and Judah were no thus dashed in pieces by the Assyrian inva sion; nay, the Babylonish captivity was but a partial fulfilment of the prediction: but when

15 For thus saith the Lord GOD, [n] the Holy One of Israel; [o] In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: [p] and ye would not.

16 But ye said, No: [q] for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; [r] therefore shall they that pursue you be swift.

17 One [s] thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: [t] till ye be left as * a beacon upon the top of a mountain, and as an ensign on an hill.

[*Practical Observations.*]

18 ¶ And [u] therefore will the LORD [x] wait, that he may be gracious unto you, and therefore [y] will he be exalted, that he may have mercy upon you: [z] for the LORD *is* a God of judgment: [a] blessed *are* all they that wait for him.

19 For the people shall [b] dwell in Zion at Jerusalem: [c] thou shalt weep no more: [d] he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you [e] the bread of adversity, and the water of † affliction, [f] yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And [g] thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, [h] when ye turn to the right hand, and when ye turn to the left.

n 11. Jer. 23:36.
o 7. 7:4. 26:3,4. 32:17. 1 Chr. 5:20. 2 Chr. 16:8,9. 32:8. Ps. 135:1,2. Jer. 3:22,23. 6:16. Hos. 14:1—3.
p Ps. 80:11—13. Jer. 44:16,17. Matt. 22:3. 23:37. Luke 13:34. John 5:40. Heb. 12:25.
q 5:26—30. 10:28—32. 31:1. Deut. 28:25. Ps. 33:17. 147:10. Jer. 52:7. Am. 2:14—16. 9:1. Mic. 1:13.
r Deut. 28:49. Jer. 4:13. Lam. 4:19. Hab. 1:8.
s Lev. 26:8,36. Deut. 32:30. Josh. 23:10. Prov. 28:1. Jer. 37:10.
t 1:7,8. 37:3,4. Neh. 1:2,3. Zeph. 3:12. Zech. 13:8,9. Matt. 24:21,22.
* Or, *a tree bereft of branches*, or *boughs*, or, *a mast*. 6:13. 27:11 John 15:2—6. Rom. 11:17—19.
u 55:8,9. Ex. 34:6,7. Hos. 2:14. Rom. 5:20. 9:15—18.
x 18:4. 57:17,18. Jer. 31:18—20. Hos. 5:15. 6:1,2. 11:8,9. Jon. 3:4—10. Matt. 15:22—28. Luke 15:20. Rom. 9:22,23. 2 Pet. 3:9,15.
y 33:10—12. Ps. 46:10,11. 76:5—10. Luke 24:26,27. Acts 2.33—39. 5:31. Eph. 1:6,20—23.
z 33:5. 42:1—4. Deut. 32:4. 1 Sam. 2:3. Job 35:14. Ps. 99:4. Jer. 10:24,25. Mic. 7:18—20. Mal. 2:17. Rom. 2:2—10. Eph. 1:8.
a 8:17. 25:9. 26:7,8. 40:31. Ps. 2:12. 27:14. 28:6,7. 40:1—3. 62:1,2,5—8. 84:12. Prov. 16:20. Jer. 17:7. Lam. 3:25,26. Mic. 7:7—9. Luke 2:25. Rom. 8:25—28. Jam. 5:11.
b 10:24. 12:6. 46:13. 65:9. Jer. 31:6,12. 50:4,5,28. 51:10. Ez. 20:40. 37:25—28. Zeph. 3:14—20. Zech. 1:16,17. 2:4—7. 8:3—8. Rom. 11:26.
c 12:3—6. 25:8. 35:10. 40:1,2. 54:6—14. 60:20. 61:1—3. 65:18,19. Jer. 30:12—19. 31:9—17. Mic. 4:9,10. Luke 6:21. Rev. 5:4—6. 7:17. 21:4.
d 58:9. 65:24. Ps. 50:15. Jer. 29:11—13. 33:3. Ez. 36:37. Matt. 7:7—11. Eph. 3:20. 1 John 5:14,15.
e Deut. 16:3. 1 Kings 22:27. 2 Chr. 18:26. Ps. 80:5. 102:9. 127:2. Ez. 4:13—17. 24:22,23. Acts 14:22.
† Or, *oppression*.
f Ps. 74:9. Am. 8:11,12. Matt 9:38. Eph. 4:11.
g 35:8,9. 42:16. 48:17. 58:11. Ps 25:8,9. 143:8—10. Prov. 3:5,6 Jer. 6:16. 1 John 2:20,27.
h Deut. 5:32. Josh. 1:7. 23:6. 2 Kings 22:2. Prov. 4:27.

the Jews had despised the word of the gospel. the Lord by the Romans irreparably dashed their state to pieces, and thus it continues to this present day. (*Notes*, *Ps.* 2:7—12. *Matt.* 21:40—44.)

V. 15—17. Notwithstanding the heinousness of their sins, and the power of their enemies, the Lord had assured the Jews, that in returning to him in true repentance and conversion, and adhering to him and his worship, and quietly confiding in his protection, they should be preserved: or, the ambassadors may be addressed, who were called on to return from Egypt, and quietly trust in God, who would protect them without the aid of Pharaoh. It is probable, that Hezekiah and a remnant did so, and for their sakes the city was spared: but many would not take this counsel: they were resolved, if possible, to have swift horses from Egypt, (*Note*, 31:1—3.) that in case of danger they might flee away: and God declared that they should flee away and be pursued by swift enemies; and be so terrified, that a single assailant should put to flight a thousand of them, and five would suffice to rout their whole army; (*Notes*, *Deut.* 32:29—31.) till only here and there one was left as a sort of prodigy, and like a beacon or ensign, placed for a signal on the top of a mountain, or on a high tower.—It may be supposed that Sennacherib's army destroyed numbers of those, who would not wait the event in Jerusalem, but attempted to flee elsewhere for safety.—*A beacon.* (17) "A mast." *Marg.* A mast of a ship erected on the top of a high mountain; perhaps as a landmark to seamen.

V. 18, 19. Notwithstanding these judgments, the Lord intended, and promised, to "wait that he might be gracious" to his people; as one ready to extend mercy to them whenever they applied to him. He would, as it were, deem this the one great end of his being "exalted" as absolute Sovereign, and his chief glory. (*Notes*, *Rom.* 5:20,21. 9:15—18. *Eph.* 1:3—8,15—23. 3:9—12.) For "the LORD is a God of judgment," of wisdom, knowledge, and equity, who distinguishes characters, and will by no means involve the righteous in the doom of the wicked; (*Note*, *Deut.* 32:4.) and all "who wait for him," or expect salvation from him, are and will be happy. So that, after the approaching desolations, the people would still be enabled to inhabit Jerusalem, or frequent mount Zion: their mourning would cease; and the Lord would be very gracious to them, in hearing and speedily answering their prayers. (*Notes*, *Jer.* 29:10—14. 30:10—18. 31:10—14.)—When Sennacherib's army was destroyed, doubtless the people offered solemn sacrifices of praise on mount Zion, for being permitted still to dwell in Jerusalem: their sorrows were then converted into joy, and their prayers into thanksgivings; because the Lord had been very gracious to them. (*Note*, *Nah.* 1:15.)—'From this verse to the twenty-seventh, follow 'many gracious promises of mercy, several of 'which cannot with any propriety be applied 'to the succeeding times of king Hezekiah's 'reign: therefore we reasonably suppose, that 'the prophet, taking an hint from those pros-'perous times which succeeded this great de-'liverance, was carried on to a view of better 'days, which might be expected under the 'flourishing state of the gospel.' *Lowth.*

V. 20, 21. It is here predicted, that in the midst of poverty and affliction, the Lord would afford the people abundance of good instruction, and faithful public teachers; who should not be removed into corners, by persecuting princes or victorious invaders: so that the people would continually be directed in the right way, and exhorted to walk in it, and cautioned, on every occasion, not to decline from it on the right hand or on the left. (*Marg. Ref.* c, f.—

22 Ye shall [i] defile also the covering of *thy graven images of silver, and the ornament of thy molten images of gold: thou shalt †cast them away [k] as a menstruous cloth; thou shalt say unto it, [l] Get thee hence. [*Practical Observations.*]

23 Then [m] shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and [n] it shall be fat and plenteous: in that day shall [o] thy cattle feed in large pastures.

24 The [p] oxen likewise and the young asses that [q] ear the ground shall eat ‡clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be [r] upon every high mountain, and upon every §high hill, rivers *and* streams of waters, [s] in the day of the great slaughter, [t] when the towers fall.

i 2:20,21. 17:7,8. 27:9. 31:7. 2 Kings 23:4—20. 2 Chr. 31:1. 34:3—7. Ez. 36:31. Mic. 5:10—14. Zech. 13:2. Rev. 19:20.
* Heb. *the graven images of thy silver.* 46:6. Ex. 32:2—4. Judg. 17:3,4.
† Heb. *scatter.*
k Lam. 1:17. Ez. 18:6.
l Hos. 14:8.
m 5:6. 32:20. 44:2—4. 55:10,11. 58:11. Ps. 65:9—13. 104:13,14. 107:35—38. Jer. 14:22. Ez. 36:25,26. Hos. 2:21—23. Joel 2:21—26. Am. 4:7,8. Zech. 8:11,12. 10:1. Mal. 3:10. Matt. 6:33. 1 Tim. 4:8.
n 4:2. Ps. 36:8.
o Gen. 41:18,26,47. Ps. 144:12—14. Hos. 4:16. Mal. 4:2.
p Deut. 25:4. 1 Cor. 9:9,10.
q Gen. 45:6. Ex. 34:21. Deut. 21:4. 1 Sam. 8:12.
‡ Or, *savory;* Heb. *leavened.*
r 2:14,15. 35:6,7. 41:18,19. 43:19,20. 44:3,4. Ez. 17:22. 34:13,26. John 7:38. Rev. 22:1.
§ Heb. *lifted up.*
s 34:2—10. 37:36. 63:1—6. Ez. 39:17—20. Rev. 16:—19:
t 32:14. Nah. 3:12. 2 Cor. 10:4

Note, *Am.* 8:11—14.) During the reign of Hezekiah the people had much good instruction: but it could hardly be said, that they had "the bread of adversity, and the water of affliction;" and after his death, persecuting Manasseh soon drove their faithful teachers into corners. But after the captivity the Jews continued long in a very poor and destitute condition: yet the Lord sent them many able teachers, especially those that came up with Ezra, and were trained up under him. (*Marg. Ref.*—*Notes*, *Neh.* 8: 9:) The priests, Levites, and Scribes were then protected in their work; synagogues were every where erected; and the people were more generally instructed from the law and the prophets, than in preceding times. And, though Antiochus Epiphanes, and others, in some degree persecuted them, yet the people were duly instructed. After prophecy had ceased, the public teaching from the law and the prophets in all their synagogues, continued without interruption till the coming of Christ: and though it became greatly corrupted, by the glosses and traditions of the Scribes and Pharisees; yet it was not utterly without effect. The public preaching, however, of the word of God has become far more general under the Christian dispensation, and has been in some measure preserved during all the ages, in which the witnesses have prophesied in sackcloth. (*Notes*, *Rev.* 11:1—14.)—'This may fitly be applied to that plenti-'ful effusion of God's Spirit, which is promised 'under the gospel.' *Lowth.*—Probably, future events, respecting the nation of Israel, compared with its present state, (*Note*, *Hos.* 3:4,5.) will more fully clear up this prediction.—*When ye turn*, &c. (21) 'When ye are never so little 'out of the way. Comp. *Deut.* 5:32. *Josh.* 1:7. '*Prov.* 4:27.' *Lowth.*

V. 22. Doubtless, the deliverance from the Assyrians was followed by strong expressions of zeal against idolatry; and perhaps the Jews treated the images of gold and silver, and all their costly coverings and ornaments, as a pollution, and cast them away with abhorrence, as afraid of contracting defilement. (*Notes*, 2:19—21. *Deut.* 7:25,26.) Yet many Jews even then *secretly* retained their idols, and the nation soon relapsed. But after the captivity, they were totally set against gross idolatry. The prevalence of Christianity alienates men likewise from the idols of the heart: and the recal of the Jews into the church shall be followed by the entire cleansing of it from all remains of antichristian idolatry.

V. 23—25. Fertilizing rain to water the ground when sown, and an abundant increase of every valuable production, are here predicted; with large and luxuriant pastures for the cattle, clean provender for such as labored in plowing the land, and "rivers and streams of water even on the tops of the high mountains." (*Notes*, 41:17—20. 43:14—21. 44:1—5. *Joel* 3:18—21.) We may suppose, that after the immense slaughter of the Assyrians, when their overgrown power fell to the ground, the land of Judah was favored with extraordinary fertility: but more sublime and spiritual blessings are evidently predicted. The word of God is the good seed, (*Luke* 8:11.) which, being sown in the heart, and watered by the Holy Spirit, springs up in the conversion and sanctification of sinners. When this seed is extensively sown, and abundantly prospered, the increase is "fat and plenteous." The gospel is "the ministration of the Spirit:" and after the pouring out of the Spirit on the day of Pentecost, the word of God was preached far more extensively and successfully than ever it had been before: yet to this day an immense proportion of mankind are, in one form or other, servants to sin and Satan; and far happier and more gloricus times are evidently foretold.—When a country is well cultivated the cattle may feed in *rich*, yet not generally in *large* pastures; (*Note*, 7:22—25.) but the emblem aptly denotes the enlargement of the church, as well as the abundant fruitfulness of Christians.—The clean provender for the laboring oxen, and asses, or other cattle employed in husbandry, may imply the suitable provision made for those who "labor in the word and doctrine," in the predicted season; (*Note* 1 *Cor.* 9:7—12.) or that they will themselves feed and feast on those truths and consolations which they preach to others; and that they will be able to separate the pure doctrines of scripture, from every corrupt and worthless mixture.—Rivers and streams of water are not commonly found on the tops of high mountains: but the emblem implies, that abundant means of grace, accompanied by the influences of the Holy Spirit, would be vouchsafed to those places which had been most destitute of them, and where they were least expected and to every one of them. (*Marg. Ref.* r.)—The subversion of the Jewish state, and the destruction of Jerusalem and the temple, with the slaughter of immense multitudes of Jews, were connected with the calling of the gentiles, and the extensive propagation of the gospel. The subversion of the pagan Roman empire, and the slaughter made by the northern nations, made way for its further establishment. But the destruction of all antichristian powers, the slaughter of the determined enemies of Christ, and the subversion of Satan's towers or strong holds, making way for the universal promulgation of Christianity, can

26 Moreover [u] the light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD [x] bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold the name of the LORD cometh from far, [y] burning *with* his anger, and * the burden *thereof is* † heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And [z] his breath, as [a] an overflowing stream, shall reach to the midst of the neck, [b] to sift the nations with the sieve of vanity, and *there shall be* [c] a bridle in the jaws of the people, [d] causing *them* to err.

29 [e] Ye shall have a song, as [f] in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth [g] with a pipe to come into the mountain of the LORD, to the ‡ mighty One of Israel.

30 And [h] the LORD shall cause § his glorious voice to be heard, and shall shew [i] the lighting down of his arm, with the indignation of *his* anger, and *with* [k] the flame of a devouring fire, *with* scattering, and tempest, and hail-stones.

31 For through [l] the voice of the LORD shall the Assyrian be beaten down, [m] *which* smote with a rod.

32 And *in* [‖] every place where the grounded staff shall pass, which the LORD shall [¶] lay upon him, [n] *it* shall be with

u 11:9. 24:23. 60:19. Zech. 12:8. 14:7. Rev. 21:23. 22:5.
x 1:6. Deut. 32:39. Job 5:18. Jer. 33:5,6. Lam. 2:13. Hos. 6:1,2. Am. 9:11.
y 9:5. 10:16,17. 33:12. 34:9. Deut. 32:22. 33:2. Ps. 18:7—9. 79:5. Lam. 1:12,13. Dan. 7:9. Nah. 1:5,6. 2 Thes. 2:8. Heb. 12:29.
* Or, *the grievousness of flame.*
† Heb. *heaviness.*
z 11:4. Ps. 18:15. Heb. 4:12. Rev. 1:16. 2:16.
a 8:8. 28:17,18. 29:6. Hab. 3:12—15.
b 19:12—14. 33:10—12. Hos. 13:3. Am. 9:9. Matt. 3:12.
c 37:29. 2 Kings 19.28. Ps. 32:9. Prov. 26:3.
d 19.3,13,14. 2 Sam. 17:14. 1 Kings 22:20—22. Job 39:17. Ez. 14:7—9. 2 Thes. 2:11.
e 12:1. 26:1. Ex. 15:1,&c. 2 Chr. 20:27,28. Ps. 32:7. Jer. 33:11. Rev. 15:3. 19:1—7.
f Lev. 23:32. Deut. 16:6,14. Ps. 81:1—4. Matt. 26:30.
g 1 Chr. 13:7,8. Ps. 42:4. 95:1, 2. 150:3—5.
‡ Heb. *Rock.* 26:4. *marg.* Deut. 32:4,31. Ps. 18:31.
h 29:6. Ps. 2:5. 18:13,14. 46:6.
§ Heb. *the glory of his voice.* Job 37:2—5. 40:9. Ps. 29:3—9. Ez. 10:5. Rev. 1:15.
i 51:9. 62:8. Ex. 15:16. Ps. 98.1. Luke 1:51.
k 28:2. 32:19. Josh. 10:11. 1 Sam. 7:10. Ps. 18:13,14. 50:1—3. 76:5—8. 97:3—5. Ez. 38:19—22. Mic. 1:4. Nah. 1:2—6. Matt. 24:7. 2 Thes. 1:8. Rev. 6:12—17. 11:19. 14:16—20. 16:18—21.
l 30. 37:32—38.
m 9:4. 10:5,15,24. Ps. 17:13,14. 125:5. Mic. 5:5,6.
‖ Heb. *every passing of the rod founded.*
¶ Heb. *cause to rest.*
n 29. 24:8. Gen. 31:27. 1 Sam. 10:5. Job 21:11,12. Ps. 81:1, 2.

alone fully answer the import of the passage. 'This shall be remarkably fulfilled at the time, 'when there shall be a terrible destruction of 'God's enemies, (*Rev.* 14:20. 19:21.) when the 'great ones of the earth shall fall, denoted here 'by high towers; or by towers we may mean 'the fortifications of the city, which is the 'mystical Babylon.' *Lowth.* (*Marg. Ref.* s, t. —*Notes*, 34:2—10. 2 *Cor.* 10:1—6. *Rev.* 14:14—20. 19:11—21.)

V. 26. This verse can only be explained as an emblematical prediction of spiritual blessings; and nothing previous to the coming of Christ can well be considered, as in any respect a fulfilment of it. But then the church "fair as the moon," shining by the reflected beams of "the Sun of righteousness," began more than ever before to resemble him. "The meridian Sun" shone with sevenfold light, diffusing, more abundantly and extensively, knowledge, holiness, and comfort on mankind. But when at length the church shall be purified from heresy, superstition, and every corruption of whatever kind; when her divisions shall be completely healed, and every part replenished with truth, holiness, and joy: when the Jews shall be converted, the fulness of the gentiles brought in, all persecution terminated, and the great deceiver cast into the bottomless pit: then this prophecy will receive its entire accomplishment; and not before. (*Note*, *Rev.* 20:1—6.)—The millennium, not the heavenly state, seems to be predicted: and especially, the prosperity and honor of Israel, as a nation. God will then "heal the stroke of the wound," which he has inflicted on that people. 'The latter end of Israel shall be more 'glorious than its beginning.' *Faber.* (*Notes*, 24:23. 60:15—22. *Ez.* 34:23—31. 37:20—28. 39:21—29. *Hos.* 3:4,5. *Mic.* 7:11—20. *Zech.* 10:5—12. 14:6—11.)

V. 27, 28. The destruction of Sennacherib's army is here immediately foretold: yet the ruin of all the anti-christian powers, in order to the final triumph of the gospel, seems also especially intended.—The Assyrian army draws near to Jerusalem, and the king exults in confidence of wreaking his vengeance on it; while the inhabitants are filled with consternation, or engaged in fervent prayer. Then "the name," or glorious power, and all the perfections denoted by "the name of the LORD, came from far," or unexpectedly, to defend his holy city; "burning with his anger," against the blasphemous invader; and about to fall on him, with a weight sufficient to crush him. The sentence, which God had denounced, when "his lips were full of indignation," was suddenly executed, as if "his tongue had been a devouring fire, and his breath as an overflowing stream" of vengeance, reaching to the neck, destroying the mighty army of invaders, and just suffering its head, or commander, to escape for the present. (*Marg. Ref.*—*Notes*, 8:6—8. 11:2—5.) Thus the Lord "sifted the nations," of which Sennacherib's troops were composed, "with the sieve of vanity," and so brought them to nothing: and he put "a bridle in their jaws," forcibly turning them aside, that they might miss their aim. (*Notes*, 2 *Kings* 19:27,28,35—37.)—'Since God's love 'and hatred does necessarily result from his 'wisdom, which approves or dislikes things, 'according as they agree or disagree with 'his own infinite perfections; it must follow, 'that although God be not subject to that tur'bulency and inconstancy, which attend hu'man passions; yet his favor and aversion 'must be as strong and vigorous, as lasting 'and permanent, as the highest expressions in 'scripture, concerning this matter, can be sup'posed to import.' *Lowth.*—'נפה is a van with 'which they winnow corn; and its use is to 'cleanse the corn from the chaff and straw: 'but the van, with which God will winnow 'the nations, will be the van of emptiness, or 'perdition; for nothing useful shall remain be'hind, but all shall come to nothing and per'ish. In like manner the bridle is designed to 'guide the horse in the right way; but the bri'dle, which God will put into the jaws of the 'people, shall not direct them aright, but shall 'make them err, and lead them into destruc'tion.' *Kimchi, a Jewish Writer*, in *Bishop Lowth.*

tabrets and harps; and in battles of [o] shaking will he fight * with it.

33 For [p] Tophet *is* [q] ordained † of old;

o 2:19. 11:15. 19:16. Job 16:12. Heb. 12:26.
* Or, *against them.*
p 2 Kings 23:10. Jer. 7:31,32. 19 6,11—14. Matt 4:22. 18:8,9
q Matt. 25:41. 1 Pet. 1:8. Jude 4.
† Heb. *from yesterday.* Heb. 13:8.

yea, [r] for the king it is prepared: he hath made it deep *and* large: the pile thereof *is* fire and much wood; [s] the breath of the LORD, like a stream of brimstone, doth kindle it.

r 14:9—20. 37:38. Ez. 32:22,23. Rev. 19:18—20.
s 27,28. Gen. 19:24. Ps. 40: 5,6. Rev. 14:10,11.

V. 29—32. The Jews were here encouraged to prepare songs of praise, such as they were accustomed to use, in the night preceding their solemn festivals; or when they marched in companies, attended with music, to the temple: (*Note*, *Ps.* 42:4,5.) and they were assured, that they would soon have abundant reason thus to rejoice and praise God. For he would "cause his glorious voice to be heard," commanding the slaughter of their enemies; "the power of his arm lighting" upon them would be manifested; and his indignation, like fire, tempest, and hail-stones, would destroy them. (*Notes*, 29:5,6. *Josh.* 10:11. 1 *Sam.* 7:10,11. 2 *Sam.* 22:7—16.) Thus the Assyrian, who had smitten the Jews as the Lord's correcting rod, would be beaten to the earth: and in all those places through which this staff of his indignation, which seemed to be "grounded," or established, in Providence, was about to pass, and cause great distress to the Jews; there its destruction would be celebrated with tabrets and pipes. (*Notes*, 10:5,6,24—34.) For God would fight with this enemy "in battles of shaking," laying hold of him, and powerfully shaking him to pieces. (*Note*, *Job* 16:6—16, *v.* 12.)—'"The *grounded* staff," signifies such a 'rod, or stroke, as sinks deep, and makes last-'ing prints or marks in the flesh: and the ex-'pression alludes to the rod, with which the 'Assyrian smote or corrected God's people. (31)' *Lowth.*—Bishop Lowth, on the authority of two manuscripts, renders it, "the rod of correction:" but alterations in the text, where versions and manuscripts, with few exceptions, establish the present reading, are very dangerous: and the difference between "*grounded*" and *correction*, made by changing one letter for another, which is very much like it, shews how readily the meaning of scripture might be quite explained away by these apparently trivial alterations.—It is probable, that something analogous to this, but immensely more tremendous, will attend the destruction of all antichristian powers; which will form a striking accomplishment of this prophecy to our posterity. (*Notes*, *Rev.* 14:14—20. 16:17—21. 19:11—21.)

V. 33. Tophet was a valley near Jerusalem, where children were frequently burnt in the fire to Molech. (*Notes*, 2 *Kings* 23:10. *Jer.* 7: 31—33. 19:1—13.) It was called also the valley of the son of Hinnom, or Gehenna. 'It is 'therefore used for a place of punishment by 'fire; and by our blessed Savior in the gospel 'for hell-fire, as the Jews themselves had ap-'plied it. ... Here the place, where the Assyri-'an army was destroyed, is called Tophet by a 'metonomy; for the Assyrian army was de-'stroyed probably at a greater distance from 'Jerusalem, and quite on the opposite side of 'it; for Nob is mentioned as the last station, 'from which the king of Assyria should threat-'en Jerusalem. 10:32.' *Bp. Lowth.* It is also said expressly to be prepared for the king; yet Sennacherib was not slain with his army: though his power and glory then vanished. The certainty and dreadfulness of the destruction, rather than the place of it, seems intended. The large and deep valley, prepared long before for this purpose, supplied with a vast pile of wood and other combustibles, and kindled by the breath of God, as by a stream of burning sulphur, when the blaspheming monarch and his most formidable army were brought down into it; forms an awful emblem of "the everlasting fire prepared for the devil and his angels," and for all the enemies of God: and of the triumph of Christ over him and his party, the king and his subjects. (*Notes*, *Rev.* 20:1,2,11—15.) 'I conceive that 'this expression points at a more hidden sense, 'couched under this description, which is the 'final destruction of sinners in that Tophet, or 'Gehenna, of which the valley of Hinnom was 'only a faint resemblance, together with Sa-'tan their prince at the head of them.' *Lowth.*

PRACTICAL OBSERVATIONS.

V. 1—7.

All they, who will not ask and follow the counsel of God, are "children of rebellion;" and so are they, who attempt to secure themselves against impending dangers, without relying on his mercy and protection, and obeying his commandments: nor is there any way of avoiding the dreadful consequences of "adding sin to sin," but by making the Savior's righteousness our covering, and seeking the sanctification of the Holy Spirit in fervent believing prayer.—But men have always been prone to depend on "an arm of flesh," and to "lean to their own understandings," rather than to ask counsel of God, and trust in him: yet the event continually shews their wisdom to be folly, their strength weakness, and their confidence "a refuge of lies;" and that shame and misery are the consequences of departing from God.—More trouble and expense are almost always bestowed about such things as cannot profit, but must be a reproach to those who adhere to them; than are employed in the service of God: nay, multitudes not only follow the examples of such as have been ruined by their evil courses; but even seek pleasure in those things, which have already caused themselves much trouble and anguish; and expect happiness from those persons who are themselves most miserable!

V. 8—17.

When sinners, having been fairly and repeatedly warned and instructed, refuse to hearken, their guilt becomes peculiarly aggravated; and they should recollect, that all their rebellions are written in a book before God, to be produced against them at the last day. —Hypocrisy is as provoking to God as profaneness; and they who reject and despise the divine law, will derive no advantage from the gospel. Yet a large majority of nominal Christians, and Protestants, nay, zealous professors of evangelical doctrine, prefer soothing instructions! Numbers dislike the holiness of God, and his holy precepts, ordinances, and servants: but they have collected some evangelical notions; they cannot be contented to keep entirely from the preaching of the gospel; and they would prefer such ministers as are of reputation in the church, if they could but induce them to accommodate. They would therefore in part, blind their eyes and stop their mouths, that instead of "right things,

CHAP. XXXI.

The folly and misery of those who depended on the Egyptians, 1—3. The Lord will defend Zion, 4, 5. A call to turn unto God and renounce idols, 6,7. The ruin of the Assyrian, 8, 9.

WOE [a] to them that go down to Egypt for help; and [b] stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but [c] they look not unto the Holy One of Israel, [d] neither seek the LORD.

a 30:1—7. 36:6. 57:9. Ez. 17:15. Hos. 11:5.
b 30:16. 36:9. Deut. 17:16. Ps. 20:7. 33:16,17.
c 5:12. 17:7,8. 22:11. 2 Chr. 16:7. Jer. 2:13. 17:5. Hos. 14:3.
d 9:13. 64:7. Dan. 9:13. Hos. 7:7,13—16. Am. 5:4—8.

they might speak smooth things and prophesy deceits." But, when neither persuasions nor reproaches can effect this; then they "heap to themselves teachers" of another kind, and revile and oppose the faithful servants of God. (*Note*, 2 *Tim.* 4:1—5.) For they would induce ministers to leave the direct way of truth and holiness, to walk in crooked paths, and to countenance them, or at least to leave them unmolested, in their iniquities; and to speak little of the justice and holiness of God, but to dwell upon his mercy and grace alone, and the privileges of professed believers indiscriminately; without being particular about duties, precepts, self-deception, hypocrisy, or the wrath to come. But we must not so much as abstain from the use of one expressive *scriptural* phrase to humor men of this description: we must say, "Thus saith the Holy One of Israel," "whether they will hear or forbear:" and "if they despise this word," and trust in hypocrisy and iniquity; they must be plainly told, that sudden and inevitable destruction is before them. For those who will not repent and turn to God, welcome his salvation, and seek happiness in his favor and service, should be explicitly and solemnly warned, that there is no other way, and that all their own devices will hasten and aggravate their ruin.

V. 18—22.

The same word, which speaks terror to hypocrites and infidels, gives encouragement to the broken-hearted, earnestly invites sinners to seek the Lord, and ensures the safety of the church. It is not "for us to know the times or the seasons, which the Father hath put in his own power:" but he assuredly waits his own time of being gracious to his church, and terminating her bondage: and he always waits on his mercy-seat, to be gracious to all who come to him by faith in Jesus Christ. It is his most glorious prerogative to shew mercy; he knows how, when, and on whom, to confer his special favors; and "happy are they who wait for him." His people, who dwell in his church below, often weep for their sins and sorrows; but they will soon arrive at the Zion above, and then they will weep no more for ever. Even now he is very gracious to them, and ready to hear their fervent prayers, and grant their largest desires: and they would have more comfort, as well as holiness, if they were more instant and constant in prayer.—They, who know the value of spiritual blessings, will be reconciled to "bread of affliction and water of affliction," should this be their lot; especially if their "teachers be not removed into corners," and they be favored with unrestrained access to the public means of grace. Many of us have the blessing here promised: may we be thankful for it, and duly improve it! and let those who are poor, sick, or in pain, or in any other way kept from the public means of grace, diligently use such as are yet afforded them; and consolation proportioned to their need shall not be withheld.—They, who drive the ministers of Christ into corners, are answerable for all the heresies and iniquities, which in consequence inundate the church and the world.—But let us remember, that we need the teaching of the Holy Spirit, as well as that of the word of God: and those who simply depend on his promises, and beg to be guided in the ways of truth and holiness, shall, by means of an enlightened understanding, a spiritual taste, and a tender, well-informed conscience, hear, as it were, "a voice behind them, saying, This is the way, walk ye in it, when they are about to turn to the right hand or to the left." And this must appear to be no delusion; as they evidently learn to hate the most gainful iniquities, and to renounce every idol and sin with determined abhorrence.

V. 23—33.

All temporal good shall be added to those who first seek heavenly blessings; (*Note*, *Matt.* 6:33,34.) and who desire, above all other things, that the good seed of the word may be sown and watered in their hearts, and produce a large increase; and whose prayer is, that it may be more and more fat and plenteous, and that they may be enabled to live up to the full enjoyment of their largest privileges. If this be our happiness, let us continue to pray for the accomplishment of these most extensive and glorious predictions; that rivers of gospel-grace may water all the nations, which have hitherto proved inaccessible to it; that the towers of every antichrist, and of Satan, may fall, and his cause on earth be ruined; that the church may shine more resplendent with the glorious light of Christ "the Sun of Righteousness;" that he may shine with inexpressible splendor through all the regions of the earth; and that every breach of his people may be closed, and every wound healed. This approaching period will be as terrible to the enemies of God, as delightful to his people. Then his glorious name, and heavy indignation, and powerful arm executing his threatened vengeance, will suddenly come upon them, as a devouring fire or an overwhelming inundation; will reach them in the most distant regions and closest recesses, and cover them with disappointment, vexation, and anguish; whilst his people shall abound in songs of joyful praise.—Every oppressor, by whom the Lord has corrected his church, will perish like the Assyrian monarch: and every place, that has groaned beneath the rod of persecution, shall be filled with rejoicing. But let sinners of every rank remember, that, persisting in iniquity, they cannot escape the wrath of God. For Tophet is of old ordained for the devil, and his angels and subjects; yea, for ungodly kings and princes, as well as interior sinners: it is prepared capacious enough to contain all the nations, that forget God; the wicked will themselves be the incombustible fuel of that unquenchable fire; and the wrath of God, like a stream of brimstone, doth kindle it. (*Note*, *Mark* 9:43—50.) Let sinners then flee for refuge to Christ; that they may be safe and happy, when destruction from the Almighty shall sweep away all the workers of iniquity.

NOTES.

CHAP. XXXI. V. 1. This chapter coincides with the beginning and conclusion of the preceding one. (*Notes*, 30:1—7,15—17.) The Israelites had formed a treaty with Egypt, and the Jews were disposed to do the same: but

2 Yet [e] he also is wise, and [f] will bring evil, and [g] will not * call back his words; but will [h] arise against the house of the evil-doers, and [i] against the help of them that work iniquity.

3 Now [k] the Egyptians *are* men, and not God; and [l] their horses flesh, and not spirit. When the LORD shall [m] stretch out his hand, [n] both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, [o] Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the † noise of them: [p] so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

e 1 Sam. 2:3. Job 5:13. Jer. 10:7,12. 1 Cor. 1:21—29. Jude 25.
f 30:13,14. 45:7. Josh. 23:15. Am. 3:6.
g Num. 23:19. Jer. 36:32. 44:29. Zech. 1:6. Matt. 24:35.
* Heb. *remove.*
h 28:21. 63:4—6. Num. 10:35. Ps. 12:5,6. 68:1,2. 78:65,66. Zeph. 3:8.
i 3. 20:4—6. 30:3. Jer. 44:29,30. Ex. 29:6,7.
k 36:6. Deut. 32:30,31. Ps. 9:20. 146:3—5. Ez. 28:9. Acts 12:22,23. 2 Thes. 2:4,8.
l Ps. 33:17.
m 9:17. Jer. 15:6. Ez. 20:33,34.
n Jer. 37:7—10.
o Num. 24:8,9. Jer. 50:44. Hos. 11:10. Am. 3:8. Rev. 5:5.
† Or, *multitude.*
p 10:16. 12:6. 37:35,36. 42:13. 2 Chr. 20:15. Ps. 125:1,2. Zech. 2:5. 9:8,15. 12:8. 14:3.

5 As [q] birds flying, so will the LORD of hosts defend Jerusalem; [r] defending also he will deliver *it; and* [s] passing over he will preserve *it.*

6 ¶ [t] Turn ye unto *him from* whom the children of Israel have [u] deeply revolted.

7 For [x] in that day every man shall cast away his idols of silver, and ‡ his idols of gold, which your own hands have made unto you [y] *for* a sin.

8 Then [z] shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but [a] he shall flee § from the sword, and his young men shall be ‖ discomfited.

9 And ¶ he shall pass over to his stronghold for fear, and his princes shall be afraid

q 10:14. Ex. 19:4. Deut. 32:11. Ps. 91:4.
r Ps. 37:40.
s Ex. 12:27.
t 55:7. Jer. 3:10,14,22. 31:18—20. Hos. 14:1—3. Joel 2:12,13. Acts 3:19. 26:20.
u 1:4. 29:15. 43:8. 2 Chr. 33:9—16. 36:14. Jer. 5:23. Hos. 9:9.
x 2.20. 30:22. Deut. 7:25. Ez. 36:25. Hos. 14:8.
‡ Heb. *the idols of his gold.*
y 1 Kings 12:28—30. Hos. 8:11.
z 10:16—19,33,34. 14:25. 29:5,8. 30:27—33. 37:35,36. 2 Kings 19:34—37. 2 Chr. 32:21. Hos. 1.7.
a 37:37,38.
§ Or, *for fear of the sword.*
‖ Or, *tributary.* Heb. *for melting* or *tribute.*
¶ Heb. *his rock shall pass away for fear.* Or, *his strength.*

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woe to those of either nation, who confided in that people for chariots, horses, and horsemen; by which they were induced to neglect looking to God, and seeking help from him, from inquiring of him, and relying on his power and mercy. 'The Lord had commanded the Is-'raelites never to return to Egypt, lest they 'should forget the benefit of their redemption; 'and lest they should be corrupted with the 'superstition and idolatry of the Egyptians, 'and so forsake God.' (*Note, Deut.* 17:16.) These considerations rendered alliances with Egypt peculiarly criminal: but confidence in men, of whatever nation, is departure from God. (*Note, Jer.* 17:5—8.)

V. 2, 3. The Israelites relied on the wisdom and policy of the Egyptians, as well as on their forces: but ought they not to have remembered, that the Lord also was wise, yea, infinitely superior in wisdom? And having denounced their destruction for iniquity, he would not call back his word, and could easily find means to effect his purpose. For "the Egyptians are man" (Adam) "not God;" they were but feeble, dying, sinful men, and their horses were mere animals: they could not therefore resist him and his "ministering spirits;" but would fall down, and fail, and perish, along with those, whom they vainly endeavored to assist. (*Marg. Ref.* k—n.—*Notes,* 20:2—6. 2 *Kings* 19:9—13.)

V. 4, 5. The Lord himself would undertake to defend Zion against the Assyrians; so that the Jews would not have the least need for help from Egypt. He would no more regard the number or clamor of the Assyrians, than a young lion does the noise of the shepherds, who would drive him from his prey. (*Marg. Ref.* o.—*Notes, Gen.* 49:8,9. *Jer.* 49:19,20.) And as birds defend their young by hovering over their nests, so would JEHOVAH defend and deliver Jerusalem. (*Marg. Ref.*—*Note,* 10:12—14.) Notwithstanding the sins of the Jews, he would pass over them, or step between them and the evil that threatened them, and not allow the destroying angel to smite them along with the Assyrians; even as he protected the houses of Israel, when he destroyed the first-born of Egypt. (*Notes, Ex.* 12:11—14,22—30.)

Passing over, &c. (5) '"Leaping forward, 'and rescuing her." The same word is made 'use of here, which is used upon that occasion; 'and which gave the name to the feast, which 'was instituted in commemoration of that de-'liverance (from Egypt) פסח. ... "JEHOVAH will 'pass through to smite the Egyptians, and when 'he seeth the blood on the lentils, and on the 'two side posts, JEHOVAH will spring forward 'over (or before) the door ... and will not suffer 'the destroyer to come into your houses to 'smite you." *Ex.* 12:23. Here are manifestly 'two agents, with which the notion of passing 'over is not consistent; for that supposes but 'one agent: the two agents are the destroying 'angel passing through to smite every house; 'and JEHOVAH the Protector, keeping pace with 'him; and who seeing the door of the Israelite 'marked with the blood, the token prescribed, 'leaps forward, throws himself with a sudden 'motion in the way, ... and covers and protects 'the house against the destroying angel, and 'suffers him not to smite it. In this way of con-'sidering the action, the beautiful similitude of 'the bird protecting her young, answers exact-'ly to the application of the deliverance in 'Egypt; as the mother bird spreads her wings 'to cover her young, throws herself before 'them, and opposes the rapacious bird that as-'saults her, so shall JEHOVAH protect Jerusa-'lem.' *Bp. Lowth.*

V. 6, 7. The whole race of Israel had deeply revolted from God, with many and great aggravations. The ten tribes were doomed to destruction: but the Jews, being yet spared, were exhorted to return unto him; and it was also predicted, that their preservation from the Assyrians would be attended with zeal against idolatry, and contempt of the idols which they had made, as an occasion of sin, even those

of [b] the ensign, saith the LORD, [c] whose fire *is* in Zion, and his furnace in Jerusalem.

CHAP. XXXII.

A prophecy of Christ and his kingdom, 1—8; of desolating judgments on the Jews, 9—14; of the pouring out of the Spirit, and the surprising and happy change which would then take place, 15—20.

BEHOLD, [a] a King shall reign in righteousness, [b] and princes shall rule in judgment.

2 And [c] a Man shall be as [d] an hiding place from the wind, and a covert from the

b 11:10. 18:3.
c 4:4. 29:6. Lev. 6:13. Ez. 22:18—22. Zech. 2:5. Mal. 4:1.
a 9:6,7. 40.1—5. 2 Sam. 23:3. 2 Chr. 31:20,21. Ps. 45:6,7. 72:1,2. 99:4. Jer. 23:5,6. 33:15. Zech. 9:9. Heb. 1:8,9. Rev. 19.11.
b 28:6. Rev. 17:14.
c 7:14. 8:10—14. 9:6. Ps. 146:3—5. Mic. 5:4,5. Zech. 13:7. 1 Tim. 3:16.
d 18,19. 4:5,6. 25:4. 26:20,21. 28:17. Ps. 32:7. 143:9. Matt. 7:24—27.

tempest; as [e] rivers of water in a dry place, as the shadow of a * great [f] rock in a weary land.

3 And [g] the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.

4 The [h] heart also of the † rash shall understand knowledge, and [i] the tongue of the stammerers shall be ready to speak ‡ plainly.

5 The [k] vile person shall be no more

e 35:6,7. 41:18. 43:20. John 7:37. Rev. 22:1.
* Heb. *heavy*.
f Ps. 31:2,3. 63:1. *marg.*
g 29:18,24. 30:26. 35:5,6. 54:13. 60:1,2. Jer. 31:34. Matt. 13:11. Mark 7:37. 8:22—25. Acts 26:18. 2 Cor. 4:6. 1 John 2:20,21.
h 29:24. Neh. 8:8—12. Matt. 11:25. 16:17. Acts 6:7. 26:9—11. Gal. 1:23.
† Heb. *hasty*.
i Ex. 4:11,12. Cant. 7:9. Luke 21:14,15. Acts 2:4—12. 4:13.
‡ Or, *elegantly*.
k 5:20. Ps. 15:4. Mal. 3:18.

which were formed of silver or gold. (*Marg. Ref.* x, y.—*Notes*, 2:19—21. 30:22.)

V. 8, 9. The power and army of the Assyrian conqueror fell, neither by the sword of the powerful Egyptian, nor that of the despised Jew, but by a mighty angel. (*Marg. Ref.* z.—*Notes*, 2 *Kings* 19:35—37.) Sennacherib fled from that invisible sword, which had destroyed his choicest troops, and made haste to Nineveh his strong hold, or rock; whither divine vengeance pursued him: his princes also, who escaped, were frighted away, because of that ensign which the Lord displayed over Zion. The fire on his altar, consuming the atoning sacrifices, was the protection of his people, and as a furnace to purify them; but it menaced the destruction of all their enemies. (*Notes*, 4:3,4. 30:29—32. 33:10—14. *Zech.* 2:1—5. *Mal.* 3:1—4. 4:1.)

PRACTICAL OBSERVATIONS.

Those possessions, connexions, or dependences, which prevent men from seeking help and happiness from God, will expose them to indignation and woe, as well as disappointment and vexation. Our proneness, to expect assistance or comfort from creatures, shews that we are not duly sensible of their vanity and insufficiency, and of the all-sufficiency of God; and that we do not fully and constantly believe, that he will fulfil both his promises and threatenings. But he will assuredly arise against "the house of evil-doers," and against "the help of those that work iniquity:" and they will all fall together before his out-stretched arm. The Lion of the tribe of Judah will appear for the defence of his church, and he will not be abased for the noise of those numbers, who encourage each other against him: but no emblems can fully express his terrible majesty, and his tender mercy, in caring for his people. (*Note*, *Rev.* 5:5—7.) Let sinners then take warning by the doom, and not follow the steps, of those who have perished in their sins: let us give him our whole heart and renounce all our idols, and he will abundantly compensate all our losses. But terror and destruction pursue and will overtake all the ungodly; and those dispensations and perfections of God, which ensure the sanctification of believers, will consume all unbelievers as in a furnace of fire. (*Note*, *Heb.* 12:26—29.)

NOTES.

CHAP. XXXII. V. 1, 2. This chapter seems to be a detached prophecy, delivered at the close of the reign of Ahaz, and referring to the prosperous reign of pious Hezekiah: though some think, that it was delivered about the time of Sennacherib's invasion. Ahaz and his princes had ruled very wickedly, but a king was about to mount the throne, who would "reign in righteousness," employ upright magistrates, and protect the people, both from internal oppression by his equitable administration, and from external invaders by his faith and prayers.—But this interpretation falls immensely short of the unprecedented and most evangelical language employed by the prophet; which cannot possibly be explained in its obvious meaning of any other than Emmanuel, "God manifested in the flesh," without enervating the terms used, in a degree which would, in no other case, be admitted. Christ, our righteous King, and those of his true disciples who exercise authority under him, in church or state, are evidently intended. He alone is the "Man," who shelters sinners from the wrath of God, the temptations of Satan, and the rage of the world; having sustained the storm himself. The consolations and graces of his Spirit are "as rivers of water in this dry land:" and as the over-hanging rock affords the most complete and refreshing shade from the noon-day sun, to the traveller wearied in the sultry desert; so his power, truth, and love, yield the believer the most complete protection and refreshment in this weary land, through which he is travelling to heaven. (*Marg. Ref.*—*Notes*, 16—20. 7:14. 8:5—8. 9:6,7. 25:3—5. 35:6,7. *Ps.* 72:1—3. 146:3—6. *Jer.* 17:5—8.) 'The shadow of a great projecting 'rock is the most refreshing that is possible in 'a hot country; not only as most perfectly ex-'cluding the rays of the sun, but also having in 'itself a natural coolness, which it reflects and 'communicates to every thing about it.' *Bp. Lowth.*

V. 3, 4. Hezekiah's care to have his people duly instructed would render those, who had any spiritual discernment, clear-sighted: whereas before, they were enveloped in uncertainty, through the prevalence of ignorance and error. The deliverance from the Assyrians would render the people more attentive to instruction, and their minds more capable of receiving it. Even the inconsiderate and imprudent would apply their hearts to understand divine knowledge: and they, who before could scarcely lisp a broken sentence on these subjects, would learn to speak of them fluently and pertinently.—But, the superior knowledge, and spiritual gifts and graces of Christ's kingdom are chiefly intended; and not without reference to his miracles and those of his apostles. 'God 'shall plentifully afford men the light of his

called liberal, [l] nor the churl said *to be* bountiful.

6 For [m] the vile person will speak villany, [n] and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make [o] empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The [p] instruments also of the churl *are* evil: he [q] deviseth wicked devices to destroy the poor with [r] lying words, even when * the needy speaketh right.

8 But [s] the liberal deviseth liberal things; and by liberal things shall he † stand.

[*Practical Observations.*]

9 ¶ Rise up, [t] ye women that are at ease; hear my voice, ye careless daughters; [u] give ear unto my speech.

l 1 Sam. 25:3—8. Prov. 23:6—8.
m 1 Sam. 24:13. 25:10,11. Matt. 12:34—36. 15:19. Jam. 3:5,6.
n Ps. 58:1,2. Hos. 7:6,7. Mic. 2:1,2. Acts 5:3,4. 8:21,22. Jam. 1:14,15.
o Job 22:5—9. 24:2—16. Prov. 11:24—26. Am. 2:6,7. 8:6. Mic. 3:1—3. Matt. 23:14. Jam. 1.27.
p 1:23. 5:23. Jer. 5:26—28. Mic. 2:11. 7:3. Matt. 26:14—16,59, 60.
q Ps. 10:7—10. 64:4—6. 32:2—5. Jer. 18:18. Mic. 7:2. Matt. 26:4.
r 59:3,4. 1 Kings 21:10—14. Acts 6:11—13.
* Or, *he speaketh* against *the poor* in *judgment.*
s 2 Sam. 9:1,&c. Job 31:16—21. Ps. 112:9. Prov. 11:24. Luke 6:33—35. Acts 9:39. 11:29,30. 2 Cor. 3:2. 9:6—11.
† Or, *be established.*
t 3:16. 47:7,8. Deut. 28:56. Jer. 6:2—6. 48:11,12. Lam. 4:5. Am. 6:1—6.
u 28:23. Judg. 9:7. Ps. 49:1, 2. Matt. 13:9.

10 ‡ Many [x] days and years shall ye be troubled, ye careless women: [y] for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease, [z] be troubled, ye careless ones: [a] strip you, and make you bare, [b] and gird *sackcloth* upon *your* loins.

12 They shall [c] lament for the teats for the § pleasant fields, for the fruitful vine

13 Upon the land of my people shall [d] come up thorns *and* briers, ‖ yea, upon all the houses of joy [e] *in* the joyous city:

14 Because [f] the palaces shall be forsaken; the multitude of the city shall be left; the ¶ forts and towers shall be [g] for dens for ever, a joy of wild asses, a pasture of flocks;

15 Until [h] the Spirit be poured upon us

‡ Heb. *Days above a year.*
x 3:17—26. 24:7—12. Jer. 25:10,11. Hos. 3:4.
y 7:23. 16:10. Jer. 8:13. Hos. 2:12. Joel 1:7,12. Hab. 3:17. Zeph. 1:13.
z 2:19,21. 22:4,5. 33:14. Luke 23:27—30. Jam. 5:5.
a 20:4. 47:1—3. Deut. 28:48. Hos. 2:3. Mic. 1:8—11.
b 3:24. 15:3. Jer. 4:8. 6:26. 49:3.
c Lam. 2:11. 4:3,4.
§ Heb. *fields of desire.* Deut. 8:7,8. 11:11,12. Ez. 20:6,15.
d 6:11. 7:23. 34:13. Ps. 107.34. Hos. 9:6.
‖ Or, *burning upon.* Jer. 39:8 Rev. 18:7,8.
e 22:2,12,13.
f 5:9. 24:1—3,10,12. 25:2. 27:10. 2 Kings 25:9. Luke 21:20,24.
¶ Or, *clifts and watch-towers.*
g 13:19—22. 34:11—17. Rev. 18:2,3.
h 11:2,3. 44:3. 45:8. 59:19—21. 63:11. Prov. 1:23. Ez. 39:29. Joel 2:28,29. Zech. 12:10. Luke 24:49. John 7:39. Acts 2:17,18,33. 2 Cor. 3:8. Tit. 3:5,6.

'truth, and give them grace to make a good 'use of the instructions he vouchsafes unto 'them. Those that are weak in faith shall 'come to more perfect degrees of knowledge. '... The most rude and illiterate, such as could 'not speak so as to be understood, shall dis'course, clearly and intelligibly, of God and of 'their duty.... That this promise chiefly relates 'to the times of the gospel will appear by com'paring it with 29:18. 35:5. If it be objected 'that other prophecies foretel the blinding of 'the Jews under the gospel; we may answer 'with St. Paul, that "the children of the prom'ise are accounted" for the true seed of Israel. '... The text may be fitly expounded of the 'conversion of barbarous nations, and their 'giving praises to God in their several lan'guages.' *Lowth.* (*Notes*, 29:17—19. 30:26. 35:5—7.)

V. 5. 'There shall be so right a discerning 'of all things, that virtues shall not pass for 'vices, nor vices be mistaken for virtues; but 'men shall be esteemed as they are.' *Bp. Hall.* (*Note*, 5:20.)—"The fool shall no longer be called honorable." *Bp. Lowth.* "Nabal shall no more be called Nadib." Such a man as Nabal shall no more be called a prince, or a man of nobility and liberality. (*Note*, 6—8.) Under wicked monarchs, base men are often preferred, and panegyrized by hireling flatterers; but under wise and pious princes they are disgraced and exposed. This was no doubt the case, in some degree, under good Hezekiah: but the subjects of Christ are taught to form the most accurate estimate of characters and actions, without regard to outward rank or distinction; (*Marg. Ref.*—*Note*, *Ps.* 15:4.) and the time will come ere long, when this rule will be far more generally adhered to, than hitherto it has been.

V. 6—8. A man of a base and selfish temper will speak such things, as tend to deceive and corrupt others: his thoughts will be employed to contrive the iniquity which his heart desires; and to cover it with hypocrisy, or to excuse it by principles subversive of the divine law, and destructive of piety. Perhaps perjury is meant by "error against the LORD." (*Note*, 1 *Kings* 21:8—14.)—Thus, instead of relieving the poor, he will devise ways still further to distress them, either to enrich himself by oppression, or for the pleasure of domineering. When such churls get into authority, they employ instruments, and listen to counsellors, like themselves; and the magistrates delegated by them crush the poor by false pretences, even when they have evident reason and equity on their side. (*Notes*, 1:21—24. *Job* 22:5—14. 24:2—12. *Jer.* 5:26—29. *Ez.* 22:12. *Am.* 2:6—8. 8:4—10. *Mic.* 2:1—3,8—10. 6:10—15. 7:1—4.) Probably this applied to Ahaz and his princes, as what follows did to Hezekiah and his judges. For Hezekiah being of a liberal and equitable disposition, and influenced by the grace of God, devised liberal things for the relief of the poor, and this tended to his own establishment. (*Notes*, *Job* 29:12—17. 31:13—23. *Ps.* 112:5,6.)—But the character of Christ, and of true Christians, and the use which he teaches them to make of authority or wealth, as opposed to the conduct of avaricious oppressors, best illustrate the passage.

The vile person will speak villany. (6) ' "The 'fool will still utter folly." A sort of proverbial 'expression.' *Bp. Lowth.* (1 *Sam.* 24:13. 25:25. *Note*, 1 *Sam.* 25:7—17.)

V. 9—14. These verses are commonly interpreted of the troubles which came upon Judah by the Assyrian invasion; yet some do allow that they also refer to the Babylonish captivity, though out of the order of time; and indeed it is plain, that they speak of far more entire and durable desolations, than Sennacherib occasioned. But if we suppose that Hezekiah's reign was predicted, as typical of the kingdom of Christ; we must naturally conclude, that the consequences of the Jews neg-

from on high, [i] and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then [k] judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And [l] the work of righteousness shall be peace; and the effect of righteousness, [m] quietness and assurance for ever.

18 And [n] my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places:

19 When [o] it shall hail, coming down [p] on the forest; and * the [q] city shall be low in a low place.

20 [r] Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of [s] the ox and the ass.

i 29:17. 35:2,7. 54:1—3. 55:11—13. 60.1,&c. 61:3—5. Hos. 1:10,11. Rom. 11:18—26.
k 35:8. 42:4. 56:6—8. 60:21. Ps. 94:14,15. Hos. 3:5. 1 Cor. 6:9—11. Tit. 2:11,12. 1 Pet. 2:9—12. 4:1—4.
l 26:3. 48:18. 54:13,14. 55:12. 57:19. 66:12. Ps. 72:2,3. 85:8. 119:165. Rom. 14:17. Phil. 4:6—9. Jam. 3:17,18.
m 2:3,4. 9:7. 11:6—9,13. Ps. 112:6—9. Prov. 14:26. Ez. 37:21,22,25. 39:29. Mic. 4:3,4. 2 Cor. 1:12. Heb. 6:11. 2 Pet. 1:10,11. 1 John 3:18—24. 4:17.
n 33:20—22. 35:9,10. 60:17,18. Jer. 23 5,6. 33:16. Ez. 34:25,26. Hos. 2:18—23. Zech. 2:5,8. 1 John 4:16.
o 25:4. 28:2,17. 30:30. 37:24. Ex. 9:18—26. Ez. 13:11—13. Matt. 7:25. Rev. 8:7.
p Zech. 11:2.
* Or, *the city shall be utterly abased.*
q 14:22,23. 26:5. Nah. 1:1,8. 2:10—13. Rev. 18:21.
r 19:5—7. 30:23. 55:10,11. Ec. 11:1. Acts 2:41. 4:4. 5:14. 1 Cor. 3:6. Jam. 3:18.
s 30:24. 1 Cor. 9:9—11.

lecting to profit by it were also typical of those, which followed from that nation's rejection of the Redeemer. Thus the transition from the preceding part of the chapter is easy; and we consider these verses as predicting all the troubles of Judah terminating in the Babylonish captivity, and typifying all the miseries of that nation from the days of Christ, till the destruction of Jerusalem by the Romans, and their consequent dispersion.—It seems, that the women of Jerusalem, in those days, were peculiarly vain, luxurious, dissipated, and wanton; and regardless of true religion. (*Notes*, 3:16—26. *Jer.* 44:15—25.) The prophet therefore especially addressed them, and assured them that many days, and even years, of trouble awaited them: for the provision for their mirth and indulgence would cease; various afflictions would deprive them of their ornaments, and constrain them to gird themselves with the meanest attire; and it would be their wisdom, previously, to gird themselves as penitents with sackcloth, in preparation for the storm, or if possible to avert it. (*Note*, *Deut.* 28:43—57.) For they, with the other inhabitants of the city, would have to lament the loss of the milk, corn, and cattle, as well as wine: the whole land would be over-run with thorns and briers; nay, the places devoted to festivity in Jerusalem, now rather a *joyous* than a *holy* city, (*Note*, 22:2,3.) would be thus desolated: yea, the palaces, forts, and towers, being forsaken of their multitude, would for ages become dens for wild beasts, the pleasant abode for wild asses, and a pasture for flocks. (*Notes*, 5:5,6. 6:11,12. 7:17—25. 24:1—12.)—The word rendered "they shall lament," is masculine; and probably refers among other things to the weeping of the infants, when their mothers, pinched by famine, and bowed down with distress, could no longer give them suck.—'Ophel,' (the word translated *forts*) 'was a part of mount Zion, rising higher than the rest, at the eastern extremity, near to the temple, a little to the south of it. (*Mic.* 4:8. Heb.)—It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Zion.' *Bp. Lowth.*

Many days and years. (10) "Years upon years shall ye be disquieted, O ye careless ones." *Bp. Lowth.*

V. 15. The connexion, between the preceding part of this prophecy and that which here follows, is very obscure, on any other interpretation, except that above given. The Spirit might in some measure be poured out, exciting the Jews to repentance and prayer, before their restoration from captivity: by the rebuilding of Jerusalem, and the revival of religion there, the wilderness became a fruitful field; and their permanent renouncing of idolatry, and adhering to the worship of JEHOVAH, may be intended by the fruitful field being accounted for a forest: i. e. the best state of religion, in preceding times, was comparatively inconsiderable. But this seems by no means answerable to the energy of the language. (*Note*, 29:17—19.) No previous desolations of Jerusalem or Judah continued until a remarkable "pouring out of the Spirit from on high:" but the present dispersion of the Jews, and "Jerusalem's being trodden down by the Gentiles," shall continue till a far more abundant "pouring out of the Spirit," than even on the day of Pentecost, or at the calling of the gentiles, shall be vouchsafed. Then, indeed, "the wilderness shall become a fruitful field;" and the state of the church hitherto shall be accounted as a forest, in comparison of the glorious times which shall follow. (*Note*, *Rom.* 11:11—15.) This interpretation is adopted, because no events, which have hitherto occurred, *exclusively* answer to the full import of the terms employed; and it perfectly accords with many other prophecies of the same times. (*Marg. Ref.*—*Notes*, 44:3—5. *Ez.* 36:25—27. 37:1—22. 39:21—29. 48:35. *Joel* 2:28—32. 3:18—21. *Zech.* 12:9—14.)—'"Pouring out of God's 'Spirit" doth likewise signify the plentiful effu-'sion of his grace: (*Joel* 2:28. *Zech.* 12:10.) and 'if we take the phrase in this sense, the proph-'ecy will belong to that restoration of the Jews, 'which we are to expect in the latter ages of 'the world.' *Lowth.*—*A fruitful field.*] "The wilderness be Carmel."

V. 16—20. In those glorious and happy times, religion and righteousness will become permanent both among Jews and Gentiles; in that part of the earth which is yet a wilderness, as well as in that which is comparatively a fruitful field: and the people of God, trusting in his mercy and employed in working righteousness, will enjoy much inward peace and outward tranquillity: and have the full assurance and confidence of faith, and hope, and joy, in a high degree, and continually. They shall also dwell in quiet habitations; while the storm of divine vengeance shall destroy their enemies, though numerous as the trees of a forest; (even as the angel smote the army of Sennacherib;) and that city, which has long been the seat of Antichrist, shall be "utterly abased," as Nineveh and Babylon have been. (*Notes*, 1,2. 25:2—5,10—12. 30:29—33.) Then the labor of ministers, and the endeavors of Christians to do good, shall be happy and successful; as that of those, who cultivate a well watered soil, and sow their seed upon it in confidence of an abundant increase. (*Notes*, 30:23—26. *Ec.* 11:1—6. 1 *Cor.* 9:7—12.)—This 'exactly answers the manner of planting rice: 'for they sow it upon the water: and before

'sowing, while the earth is covered with water, 'they cause the ground to be trodden by oxen, 'horses, and asses, who go mid-leg deep; and 'this is the way of preparing the ground for 'sowing.' *Sir John Chardin, in Bp. Lowth.*— It is remarkable that several of the same words are used in these verses, to describe the well-grounded confidence and holy tranquillity of the righteous, which in the former part of the chapter expressed the presumption, gaiety, and carnal security of the wicked.— *Effect*, &c. (17) Or, "*Service* of righteousness." (*Note, Rom.* 6:16—19.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The character, laws, and administration of Christ, our righteous and merciful King, and the blessed effects of them on the state of the world, and upon the conduct and happiness of all his subjects, shew what kings and princes ought to be; and how they should aim, and earnestly exert themselves, to promote the honor of God and the happiness of mankind, by their use of their authority and influence. (*Notes*, 2 *Sam.* 23:3,4. *P. O.* 1—7. *Notes*, *Ps.* 45:2—5. *P. O.* 1—9. *Note*, *Heb.* 7:1—3.) This, if generally attended to, would conduce to a more general and clear discernment of the principles of religion; good instructions would be more regarded; the careless and profligate would be led "to apply their hearts unto wisdom;" the works and word of God would be more generally and plainly discoursed on; characters, and actions, would be ascertained with greater precision; and vice and folly be disgraced, instead of being flattered and caressed. But alas! too commonly, base, foolish, and licentious men push themselves into authority, urged on by restless ambition, and unrestrained by conscientious scruples: nay the expectation or possession of such dangerous pre-eminence too often corrupts those who were otherwise more respectable. (*P. O. Judg.* 9:1—21. *Note*, 2 *Sam.* 15:1—6. *P. O.* 1—12.)— When bad men obtain power, they speak according to the deceit, selfishness, and villany of their hearts; and their wickedness is connected with hypocrisy, impiety, or infidelity, as it best suits their purposes. Nor will they ever want counsellors and agents in iniquity or oppression: and thus the poor laborer, the orphan, or the widow, is grievously injured and defrauded, perhaps under color of law, though in defiance of truth and justice. (*Notes*, *Ps.* 94:1—7,20,21.) In the mean time, they prepare ruin for themselves; for "He that is higher than the highest of them regardeth it," and will call them to a strict account.—But wise and disinterested liberal men, who love their poor brethren, for the Lord's sake and after his example; who employ their thoughts in devising, and according to their ability, in executing, plans of liberality, shall be "established for ever;" "and by liberal things shall they stand." Such are the genuine disciples and subjects of the Lord Jesus, "who reigns in righteousness;" and all they, who use authority as his deputies, will rule in judgment.— But he alone can be our "Hiding-place from the wind, and Covert from the tempest;" he alone can "give him that is athirst of the Fountain of the water of life freely;" he alone can afford us protection and refreshment amidst the unavoidable evils of life, and in the approaching hour of death. To him let the trembling sinner flee for refuge "from the wrath to come:" to him let the tempted or persecuted believer have recourse in every trial: from him let us all seek wisdom, strength, grace, and consolation; keeping close under his shadow, and drinking from his fulness, as we journey forward through this weary land. And, as we trace his steps through the desert, let us remember how he suffered himself, that we might have pardon, peace, security, and strong consolation. Let us also be thankful for our abundant means of knowledge and wisdom, and that he has opened our eyes to behold his glory: and let us still wait on him to enlarge and clear up our views; and to open our ears more and more fully to instruction, that our foolish hearts may understand knowledge, and our stammering tongues may be loosed to speak plainly to his praise.—We ought also to judge of ourselves and others by the rule of his word, to avoid flattery as well as slander, and not "to call evil good, and good evil." We should seek to have our hearts divested of all selfishness, that our words may be pure, affectionate, sincere, and pious; that we may avoid injustice and oppression, hypocrisy, heresy, and infidelity, with 'all hardness 'of heart, and contempt of God's word and 'commandment:' and that we may shew whose subjects we are, by liberally communicating to the necessities of our brethren, and doing all the good we possibly can, while we continue in this mournful world.

V. 9—20.

Alas, how many careless ones are there, even among professed Christians, who support excessive self-indulgence by shameful niggardliness! who spend more on their own vanity and luxury in a day, than many large families have to subsist on through the week or month; and who do not contribute to their relief, in any manner of proportion to their other lavish expenses! We should seize on every opportunity of calling loudly on such thoughtless persons, who are "at ease in Zion," to attend to the word of God: we should declare unto them his "whole counsel," without respect of rank or sex: we ought, without ceremony, to shew them that misery is before them; except their laughter be turned into godly sorrow, and their carnal joy into humiliation of soul before God, and works meet for repentance. Soon will all their pleasures vanish, and leave them to regret the loss: not only "many days and years will they be troubled," but to all eternity: not only will all "the houses of joy" through the most populous and joyous cities, be desolated; but "the earth and all its works shall be burnt up." Nay, none can know what may come upon them even in this life; nor how soon all their pleasures may be turned into anguish of spirit. But they are yet in the land of mercy: and when "the Spirit from on high is poured out" on any soul, or company of people, a glorious change takes place, and "the barren wilderness becomes a fruitful field." Let us then carefully note the effects of this blessed influence, in the judgment and righteousness produced by it: let us trust in the righteousness of the Redeemer, and copy his example: thus alone can we possess peace in our souls, and permanent assurance; and thus we shall either conciliate our enemies, or God will protect us, and destroy them. And let us pray for the pouring out of this blessed Spirit upon our children and families, upon all the ministers of Christ, and their congregations and neighborhoods, upon our whole land, the whole visible church, and the whole earth: for until that be vouchsafed, wars and massacres, tyranny and oppression, rebellions, insurrections, and bloody revolutions profligacy and licentiousness, profaneness or hypocrisy, and other lamented evils will pre-

CHAP. XXXIII.

The doom of Sennacherib, 1. The prayers of the pious Jews, 2. The haughty invader, when scattering the nations, becomes a spoil to the invaded, 3, 4. God exalted, and Jerusalem reformed and established, by means of Hezekiah's wisdom and piety, 5, 6. The Jews dismayed and distressed, by the ravages and menaces of the invaders; whom God determines to destroy, that all men may know his might, 7—13. The terror of the hypocrites, contrasted with the confidence of believers, 14—16. The happy event of these dangers and terrors; and the security of Zion, under the protection of God, 17—24.

WOE to [a] thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee: [b] when thou shalt cease to spoil, thou shalt be spoiled;*and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, [c] be gracious unto us; we have waited for thee: [d] be thou their arm every morning, [e] our salvation also in the time of trouble.

a 10:5,6. 17:14. 24:16. 2 Kings 18:13—17. 2 Chr. 28:16—21. Hab. 2:5—8.
b 10:12. 21:2. 37:36—38. Judg. 1:7. Jer. 25:12—14. Ob. 10—16. Zech. 14:1—3. Matt. 7:2. Rev. 13:10. 16:6. 17:12—14,17.
c 25:9. 26:8. 30:18,19. Ps. 27:13,14. 62:1,5,8. 123:2. 130:4—8. Lam. 3:25,26. Hos. 14:2.
d 25:4. Ex. 14:27. Ps. 25:3. 143:8. Lam. 3:23.
e 26:16. Ps. 37:39. 46:1,5. 50:15. 60:11. 90:15. 91:15. Jer. 2:27,28. 14:8. 2 Cor. 1:3,4.

3 At [f] the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And [g] your spoil shall be gathered *like* the gathering of the caterpillar: as [h] the running to and fro of locusts shall he run upon them.

5 [i] The LORD is exalted; for [k] he dwelleth on high: [l] he hath filled Zion with judgment and righteousness.

6 And [m] wisdom and knowledge shall be the stability of thy times, *and* [n] strength of * salvation: [o] the fear of the LORD *is* his treasure.

7 Behold, their † valiant ones shall cry

f 10:13,14,32—34. 17:12—14. 37:11—18,29—36. Ps. 46:6.
g 23. 2 Kings 7:15,16. 2 Chr. 14:13. 20:25.
h Joel 2:9,25.
i 10. 2:11,17. 12:4. 37:20. Ex. 9:16,17. 15:1,6. 18:11. Job 40:9—14. Ps. 21:11—13. 46:9,10. 97:8,9. 115:1,2. 118:16. Dan. 4:37. Rev. 19:1—6.
k 57:15. 66:1. Ps. 113:5,6. 123:1. Eph. 1:20,21.
l 1:26,27. 4:2—4. 32:1,15—18. 52:1. 54:11—14. 60:21. 61:3,11. 62:1,2. 2 Chr. 31:20,21. Rom. 11:26.
m 11:2—5. 38:5,6. 2 Chr. 32:27—29. Ps. 45:4. Prov. 24:3—7. 28:2,15,16. 29:4. Ec. 7:12, 19. 9:14—18. Jer. 22:15—17.
n Ps. 27.1,2. 28:8. 140:7.
* Heb. *salvations.*
o 2 Chr. 32:20,21, Ps. 112:1—3. Prov. 15:16. 19:23. Matt. 6:33. 2 Cor. 6:10. 1 Tim. 4:8. 6:6.
† Or, *messengers.*

vail in the world; nor can any effectual method be adopted of very greatly meliorating the state of men in society, or remedying the mischiefs resulting from human depravity; except as the gospel is faithfully "preached, with the Holy Ghost sent down from heaven," to render it effectual by his regenerating and new creating power; as on the day of Pentecost in the conversion of three thousand Jews. And whatever either the uninformed yet admired demagogue, or the most sagacious and well informed politician may expect, or teach others to expect; all reformation will prove at best superficial and transient, apart from a new creation of the heart, inducing a new and holy life.—In praying for this blessing, we cannot go beyond the extent of the promises and predictions; and when all Christians shall be excited to abound in such fervent supplications, we may be confident that the glorious period approaches. Happy are they, who "sow the good seed of the kingdom" in places well watered with these sacred influences; where a large increase may surely be expected. We therefore, who are called "to labor in the word and doctrine," especially should remember, that success as much depends on the fervency of our prayers, as on the faithfulness of our preaching; and far more than it does on our learning, or eloquence, or ingenuity. Let us then pray without ceasing for the blessing; and we shall find that "our labor is not in vain in the Lord."

NOTES.

CHAP. XXXIII. V. 1. This chapter forms a distinct prophecy, relating chiefly to the Assyrian invasion.—'And could a translation be 'made of it, that should come up to the original, 'it would appear to be as noble a piece of poe-'try, as is to be found in the most admired 'writings of the ancients.' *Lowth.*—Sennacherib, not having received any provocation, and urged on entirely by rapacity and ambition, had plundered the neighboring nations; and he had treacherously violated his treaty with Hezekiah, after having taken all his treasures as the price of peace. (*Notes*, 2 *Kings* 18:7—17.) But he would soon be deprived of power to spoil or to deceive; and then his camp would be plundered by the Jews; and he would be most treacherously dealt with by his sons, who would murder him in the temple of his idol. (*Notes*, 23,24. 10:12—14. 2 *Kings* 19:35—37.) 'The prophet addresses himself to Sennache-'rib, briefly, but strongly and elegantly, ex-'pressing the injustice of his ambitious designs, 'and the sudden disappointment of them.' *Bp. Lowth.*

V. 2. The prophet, for himself and other believers in Judah, interrupted his predictions, by this expressive ejaculation; intimating that prayer would be the most effectual weapon against the Assyrian invader. He entreated the Lord to be gracious to his people, who expected help from him according to his promise; and that he would continually strengthen those who managed their affairs; and thus save the nation in the approaching hour of trouble. —Or the change of person, ("*their* arm,") may mean, 'the arm of all who trust in thee, and 'wait for thee.' (*Note*, *Ps.* 25:2,3.)—"Every morning," or speedily, "God shall help her and that right early," or 'at the appearing of the 'morning.' (*Notes*, *Ps.* 46: 47:)

V. 3, 4. The Lord himself seems here to address the Assyrian king. At the rumor of his tumultuous invasion, and his proud and boasting menaces, the nations whom he attacked were put to flight and scattered. But Hezekiah and his subjects would gather all the spoil of his army, as caterpillars strip plants of their verdure; or as locusts, running to and fro, destroy all the produce of the earth. (*Note*, *Joel* 2:18—20.) This aptly represents the eagerness of the Jews, each for himself, to seize some part of the spoil left in the deserted camp, till the whole was carried off. (*Notes*, 2 *Kings* 7:17—20. 2 *Chr.* 20:22—25. *Ps.* 68:11,12.)

V. 5, 6. Sennacherib exalted himself, and was for a time very great and prosperous: but JEHOVAH was exalted above him, and above all, upon the lofty throne of his universal kingdom. He had chosen Zion for his earthly residence: and, by prospering Hezekiah's attempts for reformation, and raising up many to concur with him, he had "filled Zion with judgment and righteousness;" so that, compared with

without: [p] the ambassadors of peace shall weep bitterly.

8 The [q] high-ways lie waste, the way-faring man ceaseth: [r] he hath broken the covenant, [s] he hath despised the cities, [t] he regardeth no man.

9 The [u] earth mourneth *and* languisheth: [x] Lebanon is ashamed *and* * hewn down: [y] Sharon is like a wilderness; [z] and Bashan and Carmel shake off *their fruits*.

10 [a] Now will I rise, saith the LORD: [b] now will I be exalted: now [c] will I lift up myself.

11 Ye shall [d] conceive chaff, ye shall bring forth stubble; [e] your breath, *as* fire, shall devour you.

12 And the people shall be *as* [f] the burnings of lime: *as* [g] thorns cut up shall they be burned in the fire.

13 [h] Hear, ye *that are* far off, what I have done, and, [i] ye *that are* near, acknowledge my might.

[*Practical Observations.*]

14 ¶ The [k] sinners in Zion are afraid, fearfulness hath surprised [l] the hypocrites. [m] Who among us shall dwell with the devouring fire? who among us shall dwell with [n] everlasting burnings?

15 He [o] that walketh † righteously, and speaketh ‡ uprightly; [p] he that despiseth the gain of § oppressions, [q] that shaketh his hands from holding of bribes, [r] that stoppeth his ears from hearing of || blood, and shutteth his eyes from seeing evil;

16 He [s] shall dwell on ¶ high: [t] his place of defence *shall be* the munitions of rocks: [u] bread shall be given him; his waters *shall be* sure.

p 36:3,22. 2 Kings 18:18,37. 19:1—3.
q 10:29—31. Judg. 5:6. Lam. 1:4.
r 2 Kings 18:14—17.
s 10:9—11. 36:1. 2 Kings 18:13.
t 10:13,14. 1 Sam. 17:10,26. 2 Kings 18:20,21. Ps. 10:5. Luke 18:2—4.
u 1:7,8. 24:1,4—6,19,20. Jer. 4:20—26.
x 14:8. 37:24. Zech. 11:1—3.
* Or, *withered away.*
y 35:2. 65:10. Cant. 2:1.
z Deut. 3:4. Jer. 50:19. Mic. 7:14. Nah. 1:4.
a 10:16,33. 42:13:14. 59.16,17. Deut. 32.36—43. Ps. 12:5. 78:65. 102:13—18. Zeph. 3:8.
b 30:17,18. Ex. 14:18. 15:9—12. Ps. 46:10.
c Ps. 7:6.
d 8:9,10. 10:7—14. 17:13. 29:5—8. 59:4. Job 15:35. Ps. 2:1. 7:14. 33:5—18. Acts 5:4. Jam. 1:15.
e 5:24. 30:30—33. 31:8,9. 37:23—29. Nah. 1:5—10.
f Am. 2:1.
g 9:18. 27:4. 37:36. 2 Sam. 23:6,7.
h 18:3. 37:20. 49:1. 57:19. Ex. 15:14,15. Josh. 2:9—11. 9:9,10. 1 Sam. 17:46. Ps. 46:6—11. 48:10. 98:1,2. Dan. 3:27—30. 4:1—3. 6:25—27. Acts 2:5—11. Eph. 2:11—18.
i Ps. 97:8. 99:2,3. 147:12—14. 148:14.
k 7:2. 28:14,15,17—22. 29:13. 30:8—11. Num. 17:12,13. Job 15:21,22. 18:11. Ps. 53:5. Prov. 28:1. Rev. 6:15—17.
l 9:17. 10:6. Matt. 24:51.
m 5:24. 29:6. 30:27—33. Deut. 5:24,25. 32:21—24. Ps. 11:6. 21:9. 50:3. Nah. 1:6. Heb. 12:29.
n 34:9,10. 66:24. Matt. 18:8. 25:41,46. Mark 9:43—49. Luke 16:23—26. 2 Thes. 1:8,9. Rev. 14:10,11. 20:10.
o 56:1,2. Ps. 1:1—3. 15:1,2. 24:4,5. 26:1,2,11. 106:3. Ez. 18:15—17. Mal. 2:6. Luke 1:6. Rom. 2:7. Tit. 2:11,12. 1 John 3:7.
† Heb. *in righteousnesses.*
‡ Heb. *in uprightness.*
p Neh. 5:7—19. Job 31:13—25. Luke 3:12—14. 19:8. Jam. 5:4.
§ Or, *deceits.*
q Ex. 23:6—9. Num. 16:15. Deut. 16:19. 1 Sam. 12:3. Jer. 5:26—28. Mic. 3:4. Matt. 26:15. Acts 8:18—23. 2 Pet. 2:14—16.
r 1 Sam. 24:4—7. 26:8—11. Job 31:29—31. Ps. 26:4—6,9—11. Jer. 40:15,16. Eph. 5:11—13.
|| Heb. *bloods.*
s 32:18. Ps. 15:1. 90:1. 91:1—10,14. 107:41. Prov. 1:33. 18:10. Hab. 3:19.
¶ Heb. *heights*, or *high-places.*
t 26.1—5. Ps. 18:33.
u Ps. 33:18,19. 34:10. 37:3. 111:5. Luke 12:29—31.

other cities, it was "a holy city." The wisdom and knowledge, which God had conferred on Hezekiah and his princes, were the stability of those perilous times, and tended more to secure Jerusalem, than the strongest bulwarks: and after Hezekiah had been deprived of his gold and silver, his piety proved a far more valuable treasure, and caused him and his people to be enriched with the spoils of the enemy.

V. 7—9. These verses beautifully describe the terror and distress, which preceded the deliverance of Jerusalem from the Assyrians. Their most valiant captains and soldiers cried out with dismay and deep concern; the ambassadors, who went to solicit peace, wept bitterly at finding the invader inexorable; no one ventured to travel; so that the highways were like a desert. (*Note*, *Judg.* 5:6,7.) Sennacherib had broken his covenant with Hezekiah, and he despised the feeble opposition made to him by the defenced cities, which he ravaged without mercy, regarding no man: and the most populous and fruitful regions resembled what Lebanon would be, if all its cedars were hewn down, and its glory torn from it; and Sharon and Carmel, if made a desert, and their spontaneous productions left to shake without any to gather them. (*Notes*, 10:7—11,28—34. 2 *Kings* 18:19—37. 19:1—4,23,24.)

V. 10—13. In this extremity the Lord declared in a most solemn and sublime manner, that he would arise and exalt himself. He would render all the designs and expectations of the invaders abortive; their transient success would only fit them as fuel for the fire, and their own breath, or their blasphemies against him, would kindle the fire, which would burn them as stones are burned to lime, or, thorns to ashes. Thus the event would be so remarkable, that all nations, far and near, might properly, and ought to be, called upon to notice it, as an undeniable proof of the almighty power of Israel's God. (*Notes*, 10:15—19. 14:24—27. 29:5—8. 2 *Kings* 19:7,22—37. *Dan.* 4:1—3. *Nah.* 1:7—15.)

V. 14. After all the pious labors of Hezekiah and the prophets and princes, who cordially helped him, there were many profane and hypocritical persons in Jerusalem, who were extremely alarmed with the prospect of impending destruction: and they seem, not only to have dreaded the fire, which they supposed would burn the city and their habitations; but those everlasting burnings, which they had heard of as the punishment of the wicked hereafter.—Or rather, the tremendous slaughter of the Assyrians, in answer to the prayers of the king and the prophet, would make those, who had despised the authority of the one, and the word of the other, fear similar, or even more dreadful vengeance. 'They, that could not 'bear the thoughts of a mortal enemy falling 'upon them with all his force; how will they 'bear the weight of God's wrath, when he 'shall declare himself their enemy, and set his 'terror in array against them?' *Lowth.* (*Notes*, *Matt.* 10:27,28. *Mark* 9:43—50.)

V. 15, 16. The prophet seems here to avail himself of the terror of the ungodly Jews, that he might excite them to seek the privileges of the righteous: and he describes the character and the safety of the consistent believer. He habitually acts with integrity, in his whole conduct towards God and his neighbor: his words are sincere, punctual, and faithful: he despises the largest gain of fraud or oppres

17 Thine [x] eyes shall see the king in his beauty: they shall behold the land [*] that is very far off.

18 Thine [y] heart shall meditate terror. [z] Where *is* the scribe? where *is* the [†] receiver? [a] where *is* he that counted the towers?

19 Thou [b] shalt not see a fierce people, a people of [c] a deeper speech than thou canst perceive; of a [‡] stammering tongue, *that thou canst* not understand.

20 [d] Look upon Zion, [e] the city of our solemnities: [f] thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; [g] not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

x 32:1,2. 37:1. 2 Chr. 32:23. Ps. 45:2. Cant. 5:10. Zech. 9:17. Matt. 17:2. John 1:14. 14:21. 1 John 3:2.
* Heb. *of far distances.* Ps. 31:8. 2 Cor. 4.18. Heb. 11: 13—15.
y 38:9,&c. 1 Sam. 22:33—36. 30:6. Ps. 31:7,8,22. 71:20. 2 Cor. 1:8—10. 2 Tim. 3:11.
z 1 Cor. 1:20.
† Heb. *weigher.* Gen. 23:16. 2 Kings 15:19,20. 18:14,15,31. a 10:16—19.
b Ex. 14:13. Deut. 28:49,50. 2 Kings 19:32.
c 28:11. Jer. 5:15. Ez. 3:5,6. 1 Cor. 14:21.
‡ Or, *ridiculous.*
d Ps. 48:12,13.
e Deut. 12:5. Ps. 78:68,69. 132: 13.
f Ps. 46:5. 125:1,2. 128:5,6.
g 37:33. 54:2. Ez. 48:35. Matt. 16:18.

21 But there [h] the glorious LORD *will be* unto us [i] a place of [§] broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For [k] the LORD *is* our Judge, [l] the LORD *is* our [‖] Lawgiver, [m] the LORD *is* our King; [n] he will save us.

23 [¶] Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: [o] then is the prey of a great spoil divided; [p] the lame take the prey.

24 And [q] the inhabitant shall not say, I am sick: the people that dwell therein [r] *shall be* forgiven *their* iniquity.

h Ps. 29:3. Acts 7:2. 2 Cor. 4:4—6.
i Ps. 46:4,5.
§ Heb. *broad of spaces,* or *hands.*
k Gen. 18:25. Ps. 50:6. 75:7. 94:2. 98:9. 2 Cor. 5 10.
l Deut. 33:2. Neh. 9:14. Ps. 147:19,20. Jam. 4:12.
‖ Heb. *Statute-maker.*
m Ps. 44:4. 74:12. 89:18. Jer. 23:5,6. Zech. 9:9. Matt. 21: 5. 25:34. Rev. 19:16.
n 12:2. 25:9. Zeph. 3:15—17. Matt. 1:21—23. Luke 2:11. Acts 5:31. Tit. 3:4—6. Heb. 5:9.
¶ Or, *They have forsaken thy tacklings.* 21. Ez. 27:26—34 Acts 27:19,30—32,40,41.
o 1—4. 2 Chr. 20:25.
p 1 Sam. 30:10,22—24. 2 Kings 7:8. Ps. 68:12.
q 58:8. Ex. 15:26. Deut. 7:15. 28:27. 2 Chr. 30:20. Jer. 33: 6—8. Jam. 5:14,15. Rev. 21: 4. 22:2.
r 44:22. Jer. 50:20. Mic. 7:18, 19. 1 John 1:7—9

sion: instead of grasping the bribe which might be offered him, to induce his connivance at injustice, he shakes his hands from it, and dreads and shuns it as a viper: he stops his ear from every proposal of violence and bloodshed, and closes his eyes from beholding wickedness, as one who detests it. (*Hab.* 1:13.)—This was the character of Hezekiah in private and public. This placed him and his helpers on high out of the reach of the invaders, and secured them, as in natural fastnesses and impregnable strong holds; and this preserved them likewise from the famine which had threatened them. (*Marg. Ref.—Notes*, 2 *Chr.* 31:20,21. *Ps.* 15: 24:3—6.)

V. 17—19. The pious Jews had deeply grieved to see their king in sackcloth and greatly abased: but they would speedily behold him in his royal robes, and honored by God and all the people. They were shut up in Jerusalem as in a prison; (*Note*, 7—9.) but they would soon be allowed to visit the most remote corners of the land, in entire security. And then they would meditate with satisfaction on those events, which had so greatly alarmed them. The officers of the Assyrian monarch, who mustered the troops, dispensed their provisions, raised contributions, or weighed the gold and silver which they had taken, or made observations on the towers of Jerusalem, in order to form the plan of assault, would suddenly disappear and be no more. Or the secretaries, tax-gatherers, and engineers, (as we say,) of Hezekiah, may be intended, who had bestowed much pains to provide against a siege, but would soon appear to have been totally useless; as the Lord had not employed them, but an angel, to destroy the Assyrian army. (*Notes*, 1 *Cor.* 1:20—31.) And the Jews would no longer see their fierce enemies, whose very language, not being understood, had rendered them the more formidable and implacable. (*Notes*, 28:9—11. *Deut.* 28:49—57, *v.* 49. *Jer.* 5:15—18.)—*Stammering.* (19) "Ridiculous." *Marg.—Notes*, 1 *Cor.* 14:6—12,20—25.

V. 20—22. The city, which God had chosen for the centre of his worship, and in which the Jews had for ages observed all their solemnities, was, it is probable, when this prophecy was delivered, threatened with an immediate siege: but it would soon become "a quiet habitation." The Assyrians thought they could as easily take and destroy it, as a man removes a tent: but it would not suffer the least injury. For the glorious JEHOVAH, the acknowledged Judge, Lawgiver, and King of Israel, would be the almighty Protector of his temple and his worshippers; surrounding them by his powerful presence, as with large rivers and winding streams, into which no galley, or ship of war, belonging to their enemies, should enter. (*Notes*, *Ps.* 46:4,5.)—'He shall give Jerusalem 'protection without danger. In other cities 'and countries, where they have the commod-'ity of large rivers and inlets from the sea, 'there may be some peril of advantage to an 'enemy; but here shall be no such matter.' *Bp. Hall.*—The security and privileges of the Christian church, especially in those glorious times predicted; and a future period, when Israel and Judah shall be converted, and reinstated in their own land; seem here principally intended: for Jerusalem was never, after Isaiah's days, long together preserved from hostile invasions, and it has been repeatedly taken down as a tent. (*Note*, *Ez.* 48:35.)

V. 23, 24. The mention of gallant ships led the prophet to consider the ruin of the Assyrian army, as a vessel wrecked in a storm. Their tacklings were all driven away, the mast was blown down, and could not be properly strengthened; their efforts were vain, their ruin unavoidable; and, being cast upon the hostile strand, their cargo became plunder for the inhabitants. (*Note*, *Ez.* 27:26—36.) On this occasion even the lame would appropriate something of the spoil: and sickness would not prevent the people in general from coming to share the booty. In short God had pardoned the sin of his people, and all blessings were consequent upon it. (*Notes*, *Ps.* 32:1,2. 103:3 4. *Matt.* 9:2—8. *P. O.* 1—8.) This last verse leads our thoughts, not only to the most glorious state of the church on earth; but to heav-

CHAP. XXXIV.

Predictions of dreadful vengeance, and perpetual desolations, against Idumea and the enemies of the church, 1—15. The certainty of the prophecy, 16,17.

[a] COME near, ye nations, to hear; and hearken, ye people: [b] let the earth

a 18:3. 33:13. 41:1. 43:9. 49:1. Judg. 5:3,31. Ps. 49:1,2. 50:1. 96:10. Mark 16:15,16. Rev. 2:7.
b 1:2. Deut. 4:26. 32:1. Jer 22:29. Mic. 6:1,2.

en itself, whither no sickness or trouble shall find admission. 'It is plain, that Hezekiah, by 'his treaty with Sennacherib, by which he 'agreed to pay him three hundred talents of 'silver, and thirty talents of gold, had stripped 'himself of his whole treasure: he not only 'gave him all the silver and gold that was in 'his own treasury, and in that of the temple, 'but was even forced to cut off the gold from 'the doors of the temple, and from the pillars, 'with which he had himself overlaid them, to 'satisfy the demands of the king of Assyria: 'but after the destruction of the Assyrian army, 'we find that he had "exceeding much riches," 'and that he "made himself treasuries for sil-'ver and gold, and for precious stones, &c." '(2 *Chr.* 32:27.) ... This cannot be otherwise ac-'counted for, than by the prodigious spoil that 'was taken on the destruction of the Assyri-'an army.' *Bp. Lowth.* (*Notes*, 3,4. 2 *Kings* 18: 14—16. 2 *Chr.* 32:27—29.)

PRACTICAL OBSERVATIONS.

V. 1—13.

Unprovoked rapine and treachery are peculiarly hateful to God, who will punish those that are guilty of them with marked severity. —When the wicked have filled up the measure of their sins, they frequently are spoiled of their treasures, and defrauded to their ruin, by others as wicked as themselves.—They, whose condign punishment is connected with the answer of the prayers of the Lord's people, are in a most perilous case: for he will graciously defend and uphold all those, who call upon and wait for him, and will be their Salvation in every time of trouble. And, as we have trials and services for every day, we should "every morning" beg of our God to be "our Arm and our Strength."—The scourges of the world cause great consternation by their tumult and prowess; but at length they fall an easy prey to their enemies. For the Lord is exalted above all in heaven and earth: it is his glory to abase the proud, and to take care of Zion; and in proportion, as any part of the visible church is replenished by him with truth and holiness, he will delight to watch over it for good. Wisdom, and knowledge, and righteousness, form the stability of our souls, in all persecutions and temptations; and render us stedfast and unmoveable in the ways of God: and true piety is the only treasure, which can never be plundered or spent. The same wisdom, justice, and piety establish the honor and safety of nations; and render the throne of princes in a measure like that of the Lord. Yet even his servants are liable to many fears and distresses; especially when they at all lean to carnal dependences, or cleave to earthly objects. To wean them from these, and to chastise them for their folly, ungodly men are permitted to prosper, and to menace them with dreadful calamities. Then the very champions of the church, and her "ambassadors of peace," are apt to be dejected and alarmed; as they see the high ways of Zion unfrequented, and all around ready to faint, by reason of the insults of persecutors and infidels, who have no regard either to God or man. But when all other confidences fail the believer, and when the enemies of the church think their victory secure; the Lord himself will arise, and in some unthought of manner, turn the devices of the wicked into confusion, and consume them with the fire of his indignation; that all men may hear, and acknowledge his might, and fear before him.

V. 14—24.

Sinners and hypocrites in Zion have cause to expect more tremendous vengeance, than even avowed enemies: and what fearfulness will surprise them, when they shall at length appear before the tribunal of God! when the Judge shall frown, and denounce sentence against them, and the pit of hell shall open wide to receive them! It behoves all therefore to inquire seriously, who they are, that "shall dwell with everlasting burnings:" and whether we have that genuine godliness, which proves that "Jesus hath delivered us from the wrath to come." For it is not a tolerable evil to which sinners are exposed, but the everlasting wrath of almighty God: and many, in congregations which are favored with the best means of grace, will, to their own amazement, sink from under them into these everlasting burnings. "Oh, that men were wise, that they would know these things, and consider their latter end!" For there is a Refuge provided: sinners of all kinds are called upon to flee to it; none are refused admission; and every blessing of salvation is freely bestowed on all, who ask in humble believing prayer. Yet, unless men shew that they have received the atonement and reconciliation, by a life of piety, integrity, sincerity, and superiority to the love of filthy lucre, they must be considered as hypocrites in Zion.—The believer is placed in an honorable and secure station; he is safe in time, and for eternity; and whoever wants, "bread shall be given him, his water shall be sure." He now by faith beholds the King in his glory and beauty, and anticipates the joys of heaven: and ere long his faith shall be changed for vision, his hope for full fruition. He can contemplate with gratitude those awful subjects, which fill the ungodly with terror and dismay; and he needs not fear any of his crafty and subtle enemies, whom he shall shortly see no more for ever.—Our holy city, the church, in which the ordinances of God are administered, though often assaulted by fierce and barbarous foes, will become at length a quiet habitation; and will no longer be exposed to the insults, revilings, or menaces of proud oppressors. And though her humble appearance be despised by them; yet "not one of her stakes shall ever be removed, nor any of her cords broken," by all the united efforts of earth and hell. But the Lord himself will be her Glory, Beauty, Riches, and Happiness: and every one, who submits to him as King, obeys him as a Lawgiver, and waits for him as a Judge, will surely partake of his complete salvation. For Immanuel reigns over his redeemed people, and as they are become willing subjects, so he is their sure Protector; while all, that refuse to have him to reign over them, will make shipwreck of their souls.—The poorest and feeblest believer will reap immense advantage from the disappointed devices of his enemies. He that blotteth out our transgressions, will heal our souls, and bring us to that land, the blessed inhabitants of which shall no more complain of sickness, pain, or sorrow, for ever. Let us then patiently endure our transient af-

hear, and *all that is therein; the world, and all things that come forth of it.

2 For [c] the indignation of the LORD *is* upon all nations, [d] and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their [e] slain also shall be cast out, and their stink shall come up out of their carcasses, [f] and the mountains shall be melted with their blood.

4 And [g] all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For [h] my sword shall be bathed in heaven; behold it shall come down [i] upon Idumea, and upon [k] the people of my curse, to judgment.

6 The sword of the LORD is [l] filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with [m] the fat of the kidneys of rams: for [n] the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And [o] the † unicorns shall come down with them, and [p] the bullocks with the bulls; and their land shall be ‡ soaked with blood, and their dust made fat with fatness.

* Heb. *the fulness thereof.* Ps. 24:1. 1 Cor. 10:26,28.
c 24:1,&c. Jer. 25:15—29. Joel 3.9—14. Am. 1: 2:1—6. Zeph. 3:8. Zech. 14:3,12—16. Rom. 1:18. Rev. 6:12—17. 14:15—20. 19:15—21. 20:9,15.
d 30:27—30. Nah. 1:2—6.
e 14:19,20. 2 Kings 9:35—37. Jer. 8:1,2. 22:19. Ez. 39:4,11. Joel 2:20.
f 7. Ez. 32:5,6. Rev. 14:20. 16:3,4.
g 13:10. Ps. 102:25,26. Jer. 4: 23,24. Ez. 32:7,8. Joel 2:30, 31. 3:15. Matt. 24:29,35. Mark 13:24,25. Acts 2:19,20. 2 Pet. 3:7—12. Rev. 6:13,14. 8:12. 20:11.
h Deut. 32:41,42. Ps. 17:13. Jer. 46:10. 47:6. Ez. 21:3—5, 9—11. Zeph. 2:12. Rev. 1:16.
i 63:1. Ps. 137:7. Jer. 49:7—22. Ez. 25:12—14. Am. 1:11, 12. Ob. 1,&c. Mal. 1:4.
k Deut. 27:15,&c. 29:18—21. Matt. 25:41. 1 Cor. 16:22. Gal. 3:10. 2 Pet. 2:14.
l 63:3. Ez. 21:4,5,10.
m Deut. 32:14.
n 5. 63:1. Jer. 50:27. 51:40. Ez. 39:17—20. Zeph. 1:7. Rev. 19:17,18.
o Num. 23:22. 24:8. Deut. 33 17. Job 39:9,10. Ps. 92:10.
† Or, *rhinoceroses.*
p Ps. 68:30. Jer. 46:21. 50:11, 27.
‡ Or, *drunken.* 8.

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flictions, and "both hope, and quietly wait the salvation of God."

NOTES.

CHAP. XXXIV. V. 1. This chapter and the next form one prophecy: and the whole of this is most tremendously descriptive of the greatest carnage and desolation, which can be conceived or expressed. Some interpreters suppose it to be a general and poetical declaration of God's vengeance upon sinners, at the day of judgment and in the eternal world: and, as it is frequently the case, there are several images peculiarly applicable to those events. (*Note*, 24:1—12.) But the connexion between these tremendous scenes, and the flourishing state of religion next predicted, as well as many things in the prophecy itself, determines us to another interpretation.—The solemn and repeated call to nations, to the peoples, and to the earth, and the world, and every thing in it, to attend, shews that events of immense importance to all mankind are predicted. (*Marg. Ref.*)—'These two chapters make 'one distinct prophecy; an entire, regular, and 'beautiful poem, consisting of two parts: the 'first containing a denunciation of divine ven-'geance, against the enemies of the people or 'church of God, the second describing the 'flourishing state of the church of God, conse-'quent upon the execution of those judgments. '... Among those' (the enemies) 'Edom is par-'ticularly specified. ... The Edomites were, to-'gether with the rest of the neighboring na-'tions, ravaged and laid waste by Nebuchad-'nezzar: ... but this event, as far as we have 'any account of it in history, seems by no means 'to come up to the terms of the prophecy, or 'to justify so high-wrought and so terrible a 'description. And it is not easy to discover 'what connexion the extremely flourishing 'state of the church, or people of God, describ-'ed in the next chapter, could have with those events, and how the former could be the con-'sequence of the latter, as it is there represent-'ed to be. ... It seems therefore reasonable to 'suppose, with many learned expositors, that 'this prophecy has a further view to events still 'future, to some great revolutions to be effected 'in later times, antecedent to that more perfect state of the kingdom of God upon earth, and 'serving to introduce it, which the holy scrip-'tures warrant us to expect.' *Bp. Lowth.*

V. 2. *All nations.*] That is, all nations and their armies, considered as enlisted under the standard of Satan, to war against the church of God. (*Marg. Ref.*) This 'may fitly be ap-'plied to "the battle of the great day of the Al-'mighty." *Rev.* 16:14—16.' *Lowth.* 'God hath 'determined in his counsel, and hath given sen-'tence for their destruction.' (*Notes*, 30:27—30. *Ps.* 149:7—9. *Joel* 3:1—17. *Zech.* 14:1—3,12 15. *Rev.* 16:12—16.)

V. 3—7. The description of vast multitudes slain, and left unburied till they become intolerably offensive; and of human blood shed in such prodigious quantities, as to authorize the strong hyperboles, of the mountains being melted, and the land soaked with it; whilst the dust of the earth is fattened with the fat and flesh of men, suggests most tremendous ideas of these divine judgments: and it impresses the mind with a view of that general and obstinate resistance, which will be made by the nations, at the instigation of Satan, to the setting up of the kingdom of Christ; and of the dreadful judgments, with which that event will at length be ushered in. (*Notes*, *Ez.* 39:1—20. *Rev.* 19:17—21.) The dissolving of the hosts of heaven, represents the surprising revolutions, which will every where take place, in the constitution of kingdoms and states. (*Notes*, 13:9,10. *Jer.* 4:19—27. *Matt.* 24:29—31. *Rev.* 6:12—17.) The Lord's "sword bathed in heaven," may allude to some method then in use, of burnishing or tempering armor; and it implies, that the vengeance would be executed according to the wise and righteous purposes of God, and with invincible power.—Idumea, or the land of Edom, was a rival and enemy of the Jews: the prediction might have a partial accomplishment, in the desolations occasioned by the Assyrians, Chaldeans, Macedonians, and Romans, in which that district was involved. (*Notes*, 21:11,12. *Jer.* 49:7—22. *Ez.* 25: 35: *Am.* 1:11,12. *Ob. Mal.* 1:2—5.) But those events had no connexion with that glorious spread of religion next predicted; nor does it appear that they were answerable to such a tremendous description. Idumea may therefore be taken as a general name, denoting the nations inimical to the church, as the Edom-

8 For *it is* [q] the day of the LORD'S vengeance, *and* the year of recompenses for the controversy of Zion.

9 And [r] the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It [s] shall not be quenched night nor day; [t] the smoke thereof shall go up for ever: [u] from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But [x] the * cormorant and the bittern shall possess it: the owl also and the raven shall dwell in it: and he shall [y] stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall [z] call the nobles thereof to the kingdom; but none *shall be* there, and all her princes shall be [a] nothing.

13 And [b] thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be [c] an habitation of dragons, *and* a court for † owls.

14 ‡ The wild beasts of the desert shall also meet with § the wild beasts of the island, and the satyr shall cry to his fellow: the ‖ screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ [d] Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for [e] my mouth, it hath commanded; and his Spirit, it hath gathered them.

17 And [f] he hath cast the lot for them, and his hand hath divided it unto them by line: [g] they shall possess it for ever; from generation to generation shall they dwell therein.

q 26:21. 35:4. 49:26. 59:17,18. 61:2. 63:4. Deut. 32:35,41—43. Ps. 94:1. Luke 18:7. Rom. 2:5,8,9. 2 Thes. 1:6—10. Rev. 6:10,11. 18:20. 19:2.
r Gen. 19:28. Deut. 29:23. Job 18:15. Ps. 11:6. Luke 17:29. Jude 7. Rev. 19:20. 21:8.
s 1:31. 66:24. Jer. 7:20. Ez. 20:47,48. Mark 9:43—48.
t Rev. 14:10,11. 18:18. 19:3.
u 13:20. Ez. 29:11. Mal. 1:3,4.
x 13:20—22. 14:23. Zeph. 2:14. Rev. 18:2,21—23.
* Or, *pelican.*
y 2 Sam. 8:2. 2 Kings 21:13. Lam. 2:8. Mal. 1:3,4.
z 3:6—8. Ec. 10:16,17.
a 41:24. 1 Cor. 8:4. 13:2. 2 Cor. 12:11.
b 32:13,14. Hos. 9:6. Zeph. 2:9.
c *See on* 13:21,22.—35:7. Jer. 9:11. 10:22. 49:33. 50:39,40. 51:37. Mal. 1:3. Rev. 18:2, 20—24.
† Or, *ostriches.* Heb. *daughters of the owl.*
‡ Heb. *Zum.*
§ Heb. *Ijim.*
‖ Or, *night-monster.*
d 30:8. Deut. 31:21. Am. 3:7 Mal. 3:16. John 5:39. 10:35.
e Gen. 6:17. Ps. 33:6,9.
f Josh. 18:8. Ps. 78:55. Acts 13:19. 17:26.
g *See on* 10. 13:20—22.

ites were to the Jews: and for the kingdom of Antichrist in every form.—As "the people of his curse," (peculiarly deserving his wrath and exposed to it,) the Lord had devoted them to utter destruction; and would make them a sacrifice at Bozrah, the chief city of Idumea; (*Note*, 63:1—6.) that is, at the chief residence of Antichrist. The sword of divine justice will then be satisfied with the fatness and blood of the enemies to God; as when lambs, rams, and goats were slain, and their fat was burnt upon the altar. And not only inferior enemies, but unicorns, bullocks, and bulls will thus be sacrificed in abundance; that is, the proudest and mightiest princes of the world, will there be destroyed by the justice and power of God. —'*Edom* signifies "red," as blood is; and "Boz-'rah," *a vintage*, which in the prophetical idiom 'denotes God's vengeance upon the wicked. '63:3. *Joel* 3:13. *Rev.* 14:19,20. 19:15. ... The 'Jewish writers do generally suppose, that 'Edom, in the writings of the prophets, stands 'for Rome.' *Lowth.*

V. 8. The church has long been oppressed and wasted, by the nations of the earth: but the period approaches, when the controversy between her and her adversaries will be decided; and the Lord will in vengeance recompense them for their injustice and cruelty to his people. (*Marg. Ref.*)—The injuries also contemptuously done to Israel as a nation shall be avenged. (*Notes*, *Ps.* 137:7—9. *Jer.* 51:6,7,20—24,33. *Lam.* 4:21,22. *Rev.* 6:9—11.)

V. 9—15. These verses relate to the city, where the sacrifice before mentioned (6) was to be made, or at least begun. The language is even more emphatical, than what had been used respecting Babylon, an allowed type of antichristian Rome. (*Notes*, 13:19—22. 14:21—23.) And the metaphors are taken from Sodom and Gomorrah: if indeed they be metaphors; but probably they will be literally fulfilled, and Sodom will appear to have been another emblem of that devoted city. (*Marg. Ref.*—*Notes*, *Gen.* 19:24,25. *Deut.* 29:21—25. *Rev.* 11:7—12.) Perhaps subterraneous fire will consume the seat of the papal Antichrist; (indeed plentiful provision is evidently made in that part of the world, for such an event;) and a continual burning and rising up of smoke may perhaps mark out the place on which that city stood, to all future ages; whilst all the rest of the neighborhood may be entirely desolated, without any inhabitant, or any road by which travellers may pass through it. (*Notes*, *Rev.* 14:8—11. 18:4—8.) For the Lord will measure it with the line of *confusion*, and the plummet of *emptiness;* (the words rendered "without form and void," *Notes*, *Gen.* 1:2. 2 *Kings* 21:13.) and that city, whose nobles, or princes, civil or ecclesiastical, have so long lorded it over other nations, shall no more have any one existing in authority. All her tyranny and magnificence shall come to nothing; whilst noxious weeds, thorns, savage beasts, doleful and ravenous birds, and venomous reptiles, shall inhabit the spot, where her proud towers and palaces have stood; and there meet with no disturbance. (*Notes*, *Rev.* 18:20—24. 19:1—6.)

They shall call the nobles, &c. (12) 'The words 'might more clearly be translated thus; "They 'shall call," (or summon,) "their nobles: but 'there shall be no kingdom there." There 'shall be no sign of any government.' *Lowth.*

V. 16, 17. Men in every age are here called on to examine the prophecies, which relate to these and similar events; assured that they will be exactly fulfilled. The Lord will take care, that all the animals above mentioned shall propagate uninterruptedly, in the place intended. The same Spirit, that inspired the prediction, will take care that it shall be accomplished: and the region, which God himself has allotted them, 'with the same exactness, 'as he divided Judea by lot among the chil-'dren of Israel,' (*Lowth.*) shall be their solitary

CHAP. XXXV.

Great prosperity predicted to the church, 1, 2. The weak to be encouraged in hope, 3, 4. The miracles of Christ and the effects of his gospel, foretold, 5—7; with the peace, holiness, and triumphant joy of his people, 8—10.

THE [a] wilderness and the solitary place [b] shall be glad for them; and [c] the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, [d] and rejoice even with joy and singing: [e] the glory of Lebanon shall be given unto it, [f] the excellency of Carmel and Sharon:

a 29:17. 32:15,16. 40:3. 51:3. 52:9,10. Ez. 36:35.
b Ps. 48:11. 97:8. Rev. 19:1—7.
c 4:2. 27:6. 61:10,11. 66:10—14. Hos. 14:5,6.
d 42:10—12. 49:13. 55:12,13. 1 Chr. 16:33. Ps. 65:12,13. 89:12. 96:11—13. 98:7—9. 148:9—13. Zech. 10:7. Rom. 10:15.
e 33:9. 41:19. 60:13,21. 61:3. 65:8—10. Ps. 72:16. Hos. 14:6,7.
f 60:13. Ez. 34:25,26. Am. 9:13—15. Mic. 7:14,15. Zeph. 3:19,20. Zech. 14:20,21. Acts 4:32,33.

[g] they shall see the glory of the LORD, *and* the excellency of our God.

3 [h] Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a *fearful heart, [i] Be strong, [k] fear not: [l] behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.

5 Then [m] the eyes of the blind shall be

g 6:3. 40:5. 60:1—3,19. 66:18,19. Ex. 33:18,19. Ps. 50:2. 72:19. 97:6. 102:15,16. Hab. 2:14. John 12:41. 17:24. 2 Cor. 3:18. 4:6. Rev. 21:23.
h 40:1,2. 52:1,2. 57:14—16. Judg. 7:11. Job 4:3,4. 16:5. Luke 22:32,43. Acts 18:23. Heb. 12:12.
* Heb. *hasty*. 28:16. 32:4. *marg*. Ps. 116:11. Hab. 2:3.
i Josh. 1:6,7. 1 Chr. 28:20. Dan. 10:19. Hag. 2:4. Eph. 6:10. 2 Tim. 2:1.
k 41:10—14. 43:1—6. 54:4,5. Zeph. 3:16,17. Rev. 2:10.
l 25:9. 26:20,21. 34:8. 40:9,10. 52:7—10. 61:2. 66:15. Deut. 32:35—43. Ps. 50:3. Hos. 1:7. Zech. 2:8—10. Mal. 3:1. Matt. 1:21—23. Heb. 9:28. 10:37,38. Jam. 5:7—9. Rev. 1:7. 22:20.
m 29:18. 32:3,4. 42:6,7,16. 43:8. Ps. 146:8. Matt. 9:27—30. 11:3—5. 12:22. 20:30—34. 21:14. Mark 8:22—25. Luke 4:18. John 9:1—7,39. 11:37. Acts 9:17,18. 26:18. Eph. 1:17,18. 5:14.

residence to the end of time, to the consummation of all things.

The book, &c. (16) 'God's omniscience, 'whereby all events, past, present, and to come, 'are represented to him under one single view, 'is often described in scripture, as if it were in 'the nature of a register book, wherein every oc-'currence is exactly set down. 30:8. 65:6. *Deut.* '32:34. *Ps.* 56:8. *Dan.* 7:10. *Mal.* 3:16.' *Lowth.*

PRACTICAL OBSERVATIONS.

All people on the earth are concerned to draw near and attend to the word of God; as all must be judged according to it. Because of men's wickedness, the indignation of the Lord has been on all nations from the beginning: and the history of mankind is little more, than a dismal account, how God has given them up to be slaughtered by each other, till the earth has become "a field of blood," a great slaughter-house, and burying ground of its inhabitants. In these awful events the Lord executes his own righteous, wise, and deep decrees: and all, who perish by the sword of his anger, are sacrifices to his justice, and he is glorified in their punishment.—In the great vicarious sacrifice of his beloved Son, his justice is indeed fully satisfied, and through him he delights and is glorified in shewing mercy. But "how will they escape who neglect so great salvation?" The day of the Lord's vengeance, and the year of the recompenses of Zion, will come shortly: and imagination cannot reach the horrors of that awful season, to those who shall be found opposing the church of Christ. But if temporal judgments may be rendered so tremendous as thus to baffle description, and confound the powers of imagination itself; what will be the general conflagration, the day of judgment, and the unquenchable fire of hell! There, all the ungodly must for ever be expiating, yet never expiate, the guilt of their sins. Let us then daily "seek out of the book of the LORD" and read; and compare all, that we there discover, with the conduct of Providence around us; that we may be more fully convinced of these important truths, and be rendered more earnest and diligent in "seeking first the kingdom of God and his righteousness." What the mouth of the Lord has commanded, his Spirit and providence will perform; he will allot every man his portion among those, with whom he is fitted to associate, and in that place which is congenial to his disposition: and they shall all possess their portion for ever and ever.—Let us likewise observe how the evidence of our holy religion is continually accumulating, as one prophecy after another is accomplished: until the full completion of these awful scenes will introduce more happy days; for which we should hope without fainting, and "pray without ceasing," and exert all our ability and influence to forward and promote.

NOTES.

CHAP. XXXV. V. 1, 2. This chapter may have some allusion to the prosperity of Judah, in the days of Hezekiah, at the time when Idumea was ravaged; or to the return of the Jews from the Babylonish captivity: but without doubt the kingdom of Christ was the grand subject intended by the Holy Spirit.—When the gospel was embraced by the Gentiles, and very great multitudes of spiritual and holy worshippers of God were raised up among them; "the wilderness and solitary place was glad ... and the desert rejoiced, and blossomed as the rose." (*Notes*, 32:15—20. 42:10—12. 49:9—13. 55:12,13.) Yet an immense proportion of the earth is still a desert; and neither means of grace, nor spiritual worshippers, nor fruits of holiness, are to be found in it. But when the events predicted in the foregoing chapter shall take place, all these countries likewise shall rejoice "because of them." (*Notes*, *Rev.* 19:1—8.) The destruction of the antichristian powers will make way for the most rapid and extensive success of the gospel: the benighted Jews and Israelites will be converted; and the gentile world will then blossom abundantly in every part of it, and be filled with joy, and grateful praise to God our Savior. The glory and excellency of the most favored and fruitful spots, through all preceding ages, shall be conferred on the most dark and barren regions of the earth: as if the productions of Lebanon, Sharon, and Carmel were transplanted into the parched desert, and made to flourish there. (*Notes*, *Hos.* 14:4—9. *Zeph.* 3:14—20.) For they "shall see the glory of the Lord, and the excellency of our God," in the face of Jesus Christ; (*Note*, 2 *Cor.* 4:5,6.) and shall learn to fear, love, trust, worship, obey, and imitate him, in righteousness, goodness, and truth.

V. 3, 4. The prophet directs the strong in faith, and especially the pastors and teachers, to encourage their weaker brethren, through successive generations, with the prospect of this happy event to all the troubles of the

opened, [n] and the ears of the deaf shall be unstopped.

6 Then [o] shall the lame *man* leap as an hart, [p] and the tongue of the dumb sing: [q] for in the wilderness shall waters break out, and streams in the desert.

7 And [r] the parched ground shall become a pool, and the thirsty land springs of water: [s] in the habitation of dragons, where each lay, *shall be* * grass with reeds and rushes.

8 And [t] an highway shall be there, and a way, and it shall be called, [u] The way of holiness: [x] the unclean shall not pass over it; † but it *shall be* for those: [y] the wayfaring men, though fools, shall not err *therein*.

9 [z] No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; [a] but the redeemed shall walk *there*.

10 And [b] the ransomed of the LORD shall return, [c] and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, [d] and sorrow and sighing shall flee away.

n 48:8. Ex. 4:11. Job 33:16. Prov. 20:12. Jer. 6:10. Mark 7:32—37. 9:25,26. Luke 7:20—23.
o Matt. 11:5. 15:30,31. 21:14. John 5:3,9. Acts 3:6—8. 8:7. 14:8—10.
p 32:4. Ps. 51:15. Matt. 9:32, 33. 12:22. 15:30. Mark 7:32—37. 9:17—25. Luke 1:64. 11:14. Col. 3:16.
q 41:17,18. 43:19,20. 48:21. 49:10,11. Ex. 17:6. Num. 20:11. Neh. 9:15. Ps. 46:4. 78:15,16. Ez. 47:1—11. Zech. 14:8. John 7:37—39. Rev. 22:1,17.
r 29:17. 44:3,4. Matt. 21:43. Luke 13:29. 1 Cor. 6:9—11.
s 34:13. Hos. 1:10,11. Acts 26:18. 1 John 5:19,20. Rev. 12:9—12. 18:2. 20:2,3.
* Or, *a court for reeds, &c.* 19:6.
t 11:16. 19:23. 40:3,4. 42:16. 49:11,12. 57:14. 62:10. Jer. 31:21. John 14:6. Heb. 10:20—23.
u Eph. 2:10. 1 Thes. 4:7. 2 Tim. 1:9. Tit. 2:11—14. Heb. 12:14. 1 Pet. 1:14,15. 2:9,10.
x 52:1,11. 60:21. Ez. 43:12. 44:9. Joel 3:17. Zech. 14:20,21. 2 Pet. 3:13. Rev. 21:27.
† Or, *for he* shall be *with them.* 49:10. Ps. 23:4. Matt. 1:23. Rev. 7:15—17.
y 30:21. Ps. 19:7. 25:8,9. 119:130. Prov. 4:18. 8:20. Jer. 32:39,40. 50:4,5. John 7:17. 1 John 2:20,27.
z 11:6—9. 65:25. Lev. 26:6. Ez. 34:25. Hos. 2:18. Rev. 20:1—3.
a 62:12. Ex. 15:13. Ps. 107:2. Gal. 3:13. Tit. 2:14. 1 Pet. 1:18. Rev. 5:9.
b 51:10. Matt. 20:28. 1 Tim. 2:6.
c Ps. 84:7. Jer. 31:11—14. 33:11. John 16:22. Rev. 14:1—4. 15:2—4. 18:20. 19:1—7.
d 25:8. 30:19. 60:20. 65:19. Rev. 7:9—17. 21:4.

church; that they may not despond on account of what they witness or suffer. (*Notes*, 40:1—11. 57:14. 62:10—12.) By these animating topics the hands of the weak must be strengthened for the work, the feeble knees confirmed to run the race, and the fearful hearts fortified for the conflict. (*Note*, *Heb.* 12:12,13.) For though the Lord would permit his enemies to prevail for a time: yet he would come at length to execute vengeance on them according to their deservings, and to save his afflicted people. This might be applied to the first coming of Christ to "destroy the works of the devil;" to his coming, in his providence, to destroy the unbelieving Jews and establish his kingdom, and from age to age to rescue his persecuted servants; and to his final coming to judge the world: but it seems immediately to predict the events, which constituted the subject of the foregoing chapter. (*Note*, 34:8.) 'This may be applied to Christ, who is God as 'well as man.' *Lowth.*

V. 5—7. 'The miraculous works wrought 'by our blessed Savior are so clearly specified, 'that we cannot avoid making the application: 'and our Savior himself has moreover plainly 'referred to this very passage. ... *Matt.* 11:4,5. 'He bids the disciples of John to go, and report 'to their master, the things which they heard 'and saw; that "the blind received their sight, 'the lame walked, and the deaf heard;" and 'leaves it to him to draw the conclusion, in 'answer to his inquiry, whether he who per-'formed the very works, which the prophets 'foretold should be performed by the Messiah, 'was not indeed the Messiah himself. And 'where are these works so distinctly marked 'by any of the prophets, as in this place? And 'how could they be marked more distinctly? 'To these the strictly literal interpretation of 'the prophet's words directs us.' *Bp. Lowth.* —The miracles of our Lord, here literally predicted, were also emblems of the effect produced by the power of his grace upon the souls of men; when the eyes of the mind are enlightened, the ears that were closed by prejudices are opened to instruction, the helpless sinner is invigorated to walk with joy in the ways of God, and his lips sing and speak praises to his name. (*Notes*, 29:17—19. 30:23—25. 32:3,4. 42:13—17. 49:5,6. *Matt.* 11:2—6. *P. O.* 1—6. *Acts* 3:1—11. 26:16—18.) The superior knowledge, holiness, and comfort, enjoyed under the gospel-dispensation, and the more abundant conversion of sinners which then took place, are here predicted. 'According 'to the allegorical interpretation, they may 'have a farther view: this part of the prophecy 'may run parallel with the former, and relate 'to the future advent of Christ; to the conver-'sion of the Jews, and their restitution to their 'land; to the extension and purification of the 'Christian faith, events predicted in scripture, 'as preparatory to it.' *Bp. Lowth.* The calling of the Gentiles was meant, by the waters and streams breaking forth in the desert: when that dry and parched soil was converted into a well-watered country; and the abode of Satan and his worshippers became productive of the pleasant and valuable fruits of righteousness. But when these blessings shall overspread the earth, the accomplishment will be unspeakably more remarkable.

The parched ground. (7) שרב. 'This word is 'Arabic, as well as Hebrew; expressing in both 'languages the same thing: the glowing sandy 'plain, which in the hot countries, at a distance 'has the appearance of water. It occurs in the 'Koran. (*ch.* 24.) 'But as to the unbelievers, '"their works are like a vapor in a plain, which '"the thirsty traveller thinketh to be water, '"until, when he cometh thereto, he findeth it '"to be nothing."' *Bp. Lowth.*

V. 8—10. The knowledge of the truth and will of God, and of the way of acceptance and salvation, when made very plain and clear to any people, is like casting up a highway through a country, which was before impassable. (*Notes*, 11:11—16. 19:23—25. 40:3—5. 57:14.) The Gentile world was a desert, in this as well as in other respects; no prepared highway to God and heaven was to be there met with, nor even a more obscure and intricate path of life and salvation. This advantage began to be generally vouchsafed, when the gospel was sent to the nations: yet an immense proportion of the earth is still destitute of it. But it may be said of China, Japan, the interior and unexplored regions of Africa, and every other part of the earth, where Christ has scarcely been named, that "an highway shall be there." Christ shall be clearly made known; and the way of access and of duty shall be plainly marked out. This authorized

CHAP. XXXVI.

Sennacherib invades Judah, 1—3. He sends a blasphemous message by Rabshakeh, who persuades the Jews to revolt, 4—20: Hezekiah's servants return no answer, but report his words to the king, 21, 22.

NOW [a] it came to pass in the fourteenth year of king Hezekiah, [b] *that* Sen-
B. C. 710. nacherib king of Assyria came up against all the defenced cities of Judah, and took them.

a 2 Kings 18:13. 2 Chr. 32:1. b 1:7,8. 7:17. 8:7,8. 10:28—32. 33:7,8.

2 And the king of Assyria [c] sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah, with a great army. And he stood by [d] the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him [e] Eliakim, Hilkiah's son, which *was* over the house,

c 2 Kings 18:17,&c. 2 Chr. 32:9,&c. d 7:3. 22:9—11. e 22:15—20.

way shall be called "the way of holiness," as it leads to a holy God and a holy heaven, and no unclean, or unconverted sinner, passes over it: but it is appropriated to those, before-mentioned, who have experienced the power of the Savior's grace. (*Note*, 5—7.) These are "wayfaring men," who really desire to walk in this way: and, though they may some of them be men of weak capacities, unlearned, and apt to mistake, they shall be preserved from missing the road.—The words may be rendered, "He himself," (God,) "shall be with them walking in the way; and the foolish shall not err therein." *Bp. Lowth.*—No tempter or persecutor can injure those who walk in it: and at the period chiefly predicted, the great enemy of souls shall be chained up, and the persecutors of the church be cut off; so that none of them shall be found there, even to affright the pilgrims. (*Notes*, 11:6—9. *Ez.* 34:23—31. *Hos.* 2:18—20. Rev. 20:1—3.) Then sinners, ransomed by the blood, and rescued by the power, of their Redeemer the Lord of Hosts, shall return, join themselves to the Lord in his holy ordinances, and go on their way abounding in joy and praise; till they arrive at the heavenly Zion, and have for ever done with sorrow and sighing, and be crowned with everlasting joy and felicity. (*Notes*, 25:6—8. 30:18—21. 65:17—19. *Zeph.* 3:14—17. *Rev.* 19:1—6.)

PRACTICAL OBSERVATIONS.

The blessings of "the gospel, preached with the Holy Ghost sent down from heaven," are of all the most valuable, and conduce the most to our unmingled consolation. While blossoms of heavenly fragrancy are produced in this our land, once a barren desert, may our souls blossom and bring forth fruit abundantly, and rejoice with joy and singing! may the peculiar excellency and glory of believers in every age be communicated to us, by the transforming knowledge of the glory and excellency of our God and Savior! (*Note*, 2 *Cor.* 3:17,18.)—Hitherto many real Christians have been weak in faith, and ready to faint amidst their various trials and enemies. But we should take courage ourselves, and endeavor to encourage one another, in the midst of our tribulations; that the joy of the Lord may give strength to our souls, in our work, race, and warfare. (*Note*, *Neh.* 8:10,11.)—Those who trust in the Lord's mercy, and desire to walk in his ways, ought not to "be of a fearful heart;" for he will not cast them off, or suffer their enemies to prevail against them: they should therefore be strong and cheerful: and pastors and established Christians should exhort and animate their weaker brethren to be "strong in the Lord, and in the power of his might." Let the enemies of God and his church have terror for their portion, but let his servants rejoice; for the Lord will shortly come to execute vengeance on the one, and to complete the other's salvation.—That power, which once opened the eyes of the blind, and unstopped the deaf ears, is sufficient to illuminate, humble, and sanctify the most benighted, stout-hearted, and polluted sinner; to make the feeble believer victorious, and to comfort the most dejected. Let us then apply to him thus to renew and rejoice our hearts; and let us supplicate him in behalf of our blinded, hardened, and enslaved relatives and neighbors, and for a world that lieth in wickedness. May the Lord make bare his holy arm, as when the apostles preached his gospel; that all the desert lands may be replenished with "wells of salvation," and with fruits of righteousness, and favored with highways to God and holiness, cast up, and cleared from every stumbling-stone!—As this way of holiness is cast up in our land, may we walk in it, and thus approve ourselves to be the redeemed of the Lord. But no unholy person can find this way however plainly marked out; or however ingenious, learned, or wise he may be in this world. It is only found by "wayfaring men," who leave the paths of vice and folly, to pursue eternal life and happiness; who seek direction from the word and Spirit of God, and walk by faith in Christ in the paths of holy obedience. These, though esteemed fools by the world, and though they often are of very slender talents, shall be found wise unto eternal salvation. We do not indeed live in those favored days, when no lion or ravenous beast shall be found in the believer's path; yet even at present every lion is chained, and every traveller divinely protected. Let us then go forward with alacrity, and rejoice in praising our gracious Lord: we shall soon arrive at the heavenly Zion; all our sorrows will flee away, and our everlasting joy and triumph be perfected: for he, who will render his church on earth victorious over every persecutor, will make each believer more than conqueror over every foe, till "death be swallowed up in victory."

NOTES.

CHAP. XXXVI. V. 1. As many of Isaiah's predictions related to the events here recorded; it was proper that the history contained in this and the following chapters should be inserted: but, as it has before been fully considered, it will not be necessary to add more than a few hints in this place. (*Notes*, 2 *Kings* 18:13—36. 19: 20:)—'We may probably conjecture, 'that this was part of that history of Hezekiah's 'reign, which Isaiah wrote, as we read 2 *Chr.* '32:32.' *Lowth.*

V. 2. Three verses found in Kings, are here omitted. Hezekiah on this first invasion of the land, submitted to the invader, and gave Sennacherib all his treasures as the price of peace: but soon after, probably the next year, Sennacherib sent Rabshakeh, and others with a great army, as here recorded. (*Notes*, 2 *Kings* 18:14—18. 20:1.) It is also added in the parallel passage, that Rabshakeh and his companions "called to the king," or demanded an audience of him. (*Marg. Ref.*)

and [f] Shebna the [*] scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, [g] Thus saith the great king, the king of Assyria, [h] What confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* [†] vain words,) [‡] *I have* counsel and strength for war: now, on whom dost thou trust, [i] that thou rebellest against me?

6 Lo, [k] thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, [l] We trust in the LORD our God: [m] *is it* not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give [§] pledges, I pray thee, to my master the king of Assyria, [n] and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of [o] the least of my master's servants, [p] and put thy trust on Egypt for chariots and for horsemen?

10 And [q] am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants [r] in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall [s] that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and [t] cried with a loud voice in the Jews' language, and said, [u] Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, [x] Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah [y] make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, [||] Make *an agreement* with me *by* a present, and [z] come out to me: and [a] eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until [b] I come and take you away to a land like your own land, [c] a land of corn and wine, a land of bread and vineyards.

18 *Beware* [d] lest Hezekiah persuade you, saying, The LORD will deliver us. [e] Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of [f] Hamath and [g] Arphad; where *are* the gods of [h] Sepharvaim? [i] and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, [k] that the LORD should deliver Jerusalem out of my hand?

21 But [l] they held their peace, and answered him not a word: for the king's

f 2 Sam. 8:16,17. 20:24,25.
* Or, *secretary.*
g 10:8—14. 37:11—15. Prov. 16:18. Ez. 31:3,&c. Dan. 4:30. Acts 12:22,23. Jude 16.
h 2 Kings 18:5,19. 19:10. 2 Chr. 32:7—10,14—16. Ps. 42:3,10. 71:10,11.
† Heb. *a word of lips.*
‡ Or, but *counsel and strength* are *for the war.* Prov. 21:30, 31. 24:5,6.
i 2 Kings 18:7. 24:1. Neh. 2:19,20. Jer. 52:3. Ez. 17:15.
k 20:5,6. 30:1—7. 31:3. 2 Kings 17:4. 18:21. Jer. 37:5—8. Ez. 29:6,7.
l 2 Kings 18:5,22. 1 Chr. 5:20. 2 Chr. 16:7—9. 32:7,8. Ps. 22:4,5. 42:5,10,11.
m Deut. 12:2—6,13,14. 2 Kings 18:4. 2 Chr. 30:14. 31:1. 32:12. 1 Cor. 2:15.
§ Or, *hostages.* 2 Kings 14:14.
n 10.13,14. 1 Sam. 17:40—43. 1 Kings 20:10,18. 2 Kings 18:23. Neh. 4:2—5. Ps. 123:3,4.
o 10:8. 2 Kings 18:24.
p 6. 30:16,17. Deut. 17:16. Prov. 21:31.
q 10.5—7. 1 Kings 13:18. 2 Kings 18:25. 2 Chr. 35:21.
r 2 Kings 18:26,27. Ezra 4:7. Dan. 2:4.
s 9:20. Lev. 26:29. Deut. 28:53—57. 2 Kings 6:25—29. Jer. 19:9. Lam. 4:9,10. Ez. 4:16.
t 1 Sam. 17:8—11. 2 Kings 18:28—32. 2 Chr. 32:18. Ps. 73:8,9.
u 4. 8:7. 10:8—13. Ez. 31:3—10.
x 37:10—13. 2 Kings 19:10—13,22. 2 Chr. 32:11,13—19. Dan. 3:15—17. 6:20. 7:25. 2 Thes. 2:4. Rev. 13:5,6.
y 7. 37:23,24. Ps. 4:2. 22:7,8. 71:9—11. Matt. 27:43.
|| Or, *Seek my favor* by, *&c.* Heb. *Make with me a blessing.* Gen. 32:20. 33:11. 1 Sam. 25:27. 2 Sam. 8:6. 2 Kings 5:15. 18:31. 2 Cor. 9:5. *Marg.*
z 1 Sam. 11:3. 2 Kings 24:12—16.
a 1 Kings 4:20,25. Mic. 4:4. Zech. 3:10.
b 2 Kings 17:6,&c. 18:9—12. 24:11.
c Ex. 3:8. Deut. 8:7—9. 11:12. Job 20:17.
d 7,10,15. 37:10. Ps. 12:4. 92:5—7.
e 37:12,13,17,18. 2 Kings 18:33—55. 19:12,13,17,18. 2 Chr. 32:13—17. Ps. 115:2—8. 135:5,6,15—18. Jer. 10:3—5,10—12. Hab. 2:19,20.
f Num. 34:8. 2 Sam. 8:9.
g 10.9. Jer. 49:23. *Arpad.*
h 2 Kings 17:24.
i 10:10,11. 2 Kings 17:5—7. 18:10—12.
k 37:23—29. Ex. 5:2. 2 Kings 19:22,&c. 2 Chr. 32:15,19. Job 15:25,26. 40:9—12. Ps. 50:21. 73:9. Dan. 3:15.
l 2 Kings 18:36,37. Ps. 38:13—15. 39:1. Prov. 9:7. 26:4. Am. 5:13. Matt. 7:6.

V. 3. *Shebna.*] 'This declareth, that there 'were but few godly to be found in the king's 'house, when he was driven to send this wicked man in so weighty a matter.' (*Notes*, 22:15—25.)

V. 4—6. *Notes*, 2 *Kings* 18:19—21. 2 *Chr.* 32:9—16.—*Egypt.* (6) *Notes*, 30:1—7. 31:1—5. *Ez.* 29:6,7

V. 7—9. *Notes*, 2 *Kings* 18:22—24.

V. 10. (*Note*, 2 *Kings* 18:25.) 'He interprets 'his former successes, as if they were an argu-'ment that Heaven was on his side: (19,20. 10:9,10.) or he may mean, that some *oracle* or *idol* '...had promised him success: and this pretended deity he impiously calls by the name of the 'true God.' *Lowth.* (*Note*, 2 *Chr.* 35:20—24.

commandment was, saying, Answer him not.

22 Then came [m] Eliakim, the son of Hilkiah, that *was* over the household, and Shebna, the scribe, and Joah the son of Asaph, the recorder, to Hezekiah [n] with *their* clothes rent, and told him the words of Rabshakeh.

CHAP. XXXVII.

Hezekiah sends to Isaiah entreating him to pray for the people, 1—5. Isaiah encourages him, 6, 7. Sennacherib, going to meet the Ethiopian king, sends a blasphemous letter to Hezekiah, who spreads it before God with fervent prayer, 7—20. Isaiah describes the arrogant impiety, and predicts the ruin, of Sennacherib, 21—35. An angel slays 185,000 of the Assyrians; and Sennacherib is murdered at Nineveh by two of his own sons, 36—38.

AND [a] it came to pass, when king Hezekiah heard *it*, that [b] he rent his clothes, and covered himself with sackcloth, [c] and went into the house of the LORD.

2 And [d] he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, [e] This day *is* a day of trouble, and of rebuke, and of *blasphemy; [f] for the children are come to the birth, and *there is* not strength to bring forth.

4 [g] It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent [h] to reproach the living God, [i] and will reprove the words which the LORD thy God hath heard: wherefore [k] lift up *thy* prayer [l] for the remnant that is †left.

m 3,11.
n 33:7. 37:1,2. 2 Kings 5:7. Ezra 9.3. Matt. 26:65.
a 2 Kings 19:1.
b 36:22 2 Kings 22:11. Jer. 36:24. Jon. 3:5,6. Matt. 11: 21.
c Ezra 9:5. Job 1:20,21.
d 36.3.—*See on* 2 Kings 18:18. 19.2.—22:12—14. 2 Chr. 20:20.
e 33:2. 2 Kings 19:3. 2 Chr. 15:4. Ps. 50:15. 91:15. 116:3, 4. Jer. 30.7. Hos.5:15. 6:1.
* Or, *provocation*. Ps. 95:8.
f 26:17,18. 66:9. Hos. 13:13.
g Josh. 14:12. 1 Sam. 14:6. 2 Sam. 16:12. Am. 5:15.
h 23,24. 36:20. 1 Sam. 17:26, 36. 2 Kings 19:4,22,23. 2 Chr. 32:15—19.
i 23. Ps. 50:21.
k 1 Sam. 7:8. 12:19,23. 2 Chr. 32:20. Ps. 106:23. Joel 2:17. Jam. 5:16.
l 1:9. 8:7,8. 10:5,6,22. 2 Kings 17:18. 18:9—16. 2 Chr. 28:19.
† Heb. *found*.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, [m] Thus shall ye say unto your master, Thus saith the LORD, [n] Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, [o] I will ‡send a blast upon him, and he shall hear a rumor, and return to his own land; and [p] I will cause him to fall by the sword in his own land.

8 ¶ So [q] Rabshakeh returned, and found the king of Assyria warring against [r] Libnah: for he had heard that he was departed from [s] Lachish.

9 And [t] he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [u] Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, [x] thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: and shalt thou be delivered?

12 Have [y] the gods of the nations delivered them which my fathers have destroyed, *as* [z] Gozan, and [a] Haran, and Rezeph, and the children of [b] Eden which *were* in [c] Telassar?

13 Where *is* the king of [d] Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and [e] Ivah?

m 2 Kings 19:5—7. 22:15—20.
n 7:4. 10:24,25. 35:4. 41:10—14. 51:12,13. Ex. 14:13. Lev. 26:8. Josh. 11:6. 2 Chr. 20: 15—20. Mark 4:40. 5:36.
o 10:16—13,33,34. 17:13,14. 29: 5—8. 30:28—33. 31:8,9. 33:10—12. 2 Kings 7:6. Job 4:9. 15: 21. Ps. 58:9.
‡ Or, *put a spirit into him*.
p 36—38. 2 Chr. 32:21.
q 2 Kings 19:8,9.
r Josh. 10:29. 2 Kings 8:22.
s Josh. 12.11. 15:39.
t 1 Sam. 23.27,28.
u 36:4,15,20. 2 Kings 18:5. 19: 10—13. 2 Chr. 32:7,8,15—19. Ps. 22:8. Matt. 27:43.
x 18,19. 10:7—14. 36:18—20. 2 Kings 17:4—6. 18:33—35.
y 36:20. 46:5—7.
z Kings 17:6. 18:11. 19:12.
a Gen. 11:31. 29:4. Acts 7:2.
b Gen. 2:8. Ez. 27:23. 28:13.
c 2 Kings 19:12. *Thelasar*.
d 36.19.
e 2 Kings 17:24,30,31. *Ava. Avites*. 18:34. 19:13.

V. 11—22. *Notes*, 2 *Kings* 18:26—37.—*Syrian*. (11) 'The Syrian tongue is what we now 'call Chaldee. *Dan*. 2:4. *Ezra* 4:7.' *Lowth*.—*Beware lest*, &c. (18) In Kings we read, after "a land of bread and vineyards." (17)—"A land of oil-olive and of honey; that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you." (2 *Kings* 18:32.)

PRACTICAL OBSERVATIONS.

Infidels, in every age, deride the dependence placed by believers on an invisible protection: but their own self-confidence will terminate in shame, when the hope, which rests on the word of God, shall "be found to praise, and honor, and glory." The afflicted servant of God will generally find it best to leave ungodly men to revile, boast, insult, and menace, without making any reply: for humiliation, faith, and prayer are our proper employment, in seasons of personal or public distress. And, however men attempt to discourage or exasperate us, they will not do us any real harm; unless they can prevail with us to neglect or violate the commandments of our Lord and Master

NOTES.

CHAP. XXXVII. V. 1—3. *Notes*, 2 *Kings* 19:1—3.—*The children*, &c. (3) 'We are in as 'great sorrow, as a woman that travaileth of 'child, and cannot be delivered.' (*Note*, *Hos.* 13:12,13.)

V. 4—13. *Notes*, 2 *Kings* 19:4—13. 2 *Chr.* 32:9—16.—*Eden*, &c. (12) 'The country where 'Paradise was situate, was in Mesopotamia, as 'learned men are generally agreed: and one 'good proof of that opinion is taken from this 'text, and from *Ez.* 27:23. in both of which it is 'joined with Haran, a noted city in Mesopota-'mia.' *Lowth*. (*Notes*, *Gen.* 2:8—14. 11:28—32, *vv.* 31,32.)

14 ¶ And Hezekiah [f] received the letter from the hand of the messengers, and read it: [g] and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah [h] prayed unto the LORD, saying,

16 O [i] LORD of hosts, God of Israel, that [k] dwellest *between* the cherubims, [l] thou *art* the God, *even* thou alone, of all the kingdoms of the earth: [m] thou hast made heaven and earth.

17 [n] Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and [o] hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, [p] the kings of Assyria have laid waste all the * nations, and their countries;

19 And [q] have [†] cast their gods into the fire: for they *were* [r] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, [s] that all the kingdoms of the earth may know that thou *art* the LORD, [t] *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, [u] Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; [x] The virgin, [y] the daughter of Zion, [z] hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath [a] shaken her head at thee.

23 [b] Whom hast thou reproached and blasphemed; and [c] against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against [d] the Holy One of Israel.

24 By [‡] thy [e] servants hast thou reproached the Lord, and hast said, [f] By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon: and I will cut down the [§] tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the forest [‖] of his Carmel.

25 I have digged and drunk water; and [g] with the sole of my feet have I dried up all the rivers of the [¶] besieged places.

26 Hast thou not heard [**] long ago, [h] *how* I have done it; *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore [i] their inhabitants *were* [††] of small power, they were dismayed and confounded: they were [k] *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

28 But [l] I know thy [‡‡] abode, and thy going out, and thy coming in, and thy rage against me.

29 Because [m] thy rage against me, and [n] thy tumult is come up into mine ears; therefore [o] will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And [p] this *shall be* a sign unto thee: [q] Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the [§§] remnant that is escaped of the house of Judah shall again [r] take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth

f 2 Kings 19:14.
g 1. 1 Kings 8:28—30,38. 9:3 2 Chr. 6:20,&c. Ps. 27:5. 62:1—3. 74:10,11. 76:1—3. 123:1—4. 143:6.
h 1 Sam. 7:8,9. 2 Sam. 7:18—29. 2 Kings 19:15—19. 2 Chr. 14:11. 20:6—12. Dan. 9:3,4. Phil. 4:6,7. Jam. 5:13.
i 6:3. 8:13. 2 Sam. 7:26. Ps. 46:7,11.
k Ex. 25:22. 1 Sam. 4:4. Ps. 80:1. Heb. 4:16.
l 20. 43:10,11. 44:6. 45:22. 54:5. 1 Kings 18:39 2 Kings 5:15. Rev. 11:15—17.
m 40:28. 44:24. Gen. 1:1. Ps. 146:6. Jer. 10:10—12. John 1:3. Col. 1:16.
n 2 Chr. 6:40. Ps. 17:6. 71:2. 130:1,2. Dan. 9:17—19. 1 Pet. 3:12.
o 4. 2 Sam. 16:12. Ps. 10:14, 15. 74:10,22. 79:12. 89:50,51.
p 2 Kings 15:29. 16:9. 17:6,24. 1 Chr. 5:26. Nah. 2:11,12.
* Heb. *lands*.
q 10.9—11. 36:18—20. 46:1,2. Ex. 32:20. 2 Sam. 5:21.
† Heb. *given*.
r 44:9,10,17. Ps. 115:4—8. Jer. 10:3—6,11. Hos. 8:6.
s Ex. 9:15,16. Josh. 7:8,9. 1 Sam. 17:45—47. 1 Kings 8:43. 18:36,37. Ps. 59:13. 67:1,2. 83:17,18. Ez. 36:23. Mal. 1:11.
t 16.
u 38:3—6. 58:9. 65:24. 2 Sam. 15:31. 17:23. 2 Kings 19:20,21. Job 22:27. Ps. 91:15. Dan. 9:20—23. Acts 4:31.
x 23:12. Jer. 14:17. Lam. 1:15. 2:13. Am. 5:2.
y 1:8. 10:32. 62:11. Ps. 9:14. Zeph. 3:14. Zech. 2:10. 9:9. Matt. 21:5.
z 8:9,10. 1 Sam. 17:36,44—47. Ps. 2:2—4. 27:1—3. 46:1—7. Joel 3.9—12.
a Job 16:4. Ps. 22:7,8. Matt. 27:39.
b 10—13. Ex. 5:2. 2 Kings 19:4,22. 2 Chr. 32:17. Ps. 44:16. 73:9. 74:18,23. Rev. 13:1—6.
c 10:13—15. 14:13,14. Ex. 9:17. Prov. 30:10. Ez. 28:2,9. Dan. 5:20—23. 7:25. 2 Thes. 2:4.
d 10:20. 12:6. 17:7. 30:11,12. 41:14,16. 43:3,14. Ex. 15:11. Ez. 39:7. Hab. 1:12,13.
‡ Heb. *the hand of thy*.
e 4. 36:15—20. 2 Kings 19:22, 23.
f 10:13,14. 36:9. Ex. 15:9. Ps. 20:7. Dan. 4:30.
§ Heb. *tallness of the cedars thereof* and *the choice of the*, &c. 10:18. 14:8. Ez. 31:3,&c. Dan. 4:8—14,20—22. Zech. 11:1,2.
‖ Or, and *his fruitful field*. 29:17.
g 36:12. 1 Kings 20:10. 2 Kings 19:23,24.
¶ Or, *fenced and closed*.
** Or, how *I have made it long ago*, and *formed it of ancient times? Should I now bring it to be laid waste*, and *defenced cities* to be *ruinous heaps?*
h 10:5,6,15. 45:7. 46:10,11. Gen. 50:20. Ps. 17:13. 76:10. Am. 3:6. Acts 2:23. 4:27,28. 1 Pet. 2:8. Jude 4.
i 19:16. Num. 14:9. 2 Kings 19:26. Ps. 127:1,2. Jer. 5:10. 37:10.
†† Heb. *short of hand*.
k 40:6—8. Ps. 37:2. 90:5,6. 92:7. 103:15. 129:6. Jam. 1:10,11. 1 Pet. 1:24.
l Ps. 139:2—11. Prov. 5:21. 15:3. Jer. 23:23,24. Rev. 2:13
‡‡ Or, *sitting*.
m 10. 36:4,10. 2 Kings 19:27,28. Job 15:25,26. Ps. 2:1—3. 46:6. 93:3,4. Nah. 1:9—11. John 15:22,23. Acts 9:4.
n Ps. 74:4,23. 83:2. Matt. 27:24. Acts 22:22.
o 30:28. Job 41:2. Ps. 32:9. Ez. 29:4. 38:4. Am. 4:2.
p 7:14. 38:7. Ex. 3:12. 1 Kings 13:3—5. 2 Kings 19:29. 20:9.
q 7:21—25. Lev. 25:4,5,20—22.
§§ Heb. *escaping of the house of Judah that remaineth*. 1:9. 6:6:13. 10:20—22. Jer. 44:28.
r 27:6. 65:9. 2 Kings 19:30,31. Ps. 80:9. Jer. 30:19. Rom. 9:27. 11:5. Gal. 3:29.

V. 14—20. *Notes*, 2 *Kings* 14—19. 2 *Chr.* 32:17—22.—*That all the kingdoms*, &c. (20) 'He declareth for what cause he prayed, that 'they might be delivered; to wit, that God 'might be glorified thereby, throughout the 'world.'

a remnant, and * they that escape out of mount Zion: [s] the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, [t] He shall not come into this city, nor shoot an arrow there, nor come before it with † shields, nor [u] cast a bank against it.

34 By [x] the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For [y] I will defend this city to save it, [z] for mine own sake, [a] and for my servant David's sake.

36 ¶ Then [b] the angel of the LORD went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand: [c] and when they arose early in the morning, behold, they *were* all dead corpses.

37 So [d] Sennacherib king of Assyria departed, and went, and returned, and dwelt at [e] Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch [f] his god, that Adrammelech and Sharezer his B. C. 709. sons smote him with the sword; and they escaped into the land of ‡ Armenia: and [g] Esar-haddon his son reigned in his stead.

* Heb. *the escaping.*
20. 9:7. 59:17. Joel 2:18. Zech. 1:14.
t 8:7—10. 10:32—34. 17:12,14. 33:20. 2 Kings 19:32--35.
† Heb. *shield.*
u Ez. 21:22. Luke 19:43,44.
x 29. Prov. 21:30.
y 31:5. 38:6.
z 43:25. 48:9—11. Deut. 32:27. Ez. 20:9. 36:22. Eph. 1:6,14.
a 1 Kings 11:12,13,36. 15:4. Jer. 23:5,6. 30:9. 33:15,16. Ez. 37:24,25.
b 10:16—19,33,34. 30:30—33. 31:8. 33:10—12. Ex. 12:23. 2 Sam. 24:16. 2 Kings 19:35. 1 Chr. 21:12,16. 2 Chr. 32:21, 22. Ps. 35:5,6. Acts 12:23.
c Ex. 12:30. Job 20:5—7. 24:24. Ps. 46:6—11. 76:5—7. 1 Thes. 5:2,3.
d 7,29. 31:9.
e Gen. 10:11,12. Jon. 1:2. 3:3. Nah. 1:1. Matt. 12:41.
f 10. 36:15,18. 2 Kings 19:36, 37. 2 Chr. 32:14,19,21.
‡ Heb. *Ararat.* Gen. 8:4. Jer. 51:27.
g Ezra 4:2.

CHAP. XXXVIII.

Hezekiah, being sick unto death, prays, and is assured that his life shall be prolonged; and tnat he shall be delivered from the Assyrians, 1—6. The sun goeth back ten degrees, as a sign to him, 7, 8. His recollection of his thoughts and prayer when he was sick; and his thanksgivings for recovery, 9—20. The means appointed for that end, 21, 22.

IN those days [a] was Hezekiah sick unto death. [b] And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, * Set thine house in order; [c] for thou shalt die, and not live.

2 Then Hezekiah [d] turned his face toward the wall, and prayed unto the LORD,

3 And said, [e] Remember now, O LORD, I beseech thee, how [f] I have walked before thee in truth and with [g] a perfect heart, and have done *that which is* good in thy sight. And Hezekiah [h] wept † sore.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, [i] and say to Hezekiah, Thus saith the LORD, the [k] God of David thy father, [l] I have heard thy prayer, [m] I have seen thy tears: behold, [n] I will add unto thy days fifteen years.

6 And [o] I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

a 2 Kings 20:1—11. 2 Chr. 32:24. John 11:1—5. Acts 9:37. Phil. 2:27—30.
b 37:21. 39:3,4.
* Heb. *Give charge concerning thy house.* 2 Sam. 17:23. Ec. 9:10.
c Jer. 18:7—10. Jon. 3:4,10.
d 1 Kings 8:30. Ps. 50:15. 91:15. Matt. 6:6.
e Neh. 5:19. 13:14,22,31. Ps. 18:20—27. 20:1—3. Heb. 6:10.
f Gen. 5:22,24. 6:9. 17:1. 1 Kings 2:4. 2 Chr. 31:20,21. Job 23:11,12. Ps. 16:8. 32:2. John 1:47. 2 Cor. 1:12. 1 John 3:21,22.
g 1 Kings 15:14. 1 Chr. 29:9,19. 2 Chr. 16:9. 25:2. Ps. 101:2. 119:80.
h 2 Sam. 12:21,22. Ezra 10:1. Neh. 1:4. Ps. 6:8. 102:9. Hos. 12:4. Heb. 5:7.
† Heb. *with great weeping.*
i 2 Sam. 7:3—5. 1 Chr. 17:2—4.
k 7:13,14. 1 Kings 8:25. 9:4,5 11:12,13. 15:4. 2 Chr. 34:3. Ps. 89:3,4. Matt. 22:32.
l 2 Kings 19:20. Ps. 34:5,6 Luke 1:13. 1 John 5:14,15.
m Ps. 39:12. 56:8. 147:3. 2 Cor. 7:6. Rev. 7:17.
n Job 14:5. Ps. 116:15. Acts 27:24.
o 12:6. 31:4. 37:35. 2 Chr. 32:22. 2 Tim. 4:17.

V. 21—35. *Notes*, 2 *Kings* 19:20—34.—*The forest of his Carmel.* (24) "The forest *and* his fruitful field." *Marg.*—*Notes*, 10:16—19. 29:17—19.—*Hast thou*, &c. (26) 'These are the 'words of God in answer to the boasts of the 'proud Assyrian, wherein he puts him in mind 'that all his successes ought to be ascribed to 'God: that it was his providence predetermined 'these events, and brought them to pass in their 'appointed time; and made him the instrument 'of the divine vengeance upon such cities as 'deserved utter destruction, and weakened the 'hands of their inhabitants, so that they were 'not able to defend themselves.' *Lowth.*—*Therefore will*, &c. (29) 'Just as at this day, they 'put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they were unruly.' *Bp. Lowth.* (*Notes*, *Job* 41:1—11. *Ez.* 29:3—5.)

V. 36—38. *Notes*, 10.16—19,21—34. 30:29—33. 33:10—13,23,24. 2 *Kings* 19:35—37. *Hos.* 1:6,7.

PRACTICAL OBSERVATIONS.

Tempters and persecutors are effectually subservient to our highest interest, when their endeavors to terrify us, or seduce us from God, make us more simple in our dependence, and more fervent in our prayers: and when they revile us for the Lord's sake, and for our reliance on him, and devoted obedience to him; they engage him on our side, and ensure our victory. Those exploits, in which powerful and wicked men glory, form a counterpart of the conduct of the devil, their father: and when their course is run, some unexpected event sends them to their "own place." But the Lord will defend his church, for his own sake, and that of his anointed King; and those, who fix their hopes and love on him, shall witness the destruction of all their enemies, and triumph in the most complete answer of their largest prayers.

NOTES.

CHAP. XXXVIII. V. 1—3. (*Notes*, 2 *Kings* 20:1—3.)—'One reason of his great concern is 'supposed to be, because he should leave his 'kingdom in great distraction, under the terrors 'of a foreign invasion; and without any heir to 'take the government upon him: for Manasseh 'was not born till three years after this. Comp. '2 *Kings* 20:6. with 21:1.' *Lowth.*—*I have walked*, &c. (3) *Note*, 2 *Chr.* 31:20,21.

V. 4—6. *Notes*, 2 *Kings* 20:4—6.—*I will defend this city.*] 'The other copy, 2 *Kings* 20:6.

7 And [p] this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken:

8 Behold, [q] I will bring again the shadow of the degrees, which is gone down in the * sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The [r] writing of Hezekiah king of Judah, when [s] he had been sick, and was recovered of his sickness.

10 I said, [t] in the cutting off of my days I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said [u] I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and [x] is removed from me [y] as a shepherd's tent:

p 22. 7:11—14. 37:30 Gen. 9:13. Judg. 6:17—22,37—39.
q Josh. 10:12—14. 2 Kings 20:11. 2 Chr. 32:24,31. Matt. 16:1.
* Heb. *degrees by*, or, *with the sun.*
r 12:1,&c. Ex. 15:1,&c. Judg. 5:1,&c. 1 Sam. 2:1—10. Ps. 18: *title.* 30:11,12. 107:17—22. 116:1—4. 118:18,19. Jon. 2:1—9.
s Deut. 32:39. 1 Sam. 2:6. Job 5:18. Hos. 6:1,2.
t 1. Job 6:11. 17:11—16. 2 Cor. 1:9.
u Job 35:14,15. Ps. 6:4,5. 27:13. 31:22. 116:8,9. Ec. 9:5,6.
x Job 7:7. Ps. 89:45—47. 102:11,23,24.
y 1:8. 13:20.

I [z] have cut off like a weaver my life: [a] he will cut me off † with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, [b] as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like [c] a crane, *or* a swallow, so did I chatter; [d] I did mourn as a dove: [e] mine eyes fail *with looking* upward: O LORD, [f] I am oppressed; ‡ undertake for me.

15 [g] What shall I say? he hath both spoken unto me, and himself hath done *it:* [h] I shall go softly all my years [i] in the bitterness of my soul.

16 O Lord, [k] by these *things men* live, and in all these *things is* the life of my spirit; so wilt thou recover me, and make me to live.

z Job 7:6. 9:25,26. 14:2. Jam. 4:14.
a Job 7:3—5. 17:1. Ps. 31:22. 109:23.
† Or, *from the thrum.*
b 1 Kings 13:24—26. 20:36. Job 10:16,17. 16:12—14. Ps. 39:10. 50:22. 51:8. Dan. 6:24. Hos. 5:14. 1 Cor. 11:30—32.
c Job 30:29. Ps. 102:4—7.
d 59:11. Ez. 7:16. Nah. 2:7.
e Ps. 69:3. 119:82,123. 123:1—4. Lam. 4:17.
f Ps. 119:122. 143:7.
‡ Or, *ease me.*
g Josh. 7:8. Ezra 9:10 Ps. 39:9,10. John 12:27.
h 1 Kings 21:27.
i 1 Sam. 1:10. 2 Kings 4:27. Job 7:11. 10:1. 21:25.
k 64:5. Deut. 8:3. Job 33:19—28. Ps. 71:20. 1 Cor. 11:32. 2 Cor. 4:17. Heb. 12:10,11.

'adds, "for mine own sake, and for my servant 'David's sake;" and the sentence seems some-'what abrupt without it.' *Bp. Lowth.* 'Hence 'it appears, that Hezekiah's sickness was be-'fore the destruction of Sennacherib's army, 'though it be not mentioned till afterward, be-'cause the sacred writer would not interrupt 'the thread of that story.' *Lowth.*—Certainly this language does not well accord to a remote danger; which a new attack from the Assyrians after the destruction of their army, must have been, if it ever took place.

V. 7, 8. *Notes*, 2 *Kings* 20:8—11. 2 *Chr.* 32:31.—*The sun.* (8) It is here expressly said, that "the sun returned," and not merely that "the shadow went backward." (*Note*, *Josh.* 10:12—14.)

V. 9—13. Hezekiah afterwards recollected and recorded his thoughts during his sickness, both as condemning himself for his despondency, and as magnifying the power of God in his unexpected recovery. (*Notes*, *Ps.* 142: *title. Jon.* 2:1,2.)—By the premature cutting off of his days before he was forty years old, he was, as he supposed, about to go down to "the gates of the grave," and to be deprived of the residue of those years, in which he had hoped to be very useful to his people. In his attendance on the worship of the Lord at the temple, he had enjoyed many discoveries of his glory, and much experience of his love, which he supposed would now be terminated; and that he was to be excluded from beholding men any more, with the inhabitants of this world. He concluded, that his remaining years of life were departed, as a shepherd's tent is removed: his work was finished, as a weaver's web, when it is cut out of the loom; for the Lord would finish his web of life in the course of a day; that is, he would make it very short: and, by pining sickness, he would soon make an end of him. So that in the evening he reckoned, that by the morning at the furthest, the Lord would terminate his life, as a lion crushes the bones of his prey. (*Notes*, *Job* 10:14—17. 16:6—16. *Dan.* 6:24. *Hos.* 5:13,14.)

V. 14, 15. Hezekiah's disease seems to have been very painful; and probably his mind also was discomposed by temptation: so that on recollection, he was conscious he had wanted firmness and patience; his prayers had been intermixed with fretfulness or despondency; and his complainings had been unmeaning, like the chattering of a crane or swallow; and excessive, like the mourning of the dove for its mate. And whilst he looked to the Lord for relief, and it did not come, his eyes were weary, and his faith ready to fail. (*Notes*, *Ps.* 69:1—3. 83:3—12.) But when he was thus bowed down with trouble, and like a debtor who is about to be cast into prison; he still looked to the Lord, to be his Surety, and to "undertake for him," that he might be set at liberty: nay, at this crisis, he was assured by the prophet that he should recover, and the gracious promise was soon accomplished. He therefore scarcely knew how to express his gratitude, for so unexpected and welcome a deliverance: and he hoped, that he should walk humbly and circumspectly during the rest of his life, recollecting the bitterness of soul from which he had been rescued.—' "I will, so long as I live, 'remember the bitterness of my life." ... The 'remembrance of the misery I endured, shall 'continually excite me to renew my thankful-'ness.' *Lowth.*

V. 16. 'As all men's lives are thy gift, so I 'shall always acknowledge the preservation of 'mine to be owing to thy goodness in promis-'ing, and faithfulness in making good thy 'promise.' *Lowth.*—By these *things* the souls of men also are saved: and Hezekiah seems to have meant, that he trusted in the promises and faithfulness of God, for the eternal life of his soul, as well as the continuance of his temporal life.

17 Behold, *for peace I had great bitterness; but thou hast †in love to my soul *delivered it* from the pit of corruption: for [l] thou hast cast all my sins behind thy back.

18 For [m] the grave cannot praise thee; death can *not* celebrate thee: [n] they that go down into the pit cannot hope for thy truth.

19 The living, [o] the living, he shall praise thee, as I *do* this day; [p] the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: [q] therefore we will sing my songs [r] to the stringed instruments, all the days of our life, in the house of the LORD.

21 ¶ For [s] Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, [t] What *is* the sign that I shall go up to the house of the LORD?

* Or, *on my peace* came *great bitterness.* Job 3:25,26. 29:18. Ps. 30:6,7.
† Heb. *loved my soul from the pit.* Ps. 30:3. 40:2. 86:13. 88:4—6. Jon. 2:6.
l 43:25. Ps. 85:2. Jer. 31:34. Mic. 7:18,19.
m Ps. 6:5. 30:9. 88:11. 115:17,18.
n Num. 16:33. Prov. 14:32. Matt. 8:12. 25:46. Luke 16:26—31.
o Ps. 146:2. Ec. 9:10. John 9:4.
p Gen. 18:19. Ex. 12:26,27. 13:14,15. Deut. 4:9. 6:7. Josh. 4:21,22. Ps. 78:3—6. 145:4. Joel 1:3.
q Ps. 9:13,14. 27:5,6. 30:11,12. 51:15. 66:13—15. 145:2.
r Ps. 150:4. Hab. 3:19.
s 2 Kings 20:7. Mark 7:33. John 9:6.
t 2 Kings 20:8. Ps. 42:1,2. 84. 1,2,10—12. 118:18,19. 122:1. John 5:14.

V. 17—20. Hezekiah had enjoyed much peace, but it was at once turned into extreme bitterness. Yet the Lord out of love to him had spared his life, and delivered his body from "the pit of corruption;" nay, had "cast his sins behind his back," being determined not to punish him for them. (*Notes*, *Jer.* 31:31—34. *Mic.* 7:18—20.) For death and the grave terminate man's opportunities of praising God on earth, and of dependence on his promises. (*Notes*, *Ps.* 6:5. 30:6—10. 88:10—12.) But the living might thus glorify him, and both spread the knowledge of his truth and will among their contemporaries, and also transmit it down to posterity. (*Notes*, *Gen.* 18:18,19. *Deut.* 6:6—9. *Josh.* 4:20—24. *Ps.* 71:17,18. 78:3—8.) 'Thy wonderful mercy towards me shall 'be recorded to after ages; and fathers shall 'mention it to their children, as an instance of 'thy faithfulness.' *Lowth.*—Hezekiah purposed without delay to celebrate publicly the praises of the Lord, who had thus shewn his readiness to hear his prayers, and save him from death; and to continue so to do as long as he lived. The animation of the language, "The living, the living, he shall praise thee, as I do this day;" should not pass unnoticed.—Perhaps this hymn was constantly sung in the house of the Lord, during the remainder of Hezekiah's life. (*P. O.* 2 *Kings* 20:1—11. *John* 5:1—14.)

V 21, 22. *Note*, 2 *Kings* 20:7.

PRACTICAL OBSERVATIONS.

Afflictions, and intimations of approaching death, should excite us to serious self-examination and fervent prayer, and remind us to settle all our concerns: and, as the testimony of our conscience, to the simplicity of our faith and obedience, must form one chief support in a dying hour; we should endeavor at all times so to live, that death may not surprise us when this evidence is dubious.—Whatever may be conjectured or inferred from second causes, we shall surely live till our measure of services is accomplished: but it is just cause of regret and humiliation, when sloth or imprudence has induced us to neglect, what we might otherwise have performed.—It is good for us to recollect, and in some cases to record, the circumstances, which relate to the frame of our minds under heavy calamities. The review will supply cause for humiliation and gratitude: we shall commonly find, that our faith, hope, and submission, were greatly alloyed with distrust, dejection, and impatience. Sometimes we inordinately desired life, at others we were sinfully reluctant to live: and when God had corrected us for our good, we have been tempted to conclude that he meant to destroy us. But, if indeed our lives should be prematurely cut off, and we "deprived of the residue of our years," and no longer allowed to meet the Lord and his saints in his earthly sanctuary: yet, if Christians, we shall remove to a more glorious assembly, behold his glory more fully, and praise him in more exalted strains; even when our bodies "go down to the gates of the grave." We should always remember, that we now dwell in an earthly tabernacle, which must shortly be taken down: and instead of being anxious to provide for it, or indulge it, we should be seeking "a house not made with hands, eternal in the heavens." (*Notes*, 2 *Cor.* 5:1—8.) Let us then daily endeavor to exercise repentance, faith, love, and good works: and then, whether the Lord cut us off by "pining sickness," or crush us by sudden death, we shall have no cause to complain or mourn.—In tedious suffering our hearts may be ready to fail us, when expecting help from the Lord; and our immense debt of sin, as well as our potent enemies, may alarm us: but our Surety has undertaken for us; and, as he paid our ransom, he will "rescue our souls from the pit of destruction, and cast all our sins behind his back," and "into the depths of the sea."—Let us believe his promises, and wait upon him to make them good: let us walk watchfully through our remaining years, remembering the bitter convictions and corrections which sin has occasioned, and the gracious deliverances which the Lord has vouchsafed us. Thus the grace, truth, and power of our God will be "the life of our souls:" after a few more interchanges of peace and bitterness, our sorrows will terminate, and our consolations will be perfected.—But, as we cannot praise God in the grave, let us embrace the present season of serving him among our fellow sinners; hoping in his word, extolling his perfections, blessing him for his mercies, and obeying his precepts. Let us endeavor to make known his righteousness and salvation to all around us, and to those who are to follow us: bringing our children with us to the house of our God, and instructing them from his word; discoursing with them on all his wondrous works, shewing them how ready he is to save and bless those, who call upon him, and leading them to walk with us before him, "in all his ordinances and commandments;" that when we are removed, they may be capable of filling up our places to greater advantage, and hand down to their children, and to posterity those truths and instructions which they have received from us. (*Note*, 2 *Pet.* 1:12—15.)

CHAP. XXXIX.

The king of Babylon sends ambassadors to Hezekiah, who shews them all his treasures, 1, 2. Isaiah, hearing it, foretels the Babylonish captivity, and that his descendants would be eunuchs in the king of Babylon's palace, 3—7. Hezekiah submits to the sentence, 8.

AT that time [a] Merodach-baladan, the son of Baladan, [b] king of Babylon, [c] sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah [d] was glad of them, and [e] shewed them the house of his * precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his † armor, and all that was found in his treasures: [f] there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then [g] came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, [h] They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, [i] All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, [k] Hear the word of the LORD of hosts:

6 Behold, the days come, [l] that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And [m] of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and [n] they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [o] Good *is* the word of the LORD which thou hast spoken. He said moreover, [p] For there shall be peace and truth in my days.

a 2 Kings 20:12. *Berodach-baladan.*
b 13:1,19. 14:4. 23:13.
c 2 Sam. 8:10. 10:2. 2 Chr. 32:23.
d 2 Chr. 32:25,31. Job 31:25. Ps. 146:3,4. Prov. 4:23. Jer. 17:9.
e 2 Kings 20:13. 2 Chr. 32:27.
* Or, *spicery.* 1 Kings 10:2,10, 15,25. 2 Chr. 9:1,9.
† Or, *jewels.* Heb. *vessels* or *instruments.*
f Ec. 7:20. 2 Cor. 12.7. 1 John 1:8.
g 33:1,5. 2 Sam. 12:1. 2 Kings 20:14,15. 2 Chr. 16:7. 19:2. 25:15,16. Jer. 22:1,2.
h Deut. 28:49. Josh. 9:6,9. Jer. 5:15.
i Josh. 7:19. Job 31:33. Prov. 23:13. 1 John 1:9.
k 1 Sam. 13:13,14. 15:16.
l 2 Kings 20:17—19. 24:13. 25: 13—15. 2 Chr. 36:10,18. Jer. 20:5. 27:21,22. 52:17—19. Dan. 1:2.
m 2 Kings 24:12. 25:6,7. 2 Chr. 33:11. 36:10,20. Jer. 39:7. Ez. 17:12—20.
n Dan. 1:3—7.
o Lev. 10:3. 1 Sam. 3:18. 2 Sam. 15:26. Job 1:21. Ps. 39:9. Lam. 3:22,39. 1 Pet. 5:6.
p 2 Chr. 34:28. Zech. 8:16,19.

CHAP. XL.

God commands his prophet and servants to comfort his people, by the assurance that their sins are forgiven, 1, 2. The ministry of John the Baptist foretold, and described, 3—8. The glad tidings of the gospel proclaimed; and the tender care of the good Shepherd, 9—11. A sublime representation of the majesty of God, contrasted with the insignificancy and vanity of the human race, as exposing the folly of attempting to liken any to him, 12—26. A gentle rebuke of God's people, for desponding in trouble; and encouraging thoughts suggested to them, 27—31.

COMFORT ye, [a] comfort ye my people, saith your God.

2 Speak ye * comfortably to Jerusalem, and cry unto her, that her † warfare is accomplished, [b] that her iniquity is pardoned: for she hath received of the LORD's hand [c] double for all her sins.

a 3:10. 35:3,4. 41:10—14,27. 49: 13—16. 50:10. 51:3,12. 57:15—19. 60:1,&c. 61:1—3. 62:11,12. 65:13,14. 66:10—14. Neh. 8: 10. Ps. 85 8. Jer. 31:10—14. Zeph. 3:14—17. Zech. 1:13: 9:9. 2 Cor. 1:4. 1 Thes. 4:18.
* Heb. *to the heart.* Gen. 34:3. 2 Chr. 30:22. Hos. 2:14. *marg.*
† Or, *appointed time.* Ps. 102: 13,&c. Cant. 2:11—13. Jer. 29:11. Dan. 9:2,24—27. 11:35 12:4,9. Hab. 2:3. Acts 1:7 Gal. 4:4. Rev. 6:10,11. 11:15 —18.
b 12:1. 33:24. 43:25. 44:22. Ps 32:1. Jer. 31:33,34. 33:8,9. 1 Cor. 6:9—11.
c 61:7. Job 42:10—12. Jer. 16: 18. 17:18. Dan. 9:12. Zech. 1:15. 9:12. Rev. 18:6.

NOTES.

CHAP. XXXIX. V. 1. (*Marg.*) 'Merodach 'was the name of an idol worshipped by the 'Babylonians; and Baal or Bel was another: '*Jer.* 50:2. and these two idols, with the addi-'tion of *Adan*, or *Adon*, which signifies *lord*, 'gave a name to this king of Babylon. It was 'usual for the Babylonian kings to take their 'names from the idols which they worshipped. 'Thus we find one of the kings was called Evil-'merodach. 2 *Kings* 25:27.—Nebo was another 'idol of the Babylonians, ... whence Nebonassar, 'Nebuchadnezzar, and several other kings of 'Babylon took their names. ... One reason of 'sending this embassy was, to satisfy himself 'about the prodigy of the sun's going backward 'upon the king's recovery. (2 *Chr.* 32:31.)—The 'Babylonians were famous for the study of as-'tronomy, which made their king the more in-'quisitive about so extraordinary a *phenome-'non.*' *Lowth.* (*Notes*, 2 *Kings* 20:8—13. 2 *Chr.* 32:30—33, *v.* 31.)

V. 2. *Was glad.*] In the parallel passage it is said, "he hearkened to them," that is, with too much satisfaction. (*Notes*, 2 *Chr.* 32:24—29.)

V. 3—8. (*Notes*, 2 *Kings* 20:14—19.) 'The 'king thought it a great favor, that God would 'delay that punishment which he might have 'inflicted presently, and prolong the tranquil-'lity of his kingdom for some time.' *Lowth.*

PRACTICAL OBSERVATIONS.

Even eminent believers are apt to forget the mercies of God, and to be elated with pride when they ought to be animated in gratitude, and to adoring thanksgivings: (*P. O.* 2 *Chr.* 32: 24—33. *Note*, 2 *Cor.* 12:1—6. *P. O.* 1—10.) On some occasions also, they value too highly the friendly notice of ungodly men, in exalted stations. But such coalitions with the world ensure painful consequences; and the Lord will rebuke and correct those whom he loves. Their submission, however, to distressing appointments, shews that grace has regained the ascendency; and thus truth and peace shall yet be with them through time and to eternity.

NOTES.

CHAP. XL. V. 1, 2. We now enter upon the latter part of this book, in which the name of the prophet is not mentioned: but it proceeds, as in one continued discourse, is full of consolatory topics, and treats almost entirely, and most clearly, of Christ and evangelical subjects. The whole seems to have been written after the deliverance of the Jews from the Assyrian invasion, and towards the close of the prophet's life; and the style and imagery are elegant, rich, and often most sublime: so that it cannot be read without great delight, by one

3 ¶ The [d] voice of him that crieth in the wilderness, [e] Prepare ye the way of the LORD, [f] make straight in the desert a highway for our God.

4 Every [g] valley shall be exalted, and [h] every mountain and hill shall be made ow: [i] and the crooked shall be made [*] straight, and the rough places [†] plain

5 And [k] the glory of the LORD shall be revealed, and [l] all flesh shall see *it* together: [m] for the mouth of the LORD hath spoken *it*.

6 The voice said, [n] Cry. And he said,

d Matt. 3:1—3. Mark 1:2—5. Luke 3:2—6. John 1:23.
e 35:8. 57:14. 62:10,11. Mal. 3:1. 4:5,6. Luke 1:16,17,76,77.
f 11:15,16. 43:19. 49:11.
g 42:11,15,16. 1 Sam. 2:8. Ps. 113:7,8. Ez. 17:24. 21:26. Luke 1:52,53. 3:5. 18:14.
h 2:12—15. Job 40:11—13.
i 42:16. 45:2. Prov. 2:15.
* Or, *a straight place.*
† Or, *a plain place.*
k 6:3. 11:9. 35:2. 60:1. Ps. 72:19. 96:6. 102:16. Hab. 2:14. Luke 2:10—14. John 1:14. 12:41. 2 Cor. 3:18. 4:6. Heb. 1:3. Rev. 21:23.
l 49:6. 52:10. 66:16,23. Jer. 32:27. Joel 2:28. Zech. 2:13. Luke 2:32. 3:6. John 17:2. Acts 2:17.
m 1:20. 58:14. Jer. 9:12. Mic. 4:4.
n *See on* 3.—12:6. 58:1. 61:1,2 Jer. 2:2. 31:6. Ez. 33:2—9. Hos. 5:8.

that relishes beauties of that kind; even should he be ignorant of the spiritual and prophetic meaning of the sacred writer.—The narration in the preceding chapter, (which perhaps was here inserted, as introductory to these predictions,) had mentioned the Babylonish captivity in express terms: (39:6,7.) and the prophet was here employed to prepare comfort for the church in expectation of that affliction, and while groaning under it. But though some reference is made in many places to the return of the Jews from Babylon; yet the prophet is so carried above all temporal deliverances, in the foresight of the great redemption of Christ and its most glorious effects, that it would often be absurd and vain to seek for any allusion to inferior events, in the language employed by him. 'The course of prophecies, 'which follow from hence to the end of the 'book, and which taken together constitute the 'most elegant part of the sacred writings of the 'Old Testament; interspersed also with many 'passages of the highest sublimity; was proba-'bly delivered in the latter part of the reign of 'Hezekiah. The prophet in the foregoing 'chapter had delivered a very explicit declara-'tion of the impending dissolution of the king-'dom, and of the captivity of the royal house of 'David, and of the people, under the kings of 'Babylon. As the subject of his subsequent 'prophecies was to be chiefly of the consolatory 'kind, he opens them with giving a promise of 'the Restoration of the kingdom, and the return 'of the people from that captivity, by the mer-'ciful interposition of God in their favor. But 'the views of the prophet are not confined to 'this event: as the restoration of the royal fam-'ily, and of the tribe of Judah, which would 'otherwise have soon become undistinguished, 'and have been irrecoverably lost, was neces-'sary in the design and order of Providence, for 'the fulfilling of God's promises of establishing 'a more glorious and an everlasting kingdom, 'under the Messiah to be born of the tribe of 'Judah, and of the family of David; the proph-'et connects these two events together, and 'hardly ever treats of the former, without 'throwing in some intimations of the latter; 'and sometimes is so fully possessed with the 'glories of the future more remote kingdom, 'that he seems to leave the more immediate 'subject of his commission almost out of the 'question.' *Bp. Lowth.*—The command, here given to the prophets and teachers of the church, (the Septuagint insert the words 'O 'priests,') to comfort the people of God and Jerusalem, with the assurance of the termination of their conflicts in victory and triumph; and of the pardon of their sins, may be considered as an introduction to the whole remaining prophecy, which indisputably extends to the consummation of all things.—The sufferings of Israel and of Judah had abundantly vindicated the honor of the law and justice of God, seeing he thus punished his chosen people for their sins: and the sacrifice of Christ displayed the honor of his holiness and righteous government far more, than even the final condemnation of every transgressor could have done.—As the church of Israel was to be comforted with the assurance of the Messiah's coming; so are Christians to be encouraged with the assurance of the final victory of his cause on earth; and of the church militant, and every member of it, soon becoming triumphant in heaven.—'Any state of servitude or hardship, 'is compared to a *warfare* in scripture. 2 *Tim.* '2:3,4. Thus the word is applied to the attend-'ance of the Levites, in the service of the sanc-'tuary. *Num.* 4:23. 8:24. The phrase here al-'ludes likewise to the discharge given to sol-'diers, after so many years' service. *Job* 7:1.' *Lowth.*

Double. (2) *Notes*, 61:7—9. *Jer.* 16:18. *Dan.* 9:12. *Rev.* 18:4—8.—'That is double in propor-'tion to God's usual severity in punishing men's 'sins.' *Lowth.* The temporal punishments of Israel, during their several generations, seem especially meant.

V. 3—5. It is generally supposed, that the prophet here refers to the proclamation of Cyrus, and to the return of the Jews to Jerusalem; as their fathers had come out of Egypt to Canaan, through a waste and dreary wilderness: and it is considered as a command to make all things ready for their safe and commodious passage. (*Notes*, *Ezra* 1: 8:21—23.) But the coming of JEHOVAH to his people, not their return to Jerusalem, is predicted: and though his protecting presence with them on that occasion may be alluded to; yet this forms a feeble interpretation, compared with that of the Holy Spirit in the New Testament. John the Baptist, in the desert part of the land, (an apt emblem of the barren state of the Jewish church at that time,) was a herald sent to proclaim the approach of Christ, as JEHOVAH their God.—When powerful or victorious monarchs, at the head of their armies, march through countries, where highways are not previously cast up; they are used to send pioneers before them, to level the country, to cut ways through impervious mountains and defiles, to make bridges over rivers, to cast up roads through morasses and deep valleys, and to make their march as straight and unobstructed as possible. 'Diodorus's account of Semiramis's marches 'into Media and Persia, will give us a clear 'notion of the preparation of the way for a roy-'al expedition.—'In her march to Ecbatane she ' 'came to the Zarcean mountain, which, ex-' 'tending many furlongs, and being full of ' 'craggy precipices and deep hollows, could ' 'not be passed without taking a great com-' 'pass about. Being therefore desirous of leav-' 'ing an everlasting memorial of herself, as ' 'well as of shortening the way, she ordered ' 'the precipices to be digged down, and the ' 'hollows to be filled up; and at a great ex-' 'pense she made a shorter, and a more expe-

What shall I cry? [o] All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but [p] the word of our God shall stand for ever.

9 ¶ O * Zion, that [q] bringest good tidings, [r] get thee up into the high mountain; † O Jerusalem, that bringest good tidings, [s] lift up thy voice with strength: lift *it* up, [t] be not afraid; say unto the cities of Judah, [u] Behold your God!

10 Behold, [x] the Lord GOD will come ‡ with strong *hand*, and [y] his arm shall rule for him: behold, [z] his reward *is* with him, and § his work before him.

11 He shall [a] feed his flock like a shepherd: [b] he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that ‖ are with young.

[*Practical Observations.*]

o 37:27. Job 14:2. Ps. 90:5,6. 92:7. 102:11. 103:15,16. Jam. 1:10,11. 1 Pet. 1:24.
p 46:10,11. 55:10,11. Ps. 119:89—91. Zech. 1:6. Matt. 5:18. 24:35. Mark 13:31. John 10:35. Rom. 3:1—3. 1 Pet. 1:25.
* Or, *O thou that tellest good tidings to Zion.* 41:27. 52:7.
q Ezra 1:1,2. Luke 24:47. Rom. 10:13.
r Judg. 9:7. 1 Sam. 26:13,14. 2 Chr. 13:4.
† Or, *O thou that tellest good tidings to Jerusalem.*
s 52:8. 58:4. Jer. 22:20. Acts 2:14.
t 35:3,4. 51:7,12. Acts 4:13,29. 5:41,42. Eph. 6:19. Phil. 1:28,29. 1 Pet. 3:14.
u 12:2. 25:9. 1 Tim. 3:16. 1 John 5:20,21.
x 9:6,7. 59:15—21. 60:1,&c. Zech. 2:8—11. Mal. 3:1. John 12:13,15.
‡ Or, *against the strong.* 49:24,25. 53:12. Heb. 2:14. 1 John 3:8.
y 59:16. Ps. 2:8,9. 66:3. 110:1,2,6. Matt. 28:18. Eph. 1:20—22. Phil. 2:10,11. Rev. 2:26,27. 17:14. 19:11—16. 20:11.
z 62:11. Rev. 22:12.
§ Or, *recompense for his work.* 49:4.
a 49:9,10. 63:11. Gen. 49:24. Ps. 23:1,&c. 78:71,72. 80:1. Ez. 34:12—14,23,31. 37:24. Mic. 5:4. John 10:11—16. Heb. 13:20. 1 Pet. 2:25. 5:4.
b 42:3. Gen. 33:13. Ez. 34:16. John 21:15—17. 1 Cor. 3:1,2.
‖ Or, *give suck.*

'ditious road, which to this day is called from 'her, the road of Semiramis.'' *Bp. Lowth.* A spiritual preparation, of a similar nature, was needful for the coming of Christ, and the setting up of his kingdom. John the Baptist's ministry was calculated to excite the attention of the people; to convince, alarm, and humble them; to subvert their self-confident prejudices and carnal expectations; to shew them their need of a spiritual redemption, and to raise their expectations of those blessings, which the Messiah was actually to bestow on them. This tended to "prepare the way of the LORD," and to make all straight and level for his reception, and the success of his gospel. (*Notes*, *Matt.* 3:1—4,7—12. *Mark* 1:1—11. *Luke* 1:11—17,76—79. 3:2—18. *John* 1:6—9,15—28. 3:25—36. *Acts* 13:24—37.) And the first Jewish converts to Christianity seem to have been in general prepared by John's ministry, for that of Christ and his apostles. (*Notes*, *John* 1:35—51.) Thus "the glory of the LORD was revealed" to them, and through them to the Gentiles; this light has hitherto been continued to many nations, and at length "all flesh shall see it together, for the mouth of the LORD hath spoken it."—The Septuagint here read, "All flesh shall see the salvation of our God;" and this is quoted by the evangelist. (*Note*, *Luke* 3:4—6, *v.* 6.)—'The Jewish church, to 'which John was sent to announce the coming 'of the Messiah, was at that time in a barren 'and desert condition, unfit, without reforma-'tion, for the reception of her King. It was in 'this desert country, at that time destitute of all 'religious instruction, in true piety and good 'works unfruitful, that John was sent to pre-'pare the way of the Lord by preaching re-'pentance.' *Bp. Lowth.*

V. 6—8. 'To understand rightly this passage 'is a matter of importance: for it seems design-'ed to give us the true key to the remaining 'part of Isaiah's prophecies; the general subject 'of which is the restoration of the people and 'church of God. The prophet opens the sub-'ject with great clearness and elegance. He 'then introduces a voice commanding him to 'make a solemn proclamation; And what is the 'import of it? That the people, the flesh, is of a 'vain temporary nature; that all its glory fadeth 'and is soon gone; but that the word of God 'endureth for ever. What is this but a plain 'opposition of the ... carnal Israel to the spirit-'ual; of the temporary Mosaic economy to the 'eternal Christian dispensation? You may be 'ready to conclude, (the prophet may be sup-'posed to say,) by this introduction to my dis-'course, that my commission is only to comfort 'you with a promise of the restoration of your 'religion and polity, of Jerusalem, and the tem-'ple, and its services and worship in all its an-'cient splendor: these are earthly, temporary, 'shadowy, fading things: ... these are not wor-'thy to engage your attention, in comparison 'of the greater blessings, the spiritual redemp-'tion, the eternal inheritance, covered under 'the veil of the former, which I have it in charge 'to unfold unto you. The law is only the 'shadow of good things, the substance is the 'gospel, ... which shall never be done away, but 'shall endure for ever.' *Bp. Lowth.*—The impotency of man, in all his glory, to oppose the purposes of God, seems also to be intended. Thus the Chaldean prosperity withered when the time came for the Jews to be delivered; and the Jews lost all their honors and privileges, when the kingdom of Christ was to be established.—The carnal expectations of the Jews, respecting the nature of the Redeemer's kingdom may likewise be adverted to. The word translated "goodliness" properly signifies *excellency*, moral excellency, even piety, justice, truth, and mercy: and thus the passage shews the vanity and insufficiency of all human virtues, as well as of human power, accomplishments, and splendors, without the word of the gospel which endureth for ever, and without that regeneration which alone can render it effectual. (*Notes*, *Ps.* 103:15—18. *Zech.* 4:4—7. 1 *Cor.* 1:26—31. *Jam.* 1:9—11. 1 *Pet.* 1:22—25.)

The Spirit, &c. (7) "The wind of JEHOVAH." (*Ps.* 103:16.) 'As wind and storms deface the 'beauty of the grass and flowers; so the breath 'of God's displeasure blasts the counsels of 'men, and brings them and their designs to 'nought.' *Lowth.*

V. 9—11. The former part of this paragraph is rendered by some, and by Bishop Lowth in particular, "O thou, that bringest good tidings to Zion, &c." And, as it is in the feminine gender, it is supposed to allude to the custom of women leading companies, with songs and dances, to celebrate great deliverances; as in the cases of Miriam and Jephthah's daughter. (*Notes*, *Ex.* 15:20,21. *Judg.* 5:1. 11:34—40. 1 *Sam.* 18:6—9. *Ps.* 68:11,12.) Zion, or "the daughter of Zion" as the announcer of the

12 Who hath [c] measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a * measure, and [d] weighed the mountains in scales, and the hills in a balance?

13 Who [e] hath directed the Spirit of the LORD, *or, being* † his counsellor, hath taught him?

14 With whom took he counsel, and *who* ‡ instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of § understanding?

15 Behold, [f] the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up [g] the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, [h] nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* [i] as nothing; and they are counted to him less than nothing, and vanity.

c 48:13. Job 11:7—9. 38:4—11. Ps. 102:25,26. 104:2,3. Prov. 8:26—28. 30:4. Heb. 1:10—12. Rev. 20:11.
* Heb. *tierce.*
d Job 28:25.
e Job 21:22. 36:22,23. Luke 10: 22. John 1:13. Rom. 11:34. 1 Cor. 2:16. Eph. 1:11.
† Heb. *man of his counsel.*
‡ Heb. *made him understand.*
§ Heb. *understandings.* 1 Cor. 12:4—6. Col. 2:3. Jam. 1:17.
f 22. Job 34:14,15. Jer. 10:10.
g 11:11. 41:5. 59:18. 66:19. Gen. 10:5. Dan. 11:18. Zeph. 2:11
h Ps. 40:6. 50:10—12. Mic. 6:6, 7. Heb. 10:5—10.
i Job 25:6. Ps. 62:9. Dan. 4: 35. 2 Cor. 12:11.

glad tidings, being feminine, may account for that particularity. Indeed, not only Wisdom in Proverbs, but the word rendered "the Preacher," in Ecclesiastes, is feminine. (*Notes*, *Prov.* 1:20. *Ec.* 1:1.)—But as Zion and Jerusalem evidently mean the inhabitants of Zion; and as the glad tidings are ordered to be declared to the cities of Judah; this interpretation, though not requiring any alteration of the text, seems inadmissible. When any of the inhabitants of Zion brought glad tidings from the court of Persia; they were required strenuously to publish them to the cities of Judah, encouraging them with the assurance of the presence and help of Israel's God. But this is only a shadow of the real meaning. The glad tidings of the advent of Christ was not only brought *to* Zion; but was *from thence* sent forth into the cities of Judah, and to all the ends of the earth. The first preachers of the gospel, after the day of Pentecost, published the glad tidings with all boldness, beginning at Jerusalem, proceeding to the cities of Judah, and then to the Gentiles. (*Notes*, 2:2—5. *Ez.* 47: 1—10. *Luke* 24:44—49. *Acts* 1:4—8.) The church, the true Zion, ought from age to age thus strenuously to disseminate the glad tidings of salvation; and the most distinguished Christians should animate those who are less eminent and more timid.—The Jews were directed thus to encourage each other to expect their promised Messiah, until he came: and we ought thus to excite one another to expect his coming to render his cause universally triumphant; and at the appointed period to judge the world. In all these respects Zion is commanded to proclaim to all her children, and to all the earth, "Behold your God!" 'O Zion and 'Jerusalem, do ye proclaim to all the world 'the goodness of your God to you, and there-'fore take all advantage of the highest mountains to publish it. ... Since it is to you that 'God imparts the first tidings of a Savior, do 'ye gladly and zealously divulge it to all the 'earth; and say to the other cities of Judah, 'concerning the Messiah to be exhibited in the 'flesh, "Behold your God."' *Bp. Hall.* (*Notes*, *Matt.* 28:18—20. *Mark* 16:14—16. *Acts* 13:42—48.) For the Lord GOD, (or the Lord JEHOVAH, as in the original,) would come "with a strong hand," or, "against a strong one," even that potent enemy of the church, of whom persecuting tyrants have always been both types and agents: his own arm would both establish his authority, and administer his kingdom: the recompense of his humiliation and sufferings, (namely, the exaltation of his human nature, the salvation of his people, and the honor of all the divine perfections through his mediatorial work,) was with him; (*Notes*, 49:3—6. *Heb.* 12:2,3.) or, he came prepared to reward his true disciples, and punish his obstinate enemies. "His work was before him," and he was fully purposed and qualified to go through with it. His condescension and tenderness, to his flock of redeemed sinners, would equal his power and wrath against his enemies. He would "as a Shepherd" supply all their wants, and watch over their souls, and consider all their infirmities, maladies, and dangers: he would collect together young converts, feeble believers, and tempted and afflicted persons, with especial care; affording them adequate protection and consolation, and moderating their trials: even as the tender shepherd takes the feeble lamb, when benumbed with wet and cold, and cherishes it in his bosom; and is peculiarly careful not to overdrive or injure the pregnant ewes, or those that have lately brought forth their young.—As this is an evident prophecy of Christ, and as he is the good Shepherd and the chief Shepherd; so he must be Israel's God, and the Lord JEHOVAH: nor can these prophecies be otherwise interpreted, without obscuring and wresting their plain meaning, and causing this most elegant and sublime of all writers to express himself in a very improper and discordant manner; or rather, without representing the language of the Holy Spirit, as calculated to mislead the simple and honest reader. (*Notes*, 63:11—14. *Ps.* 23:1—3, *v.* 1. *Ez.* 34: 23—31. *Mic.* 5:2—4. *Zech.* 13:7. *Matt.* 26: 30—35. *John* 10:10—18. *Heb.* 13:20,21 1 *Pet.* 5:1—4.)

V. 12—17. There is no intimation of any change of person in the transition, from the tender "Shepherd," to this most sublime representation of JEHOVAH: so that this divine majesty is evidently ascribed to the Son equally with the Father; for "He and the Father are One." (*Note*, *John* 10:26—31.)—This seems especially introduced, to remind the Jews of JEHOVAH's power to effect their deliverance from Babylon, and that spiritual redemption typified by it. The grandeur of this passage, in sentiment and expression, as much exceeds all the admired sublimity of uninspired writers, as the light of the sun does that of a taper; and we should not only consider it in the sublimity of a *poet;* but also that of a *prophet*, speaking of the infinite God, in language worthy of his subject, as far as human language possibly can be so. No representations of this kind in the writings of men, which have not evidently been taken from the scripture,

18 To [k] whom then will ye liken God? or what likeness will ye compare unto him?

19 The [l] workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that [*] *is* so impoverished, that he hath no oblation, [m] chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image *that* [n] shall not be moved.

21 Have [o] ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

k 25. 46:5,9. Ex. 8:10. 9:14. 15:11. 20.4. Deut. 33.26. 1 Sam. 2:2. Job 40.9. Ps. 86:8—10. 89:6,8. 113:5. Jer. 10:6,16. Mic. 7:18. Acts 17:29. Col. 1:15. Heb. 1:3.
l 37:18,19. 41:6,7. 44:10—12. 46:6,7. Ex. 32:2—4. Judg. 17:4. Ps. 115:4—8. 135:15,18. Jer. 10:3—5,9. Hos. 8:6. Hab. 2:18,19.
* Heb. is *poor of oblation.*
m 2:8,9. 44:13—19. Jer. 10:3,4. Dan. 5:23.
n 41:7. 46:7. 1 Sam. 5:3,4.
o 27:11. 44:20. 46:8. Ps. 19:1—5. 115:8. Jer. 10:8—12. Acts 14:17. Rom. 1:19—21,23.

22 [†] *It is* he [p] that sitteth upon the circle of the earth, and [q] the inhabitants thereof *are* as grasshoppers; that [r] stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23 That [s] bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, [t] they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and [u] he shall also blow upon them, and they shall wither, [x] and the whirlwind shall take them away as stubble.

† Or, *Him that sitteth*, &c.
p 19:1. 66:1. Ps. 2:4. 29:10. 68:33.
q 15,17. Num. 13:33.
r 42:5. 44:24. 51:13. Job 9:8. 37:18. 38:4—9. Ps. 102:25,26. 104:2. Jer. 10:12. Zech. 12:1. Heb. 1:10—12
s 19:13,14. 23:9. 24:21,22. Job 12:21. 34:19,20. Ps. 76:12. 107:40. Jer. 25:18—27. Luke 1:51,52. Rev. 19:18—20.
t 14:21,22. 17:11. 1 Kings 2 21,22. 2 Kings 10:11. Job 1 30—33. 18:16—19. Jer. 22:3 Nah. 1:14.
u 7. 11:4. 30:33. 37:7. 2 Sam 22:16. Job 4:9. Hag. 1:9.
x 17:13. 41:16. Job 21:18. P 58:9. Prov. 1:27. Jer. 23:1 Hos. 13:3,15. Zech. 7:14. 9:1

give satisfaction to the reflecting mind, but always appear to degrade the subject. But here the mind grasps at the majestic sentiments, yet cannot contain them; and the reflecting reader is satisfied, that thus it becomes JEHOVAH to speak of himself, if he would convey any ideas of his incomprehensible perfections to our narrow and clouded understandings. To determine the quantity of water for the earth and ocean, by meting it out in the hollow of his hand, and the extent of the heavens by his span; to give out the dust, of which the whole of dry land is formed, by a small measure; and to weigh the hills and mountains in a balance, when he proportioned them in creation:—what thoughts are these, and how do they lead the mind to enlarged apprehensions of the greatness of the Creator, and cause all created beings to shrink, as it were, to nothing in the comparison! Could this glorious Lord want any counsellor, or coadjutor? Did it behove any of his creatures to dictate to him, how he ought to act with wisdom and justice? or could any pretend that they had thus instructed him? (*Notes*, *Job* 21:17—22, *v.* 22. *Rom.* 11:33—36. 1 *Cor.* 2:14—16.) Indeed all the nations of the earth are to him, but as a drop of water from the bucket, to the immensity of the ocean; or as the small disregarded dust upon the balance, to the whole earth. He removes all the isles of the sea as an atom; and all the cedars of Lebanon would not suffice for fuel, nor all its cattle for a burnt-offering, if a sacrifice worthy of his majesty should be attempted: much less could such an oblation atone for the sins committed against him. But no illustration can reach the truth: for all nations before God, are "as nothing;" they are counted to him less than nothing, and vanity; and so are all their magnificence, and their ostentatious superstitions.

V. 18—20. Contrasted with the view of the divine glory above given, how abominable and absurd must the worship of images appear! what similitude can be made of God which is not infinitely dishonorable to him? Yet how general, how nearly universal, has this absurd and impious practice been among men! (*Notes*, *Ex.* 15:11. 20:4,5.) The more wealthy and liberal of the Gentiles cast the image indeed of inferior metal, but employed the goldsmith to plate it with gold, and both to adorn and fasten it with silver chains: and this was intended as the likeness and visible representative of their god, the object of their worship. Nay, the poor man, who could scarcely afford an oblation, or he who chose to be penurious in his religion, must yet have an idol, though it were but a block of durable wood, skilfully carved, and fixed up in his house. Even the Israelites, and the Jews, when the ten tribes had separated from them, notwithstanding all their religious advantages, were surprisingly prone to the same irrational and senseless practice: because they disliked the holy character and spiritual worship and service of JEHOVAH. But as they had no reason to fear either idols or idolaters, when God came to effect their promised deliverances; so nothing could so much provoke God to jealousy, and bring ruin upon them, as this abomination.—'Hereby he armeth them against the idolatry 'wherewith they should be tempted at Baby-'lon.' (*Notes*, 41:5—7. 44:9—20. *Ex.* 32:1. *Ps.* 115:3—7. *Jer.* 10:3—11. *Dan.* 5:18—24. *Hab.* 2:18—20. *Acts* 17:22—31.)

V. 21—24. "Will ye not know? Will ye not hear? Hath it not been declared to you from the beginning? &c." *Bp. Lowth.* This is more literal than our version.—Would not the people after all understand? Would they not hearken to the word of God, which approved itself so fully to their minds and consciences? Had not the Jews known, and heard from the beginning? Nay, had not the Gentiles sufficient information, from the foundations of the earth, and in the things created, concerning the "eternal power and Godhead" of the Creator? (*Marg. Ref.* o.—*Notes*, *Rom.* 1:18—23.) He sitteth upon his throne in the heavens, which environ the earth as a circle: thence he beholds the puny efforts of all its inhabitants, like those of insignificant grasshoppers. He has veiled himself with the vast expanse of the firmament, as with a curtain; and dwells beyond it, in invisible glory, as in a pavilion. (*Notes*, *Ps.* 104:2,3.)—Disdaining the vain ambition, and the daring but impotent rebellion of wicked princes, he brings them and their devices to nothing; so that they cannot establish themselves, or their posterity, as they purpose and expect to do: for he will not suffer them to be planted or sown, or to take root: but in anger he blows on them, and they with

25 To [y] whom then will ye liken me, or shall I be equal? saith the Holy One.

26 [z] Lift up your eyes on high, and behold [a] who hath created these *things*, that [b] bringeth out their host by number: he calleth them all by names, [c] by the greatness of his might, for that *he is* strong in power; not one faileth.

27 ¶ Why [d] sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and [e] my judgment is passed over from my God?

28 Hast [f] thou not known? hast thou not heard, *that* [g] the everlasting God, the LORD, the Creator of [h] the ends of the earth, [i] fainteth not, neither is weary? *there is* [k] no searching of his understanding.

29 He [l] giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even [m] the youths shall faint and be weary, and the young men shall utterly fall:

31 But [n] they that wait upon the LORD [o] shall *renew *their* strength; they shall [p] mount up with wings as eagles; they shall run and not be weary; *and* they shall walk and [q] not faint.

y 18. Deut. 4:15—18. 5:8.
z 51:6. Deut. 4:19. Job 31:26—28. Ps. 8:3,4. 19:1.
a 44:24. 45:7. 48:13. Gen. 2:1, 2. Ps. 102:25. 148:3—6. Jer. 10:11,12. Col. 1:16,17.
b Ps. 147:4,5.
c Ps. 89:11—13. Jer. 32:17—19.
d 49:14,15. 54:6—8. 60:15. 1 Sam. 12:22. Job 3:23. Ps. 31:22. 77:7—10. Jer. 33:24. Ez. 37:11. Rom. 11:1,2.
e 49:4. Job 27:2. 34:5. Mal. 2:17. Luke 18:7,8.
f Jer. 4:22. Mark 8:17,18. 9:19. 16:14. Luke 24:25. John 14:9. 1 Cor. 6:3—5,9,16,19.
g 57:15. Gen. 21:33. Deut. 33:27. Jer. 10:10. Rom. 16:26. 1 Tim. 1:17. Heb. 9:14.
h 45:22. 1 Sam. 2:10. Acts 13:47.
i 66:9. Ps. 138:8. John 5:17. Phil. 1:6.
k 55:8,9. Ps. 139:6. 147:5. Rom. 11:33,34. 1 Cor. 2:16.
l 41:10. Gen. 49:24. Deut. 33:25. Ps. 29:11. Zech. 10:12. 2 Cor. 12:9,10. Phil. 4:13. Col. 1:11. Heb. 11:34.
m 9:17. 13:18. Ps. 33:16. 34:10. 39:5. Ec. 9:11. Am. 2:14.
n 8:17. 25:9. 30:18. Ps. 25:3,5, 21. 27:14. 37:34. 40:1. 123:2. Lam. 3:25,26. Rom. 8:25. 1 Thes. 1:10.
o Judg. 16:28. Job 17:9. 33:24—26. Ps. 103:5. 138:3. 2 Cor. 1:8—10. 4:8—10,16. 12:9,10.
* Heb. *change*.
p Ex. 19:4. Ps. 84:7. Cant. 8:5. Zech. 10:12. Rev. 4:7.
q Ps. 27:13. Luke 18:1. 2 Cor. 4:1,16. Gal. 6:9. Rev. 2:3

er, and are driven away as the stubble by the whirlwind. (*Notes*, 14:21—23. 1 *Sam.* 2:4—8. *Ps.* 75:4—8.)—The revolutions in the great empires of the world are intended, especially the subversion of the Babylonish empire by Cyrus, which made way for the restoration of the Jews. (*Notes*, *Dan.* 4:) Nebuchadnezzar and his successors had attempted to perpetuate the grandeur of their family; but the Lord blew upon it, and it all came to nothing.

V. 25, 26. (*Notes*, 18—20. *Ps.* 89:6—12.) Nothing could be mentioned, which might with the least appearance of propriety be likened to JEHOVAH, except the sun, moon, and stars: and these appear to have been adored as deities, in one form or other, from the earliest ages, and almost in every nation; though a few of the philosophers of Greece or Rome, saw, or seemed to see, a superior Intelligence directing them, which however produced in them no practical effects. But the Lord says by his prophet, Who hath created these splendid luminaries? They are the host, or army of Israel's God, numbered, marshalled, and commanded by him, as if he spake to them by name: and because of the exceeding greatness of his mighty power, not one of them failed to fulfil his will, and shine in its appointed season, from age to age. (*Notes*, 45:7. 51:4—6. *Gen.* 2:1,2. *Deut.* 4:19. *Job* 31:24—28. 38:12—15,31—41. *Ps.* 8:3—9. 148:1—5.)

V. 27—31. Jacob is here introduced as in great and permanent affliction: as was the case with the Jews in the captivity; as it is with Israel at present; and with the church under antichristian persecution. Every external appearance was discouraging: and they were apt to forget or distrust the power and promise of God, through long delays, many disappointments, and unbelief; and to conclude that he either disregarded them, and was not able to deliver them, or that he neglected to judge between them and their oppressors. (*Notes*, 49:14—16. *Jer.* 33:23—26. *Rom.* 11:1—6.) But why should they harbor such gloomy thoughts? why judge so dishonorably of God? Had they never heard, or known, that "the everlasting God, JEHOVAH," (*Note*, *Ex.* 3:14.) the Creator of the world, was incapable of being wearied out, or fainting, or leaving his work unfinished? There was no "searching out of his understanding:" and therefore he could not be disconcerted by unforeseen obstructions, or for want of resources to obviate difficulties. (*Marg. Ref.* k.—*Notes*, 55:8,9. *Ps.* 138:8.) When his wisdom should see the proper season to be arrived, he would certainly effect their deliverance: by his help, the most feeble and intimidated instruments would acquire great and increasing strength and courage And whilst men of superior abilities and resolution, who confided in their own vigor, (as young men are apt to do,) would faint and be wearied out, in all their attempts to save themselves, or effect their purposes; those "who waited on the LORD," and relied on him for wisdom and support, should repair the decays of their spiritual strength after every conflict, and make continual accessions to it; till they mounted aloft, as on eagles' wings, out of the reach of their enemies: nor would they grow weary in their race, or faint in their walk, till they reached the glorious goal, and received the conqueror's crown. (*Marg. Ref.* m.—q.—*Notes*, *Ps.* 73:23—28, *v.* 26. 138:3. 2 *Cor.* 4:13—18, *v.* 16. 12:7—10.) '"They shall put forth 'fresh feathers, like the moulting eagle." It has 'been a common and popular opinion, that the 'eagle lives and retains his vigor to a great 'age; and that, beyond the common lot of oth-'er birds, he moults in his old age, and re-'news his feathers, and with them his youth.... 'Whether the notion of the eagle's renewing 'his youth is in any degree well founded or not, 'I need not inquire: it is enough for a poet, 'whether sacred or profane, to have the au-'thority of popular opinion to support an image 'introduced for illustration or ornament.' *Bp. Lowth.* (*Note*, *Ps.* 103:5.)

PRACTICAL OBSERVATIONS.
V. 1—11.

Those who walk with God need comforting, especially when iniquity abounds, and the church is in tribulation: accordingly he has commanded his ministers to "encourage the broken-hearted," as well as "to warn the unruly:" and should the servant neglect or mistake his duty, the Lord himself will speak comfortably to them.—All effectual deliverances are connected with the pardon of iniquity; and in the great atonement of the death of Christ,

the mercy of God is exercised to the exceeding glory of his justice and holiness. This is the fountain of all our consolations, and ensures a happy event to the warfare of the church, and of every real believer. Even in this desert world, where nothing but noxious creatures and productions, through man's apostacy, would otherwise have been found, a voice is heard calling on us to "prepare the way of the LORD;" for he comes "to bless us, in turning away every one ... from his iniquities." (*Note, Acts* 3:24—26.) May he prepare our hearts, by the instructions of his word, and the convictions of his Spirit, cordially to welcome his salvation, and submit to his authority; that, every prejudice being removed, every proud and ambitious thought brought down, every grovelling passion subdued, the desire of things truly excellent and honorable implanted, our crooked and rugged tempers softened, and all obstructions removed; "the glory of the LORD may be revealed" to our souls; and we may be made ready for his whole will on earth, and for his heavenly kingdom. And may his power remove all hindrances to the establishment of his kingdom throughout the earth; that "his glory may be revealed, and that all flesh may see it together."—The Lord alone is worthy of unreserved fear and confidence: and what are all the connexions, possessions, distinctions, attainments, or performances of fallen man, but "as the grass and the flower of the field?" When the Lord blows upon them with the breath of his displeasure, how soon they wither and fade! And what will the envied and admired titles and accomplishments of a dying sinner avail him, when they leave him under condemnation, and "a vessel of wrath fitted for destruction?" But those, who rely on the word of God, which endureth for ever, shall possess unfading and eternal distinctions and treasures, however poor and despised they may be here on earth. These are the glad tidings brought unto us by Zion's harbingers: may we gladly receive the word, and diligently diffuse it all around! All, who know this joyful sound, should thus endeavor by their bold and open profession of the truth, their holy examples, their fervent prayers, and all their influence, to communicate the blessing to others. And let ministers especially "cry aloud and not spare," and point out to all, who inquire after salvation, the divine Redeemer, saying, "Behold your God!" 'Behold, JEHOVAH 'has come in the flesh to "destroy the works of 'the devil:"' he has finished his work on earth; he has ascended his mediatorial throne in heaven; all power is in his hands, and "his Arm shall rule for him, his reward is with him, and his work before him." Whilst he crushes his obstinate foes under his feet, he feeds his purchased flock with inexpressible tenderness and care; and he is ever ready to gather in the new convert, to cherish the feeble, the tempted, and afflicted; and to proportion the strength of every one to the trials allotted him. May we know our Shepherd's voice, and follow him, and by our gentle, harmless conduct prove ourselves to be the sheep of his pasture: may he gather our children and relations, as his "lambs with his arm, and carry them in his bosom:" and may numbers of those, who "are as sheep going astray," be continually "brought back to this Shepherd and Bishop of our souls!" For who is he, but Israel's Shepherd, "that measured the waters in the hollow of his hand?" This is the support of all our hopes, that, with the Father and the blessed Spirit, our Jesus is JEHOVAH, "God over all blessed for evermore."

V. 12—31.

As we cannot comprehend the mysterious nature, and the majesty of the Lord our God let us learn to admire and adore those displays of his perfections, which are made in his works, and in his word. Let us abase ourselves before him, deeply sensible of our meanness as creatures, and our vileness as sinners; and let us never presume to object to his appointments or decisions, as if we were qualified to "teach Him knowledge," before whom "all nations are as nothing and vanity." And what are all man's attempts to expiate his own sins, and merit an eternal inheritance? It cost more than the whole creation to ransom our souls; and "must have been let alone for ever," if "the only begotten of the Father" had not given himself for us, a sacrifice of infinite value. With this God is well pleased: but all the power, wisdom, pride, and ostentation of sinful creatures, are with him "less than nothing;" abominable, as well as vain.—Surely fallen man's boasted reason is a blind guide in religion: when he has always been prone to represent God, by images made like to corruptible man, or the inferior creatures! And though we do not *now*, and in this our land generally make images of gold, silver, wood or stone, to worship them; we are still apt to conceive of God, as being such a one as ourselves. Yet, we at least have abundant opportunity of becoming so acquainted with his perfections, (were not our carnal minds at enmity against him,) as to be convinced, that we can conceive nothing in the smallest degree proper to represent him to our minds; except it be his holy image renewed upon the soul of believers, which gives us some faint idea of his moral excellency: but of his infinite majesty we can form no conception. (*Note, Job* 26:14.) Wretched then are the mightiest princes, who rebel against him: he will soon reduce them to the most abject contempt and misery; and all their schemes of aggrandizing themselves and their descendants, will be as vain, as if the stubble should attempt resistance to the furious whirlwind. But though "we cannot find out the Almighty to perfection," it behoves us to look about us, and to view his glory, in the works of his hands. The heavens, and all the host of them, proclaim "his eternal power and Godhead;" and the strength of his arm continues them in their settled orders, with a punctuality which can never be sufficiently admired. Nor let us forget, that he, who retains the planets in their orbits, spake all the promises, and stands engaged to perform them. Why then should believers despond, either respecting themselves, or the common cause of godliness? Their way, though dark to them, cannot be hid from him, and he will plead their cause and execute judgment for them. When the everlasting God has begun his work of grace, he will never faint, nor be weary, nor withdraw his hand, till he has perfected it. (*Notes, Phil.* 1:3—8.) But we should confide in his unsearchable wisdom, to perform his promises to us and to his church, in his own time and manner; neither discouraged by the sense of our own weakness, nor by a view of the power of our enemies: as "the LORD giveth power to the faint," nay, to those who have *no* might he causeth strength to abound. (*Notes, Phil.* 4:10—13. *Col.* 1:9—14, *v.* 11.) Let us then watch against unbelief, pride, and self-confidence: for if we go forth in our own strength, we "shall faint, and utterly fall," however strong we may think ourselves. But if we wait on the Lord, out of weakness we shall be made strong; and having our hearts and

CHAP. XLI.

JEHOVAH calls on the nations to consider his works for Israel, and describes the zeal of the idolaters about their idols, 1—7. He gives many promises and predictions of assistance, victory, and prosperity to his people; and of the conversion of the Gentiles, 8—20. He challenges the idols of the nations to foretel future events and accomplish them, as he did; and predicts the conquests of Cyrus, and the deliverance of the Jews from captivity, 21—29.

KEEP [a] silence before me, O islands; and [b] let the people renew *their* strength: let them come near; then let them speak: [c] let us come near together to judgment.

2 [d] Who raised up *the righteous *man* from the east, called him to his foot, [e] gave the nations before him, and made *him* rule over kings? he gave *them* [f] as the dust to his sword, *and* [g] as driven stubble to his bow.

3 He pursued them, *and* passed †safely;

a 49:1. Ps. 46:10. Hab. 2:20. Zech. 2:13.
b 6,7,21,22. 8:9,10. Job 38:3. 40:7. Joel 3:10,11.
c 1:18. Job 23:3—7. 31:35,36. 40:8—10. Mic. 6:1—3.
d 25. 45:13. 46:11. Gen. 11:31. 12:1—3. 17:1. Heb. 11:8—10.
* Heb. *righteousness.*
e Gen. 14:14,15. Heb. 7:1.
f 15,16. 2 Sam. 22:43. 2 Kings 13:7.
g 40:24.
† Heb. *in peace.*

even by the way *that* he had not gone with his feet.

4 Who [h] hath wrought and done *it*, [i] calling the generations from the beginning? [k] I the LORD, the First, and [l] with the last; I *am* he.

5 The [m] isles saw *it*, and feared; [n] the ends of the earth were afraid, drew near, and came.

6 They [o] helped every one his neighbor; and *every one* said to his brother, Be ‡of good courage.

7 So [p] the carpenter encouraged the §goldsmith, *and* he that smootheth *with* the hammer ‖him that smote the anvil, ¶saying, It *is* ready for the sodering: and

h 26. 40:12,26. 42:24.
i 44:7. 46:10. 48:3—7. Deut. 32:7,8. Acts 15:18. 17:26.
k 43:10. 44:6. 48:12. Rev. 1:11, 17. 2:8. 22:13.
l 46:3,4. Matt. 1:23. 28:20.
m Gen. 10:5. Ez. 26:15,16.
n Ex. 15:14,15. Josh. 2.10,11. 5:1. Ps. 65:8. 66:3,4. 67:7.
o 1 Sam. 4:7—9. 5:3—5. Dan. 3:1—7. Acts 19:24—28.
‡ Heb. *strong.* 35:4. Joel 3:9—11.
p 40:19. 44:12—15. 46:6,7. Jer. 10:3—5,9. Dan. 3:1,&c.
§ Or, *founder.*
‖ Or, *the smiting.*
¶ Or, *saying of the solder, It is good.*

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hopes in heaven, we shall be carried above all difficulties, and enabled to press forward, and lay hold of "the prize of our high calling in Christ Jesus."

NOTES.

CHAP. XLI. V. 1. JEHOVAH speaks through the whole of this chapter. He here calls on the most distant nations, in reverent silence, to hearken to the proofs which he is about to give, that he is the only true God, and that all their idols are nothing; and when they had attentively considered the subject, let them collect all their resolution, and draw near to plead their cause; that the controversy might at length be finally decided, whether JEHOVAH or their idols was entitled to their worship and service. (*Notes*, 21—24. 1 *Kings* 18:21. *Ps.* 46:10. *Hab.* 2:18—20. *Zech.* 2:10—13.)—*Islands.*] 'Those countries that were parted from Judea 'by the sea.' *Lowth.*—*People.*] Or *peoples;* לאמים, plural.

V. 2—4. Some eminent expositors suppose Cyrus to be here meant: but it is not likely that he should be called "the righteous man;" (or *righteousness*, Marg.) nor could the success of that monarch give any general alarm to idolaters.—JEHOVAH is pointing out to the nations the evidences of his being the only true God; and is about to predict those events, which will terminate in the extirpation of idolatry: but he previously calls the attention of mankind at large to the victories, which had already been obtained by his worshippers over idolaters. The calling of Abraham, from the eastern country of Mesopotamia, was the first remarkable check, which God gave to idolatry after the flood, when it was about to become universal; and the opening of that grand design, by which the whole empire of Satan was in due time to be entirely subverted. (*Notes*, *Gen.* 12:1—3. 49:10.) As the pattern of all future believers, both in the manner of his justification and the effects of his faith, Abraham was properly distinguished as "the righteous man." The Lord called him "to his foot," that is, to follow him in the most implicit and unreserved confidence and obedience. (*Note*, *Heb.* 11:8—10.) And, though he was not a warrior on any other occasion; yet, relying on the power of JEHOVAH, he once marched forth at the head of a small company of his servants, against four victorious heathen kings and their armies: and God gave them before him, and made him victorious over them; so that they became as dust, or stubble driven by the wind, before his sword and bow: and he pursued them with entire safety, through those parts of the land, into which he had never before travelled. (*Notes*, *Gen.* 14:14—20.) This, and other interpositions of God in his favor, gave him a great ascendency over kings and nations: and were earnests of the victories, which were promised to his posterity, and in due time granted them.—The king and people of Egypt first fell before the God of Israel; and then Arad, Sihon, and Og, with their subjects; and then the inhabitants of Canaan: and thus Abraham, in his seed, ruled over many kings and nations. These events were extensively known, and could not be denied; and they caused great alarms in the adjacent regions. (*Note*, 5—7.) Now, who had effected these victories of Israel over the idolaters? Even He, who had also predicted them, and had from the beginning called the generations of Israel from among the rest of the nations, speaking of them as already existing. And as JEHOVAH, the self-existent and eternal God, had been present with his people at first, so he would be to the last, to support them and render them triumphant. (*Notes*, 44:6—8. *Ex.* 3:14. *Rev.* 1:8—11. 2:8,9.) 'Some explain 'this of Abraham; others of Cyrus. I rather 'think that the former is meant, because the 'character of the righteous man, or righteous-'ness, agrees better with Abraham, than with 'Cyrus. Besides, immediately after the de-'scription of the success given by God to Abra-'ham, and his posterity, (who, I presume, are 'to be taken into the account,) the idolaters are 'introduced as greatly alarmed at this event. 'Abraham was called out of the east; and his 'posterity were introduced into the land of 'Canaan, in order to destroy the idolaters of 'that country; and they were established there, 'on purpose to stand as a barrier against idol-'atry, then prevailing, and threatening to over-'run the whole face of the earth. Cyrus ... had

he fastened it with nails, [q] *that* it should not be moved. [*Practical Observations.*]

8 ¶ But [r] thou, Israel, *art* my servant, Jacob whom I have chosen, [s] the seed of Abraham [t] my friend.

9 *Thou* [u] whom I have taken from the ends of the earth, and [x] called thee from the chief men thereof, and said unto thee, Thou *art* my servant; [y] I have chosen thee, and not cast thee away.

10 [z] Fear thou not; for I *am* with thee: be not dismayed; [a] for I *am* thy God: [b] I will strengthen thee; yea, I will help thee: yea, [c] I will uphold thee with [d] the right hand of my righteousness.

q 40:20. 46:7. Judg. 18:17,18,24.
r 43:1. 44:1,2,21. 48:12. 49:3. Ex. 19:5,6. Lev. 25:42. Deut. 7:6—8. 10.15. 14:2. Ps. 33:12. 105:6,42—45. 135:4. Jer. 33:24.
s Matt. 3:9. John 8:33—44. Rom. 4:12,13. 9:4—8. Gal. 3:19. 4:22—31.
t 2 Chr. 20:7. John 15:14,15. Jam. 2:23.
u 2. Josh. 24:2—4. Neh. 9:7, &c. Ps. 107:2,3. Luke 13:29. Rev. 5:9.
x Deut. 7:7. 1 Cor. 1:26—29. Jam. 2:5.
y 1 Sam. 12:22. Ps. 94:14. Jer. 33:25,26. Rom. 11:1,2.
z 14. 12:2. 43:1,5. 44:2. 51:12,13. Gen. 15:1. Deut. 20:1. 31:6—8. Josh. 1:9. 2 Chr. 20:17. 32:8. Ps. 27:1. 46:1,2,7,11. Luke 1:13,30. 2:10,11. Rom. 8:31.
a 52:7. 60:19. 1 Chr. 12:18. Ps. 147:12 Hos. 1:9. Zech. 13:9. John 8:54,55.
b 40:29—31. Deut. 33:27—29. Ps. 29:11. Zech. 10:12. 2 Cor. 12:9. Eph. 3:16. Phil. 4:13.
c Ps. 37:17,24. 41:12. 63:8. 145:14.
d Ps. 65:5. 89:13,14. 99:4. 144:8,11.

11 Behold [e] all they that were incensed against thee, shall be ashamed and confounded: they shall be [f] as nothing; and [*] they that strive with thee shall perish.

12 Thou [g] shalt seek them, and shalt not find them, *even* [†] them that contended with thee: [‡] they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God [h] will hold thy right hand, saying unto thee, [i] Fear not, I will help thee.

14 Fear not, [k] thou worm Jacob, *and* ye [§] men of Israel; I will help thee, [l] saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, [m] I will make thee a new sharp threshing instrument having [‖] teeth: [n] thou shalt thresh the mountains, and beat

e 45:24. 49:26. 54:17. 60:12—14. Ex. 11:8. 23:22. Zech. 12:3. Acts 13:8—11. 16:39. Rev. 3:9.
f 24,29. 40:17. Dan. 4:35.
* Heb. *the men of thy strife.*
g Job 20:7—9. Ps. 37:35,36.
† Heb. *the men of thy contention.*
‡ Heb. *the men of thy war.*
h 42:6. 45:1. 51:18. Ps. 63:8. 73:23. 109:31. 2 Tim. 4:17.
i 10.
k Job 25:6. Ps. 22:6.
§ Or, *few men.* Deut. 7:7. Matt. 7:14. Luke 12:32. Rom. 9:27
l 43:14. 44:6,24. 47:4. 48:17. 49:7,26. 54:5,8. 59:20. 60:16. 63:16. Job 19:25. Ps. 19:14. Jer. 50:34. Gal. 3:13. Tit. 2:14. Rev. 5:9.
m 21:10. 28:27. Hab. 3:12.
‖ Heb. *mouths.*
n Ps. 18:42. Mic. 4:13. Zech. 4:7. 2 Cor. 10:4,5.

'nothing in his character to cause such an 'alarm among the idolaters, 5—7.' *Bp. Lowth.*

V. 5—7. The success which attended the servants of JEHOVAH, is here represented, as exciting the apprehensions of the most distant nations, lest the cause of idolatry should be ruined. So that, being instigated by that ambitious spirit, who is worshipped by idolaters as "the god of this world," they combine together, and stimulate and encourage each other to support their senseless worship, and render it prevalent against the cause of God and Israel. This was the case when Israel conquered Canaan, and in their wars with the Philistines and others. It was still more remarkably so, when Christianity was established on the ruins of Pagan idolatry; and we have reason to expect that a similar scene will be exhibited, when antichristian idolatry shall be extirpated. (*Notes*, *Ex.* 15:14—16. 1 *Sam.* 4:7—9. 5:3—12. 6:2—9. *Acts* 19:23—41.)—The word rendered "carpenter," is in the former chapter translated "workman," and joined with *melteth.* (40:19.) Some of the images were carved of wood, and covered with plates of gold. (*Notes*, 40:18—20. 44:12—17.)

V. 8, 9. The Lord seems in disdain, to leave the idolaters to weary themselves in forming their idols, and strengthening their cause: (*Note*, *Hab.* 2:12—14.) and addresses himself to his people, to encourage them with assurances of support and victory. Israel was the servant and worshipper of JEHOVAH, through his gracious choice, and as "the seed of Abraham," whom he had favored and honored with the peculiar name and privileges of his friend, 'a lover of God.' (*Notes*, 1 *Chr.* 16:12—22. *John* 15:12—16. *Jam.* 2:21—24.) Abraham had been called out of Mesopotamia, and the Israelites out of Egypt, from among the chief men of the earth; and the Lord still adhered to his choice: though he had corrected and proved them by many adversities, yet he had not cast them off. (*Notes*, 1 *Sam.* 12:22. *Rom.* 11:25—32.)—But in these respects Israel was a type of the chosen seed, who are brought from every part of the earth into this church, made the servants, the friends, and children of God, who will never reject them, or leave them to perish. (*Marg. Ref.* x, y. *Note*, *Deut.* 7:6—8.)—The word (הֶחֱזַקְתִּיךָ), translated *taken*, seems equivalent to that used by St. Paul, concerning his own conversion: "for which also I am *apprehended* of Christ Jesus." (*Note*, *Phil.* 3:12—14.

V. 10—14. "Fear not ... for I have strengthened thee, I have assisted thee, I have supported thee with my faithful right hand." *Bp. Lowth.* Past deliverances are mentioned, to encourage the expectations of future protection and support.—The security and victories of the church are, however, here predicted and promised: and the prophecy is couched in such terms, as can be fully accomplished only by the most complete triumph of true religion over all idolatry and iniquity; yet at the same time it consists of promises, suited to the encouragement of believers through successive ages. They know themselves to be feeble and see the cause of godliness destitute of external defence; but they are assured, that the Lord is with his church, and every true member of it: therefore they ought not to be dismayed by the number or power of their enemies. JEHOVAH himself will strengthen, assist and uphold his people, with his powerful arm performing his faithful promises, and maintaining his righteous cause.—The powerful monarchies which in succession have been incensed against the church, and have contended with her, and which have warred against the nation of Israel, have been put to shame and brought to nothing: and this prediction has already been fulfilled, in the ruin of the Egyptian, Assyrian, Chaldean, Macedonian and Roman empires, which we now may seek for in vain; for no vestiges of the three former and scarcely any of the last, can be found while the church still subsists, and the Jew still remain a distinct people! (*Notes*, 27:7—11. 54:15—17. *Ps.* 37:10,11,35,36. *Jer.* 10:11. 30:10

them small, and shall make the hills as chaff.

16 Thou [o] shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and [p] thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* [q] the poor and needy [r] seek water, and *there is* none, *and* [s] their tongue faileth for thirst, [t] I the LORD will hear them, [u] *I* the God of Israel will not forsake them.

18 I will [x] open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will [y] plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree: I will set in the desert the fir-tree, *and* the pine, and the box-tree together;

20 That they [z] may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

[*Practical Observations.*]

21 ¶ * Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, [a] and shew us what shall happen: let them shew the former things, what they *be*, that we may † consider them, and know the latter end of them, or declare us things for to come.

23 Shew the things that are to come hereafter, [b] that we may know that ye *are* gods: yea, [c] do good, or do evil, that we

o 17:13. Ps. 1:4. Jer. 15:7. 51:2. Matt. 3:12.
p 12:6. 25:1—3. 45:24,25. 61:10, 11. 1 Sam. 2:1,2. Jer. 9:23, 24. Hab. 3:18. Luke 1:46,47. 1 Cor. 1:30,31. Phil. 3:3. *Greek.*
q 61:1. 66:2. Ps. 68:9,10. 72:12, 13. 102:16,17. Matt. 5:3.
r 55.1. Ex. 17:3,6. Ps. 42:2. 63:1,2. Am. 8:11—13. Matt. 5:6. John 4:10—15. 7:37—39. Rev. 21:6. 22:17.
s Ps. 22:15. Lam. 4:4. Luke 16:24.
t 30:19. Judg. 15:18,19. Ps. 34:6. 50:15. 102:17. 107:5,6. 2 Cor. 12:9.
u 42:16. Gen. 28:15. Ps. 94:14. Heb. 13:5,6.
x 12:3. 30:25. 32:2. 35:6,7. 43:19, 20. 44:3. 48:21. 49:9,10. 58:11. Ps. 46:4. 78:15,16. 107:35. Ez. 47:1—8. Joel 3:18. Zech. 14:8. Rev. 7:17. 22:1.
y 27:6. 32:15. 37:31,32. 51:3. 55:13. 60:21. 61:3,11. Ps. 92:13, 14. Ez. 17:22—24. 47:12.
z 43:7—13,21. 44:23. 45:6—8. 66:18. Ex. 9:16. Num. 23:23. Job 12:9. Ps. 109:27. Eph. 2:6—10. 2 Thes. 1:10.
* Heb. *Cause to come near.* Job 23:3,4. 31:37. 38:3. 40:7—9. Mic. 6:1,2.
a 42:9. 43:9—12. 45:21. 48:14. John 13:19. 16:14.
† Heb. *set our heart* upon them.
b 44:7,8. 45:3. 46:9,10. Acts 15:18.
c 45:7. 46:7. Jer. 10:5.

11. *Dan.* 2:40—45. 7:23—27. *Zech.* 12:2—5. 14:1—3.) In like manner, all who now do, or hereafter shall, contend with his people, shall perish. For JEHOVAH leads them by the right hand to the conflict; and both inspires them with courage and strength, and fights for them: and though they are as "worms," in the contempt poured upon them, in their own humble sense of their weakness and meanness, and in their low and abject condition, and few men in comparison with their enemies; (*Note*, *Ps.* 22:4—6, *v.* 6.) yet their "Redeemer, the Holy One of Israel," will render them victorious.—'God's 'truth shall at last prevail against all opposi-'tion: and the kingdom of Christ shall subdue 'and break in pieces all its adversaries.' *Lowth.*

V. 15, 16. Deep rooted idolatrous empires, and systems of idolatry, superstition, and imposture, are like impassable mountains; and form obstructions to the propagation of the gospel, insuperable to man: but the Lord will furnish his church, from time to time, with proper and adequate instruments to destroy, or remove out of the way, and even to disperse as chaff and dust, all remains of them. Or, "he will form and constitute the church to be such a threshing instrument, &c." Something of this kind was done, in the ruin of the Chaldean monarchy, in order to Israel's deliverance from captivity; and far more in the subversion of the Pagan Roman empire, in order to the establishment of Christianity: but future events will more signally illustrate the propriety of the strong metaphors here employed, which are taken from the methods of threshing and winnowing corn, that were then in use. (*Marg. Ref.*—*Notes*, 10—14. 28:23—29. *Mic.* 4:11—13.)

V. 17—20. The care taken to supply water and provisions for the poor Jews, and to defend them, when they returned from Babylon, as their fathers had been provided for in the wilderness; (*Notes*, *Ex.* 16: 17:) and the re-establishment of their church and state, in the desolated land of Judah; form but feeble accomplishments of this remarkable prophecy. We meet with repeated predictions of the conversion of the Gentiles, and of spiritual blessings, under similar allusions. (*Notes*, 12:3. 30:23—25. 35:5—7. 42:13—17. 43:14—21. 44:3—5. 49:9—13.)—The provision, which is made for the consolation of the poor and humble people of God, in all their distresses and persecutions from age to age, may be implied: but perhaps some intimation may also be given of the method, in which the Lord will accomplish his promises of spreading the gospel. By "the poor and needy, who seek water and find none," he may describe the case of people, destitute of the means of grace, yet brought to some indistinct, but anxious desires of instruction and spiritual blessings. Cornelius and his friends, (the first Gentile converts,) were thus prepared to receive the gospel, before it was sent to them: and Paul was called into Europe by "a vision of a man of Macedonia," who begged him to come over and help them. (*Notes*, *Acts* 10:1—8. 16:6—12.) Indeed we know not in what degree the Lord may facilitate the promulgation of Christianity, in due time, by exciting desires of instruction and salvation, in the minds of those, who have not hitherto heard the gospel. Such desires will dictate earnest prayers, and the Lord will hear them, and not leave the suppliants destitute: and many effects of the late and present exertions, for making the word of God known to the most distant and ignorant nations, seem already to have produced, and are well calculated still more to produce, this kind of preparation for the gospel. Thus rivers, fountains, and wells of salvation, shall be opened in the most unlikely places; and trees of righteousness, both ornamental and fruitful, shall flourish in abundance, throughout the barren desert of the Gentile world. (*Note*, 55:11,12.) As these predictions shall be more and more accomplished, the power, truth, and love of God, will be seen, known, and considered more and more generally; and the progress of the gospel will be with accelerated motion, as the stone falls to the earth with increasing rapidity.—'"I will plant in the wilderness the cedar, &c." 'as it were on purpose to shelter my people, in 'their return home, from the scorching heat of

may be dismayed, and behold *it* together.

24 Behold, [d] ye *are* *of nothing, and your work †of nought: [e] an abomination *is he that* chooseth you.

25 I have [f] raised up *one* from the north, and he shall come: from the rising of the sun [g] shall he call upon my name; and he shall [h] come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath [i] declared from the beginning, that we may know? and beforetime, that we may say, *He is* [k] righteous?

d 29. 44:9,10. Ps. 115:8. Jer. 10:8,14. 51:17,18. 1 Cor. 8:4.
* Or, worse *than nothing.*
† Or, worse *than of a viper.*
e 66:24. Deut. 7:26. 27:15. Rev. 17:5.
f 21:2. 44:28. 45:1—6,13. 46:10, 11. Jer. 51:27—29.
g Ezra 1:2,3.
h 2. 10:6. 2 Sam. 22:43. Mic. 7:10. Zech. 10:5.
i 22. 43:9. 44:7. 45:21. Hab. 2: 18—20.
k 23.

yea, *there is* none that sheweth; yea, *there is* none that declareth; yea, *there is* none that heareth your words.

27 The [l] First *shall say* to Zion, Behold, behold them: and [m] I will give to Jerusalem one that bringeth good tidings.

28 For [n] I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could ‡answer a word.

29 Behold, [o] they *are* all vanity; their works *are* nothing; their molten images *are* [p] wind and confusion.

l 4. 43:10. 44:6. 48:12. Rev. 2:8.
m 40:9. 44:28. 52:7. Ezra 1:1, 2. Nah. 1:15. Luke 2:10,11. Rom. 10.15.
n 63:5. Dan. 2:10,11. 4:7,8. 5:8.
‡ Heb. *return.*
o 24. 44:9—20. Ps. 115:4—8. 135:15—18. Jer. 10:2—16. Hab. 2:18,19.
p Jer. 5:13.

'the sun.' *Lowth.* (*Notes*, 25:3—5. 32:1,2. *Cant.* 2:3.)

V. 21—24. In these prophecies, JEHOVAH speaks to mankind through all generations; and as his predictions are accomplished, his conclusions become still more strictly demonstrative. Let the nations, in the mean time, plead for their idols, and produce their most cogent arguments. Let them bring forth some ancient authenticated oracles, which had already received as signal an accomplishment, as the prophecies made to Abraham, or to Israel, had done: nay, let them give some satisfactory account of the creation of the world, and the transactions of former times, which might stand in competition with that given by Moses; and let them foretel the event of them. Or let them now utter some prophecies, like these of JEHOVAH's prophets, which, coming to pass in process of time, might justify their claim to be worshipped as gods: yea, let them interpose to inflict miraculous judgments upon their despisers, or to effect miraculous deliverances for their worshippers; that the people of JEHOVAH might evidently behold it together, and be dismayed; as the Egyptians, Canaanites, Philistines, and Assyrians had been, at the wonderful works of God. (*Notes*, *Ex.* 12:31—36. 15:14—16. *Josh.* 2:8—16. 1 *Sam.* 4:7—9. 2 *Kings* 19:35—37.) But indeed the idols and their works were alike nothing; and they who chose them in preference to the true God, were an abomination to him.—' "Let those of 'your idols, which ye think most powerful, 'approach." *Jerom.* I prefer this to all other 'interpretations of this place. (21) ... The false 'gods are called upon to come forth and appear 'in person, and to give evident demonstration 'of their foreknowledge and power, by foretel-'ling future events, and exerting their power in 'doing good or evil.' *Bp. Lowth.*

V. 25. JEHOVAH here predicts the victories of Cyrus over the Chaldeans and their allies, at least a hundred and fifty years before that expedition was undertaken; as one instance of his foreknowledge and invincible power. (*Notes*, 13:17. 21:1—10.) Media lay north of Babylon, and Persia eastward, and Cyrus commanded the forces of these two nations. The Lord raised him up to great power, and formed him a man of extraordinary courage and capacity. It is not indeed recorded, that he renounced idolatry, to become the worshipper of God only; yet his decree proves, that he paid some honor and worship to his name, and thus may be said to have called on him: (*Note*, *Ezra* 1:1—4.) and by his wonderful success he trampled down mighty monarchs, as mortar, or as the potter treads the clay. It will appear, as we proceed, that the deliverance of the Jews was a typical event; and consequently Cyrus was a typical person. (*Notes*, 44:25—28. 45:1—6.)

V. 26. (*Note*, 21—24.) This is another challenge to idolaters, to prove that their idols had ever declared future events in this manner; that it might be confessed they had a righteous claim to adoration. But, in fact, none of them ever shewed, or declared any thing of the kind; none ever heard their words to this effect. (*Notes*, 1 *Kings* 18:26—29.)—It is probable, that the Sibylline books, and other pretended prophecies among the heathens, were framed in consequence of this challenge, through the subtlety of Satan, and to evade the force of this argument: and the most plausible part of them seems to have been pillaged from the prophecies of scripture.—Doubtless fallen angels possess vast *conjectural* foresight; and, if permitted, could give general intimations of future events, which might frequently come to pass accordingly. But the *certain knowledge* of futurity must be peculiar to God, who has formed his whole plan, and in performing it fulfils at once his decrees and predictions. In fact all prophecies, except those of the Bible, have been couched in ambiguous terms, and the performance has been dubious and uncertain. They have been exactly such, as might previously have been expected, from the subtlety, sagacity, and foresight of the highest created intelligence, apostatized from God, and excluded from all acquaintance with his secret purposes: and a few occasional instances, in which they have to come to pass, have been used to hide the shame of numerous failures; or their ambiguity has prevented the detection of them. But the prophecies of scripture form a regular system, which is fulfilling from age to age, without any failure, or appearance of it. The time of accomplishment was in several instances named, and the exact performance may be demonstrated: and some evidently relate to future times; being so arranged that we can tell very nearly the period, in the series of predicted events, in which we live. And this forms the grand demonstration to mankind at large of the divine original of the scriptures, on which the Lord himself here evidently rests the weight of the argument: and it gathers strength in proportion as that from miracles may be supposed to lose some part of its energy. (*Notes*, 42:8,9. 43:8—13.)

V. 27—29. JEHOVAH, the First and the Last, (*Note*, 2—4.) first gave notice to Zion of future deliverers, the Medes and Persians: and he

sent his prophets to announce the glad tidings of their redemption, before the commencement of their captivity. Now which of the idols of the Gentiles ever had done, or could do the like? Which of them, or of their priests and oracles, had given any intimation of these events? The more the case was examined, the plainer must it appear that they could give no counsel to their worshippers, or answer to their inquiries; for they were all vanity, wind, and confusion. (*Notes*, *Hab.* 2:18,19. 1 *Cor.* 12:1—3.)

PRACTICAL OBSERVATIONS.

V. 1—7.

When the religion of the Bible, and the ground on which it rests, have been reverently and carefully investigated, they are found to have undoubted reason and argument on their side. But the enmity of men's hearts, against the humbling, holy truths and precepts of this precious book, disposes them rather to strengthen themselves, and collect together every apparent argument and plausible objection, which they can devise against them; than impartially to examine with a disposition to be convinced and governed by them. Yet the question must be decided at length: and, however men now plead in behalf of infidelity, or impiety, or heresy, they will have nothing to say, when they draw near together to meet the Lord upon his judgment seat.—Every work of God, in accomplishing the prophecies and promises of his word, irrefragably proves his right to our confidence and obedience. and it is well worth our while minutely to consider all that he has done, from the beginning to this day, in fulfilling the antecedent revelations of his word. We should begin from the calling of righteous Abraham, and consider his care of that patriarch, and of Isaac, and of Jacob, and of Joseph: we should review his wonders in Egypt, at the Red sea, in the wilderness, and in Canaan: we should meditate on "the wars of the LORD" under Joshua, the Judges, Samuel, and David; and on the wonders performed for Israel during the reigns of Asa, Jehoshaphat, and Hezekiah: and remember, that the authenticity of these histories is fully ascertained, by the concurring prophecies fulfilling at this day. We should next reflect on the return of the captive Jews from Babylon, and their preservation during the prevalence of successive conquerors and oppressors, until the birth of the promised Seed of the woman, the Seed of Abraham, and Son of David. We should compare with these ancient prophecies the history of his character, miracles, doctrine, life, death, resurrection, and kingdom; the establishment of his religion in the world, and its continuance hitherto; notwithstanding the opposition against it from without, and the various methods within, which have been employed to corrupt it. We should also turn aside to contemplate the desolations of Nineveh, Babylon, and Tyre; and even of Jerusalem, when the Savior had been rejected by his professed worshippers: and whilst the New Testament authenticates all these predictions; we may behold its divine authority demonstrated. in the dispersion and preservation of the Jews as a distinct people; (*Note*, *Luke* 21: 20—24.) in the long continued corruptions of popery; and in a variety of other events, which cannot here be particularized. Now, who has wrought and done all these things, according to these ancient predictions, but "the everlasting God," who has also predicted the ruin of idolaters and unbelievers, and the full salvation of his people? Well may determined infidels and idolaters be dismayed, at hearing and seeing such things: for all their efforts to uphold their tottering cause will be in vain; it will shortly be ruined, and every remaining prediction will also be performed.

V. 8—20.

Happy are the chosen and righteous servants of the Lord, whom he has called to be his friends, and to walk with him by faith, and in holy obedience! If we have thus been favored, let us not yield to fear, in the prospect of dangers or enemies: our God will be our Guide and Strength, in every service and difficulty: our conflict may be sharp, but our victory will be sure; all who hate, oppose, or harass us, shall be as nothing; and we shall shortly be out of their reach, and see them no more for ever. (*Notes*, *Rom.* 8:28—39.) Why then do we hesitate to pass through scenes of tribulation or persecution; or even through the gloomy valley of death, when the Lord God will hold our right hand, and both inspire courage and consolation? And though we are weak and vile as worms, and the church consists hitherto of but a few despised men, struggling with difficulties like the strong mountains; yet our God will carry us above them all: he will provide for the subverting of every empire on earth, which supports the great empire of Satan, and they shall all be reduced to nothing, or driven away as chaff by the whirlwind; that "we may rejoice in the LORD, and glory in the Holy One of Israel."—These are the blessings reserved for "the poor in spirit," and such as "hunger and thirst after righteousness;" who are become acquainted with their own character, situation, wants, and true interests, and who long for divine illumination, pardon, holiness, and spiritual consolation. Wherever they are placed, or how long soever the desired blessings are delayed, and "they seek water, and find none, and their tongue faileth for thirst;" or however, through conscious guilt, or weakness of faith, they may think that the Lord will leave them destitute; yet he will hear their prayers, and answer them, and not forsake them. In his infinite truth, power, wisdom, and mercy, and in "the unsearchable riches of Christ," they have a never-failing resource: and the Lord will supply all their wants, by means as unexpected, as if rivers should be opened on the tops of mountains, and fountains in the valleys. And, as he has planted "trees of righteousness" in the barren Gentile lands; so will he render our barren souls fruitful in all the precious, ornamental, and pleasant fruits of his Spirit; that all, who behold, "may consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it."

V. 21—29.

Let the advocates for infidelity, or other doctrines than that of God our Savior, now produce their cause, and bring forth their strong arguments. Can they shew such effects from their soothing and self-flattering systems, as have been, and constantly are produced by genuine Christianity? Or can the infidel answer the arguments from prophecy for the divine original of the scriptures? Can he match them with equal predictions from 'the oracles 'of reason?' Or satisfactorily explain the appearances of the natural and moral world? Can he prescribe an effectual cure for human depravity? Or give proof to a reflecting mind, that he is competent to establish any system of equal value, with that which he labors to degrade? Until he evidently does these things, we must aver, that his cavils spring from

CHAP. XLII.

JEHOVAH calls on men to behold the Messiah; and predicts his character, ministry, and kingdom, 1—4; and states his commission to Jews and Gentiles, 5—7. He declares that he will glorify himself in fulfilling his predictions, and calls on the nations to rejoice in and praise him, 8—12; promises to remove every obstacle to the conversion of the Gentiles, and denounces the confusion of idolaters, 13—17; predicts the blind and obstinate unbelief of the Jews, and their rejection and consequent miseries, 18—25.

BEHOLD [a] my Servant, [b] whom I uphold; [c] mine Elect, *in whom* [d] my soul delighteth; [e] I have put my Spirit upon him; [f] he shall bring forth judgment to the Gentiles.

2 He shall [g] not cry, nor lift up, nor cause his voice to be heard in the street.

a 43:10. 49:3—6. 52:13. 53:11. Matt. 12:18—20. Phil. 2:7.
b 49:7,8. 50:4—9. John 16:32.
c Ps. 89:19,20. John 6:27. 1 Pet. 2:4,6.
d Matt. 3:17. 17:5. Mark 1:11. Luke 3:22. Eph. 1:6. Col. 1:13. *marg.*
e 11:2—5. 59:21. 61:1. Matt. 3:16. Mark 1:10. Luke 3:22. John 1:32—34. 3:34. Acts 10:38.
f 32:16. 49:6. Mal. 1:11. Matt. 12:18. Acts 9:15. 11:18. 26:17, 18. 28:28. Rom. 15:8—16. Eph. 3:8.
g Zech. 9:9. Matt. 11:29. 12:16—20. Luke 17:20. 2 Tim. 2:24. 1 Pet. 2:23.

3 A [h] bruised reed shall he not break and the * smoking flax shall he not † quench [i] he shall bring forth judgment unto truth.

4 He [k] shall not fail, nor be ‡ discouraged till he have set judgment in the earth: [l] and the isles shall wait for his law.

5 Thus saith God the LORD, [m] he that created the heavens, and stretched them out; [n] he that spread forth the earth, and that which cometh out of it; [o] he that giveth

h 35:3,4. 40:11,29—31. 50:4,10. 57:15—18. 61:1—3. 66:2. Ps. 103:13,14. 147:3. Jer. 30:12—17. 31:18—20,25. Ez. 34:16. Matt. 11:28. 18:11—14. Luke 22:31,32. John 20:19—21,27. Heb. 2:17,18.
* Or, *dimly burning.*
† Heb. *quench it.*
i 11:3,4. Ps. 72:2—4. 96:13. 98:9. Mic. 7:9. John 5:30. Rev. 19:11.
k 9:7. 49:5—10. 52:13—15. 53:2—12. John 17:4,5. Heb. 12:2—4. 1 Pet. 2:22—24.
‡ Heb. *broken.*
l 12. 2:2—4. 11:9—12. 24:15,16. 41:5. 55:5. 60:9. 66:19. Gen. 49:10. Ps. 22:27. 72:8—11. 98:2,3. Mic. 4:1—3. Zech. 2:11. Rom. 16:26. 1 Cor. 9:21.
m 40:12,22,28. 44:24. 45:12,18. 48:13. Ps. 102:25,26. 104:2,&c. Jer. 10:12. 32:17. Am. 9:6. Zech. 12:1. Heb. 1:2,10—12.
n Gen. 1:10—12,24,25. Ps. 24:1,2.
o Gen. 2:7. Job 12:10. 27:3. 33:4. 34:14. Ps. 33:6. Dan. 5:23. Acts 17:25.

pride, and enmity to God and holiness, and are as irrational as they are impious; that they are worse than "nothing, and vanity;" and "those who choose them are an abomination."—But a Deliverer is raised up for us of nobler name and greater power, than the deliverer of the captive Jews: he will trample all his powerful enemies under his feet, that when He, who from the beginning has declared these things, shall fulfil them, all may acknowledge that he is righteous. He alone sends those, who "bring good tidings unto Zion;" and all that are not employed by him, can give no good counsel or instruction; nor solve the difficulties of distressed sinners, or speak one word to the purpose. May we then receive his salvation, cast away all our idols, and turn away our ears from hearing, and our eyes from beholding vanity; may we be numbered among his obedient servants and faithful friends, and rejoice in his holy consolation, in life, in death, and through eternal ages.

NOTES.

CHAP. XLII. V. 1—4. When spiritual blessings are predicted under the veil of temporal deliverances: some passages will accord best to the type, and others to the antitype: thus Cyrus, and the redemption of the Jews from captivity, are in this place lost sight of, that the Messiah and his salvation may be brought into full view.—'The natural import of the words, 'as well as the authority of the New Testa-'ment, do plainly determine this and many 'other texts, here and in the following chap-'ters, to an evangelical sense: the Holy Spirit 'taking occasion, from the deliverance of the 'Jews out of their captivity, to give the proph-'et a view of a more glorious redemption, 'which should be accomplished by the Messias.' *Lowth.* 'St. Matthew has applied it directly to 'Christ; nor can it, with justice or any propriе-'ty, be applied to any other person or character whatever.' *Bp. Lowth.* (*Note*, *Matt.* 12:14—21.)—He was "in the form of God, and took upon him the form of a Servant." (*Marg. Ref.* a.—*Notes*, 49:3—6. 52:13—15. 53:11,12. *Zech.* 3:8.) Being upheld by the divine power in his human nature, he "finished the work which was given him to do." He is the first Elect of God, for his own sake, and to be the Head of the church; and all others are elect in him: (*Note*, *Eph.* 1:3—8.) in his person, righteousness, and mediation, the Father is well pleased and greatly delighted; "the Holy Spirit resteth upon him," and is through him communicated to the church: (*Notes*, 11:1—5. 59:20,21. 61:1—3.) and he "brings forth judgment to the Gentiles;" or makes known unto them the truths, precepts, and ordinances of God that they may become accepted believers, obedient servants, and spiritual worshippers of him. He did not appear on earth with external pomp, attraction, and honor; or to establish his kingdom by the violence and tumult of war and contention: but he was outwardly mean, and behaved with humility, gentleness and kindness; and acquired his peaceful victories by beneficent miracles, convincing instructions, a holy example, patient sufferings, and a divine power accompanying his words. He is peculiarly tender to the broken-hearted, and those whom temptations and afflictions have almost crushed, like "the bruised reed;" and will by no means break them: he encourages the first beginning of holy desires in the young convert; and revives the almost expiring spark in the baffled and backsliding believer; though it be only as the offensive smoke from the stalks of the flax, when it does not break forth into a flame: and he will bring forth every man's judgment, with most perfect agreement to the truth of his case and character. 'He shall instruct those that oppose them-'selves with all meekness and gentleness; he 'shall patiently "endure the contradictions of 'sinners against himself;" and not, in an angry 'or clamorous manner, vindicate himself 'against their calumnies. He will have a ten-'der regard for afflicted consciences, and such 'as are bowed down under the burden of their 'sins: and where the least spark of grace ap-'pears, he will not quench it, but take the 'utmost care to keep it alive and improve it.' *Lowth.* In his personal ministry, and in that of his servants, he met with many and formidable difficulties, and powerful opposition; and both he and they were treated with much contempt, enmity, and cruelty: but nothing could induce him to leave his work unfinished, or discourage him in it, till he had established judgment, (or the truth, righteousness, and worship of JEHOVAH,) in the earth; and the most distant nations, accepting his salvation, submitted to his authority, and waited his righteous commands. This has hitherto been accomplished, only in part; but "he will not fail, nor be discouraged," till it be more completely effected throughout the whole earth.

breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have [p] called thee in righteousness, [q] and will hold thine hand, and will keep thee, [r] and give thee for a covenant of the people, [s] for a Light of the Gentiles;

7 To [t] open the blind eyes, [u] to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.

8 I *am* the LORD: [x] that *is* my name: and [y] my glory will I not give to another, neither my praise to graven images.

9 Behold [z] the former things are come to pass, and [a] new things do I declare: before they spring forth I tell you of them.

10 ¶ [b] Sing unto the LORD a new song, *and* his praise from the end of the earth: [c] ye that go down to the sea, and * all that is therein; [d] the isles, and the inhabitants thereof.

11 Let [e] the wilderness and the cities thereof lift up *their voice*, the villages *that*

p 32:1. 45:13. 49:1—3. Ps. 45:3,7. Jer. 23:5,6. 33:15,16. Rom. 3:25,26. Heb. 1:8,9. 7:2,26.
q 41:13. 49:8. Matt. 26:28. Luke 1:69—72. Rom. 15:8,9. 2 Cor. 1:20. Gal. 3:15—17. Heb. 8:6. 9:15. 12:24. 13:20.
r 49:6. 51:4,5. 60:1—3. Luke 2:32. John 8:12. Acts 13:47. 26:23. 1 Pet. 2:9.
s 16. 29:18. 35:5. Ps. 146:8. Matt. 11:5. Luke 24:45. John 9:39. Acts 26:18. 2 Cor. 4:6. Eph. 1:17,18. Rev. 3:18.
t 22. 9:2. 49:9. 61:1. Ps. 107:10—16. 146:7. Zech. 9:11,12. Luke 4:18—21. 2 Tim. 2:26. Heb. 2:14,15.
u 49:9. Matt. 11:5. Luke 24:45. John 9:39. Acts 26:18. 2 Cor. 4:6. Eph. 1:17,18. Rev. 3:18.
x Ex. 3:13—15. 4:5. Ps. 83:18. John 8:58.
y 48:11. Ex. 20:3—5. 34:14. John 5:23.
z Gen. 15:12—16. Josh. 21:45. 23:14,15. 1 Kings 8:15—20. 11:36.
a 41:22,23. 43:19. 44:7,8. 46:9,10. John 13:19. 1 Pet. 1:10—12. 2 Pet. 1:19—21.
b 24:14—16. 44:23. 49:13. 65:14. Ps. 33:3. 96:1—3. 98:1—4. 117: Rom. 15:9—11. Rev. 5:9. 14:3.
c Ps. 107:23—32. 148:1—14. 150:6.
* Heb. *the fulness thereof.*
d 4. 51:5. 60:9. Ps. 97:1. Zeph. 2:11.
e 32:16. 35:1,6. 40:3. 41:18,19. 43:19. Ps. 72:8—10.
f Kedar doth inhabit: [g] let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them [h] give glory unto the LORD, and declare his praise in the islands.

[*Practical Observations.*]

13 The LORD shall go forth [i] as a mighty man, he shall stir up [k] jealousy like a man of war: he [l] shall cry, yea, roar; he shall † prevail against his enemies.

14 I have [m] long time holden my peace. I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and ‡ devour at once.

15 I will [n] make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And [o] I will bring the blind by a way *that* they knew not; [p] I will lead them in paths *that* they have not known: I will make darkness light before them, and [q] crooked things § straight. These things will I do unto them, [r] and not forsake them.

f 60:7. Gen. 25:23. Ps. 120:5.
g Jer. 21:13. 48:28. 49:16. Ob. 3.
h 24:15,16. 66:18,19. Ps. 22:27. 96:3—10. 117: Rom. 15:9—11. Rev. 5:9,10. 7:9—12.
i 59:16—19 63:1—4. Ex. 15:1—3. Ps. 78:65. 110:5,6. Jer. 25:30.
k Nah. 1:2. Zeph. 1:18. 3:8.
l 31:4. Hos. 11.10. Joel 3:16. Am. 1:2.
† Or, *behave himself mightily.* Ps. 118:16.
m Ps. 50:21. 83:1,2. Ec. 8:11, 12. Jer. 15:6. 44.22. Luke 18:7. 2 Pet. 3:9,10,15.
‡ Heb. *swallow*, or *sup up.*
n 2:12—16. 11:15,16. 44:27. 50:2. Ps. 18:7. 107:33,34. 114:3—7. Jer. 4:24. Nah. 1:4—6. Hab. 3:6—10. Hag. 2:6. Zech. 10:11. Rev. 6:12—17. 8:7—12. 11:13. 16:12,18. 20:11.
o 29:18,24. 30:21. 32:3. 35:5,8. 48:17. 54:13. 60:1,2,19,20. Jer. 31:8,9. Luke 1:78,79.
p 41:3. Josh. 3:4.
q 40:4. 45:2. Ec. 1:15. 7:13. Luke 3:5.
§ Heb. *into straightness.*
r Ps. 94:14. Jer. 32:39—41. Rom. 5:8—10. 8:29—31. 2 Thes. 2:13,14. 1 Pet. 1:3—5.

V. 5—7. JEHOVAH before spake of his beloved Son and "righteous Servant;" here he immediately addresses him. He, the great Creator of heaven and earth, and the Author and Preserver of the lives and souls of all men, declares that he had called, or appointed, the predicted Messiah, "in righteousness;" that is, to manifest his righteousness in the salvation of sinners, to fulfil his faithful engagements to his church, and to support the cause of righteousness on earth. Upholding and preserving him, he would give him to be the Surety, the Foundation, and the very Substance, of the new covenant; and the pledge and security of all the covenanted blessings to his people Israel: and likewise to be the Fountain of knowledge, holiness, and happiness to the Gentiles: in order that he might open those understandings which Satan had blinded, through pride, prejudice, and ignorance; and set at liberty from the bondage of sin, those who had been confined in it, as in a noisome and dark dungeon; that they might enjoy the light, liberty, and comfort of his service. (*Marg. Ref.—Notes*, 49:5,6. 55:1—3. 61:1—3. *Zech.* 9:11. *Mal.* 3:1—4. *Luke* 2:25—32. *Acts* 26:16—18. *Heb.* 13:20,21.)

V. 8, 9. (*Note*, *Ex.* 3:2—6.) JEHOVAH here again addresses mankind in general, declaring his essential glory and excellency, and that he would not give the honor and worship which belonged to him to any other; either fallen angels, or graven images, or even the most excellent and exalted of creatures: for no limitation can be admitted in so general a declaration.—But, as we are commanded "to honor the Son, even as we honor the Father," we are sure he is more than Man or Creature, even one with the Father, in the unity of the divine nature. (*Note*, *John* 5:20—23.)—It is also added, that as the ancient prophecies received their accomplishment, new predictions were delivered, for the confirmation of true religion, through successive generations. (*Notes*, 41:21—24,26. 44:6—8.)

V. 10—12. The prophet, animated by the glorious subject, calls on the nations, even to the ends of the earth, and every remote region which navigation has discovered, with all their inhabitants, and the navigators themselves, to sing praises to JEHOVAH. And he exhorts those dark and barren regions, which are like the Arabian deserts, or the uncultivated top of a rock or mountain, to give glory and praise to him for the blessings of his salvation. (*Marg. Ref.—Notes*, 24:13—16. 44:23. 49:9—13, *v.* 13. 55:12,13.) 'The expressions 'here, and in the parallel texts, denote the joy 'to be so great and universal, that even the 'inanimate parts of the creation ... are exhorted 'to bear a part in the general chorus.' *Lowth.* —Such exhortations imply predictions, that thus it would be at the time appointed. Indeed the latter part of this passage is future: —"The wilderness and the cities thereof shall lift their voice, &c."

17 They shall be turned back, [s] they shall be greatly ashamed, that trust in graven images, that [t] say to the molten images, Ye *are* our gods.

18 ¶ Hear, [u] ye deaf; and look, ye blind, that ye may see.

19 Who *is* [x] blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind a the LORD's servant?

20 [y] Seeing many things, but thou ob servest not; [z] opening the ears, but h heareth not.

21 The LORD is [a] well pleased for hi righteousness' sake; [b] he will magnify th law, and make * *it* honorable.

s 1:29. 44:11. 45:16,17. Ps. 97:7. Jer. 2:26,27. Hab. 2:18—20.
t *See on* 44:17.—Ex. 32:4,8.
u 29:18. 43:8. Ex. 4:11. Prov. 20:12. Mark 7:34—37. Luke 7:22. Rev. 3:17,18.
x 6:9. 29:9—14. 56:10. Jer. 4:22. 5:21. Ez. 12:2. Matt. 13:14,15. 15:14—16. 23:16—24. Mark 8:17,18. John 7:47—49. 9:39,41. 12:40. Rom. 2:17—23. 11:7—10,25. 2 Cor. 3:14, 15. 4:4.
y 1:3. 48:6—8. Num. 14:22. Deut. 4:9. 29:2—4. Neh. 9:10—17. Ps. 106:7—13. 107:43. John 11:47—50. 11:37—40.
z 58:2. Jer. 42:2—5. Ez. 33:31. Mark 6:19,20. Acts 28:22—27.
a 1:24—27. 46:12,13. Ps. 85:9—12. Dan. 9:24—27. Matt. 3:17. 17:5. John 8:29. 15:1 Rom. 3:25,26. 2 Cor. 5:19—2
b Ps. 40:8. Matt. 3:15. 5:17 20. Rom. 3:31. 7:12. 8:3,4. 1 4. Gal. 3:13,21. 5:22,23. He 8:10. 1 John 3:4,5.
* Or, him. John 13:31,32. 1 4,5.

V. 13—17. The prophet seems at first to speak, but the LORD soon resumes the subject. Numerous and confederated enemies would obstruct his purpose of converting the Gentiles, and destroying idolatry: but he would, as a mighty warrior, with tremendous indignation, intimidate and destroy them. He had long "suffered the nations to walk in their own ways," and idolatry and iniquity to prevail: (*Note*, *Acts* 14:11—18, *v.* 16.) but at the appointed period he would break silence, and with the most vigorous exertions of almighty power, and vehement convulsions in providence, he would ruin his enemies, and effect his great designs. (*Note*, 59:16—19.) The unbelieving Jews would indeed crucify the Redeemer, and obstruct the gospel; but he would turn their cultivated mountains into a waste, and make their rivers and pools dry land; that is, he would deprive them of their privileges, and cast them off from being his people. (*Notes*, 29:17—19. 35:5—7, *v.* 7.) But he would bring the blind and benighted Gentiles into his church, by methods of which they had no previous knowledge; and lead them in the paths of truth, peace, and holiness, to which they had been entire strangers: he would afford them abundant light and instruction, open the eyes of their understandings, make their way plain and pleasant to them, and not cast them off from being his people. (*Notes*, 5—7. *Acts* 26:16—18. *Eph.* 5:8—14. 1 *Pet.* 2:9,10.)—This I suppose to be the prophetical meaning of this passage: but it has also a spiritual meaning, applicable to every believer. And this union of the prophetical and spiritual meaning forms one of the greatest beauties and excellences of this part of scripture; and exceedingly illustrates the divine wisdom by which it was dictated. (*P. O.* 13—25.)—The calling of the Gentiles would also be attended with the defeat and confusion of idolaters. (*Notes*, 41:1—7.) This was remarkably the case in the primitive ages of Christianity: but the prophecy will have a more notable completion, when antichristian, as well as pagan, image-worshippers shall be confounded, put to shame, and perish for ever.

V. 18—20. The Lord here calls the Gentiles, who had been deaf to his voice, and blind to his glory, to hear and see; not without reference to the miracles of Christ. (*Note*, 35:5—7, *v.* 5,6.) Or, as some think, he upbraids the Jews with their blindness and obstinate unbelief. That nation gloried in being the servants and worshippers of JEHOVAH: yet not only others of them, but the priests, prophets, and rulers, who were his messengers to the people, were become more blind and deaf than even the Gentiles: and whilst they deemed themselves so perfect, so wise and righteous, tha they needed no instructer, and no repentanc and despised others; they were given up t judicial blindness and obduracy. (*Notes*, *Je* 5:20—25. 6:10,11. *Matt.* 15:12—14. 16:1— *Rom.* 2:17—24.) The Jews, in our Savior time, saw indeed numerous miracles to prov his mission, yet they did not observe them t any good purpose: and though they attende on his ministry, as opening their ears to h word; yet they neither believed nor obeye him. (*Marg. Ref.*)—'The word,' (rendered "h that is perfect,") 'is *meshullam* in the Hebrew 'whence the Arabic *Mussulman* is derived, 'title the Mahometans give to themselves

Lowth. See article مسلم in Golius.

V. 21. This verse is variously interprete Some explain it of the willingness which th LORD had always shewn, to fulfil his covena and promises to Israel, for the sake of shewin himself faithful and just; and thus to magni and honor his word. (*Note*, *Ps.* 138:2.)- ' "The LORD took delight *in this people* for h 'righteousness' sake; he hath given *them* a 'excellent law, and *thereby* made *them* hono 'able." *Deut.* 4:6—8. Their law, if they ha 'kept close to it, would have been both the 'ornament and defence.' *Lowth.*—But the interpretations seem foreign to the subject the prophecy, which is allowed to relate to th Messiah, and the conduct of the Jews in r jecting him: nor does it appear that the ori inal can be made to bear this constructio but the verse may be thus rendered: "Th LORD is well pleased, because of his" (th Messiah's) "righteousness. He" (the Messia "will magnify and render honorable the law —Christ "brought in an everlasting righteou ness;" believers are "made the righteousne of God in him;" his name is "the LORD o righteousness." (*Notes*, 45:23—25. *Jer.* 23:6, *Dan.* 9:24. 2 *Cor.* 5:18—21, *v.* 21.) Thus th holy law of God is established in honor an authority, both as to its precept and sanctio In him, the righteous Servant, the Chosen God, "his soul delighteth." (*Note*, 1—4 "This is my beloved Son, in whom I am we pleased;" "he always did those things whic pleased" the Father. This accords entire with the New Testament, and with the scop of the prophecy. The Messiah is the gra subject of the chapter; and seems here inten ed, though not expressly named. (1 *John* 3:1 Gr.) While the Jewish rulers and teache blindly rejected and crucified him, as an op poser and violator of the divine law, God wa "well pleased" on account of his righteousnes because he magnified the law, by his infinite

22 But this *is* [c] a people robbed and spoiled; [*] *they are* all of them snared in holes, and they [d] are hid in prison-houses: they are for a prey, and none delivereth; for [†] a spoil, and none saith, Restore.

23 Who among you [e] will give ear to this? *who* will hearken, and hear for the [‡] time to come?

c 1:7. 36:1. 52:4,5. 56:9. Jer. 50:17. 51:34,35. 52:4,&c. Luke 19:41—44. 21:20—24.
* Or, *insnaring all the young men of them.*
d *See on* 7.—14:17. 45:13. Ps. 102:20 Jer. 52:31.
† Heb. *a treading.* 51:23. Deut. 28:29—33. Ps. 50:22.
e 1:18—20. 48:18. Lev. 26:40—42. Deut. 4:29—31. 32:29. Prov. 1:22,23. Jer. 3:4—7,13. Mic. 6:9. Matt. 21:28—31. Acts 3:19,22,23. 1 Pet. 4:2,3.
‡ Heb. *after-time.*

24 Who [f] gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore [g] he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet [h] he knew not; and it burned him, [i] yet he laid *it* not to heart.

f 10:5,6. 45:7. 47:6. 50:1,2. 59:1,2. 63:10. Deut. 28:49. 32:30. Judg. 2:14. 3:8. 10:7. 2 Chr. 15:6. 36:17. Ps. 106:40—42. Jer. 5:15. 25:8,9. Lam. 1:14, 18. Am. 3:6. Matt. 22:7.
g Lev. 26:15,&c. Ps. 79:5,6. Ez. 7:8,9. 20:34. 22:21,22. Nah. 1:6. Rev. 16:1,&c.
h 9:13. Jer. 5:3. Hos. 7:9. Rev. 9:18—21. 16:9.
i 57:11. Mal. 2:2.

valuable obedience unto death, as well as by his holy doctrine: so that, for the sake of his righteousness and atonement, salvation was freely preached to the Jews first, and then to the Gentiles. And when the Jews put it from them, God "took pleasure for his righteousness' sake, to magnify" and honor "his law," by inflicting on them deserved punishment. This connects the verse with those which follow, and shews the whole chapter to be a regular and connected prediction of the coming of Christ, and the events which followed, in the conversion of the Gentiles and the rejection of the Jews, without any direct reference to other events. (*Marg. Ref.*)

V. 22—25. These verses evidently predict the punishment inflicted on the nation of Israel, for all their sins, but especially for obstinate enmity to Christ and the gospel. To avenge this crime Jerusalem was given up to the Romans; and the Jews have been robbed and spoiled, hunted as wild beasts into a snare, imprisoned, enslaved, and preyed upon, for nearly eighteen hundred years, without deliverer or avenger: whereas seventy years' captivity expiated the national guilt of their idolatry; and the Lord delivered them, and restored them to their own land. (*Note*, *Gen.* 49:10.)—As the Jews, from age to age, read this chapter, the Lord calls upon them to reflect on their condition, and the cause and Author of it, and inquires, "who among them will hearken for the time to come." Nor can they assign any other reason for their long-continued miseries, except the hot displeasure of JEHOVAH; nor any so evident cause of that hot displeasure, as their rejection of the promised Messiah. But though he has thus "poured upon them the fury of his anger," is become their tremendous enemy, and consumes them with his fiery indignation; yet they "know not, and lay it not to heart!" and their insensibility forms as striking a demonstration of the truth of the scripture, as their desolate and unprecedented situation. (*Notes*, 18—20. *Hos.* 7:8—10.)

PRACTICAL OBSERVATIONS.
V. 1—12.

All the deliverers of God's people, and all his servants, have been subjects, and many of them types, of his "beloved Son" and "elect Servant, whom he upholdeth, and in whom he delighteth."—Would we make our "calling and election sure," and have the Father delight over us for good; we must behold and hear, believe and obey, Christ: "This is my beloved Son, in whom I am well pleased: hear ye him:" we must come through his mediation, receive from his fulness, and be directed by him in the ways of truth and righteousness. May he, without failure or delay, place judgment in the earth, and bring all the nations under the sun to welcome his salvation, and "wait for his law."—Whilst his lowliness and compassion cheer our drooping hearts, and animate our feeble efforts to serve him, with the assurance that he will accept, assist, and comfort the feeblest and most distressed of those who believe in him; we should copy his example, and avoid all harshness and ostentation; we should learn to pity the tempted, to "strengthen the weak hands, to confirm the feeble knees, and comfort those that are of a fearful heart;" not being discouraged, or led to give up useful designs, because of obstacles and ill-treatment; "not weary of well doing, for in due season we shall reap, if we faint not."—How gracious was the Lord, the eternal Creator and Governor of the world, when instead of sending a powerful avenger among his rebellious creatures, he commissioned his beloved Son to be our Surety, and to mediate a new covenant of peace for all those who believe in him; and to bring poor blinded and enslaved sinners of the Gentiles, into the glorious liberty and marvellous light of his gospel! How great is his wisdom in rendering this merciful salvation honorable to his justice, and the grand, or indeed the exclusive method of effecting and maintaining godliness and holiness on earth! May his Spirit attend his word to open the eyes of sinners in every place, and to turn them "from darkness to light, and from the power of Satan unto God" and righteousness: and surely we should consider our abilities, wealth, or influence to be best laid out, in promoting that blessed cause, for which the Redeemer shed his precious blood; that God in all things may be glorified, and that idolatry, and impiety, and wickedness may be suppressed and exterminated. We have now no reason to expect more prophecies; but we enjoy the benefit of that accumulated evidence, which arises from the completion of former prophecies from age to age. Let us then abound in songs of praise, even in "this isle of the sea," the extensive navigation of which never brought over so rich a freight, as when it landed the scriptures, and the preachers of the gospel, on our shores; for at that time this country was more devoid of spiritual knowledge and grace, than the scorched plains of Kedar ever were of vegetable treasures. Let then the Redeemer's name resound through our cities, villages, plains, and mountains; and let our merchants and sailors give glory to the Lord, and declare his praise, and concur their efforts, with that of all the other inhabitants of our island, in conveying the same inestimable treasure, to all those, who yet "sit in darkness and the shadow of death, to guide their feet into the way of peace."

CHAP. XLIII.

Promises to Israel of support, deliverance out of trouble, and abundant honor and increase, 1—7. A challenge to idolaters and idols to equal these prophecies, or the miracles wrought by JEHOVAH for his people, 8—13. Predictions of deliverance from Babylon, attended with the ruin of that city; and of spiritual redemption, 14—21. Heavy charges against Israel, contrasted with the freeness of God's pardoning mercy to them, 22—28.

BUT now thus saith the LORD that [a] created thee, O Jacob, and he that formed thee, O Israel, [b] Fear not; for I have redeemed thee, [c] I have called *thee* by thy name; [d] thou *art* mine.

2 When thou [e] passest through the waters, [f] I *will be* with thee; and through the rivers, they shall not overflow thee: [g] when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, [h] the Holy One of Israel, thy Savior: [i] I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast [k] precious in my sight [l] thou hast been honorable, and [m] I have loved thee: therefore will I give men for thee, and people for thy *life.

a 7,15,21. 44:2,21,24. Ps. 100:3. 102:18. Jer. 31:3. Eph. 2:10.
b 14. 35:9,10. 41:14. 44:6,22—24. 48:17. 54:4,5. 62:12. 63:16. Ex. 15:13. Jer. 50:34. Tit. 2:14. Rev. 5:9.
c 44:5. 45:4. 49:1. Ex. 33:17.
d Ex. 19:5,6. Deut. 32:9. Ez. 16:8. Zech. 13:9. Mal. 3:17. 2 Tim. 2:19. Heb. 8:8—10.
e 8:7—10. 11:15,16. Ex. 14:29. Josh. 3:15—17. Ps. 66:10,12. Am. 9:8,9. Matt. 7:25—27. Heb. 11:29.
f 41:10,14. Deut. 31:6—8. Josh. 1:5,9. Ps. 23:4. 46:4—7. 91:15. Matt. 1:23. 2 Cor. 12:9,10. 2 Tim. 4:17,22.
g Dan. 3:25—27. Zech. 13:9. Mal. 3:2,3. 4:1. Luke 21:12—18. 1 Cor. 3:13—15. Heb. 11:33—38. 1 Pet. 4:12,13.
h 30:11. 41:14. 45:15,21. 49:26. 60:16. Hos. 13:4. Tit. 2:10—14. 3:4—6. Jude 25.
i Ex. 10:7. 2 Chr. 14:9—14. Prov. 11:8. 21:18.
k Ex. 19:5,6. Deut. 7:6—8. 14: 2. 26:18. 32:9—14. Ps. 135:4. Mal. 3:17. Tit. 2:14. 1 Pet. 2:9.
l Gen. 12:2. Ps. 112:9. John 5:44. 1 Pet. 1:7.
m Jer. 31:3. Hos. 11:1. Mal. 1:2. John 16:27. 17:23,26. Rev. 3:9.
* Or, *person*.

V. 13—25.

Alas! iniquity and infidelity still abound, and Satan is permitted to deceive the nations of the world. For a long time JEHOVAH has held his peace; and his enemies exult in the hope that they shall triumph over his gospel; but their consternation will equal their anguish, when he shall appear to confound and destroy them, and to desolate whole nations, which have sinned in defiance of his word.—All his saints in heaven and on earth will acknowledge, that he "brought them when blind in a way that they knew not." He met them with his word, when they were not seeking after him: he sent his ministers to their neighborhood, perhaps against their will; or, he led them, in providence, while pursuing worldly things, to the places where his gospel was preached: and at length he conquered their prejudices and opened their eyes. Then he led them in paths of truth and peace, and sometimes of trial and temptation, to which they were utter strangers: but he still "made darkness light before them, and crooked things "straight:" he cleared up their doubts, obviated their perplexities, helped them to surmount obstacles, and did them good by all their troubles; and thus gave them daily proof, that he would never leave or forsake them, either in temptation, in death, or judgment; when all the worshippers of idols and workers of iniquity shall be confounded together.—But alas! how many professed Christians, and nominal ministers, are more blind, than even the benighted heathens! so that, whilst the voice of God causeth "the deaf to hear and the blind to see;" those who think they do see, and are proud of their knowledge and virtue, are given up to judicial blindness and obstinacy; and all instruction and arguments tend to increase their enmity and guilt. Whilst the Lord is well pleased in saving sinners, through the righteousness of Christ; he will also take pleasure in glorifying his justice, by punishing such proud despisers: indeed the present condition of the Jews is a warning to all such as oppose the gospel. Who then, among them, or among us, "will hearken for the time to come?" And, seeing he has thus poured out his indignation on that once favored people, for their sins; let us lay it to heart, and "fear, lest a promise being left us of entering into his rest, any of us should be found to come short of it." (*Notes*, *Heb.* 2:1—4. 4:1,2. 12:22—25.)

NOTES.

CHAP. XLIII. V. 1, 2. (*Note*, 42:22—25.) From the conclusion of the preceding chapter, the pious remnant in Israel might have inferred, that the Lord was about finally to cast off the whole nation. But he here assures them, that, having created them, formed them into a people, redeemed them from their enemies, called them by the name of Israel, ("a prince of God,") to be his own inheritance; he would still shew them special favors: even as if, by his powerful presence with them, they should pass through seas and rivers; nay, through raging fires, without harm or danger. Accordingly, the nation being preserved, through all the ravages of the Chaldean invasion and through the captivity, was again restored to prosperity: even the desolations which attended and followed the destruction of Jerusalem by the Romans, did not consume it; but the Jews have been kept distinct from other nations to this day, notwithstanding their dispersions, and the massacres and oppressions to which they have been continually exposed. (*Notes*, 5—7. 41:10—14. *Num.* 23:9. *Jer.* 30:10, 11.) This is as marvellous an effect of JEHOVAH's power, as if they had passed through vehement flames unscorched, or dry shod through rivers and seas. (*Note*, *Ps.* 66:11,12.)—This seems to be the prophetical meaning; as a promise it ensures the preservation of true believers, through all possible trials and temptations.—'God's elect are called "the work 'of his hands;" (29:23. 60:21.) and these God 'will never *utterly* forsake. (*Ps.* 138:8.)' *Lowth.*

Called thee by thy name. (1) 'When a person 'of great dignity calls an inferior by his name, 'it is a token of a particular intimacy, and do-'ing him a great deal of honor. 45:4. 49:1. *Ex.* '33:12. ... It is probable, that many of the prom-'ises, mentioned here and in the following 'chapters, relate to the general restoration of 'the Jews.' *Lowth.*

V. 3, 4. When Egypt was desolated, that Israel might be liberated, Egypt was given for the ransom of Israel. Sennacherib was taken off from besieging Jerusalem, by successful wars against the Egyptians and Ethiopians: and these nations, when vanquished by Cyrus, might be considered as a ransom paid him for the release of the Jews. Or, in general, when the preservation of Israel required the ruin of any nation, the Lord readily gave it up for their sakes. Before he had publicly testified his special regard for them, they were base and

5 [n] Fear not; for I *am* with thee: [o] I will bring thy seed from the east, and gather thee from the west:

6 I will say to the north, Give up; and to the south, Keep not back: [p] bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is [r] called by my name: [s] for I have created him [t] for my glory, I have formed him; yea, I have made him.

8 ¶ Bring [u] forth the blind people that have eyes, and the deaf that have ears.

9 Let [x] all the nations be gathered together, and let the people be assembled: [y] who among them can declare this, and shew us former things? let them bring forth their witnesses, [z] that they may be justified; or let them hear, and say, *It is* truth.

10 Ye *are* [a] my witnesses, saith the LORD, [b] and my servant whom I have chosen; [c] that ye may know and believe me, and understand that [d] I *am* he: before me there was * no god formed, neither shall there be after me.

11 I, *even* [e] I, *am* the LORD; and beside me *there is* no Savior.

12 I have [f] declared, and have saved, and I have shewed, when *there was* [g] no strange *god* among you: therefore ye *are* [h] my witnesses, saith the LORD, that I *am* God.

13 Yea, [i] before the day *was* I *am* He; and *there is* [k] none that can deliver out of my hand: [l] I will work, and who shall † let it?

[*Practical Observations.*]

14 ¶ Thus saith [m] the LORD, your Re-

n 2. Jer. 30:10,11. 46:27,28. Acts 18:9,10.
o 11:11,12. 27:12,13. 49:12. 60:1—11. 66:19,20. Deut. 30:3. 1 Kings 8:46—51. Ps. 22:27—31. 106:47. 107:3. Jer. 30:18, 19. 31:8,9. Ez. 36:24—27. 37:21—28. 39:25—29. Mic. 2: 12. Zech. 8:7. Luke 13:29. John 10:16.
p Jer. 3:14,18,19. Hos. 1:10,11. Rom. 9:7,8,25,26. 2 Cor. 6:17, 18. Gal. 3:26—29.
r 62:2—5. 63:19. Jer. 33:16. Acts 11:26. Jam. 2:7. Rev. 3:12.
s 1. 29:23. Ps. 95:6,7. 100:3. John 3:3—7. 2 Cor. 5:17. Gal. 6:15. Eph. 2:10. Tit. 3:5—7.
t 21. 48:11. Ps. 50:23. John 15:8. Rom. 9:23. Eph. 1.6, 12. 2:4—7. 1 Pet. 2:9. 4:11,14.
u 6:9. 42:18—20. 44:18—20. Deut. 29:2—4. Jer. 5:21. Ez. 12:2. 2 Cor. 4:4—6.
x 45:20,21. 48:14. Ps. 49:1,2. 50:1. Joel 3:11.
y 41:21—26. 44:7—9. 46:10. 48: 5,6.
z 26. Josh. 24:15—24. 1 Kings 18:21—24,36—39.
a 12. 44:8. John 1:7,8. 15:27. Acts 1:8. 1 Cor. 15:15.
b 42:1. 55:4. Rev. 1:2,5. 3:14.
c 40:21,22. 41:20. 45:6. 46:8,9. John 20:31.
d 41:4. 44:6—8.
* Or, *nothing formed of God.*
e 3. 12:2. 45:21,22. Deut. 6:4. Hos. 1:7. 13:4. Luke 1:47. 2: 11. John 10:28—30. Tit. 2: 10,13. 3:4—6. 2 Pet. 3:18. 1 John 4:14. 5:20,21. Jude 25. Rev. 1:11,17,18. 7:10—12.
f 37:7,35,36. 46:10. 48:4—7.
g Deut. 32:12. Ps. 81:9,10.
h 10. 37:20. 46:9.
i 57:15. Ps. 90:2. 93:2. Prov. 8:23. Mic. 5:2. Hab. 1:12. John 1:1,2. 8:58. 1 Tim. 1:17. Heb. 13:8. Rev. 1:8.
k Deut. 28:31. 32:39. Ps. 50:22. Hos. 2:10. 5:14.
l 46:10. Job 9:12. 34:14,15,29. Prov. 21:30. Dan. 4:35. Rom. 9:18,19. Eph. 1:11.
† Heb. *turn it back?* 14:27.
m 1. 44:6. 54:5—8. Ps. 19:14. Rev. 5:9.

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contemptible, but his favor rendered them honorable among the nations; and he would persevere in his love, and continue to give the same proofs of it, as heretofore.—'I will not 'spare any man, rather than thou shouldest 'perish; for God more esteemeth one of his 'faithful, than all the wicked in the world.'—"I will give *man* for thee;" *Adam* in the singular number. The clause is thus literally rendered in the old version.—"The second Man," (or Adam,) "is the Lord from heaven:" and "God spared not his own Son, but delivered him up for us all."

V. 5—7. The Jews were scattered by the Chaldeans into different regions; and the Israelites were carried by the Assyrians into divers lands: but these were professedly the sons and daughters of the Lord, and called by his name; and the Jews were gradually gathered from their captivity to Jerusalem and Judah. Yet it does not appear that many of them were brought from the *west*, or the *south*, on that occasion; or that they were generally new created to holiness, and prepared to glorify God, as it is here implied. (*Notes*, 1,2,14—21, *v.* 21. 11:11—16. 63:16—19. 66:19—23.) But the conversion of sinners in every quarter of the globe, to be through Christ the children of God; and the future conversion of the dispersed Israelites and Jews to Christianity, and restoration to their own land, seem to be predicted. (*Notes*, *John* 11:49—53. 1 *Pet.* 2:9,10.) It is undeniable, from the application of the name of Babylon in the New Testament, that the restoration of the Jews from the Babylonish captivity was typical of the deliverance of the church from antichristian tyranny: and, probably, the destruction of the seat of Antichrist will be followed by the conversion of the Jews: as the taking of Babylon by Cyrus preceded their release from captivity; and that proud city from that time began to decay, till it was "swept with the besom of destruction."

'The conversion of the Jews, and the bringing 'the fulness of the Gentiles into the church, 'will be coincident in time; and each of these 'events will help to advance, and carry on the 'other. 66:12,19.' *Lowth.* (*Note*, *Rom.* 11:25—32.)—'I will bring all the true seed of Israel out 'of their spiritual captivity, from all the corners 'of the world; so as all, that belong to mine 'election, shall in Christ be gathered unto me.' *Bp. Hall.*

V. 8—13. All idolaters and opposers of true religion, whether Jews or Gentiles, seem to be here addressed; they do not use their faculties and opportunities as they ought to do, 'but "have eyes and see not, ears and hear not:" or the idols, whom they stupidly worshipped, may be meant. Let all the images and their votaries assemble together, that the cause betwixt God and his rivals might be finally decided. Let witnesses be produced, to justify their idol-worship: which of them could, like JEHOVAH, previously declare his purposes, and predict "what *first* should come to pass:" if none of them could do this, let them hear the word of God, and say, that it is truth, and that he alone ought to be worshipped. For the Jews were witnesses for God, and so was his servant the prophet, (or, as some think, the Messiah,) that he thus predicted future events, and interposed to deliver his people: the whole history of the nation abundantly evidenced these things, and was suited to convince all mankind that JEHOVAH was the only true God. None of the false gods were formed before him, nor could any, at all worthy of that title, be ever found after him: nay, he alone is the LORD, the self-existent God, and there is no Savior beside him. (*Notes*, 41:21—24. 42:8,9,18—20. *Ex.* 3:14. *Matt.* 18:19,20. 28:19,20. *John* 8:54—59. *Tit.* 2:13,14. *Rev.* 1:7,8,12—20, *v.* 17. 2:8,9.)—When we recollect that Christ repeatedly used the word "I am," or "I am he," especially when he said, "Before Abraham was, I AM;" when we con-

deemer, the Holy One of Israel; [n] For your sake I have sent to Babylon, and have brought down all their *nobles, and the Chaldeans, [o] whose cry *is* in the ships.

15 I *am* [p] the LORD, your Holy One, [q] the Creator of Israel, your King.

16 Thus saith the LORD, which [r] maketh a way in the sea, and a path in the mighty waters;

17 Which [s] bringeth forth the chariot and horse, the army, and the power; [t] they shall lie down together, they shall not rise: [u] they are extinct, they are quenched as tow.

18 [x] Remember ye not the former things, neither consider the things of old.

19 Behold [y] I will do a new thing; now it shall spring forth: shall ye not know it? [z] I will even make a way in the wilderness, *and* [a] rivers in the desert.

20 The [b] beast of the field shall honor me, the dragons and the †owls: because I give waters in the wilderness, *and* rivers in the desert, [c] to give drink to my people, [d] my chosen.

21 This [e] people have I formed for myself; they shall shew forth my praise.

22 ¶ But [f] thou hast not called upon me, O Jacob; but [g] thou hast been weary of me, O Israel.

23 Thou [h] hast not brought me the ‡small cattle of thy burnt-offerings, neither hast thou [i] honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me [k] no sweet cane with money, [l] neither hast thou §filled

n 3,4. 44:24—28. 45:1—5. Jer. 50:2—11,17,18,27—34. 51:1—11,24,34—37. Rev. 18:20,21.
* Heb. *bars*. 45:2.
o Ez. 27:29—36. Rev. 18:11—19.
p 3. 30:11. 40:25. 41:14,16. 45:11. 48:17. Jer. 51:5. Hab. 1:12. Rev. 3.7.
q 1,7,21. 33:22. Ps. 74:12. Matt. 25:34.
r 2. 11:15,16. 51:10,15. 63:11—13. Ex. 14:16,21,29. Josh. 3:13—16. Neh. 9.11. Ps. 74:13,14. 77:19. 78:13. 106:9. 114:3—5. 136:13—15. Jer. 31:35. Rev. 16:12.
s Ex. 14:4—9,23—28. 15:4. Ps. 46:8,9. 76:5,6. Ez. 38:8—18.
t 14:20—22. Rev. 19:17—24. 20:8,9.
u 1:31.
x 46:9. 65:17. Deut. 7:18. 8:2. 1 Chr. 16:12. Jer. 16:14,15. 23:7,8. 2 Cor. 3:10.
y 42:9. 48:6. Jer. 31:22. Rev. 21:5.
z 35:6—10. 40.3,4. 48:21. Luke 3:4,5.
a 41:18. 48:21,22. Ex. 17:6. Num. 20:11. Deut. 8:15. Ps. 78:15—20. 105:41.
b 11:6—10. Ps. 104:21. 148:10.
† Or, *ostriches*. Heb. *daughters of the owl*.
c 19. 41:17. 49:10. 55:1,2. Jer. 31:9. Joel 3:18. John 4:10,14. 7:37—39. Rev. 21:6. 22:17.
d 65:15. 1 Chr. 16:13. Ps. 33:12. Mark 13:20. 1 Pet. 2:9. Rev. 17:14.
e 50:7. 60:21. 61:3. Ps. 4:3. 102:18. Prov. 16:4. Luke 1:74, 75. 1 Cor. 6:19,20. 10:31. Eph. 1:6—12. 3:21. Col. 1:16. Tit. 2:14. Heb. 13:15. 1 Pet. 2:9.
f 64:7. Ps. 14:4. 79:6. Jer. 10:25. Dan. 9:13. Hos. 7:10—14. 14:1,2. Jam. 4:2,3.
g Job 21:14,15. 27:9,10. Jer. 2:5,11—13. 31,32. Mic. 6:3. Mal. 1:13. 3:14. John 6:66—69.
‡ Heb. *lambs*, or, *kids*.
h Am. 5:25. Mal. 1:13,14. 3:8.
i 1:11—15. 66:3. Prov. 15:8. 21:27. Am. 5:21,22. Zech. 7:5,6.
k Ex. 30:7,23,24,34. Jer. 6:20.
l Lev. 3:16. 4:31. Ps. 50:9—13.
§ Heb. *made me drunk*, or, *abundantly moistened*.

sider how frequently he is called Lord, and God, that he received the worship of saints and angels, and that he is emphatically "our Savior," "the Author of eternal salvation;" we shall not doubt, that he is one with the Father in the unity of the Godhead: otherwise it will not be easy, or even possible, to reconcile those passages in the New Testament with this decided language.—JEHOVAH had declared his purposes, wrought miraculous deliverances for Israel, and shewed future events, when there was no strange god among them, to whom the honor could be given: therefore they were competent to testify for him, that he was the omniscient, omnipotent God. But indeed he had been from eternity, and none could deliver out of his hand, or hinder his accomplishing his purposes and predictions.—This challenge would have a peculiar propriety and emphasis, after the deliverance of the Jews from Babylon: but how wonderful will these predictions appear to mankind, when they shall see them accomplished in the conversion of the nation of Israel to God our only Savior, whom they have so long rejected; and then reinstated in the holy land.

V. 14—21. The deliverance from Babylon is here primarily predicted; but the language soon becomes so elevated and energetic, that it must refer to far greater events. Israel's holy Redeemer, out of love to them, sent the Medes and Persians to take Babylon, and to abase their nobles, (or to destroy the bars of their gates, *Marg.*) and those who gloried and confided in their ships. Babylon was well situated for navigation, till the channels of the Euphrates and Tigris were purposely obstructed, and rendered impassable for ships, after Cyrus had taken that city. Babylon was, when Isaiah wrote, only *becoming* considerable; and the Chaldeans were an obscure people.—JEHOVAH had long ago divided the sea, and destroyed the power of Egypt, to deliver Israel: but these former deliverances would scarcely be worthy of remembrance, when compared with what he was about to do for them. (*Note*, *Jer.* 23:7,8.) Yet the deliverance from Egypt was attended with far greater wonders, than the restoration of the Jews from Babylon: but the redemption of Christ, the conversion of the Gentiles, and the restoration of Israel into the church, may well be considered as far more glorious events. The emblems here used have already been explained. (*Notes*, 30:23—25. 35:5—10. 41:17—20.)—'The image is ... highly poetical. God will 'give such an abundant miraculous supply of 'water, ... that the wild beasts, the serpents, 'the ostriches, and other animals that haunt 'those adust regions, shall be sensible of the 'blessing; and shall break forth into thanksgiv-'ing and praises to him, for the unusual refresh-'ment, which they receive from his so plentiful-'ly watering the sandy wastes of Arabia, ... for 'the benefit of his people passing through them.' *Bp. Lowth.*—As the Lord forms believers by his grace to shew forth his praise; so the nation of Israel seems to have been constituted on purpose, that he might manifest to the world, his wisdom, justice, power, truth, and mercy, in his dealings with them through every age.—'This people have I purchased,' (or made *peculiarly* mine,) 'that they may shew forth my 'praises.' *Sept.* This language so much resembles that of St. Peter, that it is evident he referred to it in these words, "Ye are ... a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light:" (*Note*, 1 *Pet.* 2:9,10.) including the Gentile converts; yet so as to predict also the restoration of the nation of Israel: and this shews, that true believ

me with the fat of thy sacrifices: but [m] thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, [n] *even* I, *am* he that blotteth out thy transgressions, [o] for mine own sake, and [p] will not remember thy sins.

26 [q] Put me in remembrance: let us plead together: [r] declare thou, that thou mayest be justified.

m 1:14,24. 7:13. 63:10. Ps. 95:10. Ez. 6:9. 16:43. Am. 2:13. Mal. 2:13.
n 11. 1:18. 44:22. Ps. 51:9. Jer. 50:20. Mic. 7:18,19. Mark 2:7. Acts 3:19. Rom. 5:20.
o 37:35. 48:8—10. Ps. 25:7,11. 79:9. Ez. 20:9,14,22. 36:22,32. Eph. 1:6,8.
p Ps. 79:8. Jer. 31:34. Heb. 8:12. 10:17.
q 1:18. Gen. 32.12. Job 16:21. 23:3—6. 40:4,5. Ps. 141:2. Jer. 2:21—35. Ez. 36:37. Rom. 11:35.
r 9. Job 40:7,8. Luke 10:29. 16:15. 18:9—14. Rom. 10:3.

27 Thy [s] first father hath sinned, [t] and thy * teachers have transgressed against me.

28 Therefore [u] I have profaned the † princes of the sanctuary, [x] and have given Jacob to the curse, and Israel to reproaches.

s Num. 32:14. Ps. 78:8. 106:6,7. Jer. 3:25. Ez. 16:3. Zech. 1:4—6. Mal. 3:7. Acts 7:51. Rom. 5:12.
t 3:12. 28:7. 56:10—12. Jer. 5:31. 23:11—15. Lam. 4:13,14. Ez. 22:25—28. Hos. 4:6. Mic. 3:11. Mal. 2:4—8. Matt. 15:14. 27:1,41. John 11:49—53. Acts 5:17,18.
* Heb. *interpreters.*
u 47:6. 2 Sam. 1:21. Ps. 29:39 Lam. 2:2,6,7. 4:20.
† Or, *holy princes.* Ps. 82:6,7.
x 42:24,25. 65:15. Deut. 28:15—20. 29.21—28. Ps. 79:4. Jer. 24:9. Dan. 9:14. Zech. 8:13. Luke 21:21—24. 1 Thes. 2:16.

ers of whatever nation, are the Israel to whom these promises are specially addressed. (*Notes*, 5—7. *Ps.* 100:3. 2 *Cor.* 5:17—21.)

V. 22—25. The Israelites were always disposed to forsake the worship of JEHOVAH, as weary of his service: the lambs, kids, and other cattle which he claimed for sacrifice, were either withheld, or offered in a dishonorable manner. He had not laid on them such injunctions as could injure them: nor would he have insisted on their offerings and incense, if they had not been able to pay them. Indeed, in some part of the reign of Ahaz, and at other times, they seem to have been totally omitted. But, instead of expending their wealth in purchasing spices, sweet ointments, and oblations for the house of God; they used the bounty of his kind providence in committing iniquity, and even wearied out his patience by their rebellion. So that all the mercies which they had received, and that complete forgiveness which he revealed and promised, (blotting out their sins as a cancelled debt, and making no more mention of them than if he had quite forgotten them,) must be allowed to be wholly unmerited, the fruit of his abundant grace, for his own glory; and not any thing due to them for their good behavior, but notwithstanding their aggravated provocations. (*Notes*, 1:10—15. *Ps.* 50:7—15. *Jer.* 7:21—23. *Am.* 5:21—27.)—The language, however, far more exactly describes the state of the Jews, for ages past, in which neither sacrifice nor incense have been offered, and during which they have persisted in obstinate rebellion: and yet, ere long, "for his own name's sake," JEHOVAH will blot out their sins, and restore them to his church, and to their own land. (*Note*, *Ez.* 16:60—63. 36:25—36.)

V. 26—28. If either Judah or Israel could deny this charge, let them remind God of their good works, and plead with him, declaring on what ground they expected to be continued in his special favor, and to be justified before him. But indeed their remote ancestors, from Adam to that time, and their high priests, chief rulers, and teachers especially, had combined in transgression: and therefore God had treated them as if they were heathen, notwithstanding their external relation to him and his sanctuary; and had given up the nation, as accursed, to be every where reproached, and treated with contempt.—'I have suffered the 'Babylonians to profane the sanctuary, to 'abuse the chief priests, and pollute whatever 'is sacred. 47:6. *Lam.* 2:6,7. 4:14.' *Lowth.*—Their king, also, the anointed of the Lord, of David's line, might be intended. (*Marg. Ref.*)—The prophecy, however, certainly had its most signal fulfilment in the combination of the high priest, chief priests, scribes, and rulers against Christ; and in the rejected and disgraced state of the nation, with its rulers and teachers, to this day. But, as of mere mercy, their national guilt was formerly pardoned, and they were brought back from Babylon; so the Lord, of the same abounding grace, will bring the nation to repentance and faith in Christ, and glorify himself in blotting out all their transgressions.

PRACTICAL OBSERVATIONS.
V. 1—13.

If we are not only called by the name of the Lord our Creator and Redeemer, but are really partakers of his grace, and aim to live to his glory; we can have no just cause to fear any thing, that can befal ourselves, the church, or the world. We may meet with hot fires of tribulation and persecution, during our pilgrimage; we may pass through deep waters of temptation, and we must cross the Jordan of death: but the Lord will be with us; and no fire can injure us, no waters drown us, with him for our Guard, our Upholder, and our Comforter. He has done far more for us, than when he gave Egypt for the ransom of Israel; for he has "given his only begotten Son to be the propitiation for our sins:" and though in ourselves we were exceedingly base and vile; yet this great ransom of the Holy One of Israel our Savior has dignified our species, and shewn the value of our souls: and when the grace of the Holy Spirit manifests that we are precious in the sight of the Lord, and the objects of his special love, we are ennobled, enriched, and made honorable, as "kings and priests unto him." Then, whatever endangers the life of our souls shall be removed; and all that can be wanting shall be supplied: for as "he hath not spared his own Son, but delivered him up for us all; how shall he not with him freely give us all things?" (*Notes*, *Rom* 8:28—39.)—The most powerful princes and empires are as nothing before God, when compared with his church. For all true believers are "the seed of Israel," "the sons and daughters of the Lord Almighty:" when he calls, they must be given up, and cannot be withheld by the powers of darkness, from coming to him from all the ends of the earth: and he will new create them for his glory, and be honored in them and by them to all eternity.—But alas! many, who are favored with the word of God, are as blind and deaf as the most stupid idolaters, or their senseless images; and they only use their senses and faculties to ensure their own condemnation! But none will be more justly brought forth to punishment, than the advocates of false religion in preference to

CHAP. XLIV.

JEHOVAH promises to pour out his Spirit on the seed of Israel, and to convert them to himself, 1—5. He declares himself to be the only true and eternal God, and exposes the gross and stupid folly of idolaters, 6—20. He calls on Israel to remember these things; and promises forgiveness, and many blessings; especially deliverance by Cyrus from the Babylonish captivity, 21—28.

YET [a] now hear, [b] O Jacob, my servant, and Israel, whom I have chosen:

2 Thus saith the LORD [c] that made thee, and [d] formed thee from the womb, *which* will help thee; [e] Fear not, O Jacob, my servant; and thou [f] Jesurun, whom I have chosen.

3 For I will [g] pour water upon him that is thirsty, and [h] floods upon the [i] dry ground. I will [k] pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall [l] spring up *as* among the grass, as [m] willows by the watercourses.

5 One shall say, [n] I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall [o] subscribe *with* his hand unto the LORD, and surname *himself* by [p] the name of Israel.

[*Practical Observations.*]

6 Thus saith the LORD, [q] the King of

a 42:23. 48:16—18. 55:3. Ps. 81:11—13. Jer. 4:1. Luke 13:34. Heb. 3:7,8.
b 41:8. 43:1. Gen. 17:7. Deut. 7:6—8. Ps. 105:6,42,43. Jer. 30:10. 46:27,28. Rom. 11:5,6.
c 21.—*See on* 43:1,7,21.
d 24. 46:3,4. 49:1. Ps. 71:6. Jer. 1:5. Ez. 16:4—8. 20:5—12.
e 41:10,14. 43:1.—*See on* Luke 12:32.
f Deut. 32:15. 33:5. *Jeshurun.*
g 41:17,18. Ez. 34:26. Joel 3:18. John 7:37—39. Rev. 21:6. 22:17.
h 32:2. 35:6,7. 43:19,20. 48:21. 49:10. Ps. 78:15,16. 107:35.
i Ps. 63:1. Matt. 12:43. *Gr.*
k 32:15. 59:21. Prov. 1:23. Ez. 39:29. Joel 2:28,29. Zech. 12:10. Acts 2:17,18,33,39. 10:45. Tit. 3:5,6.
l 58:11. 61:11. Ps. 1:3. 92:13—15. Acts 2:41,42—47. 4:4. 5:14.
m Ps. 137:1,2. Ez. 17:5.
n Deut. 26:17—19. Ps. 116:16. Jer. 50:5. Mic. 4:2. Zech. 8:20—23. 13:9.
o Neh. 9:38. 10:1—29. 2 Cor. 8:5.
p Gal. 6:16. 1 Pet. 2:9.
q 33:22. 43:15. Mal. 1:14. Matt. 25:34. 27:37.

divine revelation.—Let the whole world assemble, and endeavor to form such a book as the Bible, if they can: let them match the prophecies which are contained in it, and fulfilled from age to age, to authenticate its sacred truths and holy precepts: let them produce their witnesses, and see whether they can be justified at the bar of unprejudiced reason, before they appear before the tribunal of God. Or, if they cannot do this, let them hear his word, acknowledge its truth, and yield obedience to it. Every servant of God is a witness for him, and concurs in the testimony of his prophets and apostles, and in that of his beloved Son: and they all can give such an account of what he has wrought in them, shewn to them, and done for them, as may tend to lead others to know, believe, and understand, his power, truth, and love. He only is "the true God and eternal life:" he saves his people by himself, and needs no created aid; and the help which he sends, in answer to their prayers, enables them to testify, that "he never faileth those who trust in him."

V. 14—28.

As none can deliver the enemies of God out of his hand; so none can hinder him from effecting the deliverance of his friends. It is as easy for him to divide rivers and seas, and to destroy the legions which obstruct their path, as to quench the fire in tow. But external miracles are as nothing compared with that great work and "mystery of godliness, God manifested in the flesh," "purchasing the church with his own blood." These "things the angels desire to look down into." And all that remains to be done, in order to bring every believer to glory, to rescue sinners from the bondage of Satan, and to cause the heathen to rejoice in glorifying God our Savior, is little, compared with that work of incomprehensible love and power. Let us then bless God for the waters which spring forth for us, in this barren wilderness, and let us endeavor to answer the end of our creation and redemption, by shewing forth his praises.—But, alas! too many professed Christians love a cheap and easy religion: and are negligent or weary of every duty, and grudge all expense or trouble; nay, they weary God by their iniquities and rebellions. Indeed he may well expostulate with each of us. We allow his service to be perfect freedom; that he has a right to all we have and are; and that he requires of us nothing, but for our own and each other's profit: yet often we neglect to call upon him, or seem weary of his ordinances; we are scanty in our measure of services, as if we grudged him our time; we often grieve his Holy Spirit, and weary out his patience with our relapses into sin, and our ingratitude and folly: so that, from first to last, he "blotteth out our transgressions for his own sake," and not because we have any claim to such a benefit. If any man imagine himself an exception to this rule, let him draw near and plead his cause, and declare on what grounds he rests his hope of being justified. Alas! the attempt is desperate: our first father transgressed the covenant, and we all, teachers and rulers as well as others, have copied his example of rebellion: and if we should all be left under his curse, and to everlasting reproach and misery, we could have nothing to answer or plead in our own behalf. But "where sin hath abounded, grace hath much more abounded." Yet let none "sin on, that grace may abound:" we have no reason to expect pardon, except we seek it by faith in Christ; and this is always attended by deep repentance, and followed by newness of life, from hatred of sin, and love to God our Savior.

NOTES.

CHAP. XLIV. V. 1, 2. *Notes*, 41:8—14. 43:1—4.—*Jesurun.* (2) *Notes*, *Deut.* 32:15. 33:26.

V. 3—5. Water is the emblem of the Holy Spirit. (*Notes*, *Ex.* 17:5,6. *John* 4:10—15. 7:37—39.) As water refreshes, enlivens, cleanses, and fructifies the earth; so do his influences the soul, which without them would remain destitute of good and of all true consolation. (*Notes*, 32:15—20. 41:17—20.) When any of the descendants of Israel, through revolving ages, thirst for spiritual blessings, this promise is ready in their scriptures for their direction and encouragement. As a prediction it has been accomplished as often as true religion has been revived: but it seems particularly to predict the pouring out of the Spirit on, and immediately after, the day of Pentecost; and a still more glorious completion may yet be expected, both in respect of Jews and Gentiles.—When desires are excited and fervent prayers offered, for "the pouring out of the Spirit" on any place, where the power of godliness has been little experienced and witnessed, the blessing may be expected; and converts will spring up as grass in well watered meadows, or as willows on the banks of rivers and brooks; and these will dedicate themselves to

Israel, and [r] his Redeemer the LORD of hosts; [s] I *am* the First, and I *am* the Last; and [t] beside me *there is* no god.

7 And [u] who, as I, shall call, and shall declare it, and set it in order for me, [x] since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, [y] neither be afraid: have not I told thee from that time, and [z] have declared *it?* [a] ye *are* even my witnesses. [b] Is there a god beside me? yea, *there is* no [*] god: I know not *any*.

9 ¶ They that [c] make a graven image *are* all of them vanity; [d] and their [†] delectable things shall not profit; and they *are* [e] their own witnesses: they see not, nor know; that they may be ashamed.

10 Who hath [f] formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, [g] all his fellows shall be ashamed: and the workmen, they *are* of men: [h] let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 [i] The smith with [‡] the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: [k] yea, he is hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; [l] he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; [m] that it may remain in the house.

14 He [n] heweth him down cedars, and taketh the cypress and the oak, which he [§] strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

r 24. 48:17. 54:5. 59:20. Jer. 50:34.
s 41:4. 48:12. Rev. 1:8,11,17,18. 2:8. 22:13.
t 8. 37:16,20. 42:8. 43:10,11. 45:6,21,22. Deut. 6:4. 1 Tim. 3:16.
u *See on* 41:26. 43:9,12.—45:21. 48:3—8.
x 41:4. Gen. 17:7,8. Deut. 32:8. Acts 17:26.
v *See on* 2. 41:10—14.—Jer. 10:7. 30:10,11.
z 42:9. 48:5. Gen. 15:13—21. 28:13—15. 46:3. 48:19. 49:1—28. Lev. 26: Deut. 4:25—31. 28:
a 43:10,12. Ezra 1:2. 8:22. Dan. 2:28,47. 3:16—28. 4:25. 5:23—30. 6:22. Acts 1:8. 14:15. 17:23—31. Heb. 12:1. 1 John 1:2.
b *See on* 6.—45:5,6. 46:9. Deut. 4:35,39. 32:39. 1 Sam. 2:2. 2 Sam. 22:32. John 1:1. 10:30.
* Heb. *rock*. Deut. 32:4,31. Ps. 18:31.
c 41:24,29. Deut. 27:15. Ps. 97:7. Jer. 10:3—8,14,15.
d 2:20,21. 37:18—20. 46:1,2,6,7. Judg. 10:14. 1 Kings 18:26—40. Jer. 2:11,27,28. 11:22. 16:19,20. Dan. 5:23. Hos. 8:4—6. Hab. 2:18—20. 1 Cor. 8:4.
† Heb. *desirable*. Dan. 11:38.
e 18,20. 42:18. 43:8,9. 45:20. Ps. 115:8. 135:18. Rom. 1:22,23. 2 Cor. 4:4. Eph. 4:18. 5:8.
f 1 Kings 12:28. Dan. 3:1,14. Acts 19:26.
g 1:29. 42:17. 1 Sam. 5:3—7. 6:4,5. Ps. 97:7. Jer. 2:26,27. 10:14. 51:17.
h *See on* 41:5—7.—Judg. 6:29—31. 16:23—30. 1 Kings 18:19—29,40. Dan. 3:1,&c. 5:1—6. Acts 19:24—34. Rev. 19:19—21.
i 40:19. 41:6,7. 46:6,7. Ex. 32:4,8.
‡ Or, *an axe*.
k Hab. 2:13.
l Ex. 20:4,5. Deut. 4:16—18,28 Acts 17:29. Rom. 1:23.
m Gen. 31:19,30,32. 35:2. Deut. 27:15. Judg. 17:4,5. 18:24. Ez 8:12.
n 40:20. Jer. 10:3—8. Hos. 4:12. Hab. 2:19.
§ Or, *taketh courage*.

the Lord, as his servants and worshippers, setting their hands and seals to the new covenant of his grace, and joining themselves to his people, to walk in holy fellowship with them. (*Note*, *Deut.* 26:17—19.)—Some think, that the phrase, "subscribe with his hand unto the LORD," signifies bearing his name, as belonging to him: thus soldiers are said to have been marked in the hand with the name of their leader, slaves with that of their owner, and idolaters with that of their idol. (*Note*, *Rev.* 13:13—17.)

V. 6—8. Israel's Redeemer and King, the everlasting JEHOVAH, and the only living and true God, here again challenges the idols and their worshippers to call forth, and to declare in order before him, a series of predictions similar to that which he had given and been accomplishing, since he appointed to the ancient inhabitants of the earth their several abodes; and to shew the things, which should come to pass immediately, or in distant periods. By "the ancient people," or "the people of eternity," Israel seems to be meant, as the type of the elect, whom "God hath from the beginning chosen unto salvation."—'He chose 'Abraham and his family to be his peculiar peo-'ple; over whom he hath all along exercised a 'particular providence; and hath from time to 'time foreshewed what should befal them, 'which accordingly hath come to pass.' *Lowth.* Indeed a compendious history of that nation from the calling of Abraham to this day, (that is, for three thousand seven hundred years,) might be drawn up, without very material alterations, from the various prophecies concerning them contained in the scriptures.—As then Israel had full proof, that their God alone could do such wonders, they ought not either to worship idols, or to fear idolaters. They were witnesses for God, that he had from ancient times declared the events which had come to pass; and he appealed to them, whether there were any God beside him, or any other Rock, or Protector, who could defend them: for He, who knew all things, knew not any.—Let any serious mind compare this decisive language, with the tenor of the New Testament concerning Jesus Christ; and he must perceive that it is necessary to admit the mystery of distinct persons in the Godhead, in order to reconcile them. (*Marg. Ref.* s, t, u.—*Notes*, 9:6,7. 41:2—4. 43:8—13. *Rev.* 1:8—11. 2:8,9.)

V. 9—11. The subsequent passage contains the most keen reproof of idolatry, and even invective against it, that is any where extant. The makers of graven images must be very vanity and emptiness, when the objects of their supreme confidence and delight, formed by themselves, were utterly worthless: the very idols sufficiently bare witness to the folly and wickedness of their votaries; as it was evident, that they could neither see nor know any thing: and this should have rendered every intelligent being ashamed of worshipping a lifeless block for a deity. Indeed, all concerned in making or worshipping them, would at length be ashamed of their folly. The artists themselves were "of Adam;" weak, dying men: how then could they confer power and divinity on their workmanship? Can a dying man make a living God? and though they should all gather together to support their cause, they would be intimidated and confounded before the God of Israel. (*Notes*, *Dan.* 3: 5:1—9,18—24. *Hab.* 2:18—20.)—The clause rendered "they are their own witnesses," may be trans-

15 Then shall it be for a man to burn; for he will take thereof and warm himself; yea, he kindleth *it*, and baketh bread; yea, [o] he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself,* and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, [p] Deliver me; for thou *art* my god.

18 They [q] have not known nor understood: [r] for he hath [*] shut their eyes, that they cannot see; *and* their hearts, that they [s] cannot understand.

19 And none [†] considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten *it:* and shall I make the residue thereof [t] an abomination? shall I fall down to [‡] the stock of a tree?

20 He [u] feedeth on ashes: [x] a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, [y] *Is there* not a lie in my right hand? [*Practical Observations.*]

21 ¶ [z] Remember these, O Jacob and

o *See on* 10.—45:20. Judg. 2:19. 2 Chr. 25:14. Rev. 9:20.
p 36:19,20. 37:38. Dan. 3:17,29. 6:16,20—22,27.
q 9,20. 45:20. 46:7,8. Jer. 10:8, 14. Rom. 1:21—23.
r 6:10. 29:10. Ps. 81:12. Matt. 13:14,15. Acts 14:16. Rom. 1:28. 11:8—10. 2 Cor. 4:3,4. 2 Thes. 2:9—12.
* Heb. *daubed.*
s 56:11. Ps. 92:6. Prov. 2:5—9. 28:5. Jer. 5:21. Dan. 12:10. Hos. 14:9. Matt. 12:34. John 5:44. 8:43. 12:39,40. 2 Pet. 2:14.
† Heb. *setteth to his heart.* 46:8. Ex. 7:23. Deut. 32:46. Ez. 40:4. Hag. 1:5. *Marg.*
t Deut. 27:15. 1 Kings 11:5,7. 2 Kings 23:13.
‡ Heb. *that which comes of a tree.*
u Job 15:2. Ps. 102:9. Prov. 15:14. Hos. 12:1. Luke 15:16.
x 1 Kings 22:20—23. Job 15:31. Hos. 4:12. Rom. 1:20—22,28. 2 Tim. 3:13. Rev. 12:9. 13:14. 18:23. 20:3.
y 28:15—17. Jer. 16:19. Hab. 2:18. 2 Thes. 2:9—11. 1 Tim. 4:2.
z 42:23. 46:8,9. Deut. 4:9,23. 31:19—21. 32:18.

lated, "they" (that is, the idols, the immediate antecedent,) are "witnesses to them."

V. 12—17. The process of image-making is here described, in order to expose the folly of idolaters. The smith exhausted his strength, and would not allow himself time for rest or refreshment, in cutting, hammering out, and fashioning his idol; which after all could not preserve him from fainting or perishing by hunger and thirst.—The carpenter, in his way too, employed his strength and skill in forming an idol of wood, to set up in his house as the object of his adoration; though it was as senseless as the meanest part of his furniture, and far more useless. In order to be prepared to serve his neighbors with this strange manufacture, he provided a large stock of several kinds of timber, selecting that which grew most strong and straight; and even planting ash-trees, and waiting their growth, for this purpose. And when the boughs and chips, and other parts of it, had been used for fuel; he was so absurd, as to make his deity of the same log, to prostrate himself before it, and to pray unto it, saying, "Deliver me, for thou art my god!" That which warmed him and cooked his food, though the refuse, was useful; but that which made the image was good for nothing, nay, an abomination! (*Notes*, 40:18—20. 41:5—7. 46:5—9. *Jer.* 10:3—11.)—We are not to conclude that all the idolaters were so stupid, as to terminate their adoration upon the lifeless image; for some of the heathen poets acutely derided the folly of those who did so. Yet the practice naturally led the unthinking multitude to adore the idol itself. And the invisible object, which a few conceived to be present with it, and to be represented by it, was commonly as much the creature of their imagination, as the other was the work of their hands. In every way God was dishonored and robbed of his worship, and Satan was gratified as the object of their adoration.—The history of popery shews, that similar effects have uniformly followed the use of images; whether as representing the saints and angels which the people invoke as mediators, or as representing the persons in the sacred Trinity.—A heathen poet ludicrously puts these words into the mouth of an image. 'I was of old the trunk of a fig-tree, a block of 'useless wood; when the carpenter, uncertain 'whether to make a bench or a Priapus, chose 'that I should be a god!' *Horace.*——'When 'therefore does it become a god? Behold it is 'cast, fashioned, and carved! It is not yet a 'god.—It is sodered, put together, and set up! 'Neither is it yet a god.—Behold it is adorned, 'consecrated, and prayed to! then at length it 'is a god, when men have chosen and dedicated it.' *Minutius Felix.*

V. 18. The *effect* is here mentioned, but the *agent* is not assigned. Satan "blinds the minds of unbelievers" by means of their corrupt passions, especially their enmity to the holy perfections, truth, and worship of God: and his agency is one grand cause of those absurd reasonings, sentiments, and practices, disparaging to the human understanding, of which the most sensible men are capable in matters of religion. But he only acts, as permitted by God, who gives up obstinate transgressors to judicial blindness and obduracy, so that they cannot see nor understand.—'God hath, in his 'just judgment, given them up to a strange be-'sottedness, ... so as, though they have both 'hearts and eyes, they cannot understand.' *Bp. Hall.* (*Notes*, 6:9,10. 29:9—12. *Ex.* 4:21. *Matt.* 13:14,15. *Rom.* 1:24—32. 2 *Thes.* 2:8—12.)

V. 19. 12—18. *Notes*, 46:1,2. *Ps.* 115:8. *Jer.* 10:12—15.

V. 20. Ashes would not only be nauseous and destitute of nutriment, if eaten as bread, but very prejudicial: thus idolatry, is not only useless, but ruinous to the soul. (*Notes*, *Prov.* 15:14. *Hos.* 12:1,2.) And whether men seek happiness in worldly things, or run into infidelity, superstition, pharisaism, enthusiasm, or any false system of religion, the case is similar; as they seek support to their souls from that, which indeed will prove the cause of their destruction. A heart, deceived by pride, love of sin and of the world, carnal self-love in every form, and alienation from God, turns men thus aside from him: and whilst the affections are depraved, a man cannot detect his own error, or deliver his own soul; but he holds the lie fast in his right hand, as his treasure, his wisdom, his protection. (*Notes*, 28:14, 15,17—19. 1 *Kings* 22:19—23. 2 *Chr.* 25:14—16.)

Israel; for [a] thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, [b] thou shalt not be forgotten of me.

22 I have [c] blotted out, [d] as a thick cloud, thy transgressions, and, as a cloud, thy sins: [e] return unto me; for I have redeemed thee.

23 [f] Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and [g] glorified himself in Israel.

24 Thus saith the LORD, [h] thy Redeemer, [i] and he that formed thee from the womb, [k] I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth [l] by myself;

a 41:8,9. 43:1,7,15.
b 49:15,16. Rom. 11:28,29.
c 43:25. Neh. 4:5. Ps. 51:1,9. 109:14. Jer. 18:23. 33:8. Acts 3:19.
d Job 37:11. Lam. 3:42—44.
e 1:27. 43:1. 48:20. 51:11. 59:20, 21. Jer. 3:1,12—14. Hos. 14: 1—4. Luke 1:73,74. Acts 3: 18,19. 1 Cor. 6:20. Tit. 2:12 —14. 1 Pet. 1:18,19.
f 42:10—12. 49:13. 55:12,13. Ps. 69:34. 96:11,12. 98:7,8. Jer. 51:48. Luke 2:10—14. Rev. 5:8—14. 12:12. 18:20. 19:1—6.
g 26:15. 49:3. 60:21. Ez. 39:13. Eph. 1:6,7. 3:21. 2 Thes. 1: 10—12. 1 Pet. 4:11.
h 6. 43:14. 48:17. 49:7,26. 54:5,8. 59:20. 60:16. 63:16. Ps. 78:35. Jer. 50:34. Rev. 5:9.
i 2. 43:1,7. 46:3,4. 49:1. Job 31:15. Ps. 71:6. 139:13—16.
k 40:22. 42:5. 45:12. 48:13. 51:13. Job 9:8. 26:7. Ps. 104:2. Jer. 51:15.
l John 1:3. Eph. 3:9. Col. 1: 16,17. Heb. 1:2,10—12.

25 That [m] frustrateth the tokens of the liars, and [n] maketh diviners mad; that [o] turneth wise *men* backward, and maketh their knowledge foolish;

26 That [p] confirmeth the word of his servant, and performeth the counsel of his messengers; [q] that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, [r] and I will raise up the * decayed places thereof;

27 That saith to the deep, [s] Be dry, and I will dry up thy rivers;

28 That saith of [t] Cyrus, *He is* [u] my shepherd, and shall perform all my pleasure: even [x] saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

m 47:12—14. 1 Kings 22:11,12, 22—25,37. Jer. 27:9,10. 28:9 —17. 50:36.
n Ex. 9:11. Dan. 1:20. 2:10— 12. 4:7. 5:6—8.
o 19:11—14. 29:14. 2 Sam. 15: 31. 16:23. 17:23. Job 5:12—14. Ps. 33:10. Jer. 49:7. 51:57. 1 Cor. 1:20—27. 3:19,20.
p 42:9. Ex. 11:4—6. 12:29,30. 1 Kings 13.3—5. 18:36—38. Ez. 38:17. Zech. 1:6. Matt. 26:56. Luke 24:44. Acts 2: 25—28. 2 Pet. 1:19—21.
q 54:3,11,12. 60:10. Ezra 2:70. Ps. 102:13—16 147:2. Jer. 30: 18. 31:4,38—40. 33:7. Ez. 36: 33—36. Dan. 9:25. Zech. 2: 4. 12:6. 14:10,11.
r 58:12. Neh. 1:3. 2:3. 3:1,&c. Am. 9:14.
* Heb. *wastes.* 61:4. Ez. 36: 10.
s 11:15,16. 42:15. 43:16. 51:15. Ps. 74:15. Jer. 50:38. 51:32,36. Rev. 16:12.
t 41:25. 45:1,3. 46:11. 48:14,15. Dan. 10:1.
u 63:11. Ps. 78:71,72.
x 2 Chr. 36:22,23. Ezra 1:1— 3. 6:3,&c.

V. 21. *Marg. Ref.—I have formed thee,* &c.] *Notes*, 19:23—25. 29:22—24. 46:5—9. *Ps.* 100: 3. *Eph.* 2:4—10, *vv.* 8—10.

V. 22. (*Notes*, 43:22—28.) God had repeatedly pardoned the sins of Israel. When their transgressions impended over them, as a threatening storm, apparently about to burst in vengeance on their heads, he had scattered them as the wind disperses the black clouds: and therefore they should be encouraged to return to him as their Redeemer. This seems especially to refer to the case of the Jews, during the captivity, and in their present dispersion; and it implies a promise of pardon and deliverance, as well as an exhortation to repentance.—In that redemption, of which the deliverances of Israel were types, provision is made for the free and full pardon of all that believe; and the proclamation of this by the gospel excites and encourages sinners to return to God. But it would be absurd to argue, from the arrangement of a single sentence, contrary to the whole tenor of scripture, that actual forgiveness precedes repentance. (*Notes*, *Luke* 24:45—49, *v.* 47. *Acts* 3:19—21, *v.* 19. 13: 38—41.)

V. 23. 'An apostrophe to the whole creation, 'to join in praising God for his wonderful mer-'cies; which shews that they are such, as all 'the world are some way concerned in: and 'such are only the mercies of the gospel, for 'which the earth ought to rejoice; because 'the benefits are extended to all mankind; and 'the angels in heaven will sympathize with 'men below, because they joy in the conver-'sion and salvation of mankind, and in their 'being re-united to that blessed society, of 'which Christ is the Head.' *Lowth.* (*Notes*, 35: 1,2. 42:10—12. *Ps.* 96:11—13. 97:3—9. 98:7—9.) —The future restoration of Israel, as a nation, seems also predicted, with that bringing in "the fulness of the Gentiles," which will accompany or follow it. The deliverance from Babylon was merely a shadow of the redemption here foretold.

V. 24. *Marg. Ref.—By myself.*] The apostle says, that "God created all things *by* JESUS CHRIST:" "*By whom* also he made the worlds." (*Notes*, *John* 1:1—3. *Eph.* 3:9—12. *Heb.* 1:1,2.)

V. 25—28. The God of Israel had often confounded the magicians and wise counsellors of his enemies: and in this case he determined to frustrate the expectations of all the Chaldean soothsayers and diviners; to prove them liars, and absolutely to infatuate them. (*Notes*, 19:11—14. 47:11—15. *Jer.* 50:35,36. 1 *Cor.* 1:20—31. 3:18—23.) He would expose the folly of all their wise men, when they could not read the hand-writing to Belshazzar, nor detect Cyrus's device to take Babylon: and he would equally shame the politicians, when it was proved that they had used no suitable or effectual means of defence against the besiegers. (*Notes*, *Dan.* 5:5—9,25—28.) At the same time he confirmed the word of his servant Isaiah, and performed every thing according to the information given by his messengers, the prophets, in bringing these events to pass. (*Notes*, 42:1—4.)—It should especially be noticed, that when this prophecy was delivered, Jerusalem and Judah were inhabited and at peace, and the temple was recently purified, and regularly frequented as the holy sanctuary of God. Yet it was intimated that the city and temple would be destroyed to the foundations; (which took place about a hundred and twenty years afterwards;) and that they should be rebuilt by orders from Cyrus, which happened about a hundred and seventy years after. (*Note*, 64:9—12.) Cyrus, (the only man, except Josiah, predicted by name much above a hundred years before his birth, *Notes*, 1 *Kings* 13:2. 2 *Kings* 23:15—20.) was appointed to act as shepherd over the Lord's scattered flock. The promise, that Jerusalem should be inhabited, was to be fulfilled, by Cyrus giv-

ing orders for its being rebuilt, and the foundations of the temple laid: and the foundations were accordingly laid in his time, though it was not built till some time afterwards! (*Notes*, *Ezra* 3:7—13. 4:3—6,17—24.)—The manner in which Babylon was taken was also foretold: the wide and deep river Euphrates, that ran through the city, was emptied into a vast lake, which had been prepared by the kings of Babylon to receive its superfluous waters; and Cyrus marched his army into the city by the channel of the river.—Probably this prophecy, shewn by Daniel to Cyrus, hastened the deliverance of the Jews. (*Notes*, 45: 1—6. *Ezra* 1:1—4.)

PRACTICAL OBSERVATIONS.

V. 1—5.

When the greater part of any church is become totally corrupt, and ripe for divine vengeance; there may yet be a few of another character: warnings and calamities may likewise bring a remnant to repentance, and encouragement must be given to them. For, however the Lord may deal with atrocious offenders, he will always have a company of chosen servants, who will hear his call and obey his voice. Having formed them to be upright in heart, he unites towards them the love of a Creator, and of a Redeemer; and he would have them discard those dejecting fears, which are often excited by his denunciations of wrath against hypocrites. To whatever regions Providence may lead them, his grace shall refresh their thirsty souls, and cause them to flourish as a watered garden. The blessed influences of the Spirit render the barren desert, and the dry ground, a fruitful field. May our souls, our families, our congregations, our land, and all the nations of the earth be abundantly replenished with it! then shall we abound in the fruits of righteousness, and believers will be daily added to the Lord. —He is ever ready to receive the sinner to mercy, and into his service; and nothing can hinder our being "his people, and he our God," except our own proud and carnal unwillingness. But when his Spirit is poured out on any congregation or company, which was before formal and lifeless; one and another continually springs up, and comes forth, to profess his acceptance of the Savior and subjection to him: this tends to enliven others, and a blessed change is soon perceived.—It behoves those, who have learned to hope in the mercy of God, and to love his pleasant ways, to make an open profession of their faith and willing devotedness to his service; solemnly to ratify the new covenant of his grace, and to avow their purpose of cleaving to him stedfastly; to join themselves to his people; to put themselves under the care of such "as watch for their souls," and to seek the benefit of brotherly inspection and admonition. The Lord's supper, when properly administered and received, is suited to answer these ends: and new converts should not be slack in thus "subscribing with their hands unto the LORD, and surnaming themselves by the name of Israel."

V. 6—20.

Who can presume to compare himself with Israel's Redeemer and King? He is "the First and the Last;" he alone calls, and declares, and appoints, and orders every thing with absolute authority: his majesty and mercy are alike unrivalled: and, "beside him," none is entitled to our worship, or deserving of our confidence.—As "God is in Christ reconciling the world unto himself," sinners coming "to God by him," may be happy in his favor, rich by his bounty, and safe under his protection: but Satan so blinds the hearts of men, that they generally neglect and despise these blessings for the sake of some senseless idolatry, worthless form, or base iniquity.—We may well be amazed at the absurdity of those unnumbered millions, who have worshipped "wood and stone, the work of men's hands," to the disgrace of their reason and understanding. Yet we should also be humbled; as we are equally capable of the same folly, though the blessed light of revelation has preserved most of us from the grosser effects of this propensity. But what multitudes are there, even among protestant Christians in Britain, whose characters and lives are vanity; whose "delectable things cannot profit;" and whose grovelling pursuits, polluting pleasures, and childish amusements, bear witness against them, and should cover them with shame! What numbers, whose religious principles and observances can no more abide scrutiny, or stand the test of scripture, or common sense, than those of the poor pagans! The object of their worship is an imaginary being; and they think of God, and behave towards him, as if he were altogether such a one as themselves: (*Note*, *Ps* 50:16—21.) nay, they expect him to reward with eternal felicity, such services as they would disdain, if imitated by any of their domestics: a mere lip-labor, slovenly performed, belying the sentiments, and covering the enmity, of their hearts!—But sometimes men will even weary and deny themselves more in a false religion, than would be necessary in the service of God. Many of us likewise can remember a time, when we more abridged ourselves of rest and refreshment, in following our own humors and pleasures; than we now willingly do for the glory of God, and in attending on his ordinances. Indeed the earnestness, assiduity, perseverance, and self-denial of worldly or superstitious men, may put believers to shame; when they consider how far they are surpassed by those, who act from motives so immensely inferior, and for such worthless acquisitions. (*Notes*, *Luke* 16 1—8. *P. O.* 1—12. *Note*, 1 *Cor.* 9:24—27.) The absurdity and madness of man can never be accounted for; except we advert to the power of Satan to shut his eyes and his heart, that he cannot know nor understand; and recollect that the Lord often sends men "strong delusions to believe a lie," because they hate the truth through love of sin. In this way they are brought "to feed upon ashes;" their deceived hearts turn them aside from truth and holiness: and they are so fettered by their lusts that they cannot deliver their souls, nor discover that they are holding fast a lie in their right hand. It is awful to think how many are in this situation: they make an evident error their first principle of activity, and will neither be convinced, nor persuaded to doubt of the truth of their favorite mistake: they cling to it most closely when most alarmed, and grasp it fast in the hour of death, and go into eternity with it in their right hand. Oh may we remember these things, and take care not to provoke God, by sinning in defiance of conviction, to give us up to be thus blinded and deceived! Let us pray for the illuminating and renewing influences of his Holy Spirit that we may be formed to be his servants; and that he would give us "the love of the truth that we may be saved;" and thus secure us from every delusion, and assure us that we shall never be forgotten by him.

V. 21—28.

The manifold transgressions of all men, as fallen children of Adam, were risen or risin

CHAP. XLV.

God promises Cyrus signal success, that he may liberate the Jews, 1—6. He declares his eternal Deity, as the Creator of all things; promises glorious prosperity to his church, and sharply rebukes those who contended against his appointments, 7—14. The prophet adores his deep counsels, pronounces the confusion of idolaters, and assures Israel of salvation, 15—20. JEHOVAH reveals himself as "a just God and a Savior;" and swears by himself, that all shall bow to him, and that Israel shall be justified and glory in him, 21—25.

THUS saith the LORD [a] to his anointed, to Cyrus, [b] whose right hand I have *holden, [c] to subdue nations before him; and I will loose the loins of kings, [d] to open before him the two leaved gates; and the gates shall not be shut:

2 I will [e] go before thee, and [f] make the crooked places straight: I will [g] break in pieces the gates of brass, and cut in sunder the bars of iron.

3 And [h] I will give thee the treasures of darkness, and hidden riches of secret places, [i] that thou mayest know that I, the LORD, [k] which call *thee* by thy name, *am* the God of Israel.

4 For [l] Jacob my servant's sake, and Israel mine elect, [m] I have even called thee by thy name: I have surnamed thee, [n] though thou hast not known me.

5 I *am* [o] the LORD, and *there is* none else, *there is* no god beside me: [p] I girded thee, though thou hast not known me:

6 That [q] they may know from the rising of the sun, and from the west, that *there is* none beside me: I *am* the LORD, and *there is* none else.

7 I [r] form the light, and [s] create darkness: [t] I make peace, and create evil: I the LORD do all these *things*.

a 13:3. 44:28. 1 Kings 19:15. Jer. 27:6.
b 41:13. 42:6. Ps. 73:23.
* Or, *strengthened*. Ez. 30:21—24.
c 41:25. Ezra 1:1. Jer. 50:3, 35—37. 51:11,12,20—24. Dan. 5:6,28—30. 7:5. 8:3.
d Nah. 2:6.
e 13:4—17.
f 40:4. 42:16. Ec. 1:15. Luke 3:5.
g Ps. 107:16.
h Jer. 27:5—7. 50.37. 51:53. Ez. 29:19,20.
i 41:23. Ezra 1:2.
k 43:1. 49:1. Ex. 33:12,17.
l 41:8,9. 43:3,4,14. 44:1. Ex. 19:5,6. Jer. 50:17—20. Matt. 24:22. Mark 13:20. Rom. 9:6. 11:7.
m 1. 44:28.
n Acts 17:23. Gal. 4:8,9. Eph. 2:12. 1 Thes. 4:5.
o 14—18,21,22. 44:8. 46:9. Deut. 4:35,39. 32:39. 1 Kings 8:60. Joel 2:27. John 1:1. Heb. 1:8,9.
p 22:21. Ezra 1:2. Job 12:18, 21. *Marg.* Ps. 18:32,39.
q 37:20. 1 Sam. 17:46,47. Ps. 46:10. 83:18. 102:15,16. Ez. 38:23. 39:21. Mal. 1:11.
r Gen. 1:3—5,17,18. Ps. 8:3. 104:20—23. Jer. 31:35. 2 Cor. 4:6. Jam. 1:17.
s Ex. 10:21—23. 14:20. Jer. 13:16. Ez. 32:8. Joel 2:2. Am. 4:13. Nah. 1.8. Jude 6,13.
t 10-5,6. Job 2:10. 34:29. Ps. 75:7. Ec. 7:13,14. Jer. 18:7—10. 51:20. Ez. 14:15—21. Am. 3:6. Acts 4:28.

into a thick and black cloud, and vengeance was about to burst on their heads: but the sacrifice of Christ has caused this cloud to vanish, and we are now without exception called and commanded to return to the LORD, for "he hath redeemed us." Let us then obey the gracious call, and avail ourselves of this abundant mercy; that we may join the songs of the inhabitants of heaven and earth, in praising the Lord, that he has done this, and has glorified himself in the redemption of his people. How should we exult and triumph at the thought, that he "who stretched forth the heavens alone, and spread abroad the earth by himself," is become our gracious Redeemer!—He will indeed "confound the wisdom of the wise, and turn them backward, and make their knowledge foolish:" and above all he will put to shame false teachers and deceivers, whom Satan employs to support idolatry, impiety, infidelity, or false religion. But he will confirm the word and approve the counsel of his faithful ministers: and when his promises and threatenings shall be completely performed, those, who now despise his worshippers and messengers, will then perceive their wisdom and happiness. He, that "knoweth the end from the beginning," has given commandment to replenish Jerusalem, to erect his spiritual temple, and to repair the decayed places of his church. A nobler Shepherd than Cyrus is commissioned to gather together his scattered flock, and to feed and protect them in his fold: and he will do all the Father's pleasure, till his work be fully completed. As he has removed obstacles, and raised up instruments to fulfil former prophecies, so will he do, in respect of all which yet remain to be accomplished; until the top-stone of his temple be brought forth "with shoutings, crying, Grace, grace, unto it." (*Note*, *Zech.* 4:4—7.)

NOTES.

CHAP. XLV. V. 1—6. The Lord here addressed Cyrus, as if present: he was the *anointed* of God, as he was set apart for this work, and as in some respects a type of Christ our Redeemer. Cyrus, being "holden by the right hand," and strengthened by the Lord, would certainly be victorious. (*Note*, 41:10—14.) JEHOVAH subdued many other nations before him, previously to his conquest of Babylon: and he degraded or enfeebled many kings by him; Belshazzar especially was thus intimidated before he was destroyed. (*Notes*, 21:3—5. *Dan.* 5:1—9.) All the streets of Babylon, which led down on each side to the river, were secured by two-leaved brazen gates: these were ordered to be shut every night: and when Cyrus marched his army into the channel of the river, he could not, without great danger and difficulty, have taken the city; had not the Babylonians, (engaged that night in feasting and mirth, and despising his efforts,) left the gates open. Thus God "opened before him the two-leaved gates;" or what was equivalent, he took care that they "should not be shut:" and so Cyrus and his captains and army met with no hindrance, till they surprised the king in his palace, and by his death ended the contest at once. (*Notes*, *Jer.* 51:31,32,38—40. *Dan.* 5:30, 31.) Indeed the Lord went before him, through his whole expedition, to remove every obstacle to his success: (*Note*, 40:3—5.) he broke before him the gates of brass and bars of iron, which obstructed his entrance into the various cities that he besieged; and he gave him immense treasures, which had long been reposited in dark and secret places, so that his spoil is said to have amounted to above a hundred and twenty millions sterling.—The exact fulfilment of these prophecies was intended to convince Cyrus, that "the God of Israel," who had called him by name, surnamed him "his shepherd" and "his anointed," and girded him with strength, when he was an entire stranger to him, was indeed the only true God. (*Note*, *Ezra* 1:1—4.) This was for the sake of Israel, his chosen servant, and in order to effect his release, and to make known to the most distant regions, that there was no other God but JEHOVAH. (*Marg. Ref.*—*Note*, 44:6—8.)

V. 7. The Magians, whose religion chiefly prevailed in the east, held, that there were two

8 [u] Drop down, ye heavens, from above, and let the skies pour down righteousness: [x] let the earth open, and let them bring forth salvation, and let righteousness spring up together: [y] I the LORD have created it.

[*Practical Observations.*]

9 ¶ Woe [z] unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [a] Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that [b] saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, [c] the Holy One of Israel, and his Maker, [d] Ask me of things to come [e] concerning my sons, and [f] concerning the work of my hands [g] command ye me.

u 32:15. 44:3. Ps. 72:3,6. 85:9—12. Ez. 34:26. Hos. 10.12. 14:5—8. Joel 2:28,29. 3:18. Acts 2:33. Tit. 3.3—6.
x 4:2. 11:1. 53:2. 61.3,11. 1 Cor. 3:6—9.
y 65:17,18. 66:22. Jer. 31:22. 2 Cor. 5:17. Eph. 2:10. 4:24.
z 64:8. Ex. 9:16,17. Job 15:24—26. 40:8,9. Ps. 2:2—9. Prov. 21:30. Jer. 50:24. 1 Cor. 10:22.
a 10.15. 29:16. Jer. 18:6. Rom. 9:20,21.
b Deut. 27:16. Mal. 1:6. Heb. 12:9.
c 43:3,7,15,21. 48:17.
d Jer. 33:3. Ez. 36:37. Dan. 2:18. 9:2,3,24—27. Mark 11:24.
e Jer. 3:19. 31:9. Hos. 1:10 Rom. 9:4—8. 2 Cor. 6:18 Gal. 3:26—29.
f 29:23. 43:7. 60:21. Eph. 2:10
g Gen. 32:26. Josh. 10:12. Hos 12:4.

co-eternal, co-ordinate beings, of whom they thought the light and darkness to be proper emblems, the one the author of all good, the other of all evil; that these were continually opposing each other; and that from this contest, that mixture and interchange of good and evil, which prevail on earth, originated. This was indeed a very absurd opinion: yet it was a natural conclusion from a careful observation of the state of the world, by those, who were wholly unacquainted with the cause, and the cure, of the evils which abound on every side. But in opposition to this opinion, JEHOVAH here declared, both light and darkness, good and evil, to be his creatures: (*Marg. Ref.*) that is, There is no being in the universe independent of him; all are his creatures and instruments, either acting at his command or by his permission. He is *positively* the Author of all that is true, holy, good, or happy in the universe: and evil, error, and misery came into the world by his *permission*, through the wilful apostacy of his creatures; but are so restrained and over-ruled by him, as to concur in fulfilling his wise and righteous purposes; and cannot possibly exceed the bounds which he assigns them, or defeat any of his plans, or create him any disquietude or disappointment. (*Notes*, *Ps.* 75:10. *Prov.* 16:4. *Am.* 3:4—8, *v.* 6. *Jam.* 1:13—18.) 'Dr. Prideaux hath given a clear ac-'count of this sentence: 'These words,' saith 'he, 'being directed to Cyrus king of Persia, ' 'must be understood as spoken to the Persian ' 'sect of the Magians, who held Light and ' 'Darkness, Good and Evil, to be supreme ' 'Beings, without acknowledging the great ' 'God, who is superior to them both.'—In op-'position to this opinion, the prophet instructs 'king Cyrus, that Light and Darkness, Good 'and Evil, are under the direction and disposal 'of Almighty God.' *Lowth.*

V. 8. It has before been observed, that spiritual blessings are often predicted under the veil of temporal deliverances; and that in this case, sometimes the external sign is more immediately intended, and sometimes the thing signified. (*Notes*, 40:1,2. 41:17—20.) In the preceding verses the deliverance from Babylon was immediately predicted; but in this verse, and in the remainder of this chapter, the blessings of salvation are chiefly intended.—At the word of JEHOVAH, the great first Cause of all, "the heavens would drop down from above," yea, pour out plenteous showers of righteousness, to water and fructify the earth: and the earth would open to receive the gracious showers, and would in consequence yield an abundant increase of salvation and righteousness. (*Notes*, *Ps.* 85:1—3,9—13.) Some partial fulfilment of this took place in the revival of true religion, which attended the return of the Jews from Babylon but the redemption of sinners by the incarnate Son of God, and the pouring out of the Spirit to give success to the gospel, must principally be intended.—When the eternal Son came down from heaven to save sinners, "the heavens dropped down righteousness;" and the earth, where he took his human nature, in which he magnified the law, satisfied justice and finished his work, "brought forth salvation." When, after his exaltation in heaven the Holy Spirit was poured out, and by his influence numbers of sinners were converted saved, and made fruitful in all good works then "the skies poured down righteousness," the earth received the blessed communication and brought forth salvation and righteousness together: and the whole was the work of the wisdom, power, holiness, truth, and mercy of God our Creator. (*Marg. Ref.*—*Notes*, 32:15. 44:3—5. *Ez.* 34:23—31.)—'Justice and salva-'tion, mercy and truth, righteousness and 'peace, and glory dwelling in the land, cannot 'with any sort of propriety, ... be interpreted as 'the consequences of that event;' (the return of the Jews from Babylon;) 'they must mean 'the blessings of the great redemption by Mes-'siah.' *Bp. Lowth.*

V. 9, 10. These verses seem to be more immediately addressed to those Jews, who argued against the divine conduct; as if they would accuse God of injustice, unfaithfulness, or unkindness. But woe to those who did this: for by so doing they could only bring ruin on themselves. Whilst men contend with each other, they are equally matched; and, like potsherds dashed one against the other, they break and are broken, in their turn: but they cannot hope to obtain so much as a temporary advantage in contending with the Almighty; either by rebelling against his authority, or disputing against his appointments. Such a conduct is as absurd, as if the clay should quarrel with the shape, into which the potter had thought good to form it: or as if any work should charge the maker with want of skill; averring that he had no hands, or else he would have made it otherwise. It is as ungrateful and foolish, as if a child should revile his parents, because his shape is not more comely, or his constitution more vigorous, or that he is not of an angelic nature. But it is especially perverse and presumptuous for men to arraign the dispensations of God; because the whole is the result of infinite wisdom, justice, truth, and goodness. (*Notes*, 64:6—8, *v.* 8. *Ps.* 2:7—9. *Jer.* 18:1—10. *Rom.* 9:19—23.)

V. 11. *Ask*, &c.] Or, "Do ye ask me? &c." 'Do ye question me, or call me to account, 'concerning my decrees, and predictions of the 'future; or my dispensations respecting my

12 I have [h] made the earth, and created man upon it: I, *even* [i] my hands, have stretched out the heavens, and [k] all their host have I commanded.

13 I have [l] raised him up [m] in righteousness, and I will * direct all his ways: [n] he shall build my city, and he shall [o] let go my captives, not for [p] price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, [q] The labor of Egypt, and merchandise of Ethiopia, and of [r] the Sabeans, [s] men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; [t] in chains they shall come over, and [u] they shall fall down unto thee, they shall make supplication unto thee, *saying*, [x] Surely God *is* in thee; [y] and *there is* none else, *there is* no god.

[*Practical Observations.*]

15 Verily thou *art* [z] a God that hidest thyself, [a] O God of Israel, the Savior.

16 They shall be [b] ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 *But* [c] Israel shall be saved in the LORD with [d] an everlasting salvation: [e] ye shall not be ashamed nor confounded world without end.

h 18. 40:28. 42:5. Gen. 1:26,27. 40:12,22. 44:24. Jer. 27:5. 32: 17. Zech. 12:1.
i Gen. 2:1. Neh. 9:6.
k 1—6. 41:25. 46:11. 48:14,15.
l 42:6. Ps. 65:5.
* Or, *make straight*. 1,2.
m 44:28. 2 Chr. 36:22,23. Ezra 1:2,3.
n 49:25. 52:2,3. Rom. 3:24—26. 1 Pet. 1:18,19.
p 13:17.
q 18:7. 19:23—25 23:18. 60:5—16. 61:5,6. 66:19,20. Ps. 68:30, 31. 72:10—15.
r Job 1:15. Ez. 23:42. Joel 3: 8.
s 10:33. Num. 13:32. 2 Sam. 21:20. Ez. 31:3.
t 14:2. 49:23. Ps. 149:6.
u 60:14. 61:5,9. Ex. 11:8. Esth. 8:17. Acts 10:25,26. Rev. 3:9.
x 24. Jer. 16:19. Zech. 8:20—23. 1 Cor. 8:4—6. 14:25. 1 Thes. 1:9.
y 6. 44:8.
z 8:17. 57:17. Ps. 44:24. 77:19. John 13:7. Rom. 11:33,34.
a 17. 12:2. 43:3,11. 46:13. 60:16. Ps. 68:26. Matt. 1:22,23. John 4:22,42. Acts 5:31. 13:23. 2 Pet. 3:18.
b 20. 41:29. 42:17. 44:9,11. Ps. 97:7. Jer. 2.26,27. 10:14,15.
c 25. 26:4. Hos. 1:7. Rom. 8: 1. 1 Cor. 1:30,31. 2 Cor. 5:17—21. Phil. 3:8,9. 1 John 4:15.
d 51:6,8. 54:8. 60:19. Ps. 103: 17. Jer. 31:3. John 5:24. 6: 40. 10:28. 2 Thes. 2:13,14,16. Heb. 5:9. 1 John 5:11—13.
e 29:22. 49:23. 54:4. Ps. 25:3. Joel 2:26,27. Zeph. 3:11. Rom. 9:33. 10:11. 1 Pet. 2:6.

'children; and give me orders how I am to be-'have in my own creation?' The verse seems to be an application of the preceding verses, and a reprimand of those Jews, who disputed against the prophecies respecting them. They supposed themselves to be exclusively the children of God, and to have a special right to his peculiar favor, which could not be forfeited: yet he had given intimations, that he would severely punish them, nay, cast them off, and call the Gentiles into his church: and this excited their murmurs and presumptuous inquiries and objections.—Some, however, take the words in quite a different sense, especially induced by the introduction, "Thus saith the Holy One of Israel and his Maker," which generally ushers in a gracious promise. (43:1,3,14. 44:6. 48:17.) 'Instead of murmuring, humble yourselves; and ask what ye will for the consolation of my children; and ye shall be sure of it, as ye are of those things, which are at your commandment.'—'Although God be not obliged to render an account of his proceedings to his creatures; yet he is graciously pleased to comply with their curiosity, and to resolve any questions which are proposed concerning the final issue of his people's captivity. Nay, he represents himself as ready to serve them, and to do every thing that can be desired in favor of his elect, those whom he calls here "his sons," and "the work of his hands." Comp. *Jer.* 31:9. *Is.* 29: 23.' *Lowth.* (*Note*, 19:23—25.)—The word *command*, in such a connexion, is, I think, found no where else in scripture.

V. 12, 13. (*Marg. Ref.*) By the same power, which had created the heavens and the earth, and for the most righteous purposes of judgment on the Chaldeans, of love to his people, and of promoting true religion, the Lord had raised Cyrus to his eminent station and great power: (*Note*, *Ex.* 9:13—16.) and he would direct and prosper him in all his ways; in order that he might rebuild Jerusalem, and liberate the captive Jews, without price or reward; to which he would influence his mind, though contrary to the political maxims, adopted by princes in general. (*Note*, 52:2,3.) 'Cyrus only gave order for the building of the temple; ... but the consequence of that would be the rebuilding of the city, as being the Metropolis of the kingdom, and the place to which 'the whole nation were to repair at their solemn feasts.' *Lowth.* (*Notes*, 1—6. 44:25—28. *Ezra* 1:1—4.)

V. 14. When these prophecies should be fulfilled, many Egyptians, Ethiopians, and Sabeans, (who were noted for height of stature,) would be proselyted, and present their riches, as oblations, at the temple: and being thus subdued and led captive, they would submissively desire admission into the church, convinced that God was in the midst of her; and that there was no other god, no other object of worship, save the God of Israel. But the conversion and subjection of the Gentiles to Christ are also predicted: by which the most renowned, powerful, and wealthy nations of the earth, renouncing all their idols, become worshippers of JEHOVAH, the God of the formerly despised Israelites: and thus are attached to them in the closest bonds, and give them the greatest honor imaginable; by acknowledging, that they alone are the people of God, and by supplicating to be incorporated among them, that they may share their privileges. 'The words may be supposed in some degree 'verified, in Cyrus's devoting the tribute com-'ing out of those rich provinces of Egypt, Ethi-'opia, and Seba, to the building and service of 'God's temple. ... I conceive the place is prin-'cipally meant of the ... church, ... when the 'Gentile world should come into it, bring in 'their riches to the adorning and support of it, 'and submit themselves to its government, as 'the only seat and temple of truth.' *Lowth.*—It is not improbable, that events yet future, in respect of Israel as a nation, are specially intended. (*Notes*, 18:7. 49:22—26. 60:1—9. 61:4—6. 66:10—23. *Ps.* 68:29—33. 72:8—15. 149:7—9. *Jer.* 16:19—21. *Zech.* 8:20—23.)—'This 'seems to relate to the future admission of the 'Gentiles into the church of God. ... And per-'haps these particular nations may be named, 'by a metonymy common in all poetry, for 'powerful and wealthy nations in general.' *Bp. Lowth.*

V. 15—17. Truly the God and Savior of Israel hides himself, and his gracious counsels and designs, under an impenetrable veil; so that it cannot be known what his intentions are, until the event declare them: seeing the

18 For thus saith the LORD [f] that created the heavens; God himself that formed the earth and made it; he hath established it, [g] he created it not in vain, he formed it to be inhabited: [h] I *am* the LORD; and *there is* none else.

19 I have not [i] spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, [k] Seek ye me in vain: I the LORD [l] speak righteousness, I declare things that are right.

20 ¶ Assemble [m] yourselves and come; draw near together, ye *that are* [n] escaped of the nations: [o] they have no knowledge

f 42:5. Jer. 10:12. 51:15.
g 12. Gen. 1:28. 9:1. Ps. 115:16. Ez. 36:10—12.
h 5,6.
i 43:9,10. 48:16. Deut. 30:11—14. Prov. 1:21. 8:1—4. John 7:26,28,37—39. 18:20. Acts 2:4—8.
k 1:15. 8:19. 55:6,7. 58:1—3. 1 Chr. 28:8. 2 Chr. 15:2. Ezra 8:22. Ps. 24:6. 68:13. Prov. 15:8. Jer. 29:13. Am. 5:4. Mal. 3:13,14. Matt. 15:8,9. Jam. 4:3.
l 63:1. Num. 23:19,20. Deut. 32:4. Ps. 12:6. 19:7—10. 111:7,8. 119:137,138. Prov. 8:6. 30:5.
m 41:5,6,21. 43:9.
n 4:2. Jer. 25:15—29. 50:28. 51:6—9. Rev. 18:3—18.
o 42:17,18. 44:17—20. 46:7. 1 Kings 18:26—29. Ps. 115:8. Jer. 2:27,28. 10:8,14. 51:17,18. Hab. 2:18—20. Rom. 1:21—23.

that set up the wood of their graven image and pray unto a god *that* cannot save.

21 [p] Tell ye, [q] and bring *them* near yea, let them take counsel together: [r] who hath declared this from ancient times? *who* hath told it from that time? *have* not I the LORD? [s] and *there is* no god else beside me; [t] a just God and a Savior; *there is* none beside me.

22 [u] Look unto me, and be ye saved all the ends of the earth; [x] for I *am* God and *there is* none else.

23 I have [y] sworn by myself, [z] the word is gone out of my mouth *in* righteousness and shall not return, [a] That unto me every

p Ps. 26:7. 71:17,18. 96:10. Jer. 50:2. Joel 3:9—12.
q 41:1—4.
r 41.22,23. 43:9. 44:7,8. 46:9,10. 48:3,14.
s 5,14,18. 44:8.
t 25. 43:3,11. 63:1. Jer. 23:5,6. Zeph. 3:5,17. Zech. 9:9. Rom. 3:25,26. Tit. 2:13,14.
u Num. 21:8,9. 2 Chr. 20:12. Ps. 22:27. Mic. 7:7. Zech. 12:10. John 3:13—16. 6:40. Heb. 12:2.
x 21. John 10:28—30. Tit. 2:13. 2 Pet. 1:1.
y Gen. 22:15—18. Jer. 22:5. 49:13. Am. 6:8. Heb. 6:13—18.
z 19. 55:11. Num. 23:19.
a Rom. 11:4. 14:10—12. Phi. 2:10.

Babylonish captivity, and other most calamitous dispensations, were designed to make way for the enlargement of the church, and the increase of her purity and honor. It should therefore at length appear, that all idolaters would be confounded together, and all the true Israel of God be saved with an everlasting salvation, by means of their union with the everlasting JEHOVAH; and that they would never be ashamed of their confidence, through all generations and to all eternity. (*Notes*, 44:9—11. *Ps.* 97:3—7. *Jer.* 2:26—30. 10:11—15. *Zeph.* 2:11. 3:9—13,18—20.)—'The reader can-'not but observe the sudden transition from 'the solemn adoration of the secret and myste-'rious nature of God's counsels, in regard of 'his people, to the spirited denunciation of the 'confusion of idolaters, and the final destruc-'tion of idolatry; contrasted with the salvation 'of Israel, not from temporal captivity, but the '*eternal* salvation by Messiah, strongly marked 'by the repetition and augmentation of the 'phrase, *to the ages of eternity.*' *Bp. Lowth* — Israel must here mean the whole body of believers, as "of God, *in* CHRIST JESUS, who of God is made to them Wisdom, Righteousness, Sanctification, and Redemption." (*Marg. Ref.* —*Notes*, *John* 14:18—24. *Rom.* 5:3—5. 1 *Cor.* 1:26—31. *Gal.* 6:15,16.)

V. 18, 19. The Lord did not form the heavens and the earth to be empty and desolate, but in order to be occupied by their respective inhabitants: and in like manner none of his works are wrought in vain. He had not chosen Israel to cast him off again: he has not formed and accomplished his plan of redemption, without a purpose of replenishing his church with converts, and his heavenly mansions with inhabitants. He did not intend that the land of Judah and Jerusalem should always continue desolate. And his almighty power could effectually ensure his purposes, and perform his predictions. These were not spoken in secret; as the heathen oracles were uttered from some dark cavern, or retired recess, and in ambiguous language which shrunk from investigation: but they were open for every one to read, and obvious to every understanding. Nor ought it to be inferred, from the miseries which had come, or were about to come, on the nation of Israel, that God had commanded his people to seek him in vain, a the idolaters called on their idols to no pur pose; (*Notes*, 20—22, *v.* 20. 1 *Kings* 18:26—29.) for no Israelites ever walked in the step of their believing progenitors, who failed o obtaining the covenanted blessings.—Indeed however men may object, the Lord always speaks righteousness, and gives sentence ac cording to truth and equity; and his promises decrees, threatenings, and judgments are en tirely consistent; as it will appear at the day of judgment. (*Marg. Ref.*—*Notes*, 55:6,7. 1 *Chr.* 16:10,11. *Matt.* 7:7—11.)

V. 20—22. JEHOVAH here addressed himself to the Gentiles, and he exhorted those of the several nations, which had escaped his judgments, and the sword of Cyrus, to draw near unto him; that they might be instructed, and convinced of the folly and wickedness of praying to idols, which could not save them. They were required to inform one another of these events; to draw near to examine the predictions and the accomplishment of them; and to consult together, whether JEHOVAH alone had not declared these things "from ancient times:" that they might be convinced that there was no God beside him; a just Avenger of his enemies and rebellious subjects, and a merciful and powerful Savior of those, who trust in and serve him: that so they might be induced to renounce their idolatry and iniquity, and to depend on him for salvation, from the remotest regions of the earth. 'This relates to the 'calling of the Gentiles, and especially to the 'bringing in the fulness of the Gentiles, at the 'end of the world. *Rom.* 11:25. *Matt.* 24:14. *Lowth.*—As in Christ Jesus and his righteousness, atonement, and intercession, the justice and mercy of JEHOVAH are harmoniously displayed, and he is shewn to be "a just God and a Savior;" as all the nations of the earth are invited, and commanded to look unto Jesus, Immanuel, that they may be saved; and as there are evident applications of the subsequent verses to Christ in the New Testament: so we cannot mistake in considering the eternal Son as speaking in this passage; who, with the Father and Holy Spirit, is our God and Savior, and there is none beside. (*Notes*, 41 1,24—26. 43:8—13. 44:6—8.)—*A just God*, &c. (21) *Notes*, 23—25. *Jer.* 23:5,6. *Zech.* 9:9,10

knee shall bow, [h] every tongue shall swear.

24 * Surely, shall *one* say, [c] In the LORD have I †righteousness and [d] strength: [e] *even* to him shall *men* come; [f] and all that are incensed against him shall be ashamed.

25 In [g] the LORD shall all [h] the seed of Israel be justified, and shall [i] glory.

h 19:13—21. 44:3—5. 65:16. Deut. 6:13. 2 Chr. 15:14,15. Neh. 10:29. Ps. 132:2.
* Or, *Surely he shall say of me, In the LORD is all righteousness and strength.*
25. 54:17. 61:10. Jer. 23:6. 1 Cor. 1:30. 2 Cor. 5:21. 2 Pet. 1:1. *marg.*
† Heb. *righteousnesses.*
d 2 Cor. 12:9,10. Eph. 3:16. Phil. 4:13. Col. 1:11. 2 Tim. 4:17,18.
e 55:5. 60:9. Gen. 49:10. Matt. 11:27,28. John 7:37. Rev. 22:17.
f 41:11. Ps. 2:1—12. 21:8,9. 72:9. 110:2. Luke 13:17. 19:27. Rev. 11:18.
g 17,24. Acts 13:39. Rom. 3:24,25. 5:18,19. 8:1,30,33,34. 1 Cor. 6:11. 2 Cor. 5:21.
h 19. 61:9. 65:9,23. 1 Chr. 16:13. Ps. 22:23. Rom. 4:16. 9:6—8. Gal. 3:27—29.
i 41:16. Ps. 64:10. Jer. 9:23,24. 1 Cor. 1:31. 2 Cor. 10:17. Gal. 6:14. Phil. 3:3. *Greek.*

Heb. 7:1—3.—*Look*, &c. (22) *Notes*, *Zech.* 12:9—14. *John* 1:29. 3:14,15. 12:27—33, *v.* 32. *Heb.* 12:1—3.

V. 23—25. JEHOVAH here solemnly swears by himself, that he will irrevocably perform the righteous and faithful word, which he had spoken. Nor shall his word "return:" (*Note*, 55:10,11.) for assuredly, "every knee shall bow" in adoration and submission to him; and "every tongue shall confess" his name, and vow allegiance to him. (*Note*, *Ps.* 2:10—12.) "Surely," shall each of them say, "In JEHOVAH have I righteousness and strength:" declaring all their righteousness to be in Christ, "the LORD our righteousness;" all their holy dispositions and righteous actions to spring from his sanctifying grace; and all their safety, support, inward strength, and outward protection, to be in and from him alone. To him, men shall come from every nation for these blessings; (*Note*, *Gen.* 49:10.) all that are enraged at the honor paid to him and that hate his cause, shall be put to shame: (*Note*, 54:15—17.) and all believers, the true "seed of Israel," shall be accounted righteous, as one with him; and shall glory and rejoice in him, as their whole Salvation, their Friend, and Portion; as made of God the Father unto them, "Wisdom, and Righteousness, and Sanctification, and Redemption." (*Notes*, 1 *Cor.* 1:26—31. 2 *Cor.* 5:18—21. *Phil.* 2:9—11.) The passage seems immediately to predict the establishment of the divine Redeemer's kingdom on earth, the destruction of all implacable enemies to him, from among men, and the most universal subjection to the gospel, through all nations. (*Notes*, 41:10—14. 1 *Cor.* 15:20—28.) But St. Paul also applies it to the future judgment; (*Note*, *Rom.* 14:7—12.) when every man must give an account of himself to God, by appearing before the tribunal of Christ. Then all will know his right to be their King and Judge; his enemies will be put to shame, and perish; his people shall be declared righteous, and shall glory in him as their God and Savior for ever.—Bishop Lowth translates the words, rendered in our version "a just God and a Savior," (21) "A God that uttereth truth, and granteth salvation." Yet he assigns no reason for deviating so materially from the *literal*, *general*, and almost *universally received* meaning of the words, "A just God and a Savior." A God infinite in justice, and infinite in mercy, is the God who has revealed himself to man in the scriptures, as "the God and Father of our Lord Jesus Christ;" and by this especially he is distinguished, not only from the idols of the heathen, but also from the imaginary supreme being of infidel philosophers of every description. (*Note*, 2 *Cor.* 1:1—7, *v.* 3.) It may be questioned whether the word (צַדִּיק) ever signifies simply *uttering truth;* though it sometimes means *faithful*, or *performing engagements*, which were originally entered into of free grace: for the fulfilling of an engagement is an act of *justice*, whatever induced the person to make it: (*Note*, 1 *John* 1:8—10.) and *justice* seems ultimately in all cases the meaning of the original word. Again, he renders a word from the same root, *Salvation*, which our version translates most properly, "righteousness," (24) and thus the strong testimony of this chapter to the leading doctrine of the believer's being "made the righteousness of God in Christ," is wholly kept out of sight!—'Here God confirms by an oath the 'truth of what was foretold in the twenty-sec-'ond verse; that the time should certainly come, 'when all the world should give glory to him, 'by paying him solemn worship, ... and by 'swearing or professing allegiance to him. ... 'What the prophet speaks here in the person 'of God, is applied by St. Paul to Christ, that 'is, to the second person of the blessed Trini-'ty. Comp. 6:1. with *John* 12:41.—8:14. with '*Rom.* 9:33. ... Many more such instances might 'be given; and all of them are plain proofs of 'the divinity of Christ; and that the prophets of 'the Old Testament had all along an eye to the 'times of the New, and spoke of the Messias 'as God. ... This likewise, (24) is very applica-'ble to Christ, who is called "The LORD our 'Righteousness," ... and is "made unto us Right-'eousness." ... To be *justified* is a term taken 'from the forms of law, and signifies to be ac-'quitted, or pronounced innocent, and come off 'victorious in a cause.' *Lowth.*—It seems indeed, in the scripture to mean even more than this; namely, to be accounted and dealt with, not only as *innocent*, which merely exempts from punishment; but as *righteous*, and entitled to the reward of righteousness.—Adam was *innocent*, on the day of his creation: but he never attained to *righteousness;* that is, *in himself*: because he did not fulfil the commands of God, during the probation allotted him. (*Notes*, 61:10,11. *Dan.* 9:24. *Rom.* 1:17. 3:21—26. 2 *Cor.* 5:18—21, *v.* 21. *Phil.* 3:7—11. 2 *Pet.* 1:1,2.)

PRACTICAL OBSERVATIONS.
V. 1—8.

The Lord disposes, as it pleases him, in his wise and righteous sovereignty, of the authority, wealth, and honors of the world; he gives every man that capacity and success which he sees good; and he assigns to each his part in the execution of his immense, his universal plan. He frequently employs such as know him not, to accomplish those ends, which require extensive dominion, and are attended with great bloodshed: for he knows, that obscure situations are more advantageous to the souls, and peaceful employments more agreeable to the minds, of his true people. (*Note*, *Jam.* 2:5—7.)—The Lord does all things for the sake of "his elect," and to promote their comfort and salvation: and we should improve our talents for the same purpose. (*Notes*, 2 *Cor.* 4:7,13—18. 2 *Tim.* 2:8—13, *v.* 10. *Tit.* 1:1—4.)—It is the express design of the prophecies, which are fulfilling from age to age, by those who know not God, to attract the attention of men, "from the rising to the setting of the sun," to inquire after the LORD, by whose inspiration the Bible was written: we should therefore study the prophecies, mark their accomplishments, and point them out to oth-

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The idols of Babylon unable to preserve themselves from captivity, 1, 2. The powerful care of God over his people, even to the end, 3, 4. Idols, made with great expense, not to be compared with God, who declares his purposes before he executeth them, especially the deliverance of the Jews by Cyrus, 5—11. The stout hearted far from righteousness, but salvation near to Israel, 12, 13.

ers for the same important ends. (*Notes, Rev.* 1:3. 22:6,7.) Whether peace and prosperity, or evil and adversity be allotted us; we should recollect, that the Lord creates all these things, that all creatures are his instruments, and that nothing can exceed the limits which he assigns it. From God "the Father of lights cometh every good and perfect gift:" and even the evil, that he permits, is over-ruled for greater good to all his faithful servants, and to the more complete discovery of the glory of his name. But, whilst we submit to his will in those troubles, which come upon us through the wickedness of men; and give him the glory of all the good that is wrought in us or done by us: let us take all the blame of our sins to ourselves; for "God cannot be tempted of evil, neither tempteth he any man." Let us turn his promises into prayers, and beseech him, that "the heavens may pour down righteousness" and grace upon the earth, rendering it exceedingly fruitful; and that salvation, with all its sanctifying effects, "may spring forth and abound in every land;" that our "God in all things may be glorified through Jesus Christ."

V. 9—14.

We ought carefully to watch over ourselves, and repress any risings of our hearts against the decrees, dispensations, and precepts of the Lord.—It is madness in the extreme for us frail creatures to contend with the Almighty, while we see such numbers perish by their contests with feeble mortals like themselves. JEHOVAH disdains and abhors our impotent arrogance and perverseness, when we dare to object to his sovereign appointments. It is our wisdom to reverence the depths which we cannot fathom, and to silence our presumption by considering our own ignorance and weakness, and his infinite perfections; and by taking it for granted, that "the Judge of all the earth will do right." (*Notes, Gen.* 18:23—26. *Rom.* 11:33—36.) We may inquire of the Holy One of Israel, concerning the things, which he freely gives to his children, and of what he requires of his creatures; and we may ask what we will of him in humble prayer, and he will do it for us, if it be for our good. But it is intolerable insolence in any man, to demand an account of the Lord's dealings, as if he had authority to interfere, and give orders to him how he ought to dispose of his own works. Yet nothing is more common than objections and decisions, which imply this horrid blasphemy! But let us endeavor to get acquainted with our own character and place; and to wait the performance of the Lord's promises, in the way of his precepts: and in due time he will answer all objections, and clear up all difficulties.—Our offended Creator, when he might have left us captives to sin and Satan, to whom we were sold for our crimes, has raised up a mighty Redeemer for us, even his own Son; who, having satisfied the divine justice with the sacrifice of himself, sets the souls of believers at liberty, "without price or reward," and makes them citizens of that holy city, which he has builded for his own eternal residence. As this greatest of all promises has already been accomplished, we may be assured that all the rest shall in due season. (*Notes, Ps.* 138:2. *Rom.* 5:6—10. 8:32—34.) He will bring all the potent and mighty nations of the earth to join themselves to his despised people, and make them heirs in Christ Jesus; and they shall all know, that God honors and dwells in his church, and that none else can bless them. Many have thus yielded themselves to Christ and to his people, and have supplicated admission to their communion and privileges; others will continue to come in to them, till his cause has gained the entire ascendency: and all who truly join themselves to the Lord and his people, are constrained by love, to devote their labor and substance to promote his honor and cause, and to count 'his service perfect freedom.'

V. 15—25.

Our God and Savior often hides his tender compassions behind frowning dispensations; and requires us to walk by faith, and to give him credit for his wisdom, justice, truth, and mercy, when we cannot see them; for "what he doeth we know not now, but we shall know hereafter." (*Note, John* 13:6—11, *v.* 7.) If then he hides his face from us, let us humbly wait for him: for, while the most prosperous sinners, and self-confident hypocrites, will soon go into confusion together; they who trust in the Lord, and partake of his grace, shall be saved, in and by him, "with an everlasting salvation, and shall not be ashamed or confounded for ever." Neither his works nor his word are in vain: as he created the world to be inhabited; so he gave Israel his oracles that they should be proclaimed, and his promises that they should be believed. He would not have this light put in a secret or dark place, but diffused far and wide; and he never said to the seed of Jacob who wrestled, and prevailed, and was surnamed Israel, that they should seek his face in vain. (*Notes, Gen.* 32 24—28.) For the Lord speaks in truth and righteousness: and though to the proud, carnal heart, his words appear obscure; they are all plain to the humble soul, as well as sincere and faithful, and to be entirely depended on. Let sinners then renounce their iniquities and superstitions, and cease to pray to mediators or idols, that cannot save: (*Notes, Ps.* 68:19, 20. *John* 4:21—24, *v.* 22.) and let them with one consent draw near to him, who is "a just God and a Savior," and who glorifies his righteousness in pardoning the most atrocious offenders, when they, penitently and in faith, rely on the merits of Jesus Christ and "come to God by him." (*Note, Heb.* 7:23—25.) He, who once was lifted up on the cross, now calls from his glorious throne, and invites all the ends of the earth to look to him for salvation. He is "the true God and eternal life;" and besides him there is no other able to save from the wrath to come. In one way or another all must come before him, and submit unto him: for he has irrevocably confirmed it with an oath, that "every knee shall bow, and every tongue shall swear, unto him." As we then must all appear before his judgment seat; and all his enemies however fierce or powerful, yea, all that will not have him to reign over him, must be covered with shame and confusion: may we now come to him as "the LORD our Righteousness,' and trust in him for acceptance, sanctification, and victory over every enemy: that we may be justified, and rejoice and glory, in Him, and in his salvation, and walk worthy of it; and at last be "presented faultless before the presence of his glory with exceeding joy." (*Note, Jude* 22—25.)

[a] BEL boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle; your carriages *were* heavy loaden; *they are* [b] a burden to the weary *beast:*

2 They stoop, they bow down together; [c] they could not deliver the burden, [d] but * themselves are gone into captivity.

3 [e] Hearken unto me, O house of Jacob, and all [f] the remnant of the house of Israel, which are [g] borne *by me* from the belly, which *are* carried from the womb:

4 And [h] *even* to *your* old age I *am* he; and [i] *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

5 ¶ To [k] whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They [l] lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: [m] they fall down, yea, they worship.

7 They bear him upon the shoulder, [n] they carry him and set him in his place and he standeth: from his place shall he not remove: yea, [o] *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 [p] Remember this, and shew yourselves men: [q] bring *it* again to mind, O ye transgressors.

9 Remember [r] the former things of old: for [s] I *am* God, and *there is* none else; *I am* God, [t] and *there is* none like me;

10 Declaring [u] the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [x] My counsel shall stand, and I will do all my pleasure:

11 [y] Calling [z] a ravenous bird from the

a 21:9. 41:6,7. Ex. 12:12. 1 Sam. 5:3,4. Jer. 50:2. 51:44, 47,52.
b 2:20. Jer. 10:5.
c 36:18,19. 37:12,19. 44:17. 45: 20.
d Judg. 18:17,18,24. 2 Sam. 5: 21. Jer. 43:12,13.
* Heb. *their soul is.*
e *See on* 44:1,21.—48:1,17,18. 51:1,7. Ps. 81:8—13.
f *See on* 1:9. 10:22. 11:11 —37:4.
g 44:1,2. 49:1,2. 63.9. Ex. 19:4. Deut. 1:31. 32:11,12. Ps. 22. 9,10. 71:6. Ez. 16:6—16.
h 41:4. 43:13,25. 102:26,27. Mal. 2:16. Rom. 11:29. Heb. 1: 12. 13:8. Jam. 1:17.
i Ps. 48:14. 71:18.
k *See on* 40:18,25.—Ex. 15:11. Ps. 86:8. 89:6,8. 113:5. Jer. 10:6,7,16. Phil. 2:6. Col. 1: 15. Heb. 1:3.
l 40:19,20. 41:7. 44:12—19. 45: 20. Ex. 32:2—4. Judg. 17:3, 4. 1 Kings 12:28. Jer. 10:4, 9,14. Hos. 8:4—6. Hab. 2: 18—20. Acts 17:29.
m 2:8. 44:17. Dan. 3.5—15.
n 1 Sam 5:3. Jer. 10:5. Dan. 3.1.
o 37:38. 45:20. Judg. 10:12—14. 1 Kings 18:26,40. Jer. 2:28. Jon. 1:5,14—16.
p 44:18—21. Deut. 32:29. Ps. 115:8. 135:18. Jer. 10:8. 1 Cor. 14:20.
q 47:7. Ez. 18:28. Hag. 1:5,7. Luke 15:17. Eph. 5:14.
r 42:9. 65:17. Deut. 32:7. Neh. 9:7,&c. Ps. 78: 105: 106: 111: 4. Jer. 23:7,8. Dan. 9:6—15.
s *See on* 45:5,6,14,18,21,22.
t *See on* 5. Deut. 33:26.
u 41:22,23. 44:7. Gen. 3:15. 12: 2,3. 49:10,22—26. Num. 24:17 —24. Deut. 4:25—31. 28:15, &c. Acts 15:18.
x 11. 43:13. Ps. 33:11. 135:6. Prov. 19:21. 21:30. Dan. 4:35. Acts 3:23. 4:27,28. 5:39. Rom. 11:33,34. Eph. 1:9—11. Heb. 6:17.
y 13:2—4. 21:7—9. 41:25. 45:1—6 Jer. 50:29. 51:20—29.
z Ez. 39.4

NOTES.

CHAP. XLVI. V. 1, 2. Bel, (a contraction probably of Baal,) and Nebo, were the two principal idols of Babylon. When that city was taken by the Persians, the images of these imaginary deities were seized on by the victors, and broken down: and among the rest, no doubt, the *golden* image, set up by Nebuchadnezzar: (*Note*, *Dan.* 3:1—7.) for the Persians were generally Magians, who did not worship idols, but the sun under the symbol of fire. (*Note*, 45:7.) They would therefore load their beasts of burden, or their waggons, with the metals of which the images were formed; and carry them into captivity. 'The expressions '... allude to the custom of carrying idols in 'procession, which was a solemn piece of 'worship paid to them; whereas now they 'were carried about, by way of contempt and 'derision.' *Lowth.* When the Philistines took the ark of God, it became a burden to *them*, and they were induced to send it back, with trespass offerings, and memorials of their own disgrace: (*Notes*, 1 *Sam.* 5: 6:1—18. 2 *Sam.* 5: 21.) but the idols of Babylon would only prove a burden to the "weary beasts" which carried them away; as they could neither deliver themselves, nor those who had "the charge of them;" as the word rendered "burden" (2) seems to mean.—*Their soul.* (2) *Marg.* 'He 'derideth their idols, which had neither soul 'nor sense.' (*Notes*, 21:6—9. *Jer.* 43:8—13. 50: 2,3. 51:47.)

V. 3, 4. The continued care, which the Lord had always shewn towards Israel, and all his powerful works in their behalf, are here contrasted with the impotency of the gods of Babylon. The latter had been carried off by the weary beasts: the former had always carried Israel, in the arms of his love and power, as the nurse carries and tends the new born infant. (*Notes*, *Ex.* 19:4. *Num.* 11:11—15. *Deut.* 1:29—31. 32:11,12.) JEHOVAH had done this from the time when they were called out of Egypt, which was as the birth of their church and nation, to their deliverance from Babylon, when become, as it were, helpless through old age: and thus he would always do, whilst they continued to be his people. (*Notes*, *Ps.* 71:5—9,17,18.)—*Remnant*, &c. (3) Israel, as distinguished from Judah, was reduced to a small remnant.—*I am he.* (4) 'I am 'the same' (God): 'so the phrase is translated. '*Ps.* 102:27.' *Lowth.*

V. 5—9. The Jews were always prone to make images representing God, as well as to worship the idols of other nations. But he here called their attention to the lavish and useless expense, to which the idolaters put themselves, in making a lifeless image, that was only a trouble and burden to them. It was rather a likeness of a dead corpse, than of the living God: when they had with much labor carried it, and fixed it in its place, they would be sure to find it there, except it should be thrown down or stolen: (*Notes*, *Judg.* 18:13 —26. 1 *Sam.* 5:1—5.) for it could not move itself; and therefore it was not able to answer their prayers, or deliver them out of their trouble. (*Notes*, 40:18—20. 41:5—7. 44:9—20 *Ps.* 115:3—8. *Jer.* 10:1—11.) Let then the Jews remember these things, and shew themselves men, acting like reasonable creatures, and avoiding such an absurd abomination. Let those, who had thus apostatized, review their conduct and retract their error; considering the former works of God to his people, by which he shewed himself exclusively entitled to their adoration.—Some think, that the folly of idolaters is thus repeatedly exposed, to prevent the captive Jews in Babylon, from conforming to the idolatry of their conquerors; and indeed they seem to have kept far more

east, [a] the man * that executeth my counsel from a far country: yea, [b] I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 [c] Hearken unto me, [d] ye stout-hearted, [e] that *are* far from righteousness:

a 44:28 45:13. 42:14,15. Ezra 1:2. Ps. 76:10. Acts 4:28.
* Heb. *of my counsel.* Ps. 119:24. *marg.*
b 14:24—27. 38:15. Num. 23:19. Job 23:13. Jer. 50:45. Acts 5:39. Eph. 1:11. 3:11.
c *See on* 3.—28:23. 45:20. Ps. 49:1. Prov. 1:22,23. 8:1—5. Eph. 5:14. Rev. 3:17,18.
d 48:4. Ps. 76:5. Zech. 7:11, 12. Mal. 3:13—15. Acts 7:51.
e Ps. 119:150,155. Jer. 2:5. Eph. 2:13.

13 I [f] bring near my righteousness; it shall not be far off, and my salvation [g] shall not tarry: and I will place [h] salvation in Zion for [i] Israel my glory.

CHAP. XLVII.

Predictions of terrible judgments upon the inhabitants of Babylon, for their pride, luxury, and cruelty to the Jews, 1—12 Their diviners and counsellors shall not help them, 12—15.

f 51:5. 61:11. Rom. 1:17. 3:21—26. 10:4—15.
g Hab. 2:3. Heb. 10:37.
h 12:2,6. 28:16. 61:3. 62:11. Joel 3:17. 1 Pet. 2:6.
i 43:7. 44:23. 60:21. 61:3. Jer. 33:9. Hag 1:8. John 17:10 Eph. 1:6. 2 Thes. 1:10,12.

free from that crime, when living among idolaters, than they had done in their own land.

V. 10, 11. From the beginning of the world God had declared what would come to pass to the end of time; (*Note*, *Gen.* 3:14,15.) and from ancient times he had predicted the things, which were not then accomplished. He had declared his determinations, and no power in the universe could defeat them; but "his counsel should stand, and he would do all his pleasure:" especially he would call Cyrus, like an eagle or bird of prey, from a far country, "the man of his counsel," to execute his purposes of delivering the Jews. (*Notes*, 14:24—27. 44:6—8,24—28. 45:1—8. *Dan.* 4:34—37. *Rom.* 8:29—31. *Eph.* 1:3—8. 3:9—12.)—The standard of Cyrus was a golden eagle, and the rapidity of his conquests answered to the emblem.

V. 12, 13. Obstinate, presumptuous, and impenitent sinners, both of the Jews and Gentiles, were here addressed. Such were "far from the righteousness," both from that of the law, and that of faith; yet they were summoned to hearken to the word of the Lord. He would speedily perform his righteous engagements to his people, execute his just vengeance on his enemies, and establish his righteousness in the earth. He would deliver the Jews from Babylon, again make Zion his peculiar residence, and there reveal his salvation: and there it should be stationed, for the benefit of Israel, in whom he gloried, and in and by whom he would be glorified.—Bishop Lowth translates the clause "far from righteousness," "far from deliverance:" and again that rendered, "my righteousness," "my promised deliverance:"—but this greatly obscures the meaning of the text; and it may be questioned, whether the word be ever used in that sense. It is a substantive from the same root (צדק) with that adjective, which he renders *speaking truth*, in the clause, (as it stands in our version,) "A just God and a Savior." (*Notes*, 45:20—25. 51:4—8. 61:10,11.)

Far from righteousness. (12) 'Such as do not 'think it reasonable to acquiesce in my promises, which whosoever believeth, it shall be 'accounted to him for righteousness.' *Lowth.*

Shall not tarry. (13) Shall not be *postponed*, or *delayed;* that is, beyond the appointed time. (*Notes*, *Gen.* 49:10. *Dan.* 9:24—27. *Hag.* 2:6—9.) This solemn declaration is a full refutation of the pretence of the Jews, that the coming of the Messiah is postponed, because of their sins.

PRACTICAL OBSERVATIONS.

The things, from which ungodly men expect safety and happiness, will soon be torn from them, and be totally incapable of saving them from death and hell: even at present they have much more trouble than comfort from them; and they commonly become an encumbrance and a snare to those, to whom they afterwards devolve. (*Note*, 2:19—21.) But happy is the man, who trusts in God, and expects felicity from him! As his providence seems especially to watch over the helpless infant, and those who are decrepit through age; so his gracious care is peculiarly employed about the new-born babes of his family, and those who are grown hoary in his service. The history of the life of every individual, from the womb to the grave, is a kind of abstract of the history of Israel, through their successive generations: and, notwithstanding all our ingratitude and rebellions, we have each of us experienced numberless instances of JEHOVAH'S powerful protection, and tender care over us. If then we have learned to trust and love him, we need not be anxious about our remaining years, or days: he will still watch over us, and proportion our strength and comforts to our trials; he will bear with us, carry us, and deliver us, both as the creatures of his power, and as new created by his Spirit. We may then regard, with equal pity, those who lavish their gold in vain superstitions, or ruinous pleasures, and those who hoard and idolize it, though it can do them no good in the time of trouble. Did we indeed shew ourselves men "in understanding;" (*Note*, 1 *Cor.* 14:20—25, *v.* 20.) we should with shame renounce all kinds of ungodliness and iniquity, as they are altogether unmanly and irrational: but by yielding to our propensities as fallen creatures, we forfeit our distinction as reasonable beings, and become either brutish or diabolical. Let transgressors then call to mind the works and words of God: let them consider that there is none like him, or that can do as he doeth: let them notice how he has "declared the end from the beginning, and from ancient times, the things which are now doing," but not yet completed: and let them remember, that, however they may behave, "his counsel shall stand and he will do all his pleasure;" he will certainly bring to pass all that he has purposed and spoken, both of mercy to his people, and of vengeance on his enemies.—Whilst men continue proud, and stubborn, and stout-hearted in their rebellion against God; they are as far from the grace of the gospel, as from the righteousness of the law. For the salvation of a sinner begins with a broken and contrite heart, which trembles at God's word; with true repentance, submission to God's righteousness, and faith in his mercy, through the obedience unto death of our divine Surety; and this ensures reconciliation unto God, and the willing obedience of love and gratitude.—"The righteousness of God" in Christ is now brought near; his salvation is revealed in his word, and communicated through his ordinances; all believers partake of it, and become the glory of the Lord, who is and forever will be magnified in them and by them. Let then the stout-hearted hearken unto him, and humble themselves before him; that he may be glorified in their salvation, and not in their destruction. (*Notes* and *P. O.* 2 *Thes.* 1:

COME [a] down, and sit in the dust, [b] O virgin-[c] daughter of Babylon; sit on the ground: [d] *there is* no throne, O daughter of the Chaldeans: for [e] thou shalt no more be called tender and delicate.

2 Take [f] the mill-stones, and grind meal: uncover thy locks, [g] make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: [h] I will take vengeance, and I will not meet *thee as* a man.

4 *As for* [i] our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou [k] silent, and get thee into darkness, O daughter of the Chaldeans: [l] for thou shalt no more be called, The lady of kingdoms.

6 I was [m] wroth with my people, [n] I have polluted mine inheritance, and given them into thine hand: [o] thou didst shew them no mercy; [p] upon the ancient hast thou very heavily laid thy yoke.

7 And [q] thou saidst, I shall be a lady for ever: [r] *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* [s] given to pleasures, that dwellest carelessly, that sayest in thine heart, [t] I *am*, and none else beside me; [u] I shall not sit *as* a widow, neither shall I know the loss of children:

9 But [x] these two *things* shall come to thee [y] in a moment in one day, the loss of children, and widowhood: [z] they shall come upon thee in their perfection, [a] for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For [b] thou hast trusted in thy wickedness: [c] thou hast said, None seeth me. [d] Thy wisdom and thy knowledge, it hath * perverted thee; and thou hast said in thine heart, [e] I *am*, and none else beside me.

a 3:26. 26:5. 52:2. Job 2:8,13. Jer. 13:18. 48:18. Lam. 2:10, 21. Ez. 26:16. 28:17. Ob. 3, 4. Jon. 3:6.
b 37:22. Jer. 46:11.
c Ps. 137:8. Jer. 50:42. 51:33. Zech. 2:7.
d 14:13,14. Ps. 89:44. Hag. 2:22.
e 7—9. 32:9—11. Deut. 28:56, 57. Lam. 4:5. Rev. 18:7.
f Ex. 11:5. Judg. 16:21. Job 31:10. Jer. 27:7. Lam. 5:13. Matt. 24:41. Luke 17:35.
g 3:17. 20:4. Jer. 13:22,26. Ez. 16:37—39. Hos. 2:3. Mic. 1: 11. Nah. 3:5,6.
h 34:1—8. 59.17,18. 63:4—6. Deut. 32:35,41—43. Ps. 94:1, 2. 137:8,9. Jer. 50:27,28. 51:4, 11,20—24,34—36,56. Rom. 12: 19. Heb. 10:30,31. Rev. 6:9, 10. 16:19. 18:5—8,20.
i 41:14. 43:14. 44:6. 49:26. 54:5. Jer. 31:11. 50:33,34.
k 13:20. 14:23. 1 Sam. 2:9. Ps. 31:17. 46:10. Jer. 25:10. Lam. 1:1. Hab. 2:20. Zech. 2:13. Matt. 22:12,13. Jude 13. Rev. 18:21—24.
l 7. 13:19. 14:4. Dan. 2:37,38. Rev. 17:3—5,18. 18:7,16—19.
m 10:6. 42:24,25. 2 Sam. 24:14. 2 Chr 28:9. Ps. 69:26. Zech. 1:15.
n 43:28. Lam. 2:2. Ez. 24:21. 28:16.
o 13:16—18. 14:17. Matt. 7:2. Jam. 2:13.
p Deut. 28:50.
q 5. Ez. 28:2,12—14. 29:3. Dan. 4:29,30. 5:18—23.
r 46:8,9. Deut. 32:29. Jer. 5: 31. Ez. 7:3—9.
s 21:4,5. 22:12,13. 32:9. Judg. 18:7,27. Jer. 50:11. Dan. 5: 1—4,30. Zeph. 2:15. Rev. 18:3—8.
t 10. Jer. 50:31,32. 51:53. Dan. 4:22,30. 5:23. 11:36. Hab. 2:5 —8. 2 Thes. 2:4.
u Ps. 10:5,6. Nah. 1:10. Luke 12:18—20. 17:27—29. Rev. 18:7.
x 51:18,19. Ruth 1:5,20. Luke 7:12,13.
y 13:19. Ps. 73:19. 1 Thes. 5: 3. Rev. 18:8—10.
z 13:20—22. 14:22,23. Jer. 51: 29,62—64. Rev. 18:21—23.
a 12,13. Dan. 2:2. 4:7. 5:7. Nah. 3:4. 2 Thes. 2:9,10. Rev. 9:20,21. 18:23. 21:8. 22: 15.
b 28:15. 59:4. Ps. 52:7. 62:10.
c 29:15. Job 22:13,14. Ps. 10: 11. 64:5. 94:7—9. Jer. 23:24. Ez. 8:12. 9:9.
d 5:21. Ez. 28:2—6. Rom. 1: 22. 1 Cor. 1:19—21. 3:19.
* Or, *caused thee to turn away.*
e 8.

NOTES.

CHAP. XLVII. V. 1—3. Babylon (as the capital of the Chaldean empire, which succeeded to the Assyrian,) had probably never been subdued before Cyrus took it. The city is therefore represented, under the emblem of a virgin in great distress, who is called "the daughter of Babylon," or "of the Chaldeans." Instead of being seated, as heretofore, upon a throne, ruling over other cities and nations, and being "called tender and delicate," as exempted from hardships and calamities; she was now required to come down from her exalted station, and sit upon the bare ground, as an abject slave; and to grind corn with those hand-mills, that were in use before the invention of water-mills and wind-mills. This was the lowest and most laborious of menial services: and often reserved as a punishment for slaves, who offended their masters.—(*Marg. Ref.* f.) Nay, she must be driven bare-headed, with dishevelled locks, and almost naked, before the victor, in order to ford the rivers, through which the captives were driven like herds of cattle; and as uncovered to be examined for sale, after the indecent and inhuman manner; in which negroes are now exposed like cattle, in the places where the slave-trade is carried on. (*Note*, 20:2—4.) For the Lord would not meet her with the compassion or the weakness of a man, who might be resisted or appeased; but to take righteous vengeance on her as the Almighty God. Or, "I will not admit man to intercede for her;" as some explain the clause. —What is spoken of Babylon, under the emblem of a woman, must be understood of the calamities, which would overtake numbers of her inhabitants, in the different ravages to which that devoted city would be exposed. (*Notes*, 13: 14: *Jer.* 50: 51: *Rev.* 17: 18:)

V. 4. The prophet, representing Israel as a nation, or the believing Jews, in prospect of these events, interrupts his prediction, by thus exulting in the LORD of Hosts, as the Redeemer and Holy One of Israel, to ransom his people, and inflict vengeance on their enemies. (*Notes*, 49:24—26. 54:4,5. *Jer.* 31:10—14.)

V. 5. 'Silence and darkness are opposed to 'that noise and gaiety, which is seen in rich 'and populous cities.' *Lowth.* (*Marg. Ref.* k, l. —*Notes*, 7—10. 13:19—22. *Jer.* 25:10. *Rev.* 18: 4—8,21—24.)

V. 6. 'I have laid open my inheritance to 'the insults of idolaters, and suffered them to 'profane the city and sanctuary, which was 'called by my name.' *Lowth.*—The Chaldeans, intent on gratifying their own ambition, rapacity, and indignant revenge, and perhaps enmity to the God of Israel, most cruelly entreated the Jews, when they got them into their power; not knowing or regarding the design of God, in thus giving his worshippers into their hands: so that, while they accomplished his righteous purposes without intending it, they brought down deserved judgments on themselves. (*Notes*, 10:5—14. *Jer.* 25:12. 51:33 —37. *Hos.* 1:4,5. *Zech.* 1:14—17.)

V. 7—10. Notwithstanding these predictions against Babylon, the king and his nobles were confident that their dominion and prosperity were firmly and permanently established; they neither laid their own crimes, and the

11 Therefore shall evil come upon thee; [f] thou shalt not know * from whence it riseth: and mischief shall fall upon thee; [g] thou shalt not be able to † put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand [h] now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth, if so be thou shalt be able to profit; if so be thou mayest prevail.

13 Thou art [i] wearied in the multitude of thy counsels. [k] Let now the ‡ astrologers, the star-gazers, § the monthly prognosticators, stand up and save thee from *these things* that shall come upon thee.

14 Behold [l] they shall be as stubble; the fire shall burn them; they shall not deliver ‖ themselves from the power of the flame: [m] *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast labored, *even* [n] thy merchants from thy youth: [o] they shall wander every one to his quarter; none shall save thee.

f 37:36. Ex. 12:29,30. Neh. 4:11. Rev. 3:3.
* Heb. *the morning thereof.*
g Ps. 50:22. Jer. 51:39—42. Dan. 5:25—30. 1 Thes. 5:3. Rev. 18:9,10.
† Heb. *expiate.* Matt. 18:34. Luke 12:59.
h 9,10. 8:19. 19:3. 44:25. Ex. 7:11. 8:7,18,19. 9:11. Jer. 2:28. Dan. 5:7—9. Nah. 3:4. Acts 13:8—12. 2 Thes. 2:9—12. Rev. 17:4—6.
i 57:10. Ez. 24:12. Hab. 2:13.
k 44:25. Dan. 2:2,10. 5:7,8,15, 16,30.
‡ Heb. *viewers of the heavens.*
§ Heb. *that gave knowledge concerning the months.*
l 40:24. 41:2. Ex. 15:7. Ps. 83:13—15. Joel 2:5. Ob. 18. Nah. 1:10. Mal. 4:1.
‖ Heb. *their souls.* Matt. 10:28.
m 30:14. Jer. 51:25,26. Rev. 18:21.
n Ez. 27:12—25. Rev. 18:11—19.
o Jer. 51:6—9. Rev. 18:15—17. 16:26.

words of God, to heart, nor considered what the end of their greatness would be. (*Notes*, *Dan.* 4:28—33. 5:18—24. 1 *Thes.* 5:1—3.) The inhabitants were given up to pleasures and dissipation; and arrogantly concluded that no city or empire ever had been, was, or would be, like their own; and they expressed this sentiment, in language similar to that, by which JEHOVAH declared his own eternal Deity. (45:5,6.)—The loss of empire, and the destruction of the inhabitants, are, to cities possessed of dominion, like widowhood and loss of children. Babylon thought herself perfectly secure from these afflictions: but the Lord declared, that they would come upon her in one day, in a moment, most suddenly, and in their perfection, "for," or *notwithstanding* "the multitude of her sorceries" and enchantments. The Chaldeans trusted much to these practices, and disregarded the all-seeing eye of Israel's God; but the permanent prosperity, with which she was flattered by the sorcerers and wise men, would not be vouchsafed her. (*Notes*, 11—15. 19:2--4. *Nah.* 3:4—6. *Rev.* 18:4—8.)

V. 11. Neither the politicians, nor the soothsayers, of Babylon could discover, from what quarter evil would come upon them; nor when it approached could they retard it: nay, at last it would come on them suddenly, when they had no apprehension of it.—Cyrus surprised the city, when the inhabitants were asleep, or in their drunken revels, and entirely without fear of the impending ruin. (*Notes*, *Dan.* 5:25—31.)

To put it off.] "To expiate it." *Marg.* The desolation, which is denounced, as coming upon the New Testament-Babylon, still more suddenly and awfully, shall not be expiated, by any of the superstitious devices, or sacrifices of its priests and rulers. (*Note*, 1 *Sam.* 3:14.)

V. 12—15. (*Note*, 57:9,10.) The Lord here challenged the Chaldeans, to oppose their wisest counsels, or most powerful enchantments, against the execution of his predictions: let them persist in them, and do their utmost, and see whether they could prevail in the contest. Babylon had always been renowned for these arts, and the Chaldeans diligently studied and practised them. Even their wise men and counsellors were chiefly diviners and astrologers. (*Notes*, *Dan.* 1:17—20. 2:2—13. 4:4—7. 5:5—9.) They expected, or pretended to expect, information, and direction, from the motions of the heavenly bodies; and supposed the stars to have great influence on the affairs of men, which they could discover by making observations on them: and they seem to have published every month their prognostications as some almanac-makers now do their yearly predictions, about the weather and other matters. But the Lord declared, that they should all weary themselves in vain, in their counsels to secure Babylon; nay, themselves should be as stubble to the fire of his indignation, by which they should be totally consumed without any remains. And in this catastrophe, all those, who had before dealt with them for such information; or the merchants and hired soldiers from other countries, who had traded with them and helped them would desert them, go to their respective habitations or employments, and leave them to shift for themselves. All these predictions, concerning Babylon, relate also to the New Testament-Babylon, the chief seat of Antichrist. (*Marg. Ref.*—*Notes*, *Jer.* 51:9. *Rev.* 18:9—20.)

PRACTICAL OBSERVATIONS.

The Lord invariably abases the proud, in proportion as they exalt themselves.—Those who are most delicate and luxurious, and given up to self-indulgence and dissipation, are commonly most unfeeling, towards such as are subjected to them; often shewing no respect to old age or infirmities, and deeming no hardship too great to impose on those who are least able to endure them. But they may probably be recompensed by others, as severe and hard-hearted as themselves: while labor and fatiguing usage, with scorn and cruelty will be dreadful to them, in proportion to their former excessive effeminacy. (*Notes*, 3:16—26.)—Those distinctions in society, by which some are exalted above others, as if of another species, will be of short continuance: kings and nobles will not be such for ever; nor will God any more regard sex than rank, in those who rebel against him. But they, who are made "kings and priests unto our God," shall be distinguished for ever: for "their Redeemer is the LORD of hosts, the Holy One of Israel;" and when the most honorable of the wicked shall be silent in darkness, or only vent their anguish in "wailing and gnashing of teeth," the believer's redemption will be completed.—God is often pleased to permit wicked men to prevail against his people, in order to correct and purify them by tribulation: and he permits his inheritance, his professed servants, to be polluted and treated as heathens

CHAP. XLVIII.

The Lord, foreseeing the obstinate idolatry of Israel had foretold what he was about to do, that his works might not be ascribed to idols, 1—8. He promises to save his people, for his own name's sake, by his almighty power, and by raising up and prospering Cyrus, 9—15. He pathetically shews, how happy obedience would have rendered them, 16—19. He calls on the captive Jews to leave Babylon, remembering how their fathers had been supplied in the wilderness; and declares that there is no peace for the wicked, 20—22.

HEAR ye this, O house of Jacob, [a] which are called by the name of Israel, and are [b] come forth out of the waters of Judah: [c] which swear by the name of the LORD, and [d] make mention of the God of Israel, *but* [e] not in truth, nor in righteousness.

2 For [f] they call themselves of the holy city, [g] and stay themselves upon the God of Israel; [h] The LORD of hosts *is* his name.

3 I have [i] declared the former things from the beginning; and they went forth out of my mouth, [k] and I shewed them: I did *them* suddenly, and they came to pass.

4 Because [l] I knew that thou *art* * obstinate, [m] and thy neck *is* an iron sinew and [n] thy brow brass;

5 I have [o] even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, [p] Mine idol hath done them, and my graven image, and my molten image hath commanded them.

a Gen. 32:28. 35:10. 2 Kings 17:34. John 1:47. Rom. 2:17, 28,29. 9:6,8. Rev. 2:9. 3:9.
b Num. 24:7. Deut. 33:28. Ps. 68:26. Prov. 5:16.
c 44:5. 45:23. 65:16. Deut. 6: 13. 10:20. Ps. 63.11. Zeph. 1:5.
d 26:13. 62:6. Ex. 23:13.
e 1:10—14. Lev. 19:12. Ps. 50:16—20. 66:3. *marg.* Jer. 4: 2. 5:2. 7.9,10. Mal. 3.5. Matt. 15 8,9. 23:14. 1 Tim. 4.2. 2 Tim. 3:2—5.
f 52:1. 64:10,11. Neh. 11:1,18. Ps. 48:1. 87:3. Dan. 9:24. Matt. 4:5. 27.53. Rev. 11:2. 21:2. 22:19.
g 10:20. Judg. 17:13. 1 Sam. 4:3—5. Jer. 7:4—11. 21:2. Mic. 3:11. John 8:40,41.
h 47:4. 51:13. Jer. 10.16.
i 41:22. 42:9. 43:9. 44:7,8. 45:21. 46:10.
k 10:12—19,33,34. 37:7,29,36—38. Josh. 21:45. 23:14,15.
l 46:12. Ps. 78:8. Zech. 7:11,12.
* Heb. *hard*. Jer. 5:3. Ez. 3:4—7. Dan. 5:20. Rom. 2: 5. Heb. 3:13.
m Ex. 32:9. 33.3,5. Deut. 10:16. 31:27. 2 Kings 17:14. 2 Chr. 30:8. 36:13. Neh. 9:16,17,28. Ps. 75 5. Prov. 29:1. Jer. 7: 26. 19:15. Zech. 7:12. Acts 7:51.
n Jer. 3:3. Ez. 3:7—9.
o 3. 44:7. 46:10. Luke 1:70. Acts 15:18.
p 42:8,9. Jer. 44:17,18.

in order to purge his church from hypocrites, and to warn others not to abuse their privileges. (*Notes* and *P. O.* 1 *Sam.* 4:) But those who take advantage of these dispensations, to abuse their power, and to shew their enmity against God, by cruelly oppressing his worshippers, will be punished with proportionable severity.—Pride renders men presumptuous in their wickedness and regardless of their latter end; so that they "lay not to heart," either the warnings or the judgments of God; they expect impunity, notwithstanding his "wrath revealed from heaven" against their iniquities; and they are confident of permanent prosperity, until ruin comes upon them suddenly and in its perfection, and they can neither see whence it arises, nor how it may be avoided. Such as do not trust in God, buoy up their confidence by means of wickedness in one form or other, and they are ready to think, that no eye sees those secret crimes which man cannot detect. And whilst men will not believe the authenticated truths of God, because they contradict their pride and lusts; they often become the dupes of their own credulity, and of the vilest impostors; even of the meanest of such as pretend to gratify their curiosity by informing them of future events, and humor them with promises of great prosperity, without disquieting their consciences, or requiring them to renounce their sins. Hence the encouragement which sorcery, divination, astrology, and fortune-telling of every kind, have ever met with, in proportion as the holy truths and precepts of scripture have been disregarded. But the Lord scorns, and abhors, such daring attempts to pry into his secret purposes, or to escape his threatened vengeance. However men may labor and weary themselves in these vain endeavors, they will never be able to prevail for others or themselves; they will shortly be destroyed root and branch, by the consuming fire of the Lord's indignation; and it will appear, that they could neither foresee nor prevent the ruin to which they were exposed. But, if we simply and firmly believe the word of God, we may know assuredly how it will be with the righteous and the wicked to all eternity; we may learn how to "escape the wrath to come," to glorify God, to have peace through life, and hope in death, and everlasting happiness beyond the grave: and surely we need desire no further information in these matters. Let us then stand aloof from all the delusions of men, and of the great deceiver; and learn to walk by faith, through the troubles of life and the vale of death, to the land of perfect light, joy, and felicity.

NOTES.

CHAP. XLVIII. V. 1, 2. The Jews gloried in their descent from Jacob, and in the name of Israel, which God had in honor conferred on him; (*Notes*, *Gen.* 32:27,28. *John* 1:47—51.) they boasted also of springing from Judah, to whom the sceptre belonged, and from whom the Messiah was to descend. They were likewise accustomed to use the name of JEHOVAH in solemn oaths, and to make mention of him as their God. (*Notes*, 45:23—25. *Jer.* 5:1,2.) They prided themselves also upon their relation to that holy city, where his temple was built and his worship conducted: and on these accounts they were very confident, that God would render them successful, and deliver them from all their enemies. Yet there was neither sincerity in their religion, nor holiness in their lives; they were deceitful and dishonest in their dealings; and they concealed their frauds by perjury and hypocrisy.—It appears from the prophecies of Jeremiah, Ezekiel, and Micah, that this was the general disposition of the people, just before the captivity. (*Notes*, *Jer.* 7:3—11. 26:9—19. *Ez.* 11:1—3. *Mic.* 3:8—12. *Matt.* 3:7—10. *Acts* 6:9—14.)—*Out of the waters*, &c. (1) As water springs from a fountain (*Notes*, *Num.* 24:7—9. *Ps.* 68:26. *Prov.* 5:15—19.)

V. 3—5. In order to lead the people to be more earnest in adhering to his worship and commandments, the Lord again reminded them of the conclusive proof, which prophecy afforded them of their divine authority. Nothing material had occurred, since the original of their nation, which had not been predicted. God had previously informed them what he purposed to do; and then he had suddenly performed his word, when they had no expectation of it. He adopted this method, because he knew that they would prove obstinate and untractable, even as if the sinews of their necks had been made of iron; and bold and

6 Thou [q] hast heard; see all this; [r] and will not ye declare *it?* I have [s] shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when hou heardest them not: lest thou shouldest ay, Behold, I knew them.

8 Yea, [t] thou heardest not; yea, thou knewest not: yea, from that time *that* [u] thine ear was not opened: for [x] I knew that thou wouldest deal very treacherously, and wast called [y] a transgressor from the womb.

9 For [z] my name's sake will I [a] defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, [b] I have refined thee, but not * with silver: [c] I have chosen thee in the furnace of affliction.

q Ps. 107:43. Jer. 2:31. Mic 6:9.
r 21:10. 48:8—10. Ps. 40:9,10. 71:15—18. 78:3—6. 119:13. 145: 4,5. Jer. 50:2. Matt. 10:27. Acts 1:8.
s 42:9. Dan. 12:8—13. Am. 3: 6. John 15:15. Rom. 16:25, 26. 1 Pet. 1 10—12. Rev. 1: 19. 4:1. 5:1,2. 6:1,&c.
t 6:9,10. 26:11. 29:10,11. 42:19, 20. Jer. 5:21. Matt. 13:13—15. John 12:39,40.
u 50:5. Ps. 40:6. Jer. 6:10.
x 4. 21:2. Jer. 3:7—11,20. 5:11. Hos. 5:7. 6:7. Mal. 2:11.
y Deut. 9:7,24. Ps. 51:5. 58:3. Ez. 16:3—5. Eph. 2:3.
z 11. 37:35. 43:25 Josh. 7:9. 1 Sam. 12:22. Ps. 25:11. 79:9. 106:8. 143:11. Jer. 14:7. Ez. 20:9,14,22,44. Dan. 9:17—19.
a Neh. 9:30,31. Ps. 78:38. 103: 8—10. Prov. 19:11.
b 1:25,26. Job 23:10. Prov. 17: 3. Jer. 9:7. Ez. 20:38. 22:18 —22. Zech. 13:8,9. Mal. 3: 2,3. Heb. 12:10,11. 1 Pet. 1: 7. 4:12. Rev. 3:19.
* Or, *for silver.*
c Deut. 4:20.

11 For [d] mine own sake, *even* for mine own sake, will I do *it:* [e] for how should *my name* be polluted? and [f] I will not give my glory unto another.

[*Practical Observations.*]

12 ¶ [g] Hearken unto me, O Jacob, and Israel, [h] my called; [i] I *am* he; I *am* the First, I also *am* the Last.

13 Mine [k] hand also hath laid the foundation of the earth, [l] and my † right hand hath spanned the heavens: [m] *when* I call unto them, they stand up together.

14 All ye, [n] assemble yourselves, and hear: which among them hath declared these *things?* [o] The LORD hath loved him: [p] he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall [q] make his way prosperous.

d 9.
e 52:5. Num. 14:15,16. Deut. 32:26,27. Ez. 20.9,39. Rom. 2:24.
f 5. 42:8. John 5:23.
g 34:1. 46:3. 49:1. 51:1,4,7. 55:3. Prov. 7:24. 8:32.
h Matt. 20:16. Rom. 1:6. 8:28. 1 Cor. 1:24. 1 Pet. 2:9. Rev. 17:14.
i 41:4. 44:6. Rev. 1:8,11,17,18. 2:8. 22:13.
k 42:5. 45:18. Ex. 20:11. Ps. 102:25. Heb. 1:10—12.
l 40:12.
† Or, *the palm of my right hand hath spread out.* 40:22. Job 37:18. 148:5—8.
m 40:26. Ps. 119:89—91. 147:4 148:5—8.
n 41:22. 43:9. 44:7. 45:20,21.
o 45:1—3. Mark 10:21.
p 13:4,5,17,18. 44:28. 46:11. Jer. 50:21—29. 51:20—24.
q Josh. 1:8. Ps. 45:4

impudent in their objections and self-vindication, as if their brow were brass: (*Marg. Ref.* —*Notes*, *Prov.* 29:1. *Ez.* 3:4—11. *Acts* 7:51—53.) and, being alienated from true religion and attached to idolatry, they would absurdly and ungratefully have ascribed their deliverances to their idols, had not JEHOVAH by his prophecies precluded them from such a pretence. (*Notes*, 42:22—25. 44:6—8. *Jer.* 44:15—19.)—'The *former things* ... may point at the 'former prophecies, relating to the two con-'federate kings, (7:) and to Sennacherib; (10:) 'as the *new things* ... relate to the Babylonian 'captivity, and their return from thence, as 'they were figures of the gospel-times. ... They 'punctually came to pass at the time foretold, 'even when there was no likelihood of such an 'effect being produced.' *Lowth.*

V. 6—8. The Jews had already heard the prophecies concerning their nation; let them therefore mark, and *see* their exact accomplishment: and would they not at length declare this to be a demonstration, that JEHOVAH alone was entitled to their worship; and publish his wonderful works, according to his word, to other nations and succeeding ages? From the time, when former predictions had been accomplished, in their deliverance from the Syrians and Assyrians, the Lord shewed them "new things," hidden from all creatures, of which no tokens appeared, and of which they knew nothing. (*Notes*, 42:8,9. 43:14—21, *v.* 19.) His word, as in creation, gave them as it were their first existence: (*Note*, *Gen.* 1:3—5.) before he spake of them, the Jews had never heard of them, and therefore they could not ascribe the discovery either to their idols, or to their own sagacity. Yet, after all, the Lord foresaw that they would prove unbelieving and disobedient; and even shut their ears to instruction, however plainly set before them. For "their ear had not been opened *from the beginning:*" they had always been unteachable and self-willed: (*Notes*, 50:5,6. *Ps.* 40:6—8.) and they would continue to deserve the name of transgressor, apostate, or rebel, which he had given them in the very infancy of their nation when they first came out of Egypt. (*Notes* *Ex.* 32:7—10. *Ez.* 20:7—9.)

V. 9—11. The Lord saw nothing in the Jewish nation, to induce him to deliver it from captivity or to extend blessings to it: but the honor of his own great name was concerned. If idolaters should finally prevail against his worshippers, their gods would seem to triumph over the God of Israel: it behoved him to perform his engagements to Abraham, to Israel, and to David, and to maintain his worship in the world. "For his own sake," therefore, he would defer his anger, and not cast off the Jews till after the coming of the Messiah: for his own glory, he would refrain from pouring out his indignation, and utterly destroying them. (*Notes*, 43:22—25. *Deut.* 32:26,27. *Ps.* 79:8—13. *Jer.* 14:7—9,19—22. *Ez.* 20:7—9, *v.* 9. *Dan.* 9:17—19. *Eph.* 1:3—12.) By various calamities he shall refine them, as metal in a furnace: and though they were not fully purified as refined silver, but still had a great mixture of base metal among them; yet he would again choose them amidst the afflictions of Babylon as he had their fathers in the iron furnace of Egypt. (*Marg. Ref.*) This he would do, not for their sakes, but that his name might not be profaned, or his glory given to idols.—'I had 'respect to thy weakness and infirmity: for in 'silver there is some pureness, but in us there 'is nothing but dross.'—If the furnace of affliction had not been moderated, they must have been consumed. (*Notes*, *Ps.* 125:3. *Matt.* 24:21, 22.)—'God joineth the salvation of his, with his 'own honor; so that they cannot perish, but 'his glory should be diminished.' (*Notes*, *Ex.* 32:11—14. *Num.* 14:13—19. *Josh.* 7:6—9. *Ez.* 36:20—24,31,32.)

V. 12—15. The eternal and unchangeable

16 Come ye near unto me, hear ye this; [r] I have not spoken in secret from the beginning: from the time that it was, there *am* I: and now [s] the Lord GOD and his Spirit, hath sent me.

17 Thus saith [t] the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God [u] which teacheth thee to profit, [x] which leadeth thee by the way *that* thou shouldest go.

18 Oh, [y] that thou hadst hearkened to my commandments! [z] then had thy peace been as a river, and thy righteousness as the waves of the sea.

r *See on* 3—6.—45:19. John 18:20.
s 11.1—5. 61:1—3. Zech. 2:8—11. John 3:34. 20:21,22. *See on* 44:6—24. 54:5.
t 2:3. 30:20. 54:13. 1 Kings 3:36. Job 22:21,22. 36:22. Ps. 25:8,9,12. 71:17. Jer. 31:33,34. John 6:45. Eph. 4:21.
u 43:16. 49:9,10. Ps. 32:8. Jer. 6:16.
x Deut. 5:29. 32:29. Ps. 81:13—16. Matt. 23:37. Luke 19:41,42.
y 32:15—18. 66:12. Ps. 36:3. 119:165. Am. 5:24. Rom. 14:17.

19 Thy [a] seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; [b] his name should not have been cut off nor destroyed from before me.

20 ¶ Go [c] ye forth of Babylon, flee ye from the Chaldeans, [d] with a voice of singing declare ye, tell this, [e] utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And [f] they thirsted not *when* he led them through the deserts: [g] he caused the waters to flow out of the rock for them:

a 10:22. Gen. 13:16. 22:17. Jer. 33:22. Hos. 1:10. Rom. 9:27.
b 9. 9:14. 14:22. Josh. 7:9. Ruth 4:10. 1 Kings 9:7. Ps. 9:5. 109:13. Zeph. 1:4.
c 51:11. Jer. 50:8. 51:6,45. Zech. 2:6,7. Rev. 18:4.
d 12:1. 26:1. 44:23. 49:13. 52:9. Ex. 15:1,&c. Ps. 126:1,2. Jer. 31:12,13. 51:48. Rev. 18:20. 19:1—6.
e 6. Jer. 31:10. 50:2.
f 30:25. 35:6,7. 41:17,18. 43:19, 20. 49:10. Jer. 31:9.
g Ex. 17:6. Num. 20:11. Neh. 9:15. Ps. 78:15,20. 105:41.

God of Israel here calls upon his people to hearken to him. (*Note*, 41:2—4.) The same almighty power which had founded the earth, "meted out the heavens with a span," and issued orders to their hosts which were implicitly obeyed, was pledged to perform the predictions concerning the deliverance of the Jews from captivity. (*Notes*, 40:12—17,25,26.) Let then all of them assemble, consider, and ask themselves, whether JEHOVAH, or some of their idols, had foretold these things; that they might ascribe the accomplishment unto him. (*Notes*, 41:21—26. 43:8—13.) He meant to shew especial favor to Cyrus, (as a type of Christ,) in assigning him the honorable work of liberating his people. So that this prince would execute the Lord's pleasure, and be as his arm, in taking Babylon, and subduing the Chaldean monarchy: for God would call him to this arduous undertaking, and prosper him in it. (*Notes*, 41:27—29. 44:25—28. 45:1—6. 46:10,11.)—The expression, "my called," (12) may refer to the call of Abraham, (*Note*, *Gen.* 12:1—3.) and the nation of Israel in him, which was a type or emblem of the effectual calling of the elect people of God: (*Notes*, 41:2—4,10—14.) but some explain it of the Israelites being called by the name of God, as a people peculiarly belonging to him.

V. 16. There is some appearance of difficulty in ascertaining the speaker in this verse: but if the prophet be supposed to speak, it must be as a type of the "Elect Servant of JEHOVAH," before predicted. (*Note*, 42:1—4.) From the opening of his ministry, Isaiah had publicly spoken of those things which were coming to pass, and events had accorded to his predictions; he had from the first been at hand to declare the will of the Lord: and now the Lord GOD and his Spirit had sent him to predict the captivity, and also the deliverance of the Jews from it; and it behoved them to come near and attend to his words.—This however, seems not by any means to come up to the energy and full meaning of the passage: and, "The Word, who was in the beginning with God, and was God," and by whom the mind and will of God have ever been declared to men, may properly be considered as the Speaker. He had always addressed the nation in the most open manner, from the time when he appeared to Moses in the bush, and called himself, I AM THAT I AM: (*Notes*, *Ex.* 3:2—7,14. *Acts* 7:30—36.) and he was constantly present with Israel as their Lord and Redeemer. And now the Father and his Spirit had sent him to effect their predicted deliverance: or the Lord GOD had sent Him and his Spirit; for so the words may be read, and the language accords better to the ordinary style of scripture. The deliverance from Babylon seems to be predicted; yet as shadowing forth the incarnation of Christ, and the pouring out of the Spirit, to apply his redemption to the souls of men.—'The foregoing 'part of the verse shews, that the words are 'spoken by God: and since it is affirmed, that 'the Lord GOD hath sent him, we can under-'stand the words of none other, but the second 'Person of the sacred Trinity; who was sent 'into the world by his Father, and was anoint-'ed to his prophetical office by the Holy Spirit.' *Lowth.* (*Notes*, *Zech.* 2:6—13. 4:8—10. 6:9—15. *John* 14:7—14.)—'Who is it that saith in 'Isaiah, "And now the Lord hath sent me and 'his Spirit?" in which, as the expression is am-'biguous, is it the Father and the Holy Spirit, 'which have sent Jesus; or the Father who 'hath sent both Christ and the Holy Spirit? 'The latter is the true interpretation.' *Origen in Bp. Lowth.*

V. 17—19. JEHOVAH, the Redeemer and Holy One of Israel, continues to speak to his people, when in captivity. He had taught them profitable things, and had pointed out to them the way in which they should have gone; and he was ever ready to afford his effectual teaching to such, as desired to profit by his word. This would have been far more agreeable to his holy will as revealed by his servants, than their rebellion and calamities; so that, speaking after the manner of men, he, as it were, wished that they would have hearkened to his commandments: for then their peace would have flowed with an even, uninterrupted course, like a river, the waters of which fail not: and he would have shewn them how to obtain righteousness and salvation, vast as the ocean, and a permanent and inexhaustible source of blessings to their souls: their seed would then have been innumerable as the sand, and "gravel," or, as some understand it, the fishes, of the sea; and their name would never have been cut off, or cast out. Whereas, for their sins they were reduced to a remnant, and to great distress and contempt. (*Notes*, *Deut.* 5:28,29. 32:29. *Ps.* 81:13—16. *Luke* 19:41—44.)—*Righteousness.* (18) *Notes*, 45:22—25. 46:12,13.

he clave the rock also, and the waters gushed out.

22 *There is* [h] no peace, saith the LORD unto the wicked.

h 57:21. Job 15:20—24. Luke 19:42. Rom. 3:17.

V. 20—22. The Lord here addressed the people, as if the time of the decree of Cyrus had been already come. They were summoned to go forth from Babylon, and flee from among its devoted inhabitants, singing praises to the Lord, and publishing his truth, power, and love, to the ends of the earth. (*Notes*, 51: 9—11. 52:9—12. *Jer.* 50:7,8. *Zech.* 2:6—9. *Rev.* 18:4—8.) When the Israelites passed through the wilderness from Egypt to Canaan, the waters gushed from the smitten rock to satisfy their thirst: and the Lord intimated that he would equally take care of the Jews in returning from Babylon to Jerusalem. (*Notes*, 35:5—7. 41:17—20. 43:19—21. *Ex.* 17:5,6. *Jer.* 31:8, 9.) But, as the language is too strong to have received a full accomplishment in any of the events, attending that deliverance; we may be assured that the Holy Ghost intended the spiritual blessings of redemption; and the wonderful interpositions, with which the rescue of the church from Antichristian tyranny shall be accompanied, and especially the converted Jews and Israelites conveyed back to the promised land.—Whatever revolutions take place, the Lord also warned impenitent sinners, that no good would accrue to them; (*Notes*, 3:11,12. 57: 20,21. *Ez.* 20:33—38.) for all that inward anguish and outward tribulation, which spring from guilt and from the wrath of God, must inevitably be their portion, throughout every period of their endless existence.

PRACTICAL OBSERVATIONS.

V. 1—11.

Men may have a sound creed, make an open profession of true religion, and with apparent devotion "mention the name" of God, value themselves on their relation to his people, and join with them in the most solemn ordinances; and yet be hypocrites in religion, and destitute of common honesty in their dealings with their neighbors! Nay, men may have strong confidence in the Lord, and verily think that all the blessings of salvation belong to them; when they are entirely deceived by Satan and their own hearts, and have no more than a worthless "form of godliness!" (*Notes*, *Prov.* 14:12. *Gal.* 6:1—5, *v.* 3.) Let us then be careful not to over-value external distinctions, privileges, or observances; and not to stay our souls on any relation to families, or churches, eminent for piety. Let us examine whether we be indeed sincere, in our own professed faith and devotedness to God; and whether these produce truth and equity in all our dealings with men. Let us remember that confidence without conscientiousness is presumption; and that those who cheat their neighbors, and varnish it over with a profession of godliness, will "receive the greater damnation." May the Lord search and prove us, and render us "doers of the word, and not hearers only, deceiving our own selves!" (*Note*, *Jam.* 1:22—25.)—The divine origin of our religion is abundantly demonstrated, in the co-incidence observable between the prophecies of the Bible, and the dispensations of Providence; so that infidelity, impiety, and hypocrisy, will be left without plea or excuse: and this arrangement is purposely intended to leave every one without cloke for his sins. For the Lord knows how obstinate and daring men are, in rebellion against his authority, and opposition to his truths. Indeed we are all by nature self-willed and presumptuous: we are ready to ascribe success to our own sagacity or good management, or even to that conduct which God abhors: and when calamities overtake us, we deem them the result of chance, or lay the blame on the ill behavior of others. Thus we studiously forget God, and aim to exclude him from the government of the world. But the whole scheme of prophecy is a standing confutation of these absurd principles, and this preposterous conduct: as things hidden from every created mind, and which must appear at the time improbable in the highest degree, have for ages been foretold in the sacred scriptures, and are continually coming to pass accordingly. Yet how little is this attended to, how little are men disposed to receive instruction, and yield obedience to God! But hence arises another demonstration of the truth of the scripture, which every man possesses in his own conscience. Contrary to our self-flattery, the scripture declares, that "every man dealeth very treacherously, and is a transgressor from the womb." And is not this witness true? have not we each of us, violated our obligations to God? and were not our first thoughts, words, and works rebellious and unholy?—We have then nothing in ourselves to depend on, or to plead with God, as a reason why he should have mercy on us. Had he not deferred and refrained his anger, we should have been cut off and destroyed long ago. But he has formed a plan, in which, for "his own sake" and "for the glory of his grace," he saves all that come to him for salvation. Thus sinners are encouraged to hope for his mercy. And he that "hath fled for refuge to lay hold on the hope set before him," and "holds fast that confidence," has the honor of God pledged for his security, that he shall never be cast off, or perish; for then would God's name be polluted and his glory tarnished. He will indeed refine his people in the furnace of affliction: but notwithstanding the alloy which remains after each visitation, he will yet confirm his choice of them; and frequently he first brings sinners acquainted with his grace, by casting them into this painful but salutary furnace.

V. 12—22.

The same power, which upholds the world, supports the cause of truth and righteousness, and it is a peculiar honor to be employed as instruments in the good work of making known the salvation of God to mankind. Yet even this, (as well as many other instances of the loving-kindness of God,) has been sometimes vouchsafed to those, who knew him not by true faith and holy experience, to the salvation of their own souls. But the Lord Jesus alone has, in every respect, done the Father's "whole pleasure," and is the adequate Object of his love: having prospered and finished his work, he invites sinners to draw near and hearken, whilst he proclaims the counsels of his love, which have been from the beginning. As the Father has sent him, so has he sent his ministers, to publish openly his rich and free salvation. May he send forth more and more of them throughout the earth; and with them send forth his Spirit to prosper their labors; that 'glory may be to the Father, and 'to the Son, and to the Holy Ghost,' throughout the earth, and through eternal ages.—Let us seek our holy Redeemer to "teach us to profit," by all the means of instruction which

CHAP. XLIX.

The Messiah declares to the nations his appointment and qualifications for his work; complains of ill success among the Jews; and receives assurances of being "the Light of the Gentiles," and the source of salvation and consolation to vast numbers, 1—13. Zion thinks herself forgotten of God; but is assured of his unchangeable love, and that kings and nations shall be her children, to shew her honor and to do her service, 14—23. The redemption of sinners from Satan's power, and the church from that of Antichrist is predicted, with allusion to the deliverance, of the captive Jews, 24 26.

[a] LISTEN, O isles, unto me; [b] and hearken, ye people, from far: [c] The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And [d] he hath made my mouth like a sharp sword; [e] in the shadow of his hand hath he hid me, and [f] made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, [g] Thou *art* my Servant, O Israel, in whom I will be glorified.

4 Then I said, [h] I have labored in vain, I have [i] spent my strength for nought, and in vain; [k] *yet* surely my judgment *is* with the LORD, and my * work with my God.

5 And now, saith the LORD, that formed

a 41:1. 42:1—4,12. 45:22. 51:5. 60:9. 66:19. Zeph. 2:11.
b 55:3. 57:19. Eph. 2:17. Heb. 12:25.
c 5. Ps. 71:5,6. Jer. 1:5. Matt. 1:20,21. Luke 1:15,31—35. 2: 10,11. John 10:36. Gal. 1: 15. 1 Pet. 1:20.
d 11:4. Ps. 45:2—5. Hos. 6:5. Heb. 4:12. Rev. 1:16. 2:12. 19: 15.
e 42:1. 51:16. Ps. 91:1. Luke 23:46.
f 50.4. 61:1—3. Ps. 45:5. Jer. 1:18. 15:19,20.
g 42:1. 52:13. 53:10,11. Zech. 3:8. Matt. 17:5. Luke 2:10 —14. John 12:28. 13:31,32. 15: 8. 17:1,4. Eph. 1:6. Phil. 2: 6—11.
h 65:2. Matt. 17:17. 23:37 John 1:11. Rom. 10:21. Gal. 4:11.
i Lev. 26:20. 2 Cor. 12.15.
k 53:10—12. Ps. 22:22—31. Luke 24:26. John 17:4,5. 2 Cor. 2:15. Phil. 2:9,10. Heb. 12:2.
* Or, *reward*. 40:10. 62:11.

we enjoy, and to "lead us by the way that we should go;" for blessed are they who hear his word and do it. Our sanctification and comfort are his will and delight; inward and outward peace are his legacy to his believing people; and those, whom he justifies and sanctifies, have peace with God, peace of conscience, and an inward tranquillity "which passeth all understanding:" a peace, not transient and precarious, as the joys of this world are; but which flows on like a river through life and death, and to all eternity. The inheritance annexed to the righteousness which God bestows is immense as the ocean, its blessings unnumbered like the sand, and it is attended with "an everlasting name that shall not be cut off;" and with an entail of most important advantages to our posterity. Let then all who hear these words separate from the world, and break loose from their ruinous connexions; let them join themselves to the Lord with gratitude and joy: and let believers sing glad praises to the Redeemer, and declare to all around "what he hath done for their souls."—Though this world is a wilderness, in which many inconveniences await us, and nothing grows or springs forth, suited to the wants and desires of the regenerated; yet from Christ, our smitten Rock, the consolations of the Holy Spirit flow forth abundantly to water all the camp of Israel, through all their wanderings; till each arrives at the Fountain-head above, and drinks abundantly of unalloyed felicity for ever. But this peace and joy are far from the wicked man: by an irrevocable decree, and by his character and the state of his unrenewed soul, he will be for ever precluded from them; and a tormenting conscience, a despairing heart, and furious, unrestrained, and malignant passions, will concur with the wrath of God, to render him as durably miserable, as the righteous is blessed in the favor, image, and presence of his God.

NOTES.

CHAP. XLIX. V. 1, 2. Hitherto spiritual redemption has been predicted more obscurely, and with evident, and almost constant reference to the deliverance of the Jews from captivity in Babylon: but here another division of the prophecy commences; and henceforth we shall have Christ and spiritual redemption constantly before our eyes, and often entirely lose sight of types and shadows. We cannot in this chapter admit, that Isaiah spoke of himself, even as the type of Christ; the language can in no sense be applicable to him, or to any but the divine Savior of sinners; for who else was ever given to be "a Light of the Gentiles, and the salvation of God to the ends of the earth?" (6)—Christ therefore here speaks, in his mediatorial character, and as anticipating his incarnation. He opened his important instructions by demanding the attention of the most distant nations, as he was about to declare those interesting truths, those "deep things of God," in which they were all concerned. He had engaged to become incarnate for the redemption of mankind. That event had been purposed from "before the foundation of the world," and predicted from the first entrance of sin: and before his conception in the virgin's womb, "he was named Jesus, because he should save his people from their sins." (*Marg. Ref.* c.—*Notes*, *Matt.* 1:20—23. *Luke* 1:26—33, *v.* 31.) The efficacy of his word to alarm, convince, and subdue the hearts of sinners to himself, and the energy of his denunciations to destroy his enemies, are denoted by "his mouth being like a sharp sword." His human nature would be secured from sin, (which alone could defeat the end of his incarnation,) by his union with the Deity; even as if it had been hid, or covered, under the shadow of the Almighty's hand. And he would be in every respect prepared and qualified for his work, by the immeasurable communication of the Holy Spirit; as a polished shaft or arrow, which the warrior carefully conceals and preserves in his quiver, till he has occasion to employ it, in obtaining some desired and expected victory. (*Marg. Ref.* d—f.—*Notes*, 51:15,16. *Heb.* 4:12,13. *Rev.* 1:12—20, *v.* 16. 2:12,13.)

V. 3, 4. The eternal Son of God willingly consented to "take upon him the form of a servant," that God might be glorified in saving sinners through him. (*Notes*, 42:1—4. 53:11, 12. *Phil.* 2:5—8.) He may be called Israel, as the Head of the body of the church, the true Israel of God; or because he wrestled and prevailed for the blessing of God upon his people, as Jacob prevailed for the blessing on himself and his posterity. 'That name, in its 'original design, and full import, can only be-'long to him, who contended powerfully with 'God, in behalf of mankind, and prevailed. '*Gen.* 32:28.' *Bp. Lowth.*—The Redeemer, in the prospect of the general unbelief of the Jewish nation, intimated, that if the small remnant of that people should be all, who obtained salvation by him, he should "labor in vain and spend his strength for nought, and in vain:" for though the salvation of one soul

me from the womb *to be* his Servant, [m] to bring Jacob again to him, * Though [n] Israel be not gathered, [o] yet shall I be glorious in the eyes of the LORD, and my God shall be my Strength.

6 And he said, † It is [p] a light thing that thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the ‡ preserved of Israel: [q] I will also give thee for a Light to the Gentiles, [r] that thou mayest be my Salvation unto the end of the earth.

[*Practical Observations.*]

7 Thus saith the LORD, [s] the Redeemer of Israel, *and* his Holy One, § to him who man despiseth, to him whom the nat abhorreth, [t] to a Servant of rulers; [u] Ki shall see and arise, princes also shall w ship, because of the LORD that is faithf *and* the Holy One of Israel, [x] and he sh choose thee.

8 Thus saith the LORD, [y] In an acce able time have I heard thee, and in a d of salvation [z] have I helped thee: and I v preserve thee, and [a] give thee for a cov nant of the people, [b] to ‖ establish the ear [c] to cause to inherit the desolate heritag

m 56:8. Matt. 15:24. Acts 10:36. Rom. 15:8.
* Or, *That Israel may be gathered to him, and I may, &c.*
n Matt. 21:37—41. 23:37. Luke 19:42. 1 Thes. 2:15,16.
o Ps. 110:1—3. Matt. 3:17. 11:27. 17:5. 28:18. John 3:35. 5:20—27. Eph. 1:20—22. 1 Pet. 3:22.
† Or, Art thou *lighter, than that thou shouldest, &c.*
p 2 Kings 3:18. 20:10.
‡ Or, *desolations.*
q 42:6. 60:3. Luke 2:32. John 1:4—9. Acts 13:47. 26:18.
r 11:10. 24:14—16. 46:13. 52:10. Ps. 98:2,3. Luke 24:46,47.
s *See on* 48:7.—Rev. 3:7.
§ Or, *to him that is despised in soul.* 53:3. Ps. 22:6—8. 69:7—9,19,20. Zech. 11:8. Matt. 26:67. 27:38—44. John 18:40. 19:6,15.
t Matt. 20:28. Luke 22:27.
u 23. 52:15. 60:3,10,16. Ps. 2:10—12. 68:31 72:10,11. Rev. 11:15.
x 42:1. Luke 23:35. 1 Pet. 2:4.
y Ps. 69:13. John 11:41,42. Cor. 6:2. Heb. 5:7.
z 42:1. 50:7—9. Acts 2:24—
a 42:6. Matt. 26:28. Heb. 12:24.
b 51:16. Ps. 75:3.
‖ Or, *raise up.*
c 19. 51:3. 54:3. 58:12. 61:4. 2:3. Eph. 2:12—19.

must vastly over-pay all the labors and trials of any ordinary servant of God; yet the incarnation of his only-begotten Son, and his labors, obedience, sufferings, and death, demanded a far more ample retribution. This he knew would be vouchsafed him: for his "judgment was with the LORD," the righteous Judge; and his work with his God, who was competent to estimate its infinite worth, and to recompense it in that way which he desired; namely, by rendering it effectual for the salvation of sinners, even multitudes which no man can number. (*Notes*, 40:9—11. 42:10—12. *Heb.* 12:2,3.) This is spoken to the distant nations: it represents the Redeemer's undertaking, after the manner of men, as the result of a stipulation between the Father and the Son: and it forms an interesting introduction to the prediction of the calling of the Gentiles, that they might enjoy the blessings which the nation of Israel generally refused: for otherwise no *adequate* benefit would result from the coming of the promised Messiah.

V. 5, 6. JEHOVAH, in the person of the Father, here addresses the Son, as become incarnate, that is, in the divine purpose and prescience. The primary or more generally declared object of his undertaking, was to bring back Jacob to the true service and worship of God. (*Notes*, *Matt.* 10:5,6. 15:21—24. *Rom.* 15:8—13.) Accordingly, the personal ministry of Christ, and the first labors of his apostles, were confined to the Jews: and their national rejection of Christ was the *occasion* of the apostles at length turning to the Gentiles. So that it was the settled plan of God, made known ages before, that though "Israel should not be gathered" to the promised Messiah, as his subjects and disciples: yet should he be "glorious in the eyes of the LORD," and be glorified by him; and God would be his Strength to render his gospel successful. Thus when Christ was about to ascend into heaven, he said to his disciples, "All power is given unto me in heaven and earth. Go ye, preach the gospel to all nations." (*Notes*, *Matt.* 28:18—20. *Mark* 16:15,16. *Luke* 24:44—49. *Acts* 1:4—8.) So that, compared with the full effects of his mediatorial work, the conversion of a small remnant of the Jews, who were preserved from the national unbelief, would be a small matter: (*Note*, *Rom.* 11:1—6.) nay, the conversion of the whole nation would have been a light thing; for he was given to be the great and all-sufficient Source of spiritu knowledge and illumination, and "the Salv tion of God," even "the Author of eternal s vation" to the nations of the earth in gener (*Notes*, 42:5—7. *Luke* 2:25—32, *vv.* 30— *John* 1:6—9. 8:12. *Acts* 13:42—48, *v.* 47. 26 —18,19—23, *v.* 23.)

V. 7, 8. The Father is "the LORD, the R deemer of Israel and his Holy One," as sendi the Son to be the Redeemer: he created t worlds, and he redeemeth the church, by t Son, and without him was not any thing c ated or redeemed. (*Notes*, *John* 1:1—3. *T* 3:4—7.) The Father here addresses the i carnate Son, as he, "whom man despised, a whom the nation of Israel abhorred;" a whom their rulers, as well as Pontius Pila and Herod, treated as a slave. This decisive marked out the person intended, when he a peared on earth; as every one must perceiv who compares these expressions with the h tory of our Lord's condemnation, and crucifi ion by the general demand of the Jewi nation and their rulers, and with every circu stance of scorn and abhorrence. (*Notes*, 50 6. 53:2,3. *Zech.* 11:7—9. *Matt.* 26:63—68. 19—25,37—44. *Luke* 23:6—12.) This humi ation was, so to speak, the stipulated price that glory which was to follow. For certain kings would behold his glory, and rise up acknowledge his supreme authority: th would fall down before him, submitting to hi as their King, yea, worshipping him as the God! (*Notes*, 22,23. 60:1—3, *v.* 3,10—14,15 22, *v.* 16. *Ps.* 72:8—11. 138:4,5. *Rev.* 21:22 27.) The faithfulness of JEHOVAH was engage to accomplish this promise; and the Holy O of Israel, being "well pleased in him," as h beloved Son and righteous Servant, wou choose him to be his "King upon his holy h of Zion." (*Notes*, *Ps.* 2:7—12.)—When th Roman Emperors embraced Christianity, th part of the prophecy began to be accomplish ed: it has been verified in many instances a ready, and will be far more signally hereafte —When he undertook our cause, his reques were presented "in an acceptable time, and i a day of salvation," and the Father readily a ceded to them. The prayers that he offere "with strong crying and tears," in the days his flesh, were also accepted, and answered b his resurrection and exaltation; and his inte cession is always presented in an acceptab time, and every thing is granted which he i

9 That thou mayest say [d] to the prisoners, Go forth; [e] to them that *are* in darkness, Shew yourselves: [f] they shall feed in the ways, and their pastures *shall be* in all [g] high places.

10 They [h] shall not hunger nor thirst; [i] neither shall the heat nor sun smite them: for [k] he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And [l] I will make all my mountains a way, and my highways shall be exalted.

12 Behold, [m] these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

d 42:7. 61:1. Ps. 69:33. 102:20. 107:10—16. 146:7. Zech. 9:11, 12. Luke 4:18. Col. 1:13.
e 9:2. 42:16. 60:1,2. Luke 1:79. John 8:12. Acts 26:18. 2 Cor. 4:4—6. Eph. 5:8,14. 1 Thes. 5:5,6.
f 5:17. 55:1,2. 65:13. Ps. 22:26. 23:1,2. Ez. 34:13—15,23,29. Joel 3:18. John 6:53—58. 10:9.
g Deut. 32:13.
h Matt. 5:6. John 6:35. Rev. 7:16,17.
i 4:6. 25:4. 32:2. Ps. 121:5,6.
k 54:10. Ps. 23:3,4. Jer. 31:9. Ez. 34:23. John 10:3,4.
l 11:16. 35:8—10. 40:3,4. 43:19. 57:14. 62:10. Luke 3:4,5. John 14:6.
m 2:2,3. 11:10,11. 43:5,6. 60:9—14. 66:19,20. Ps. 22:27. 72:10, 11,17. Mic. 4:2. Zech. 2:11. 8:20—23. Matt. 8:11. Luke 13:29. Rev. 7:9. 11:15.

13 Sing, [n] O heavens; and be joyful, O earth; and break forth into singing, O mountains; for [o] the LORD hath comforted his people, and will have mercy upon his afflicted.

14 ¶ But Zion said, [p] The LORD hath forsaken me, and [q] my Lord hath forgotten me.

15 Can [r] a woman forget her sucking child, * that she should not have compassion on the son of her womb? yea, [s] they may forget, [t] yet will I not forget thee.

[*Practical Observations.*]

16 Behold, [u] I have graven thee upon the palms of *my* hands; [x] thy walls *are* continually before me.

n 42:10,11. 44:23. 52:9. 55:12. Ps. 96:11—13. 98:4—9. Luke 2:13,14. 15:10. Rev. 5:8—13. 7:9—12.
o 12:1. 40:1,2. 51:3. 61:2,3. 66: 13,14. Jer. 31:13. 2 Cor. 7: 6. 2 Thes. 2:16,17.
p 40:27. Ps. 22:1. 31:22. 77:6—9. 89:38—46. Rom. 11:1—5.
q Ps. 13:1. Jer. 23:39. Lam. 5:20.
r 1 Kings 3:26,27. Ps. 103:13. Mal. 3:17. Matt. 7:11.
* Heb. *from having compassion.*
s Lev. 26:29. Deut. 28:56,57. 2 Kings 6:28,29. 11:1,2. Lam. 4:3,10. Rom. 1:31.
t 44:21. Jer. 31:20. Hos. 11: 1. Rom. 11:23,29.
u Ex. 13:9. Cant. 8:6. Jer. 22: 24. Hag. 2:23.
x 26:1. 54:12. 60:18. Rev. 21: 10—21.

tercedes for. (*Notes*, *Acts* 4:7—12, *v.* 11. 2 *Cor.* 6:1,2. *Heb.* 5:7--10, *v.* 7. 7:23--25, *v.* 25.) —Being thus preserved, and raised to the mediatorial throne; he was given as the Surety of the new covenant to sinners all over the earth, to establish it in the knowledge of God and true religion: and to cause all believers to inherit that heritage, from which as sinners they had been expelled, and which lay desolate; as the land of Judah did during the captivity, until the restoration of the Jews established the land, and caused them to inherit their desolated heritages. (*Marg. Ref.*--*Note*, 51:15,16. *P. O. Ps.* 75: *Note*, 102:13--22.)

V. 9--13. The conversion of the nations is here promised, under images taken from the deliverance of the captive Jews, and their return to Jerusalem. At the word of Christ, the prisoners of Satan, who were confined in the dark dungeons of ignorance, idolatry, and vice, would be set at liberty, come forth, and shew themselves among his redeemed subjects. (*Notes*, 61:1--3. *Zech.* 9:11,12. *Luke* 4:16--19. *Acts* 26:16--18.) Through his ordinances he comfortably feeds the souls of these his sheep, all their journey through life: (*Notes*, *Ps.* 23:) no place is found so mountainous, as not to yield pasturage for them; or their pastures are situated on high places, inaccessible to their enemies. They are not incommoded by hunger or thirst; or left to endure persecution, temptation, or affliction, without shelter, support, and consolation; for their merciful Redeemer conducts them, where the waters of life abound for their refreshment and consolation. (*Notes*, 12:1--3. 25:3--5. 35:8--10. 41:17 --20. 43:14--21. *Jer.* 31:8,9. *Rev.* 7:13--17.) Even the loftiest mountains are made a highway: and a causeway or pavement, is prepared over the low places, that nothing may discourage or obstruct them in their journey.--The Lord then speaks, as if companies of converts, flocking into the church, appeared in sight; and points them out to the spectators, some of them coming from the north, others from the west, and others from the land of Sinim; by which some province in Egypt, or some district in Arabia, seems to be meant. All this denotes the clear instructions, unencumbered invitations, encouraging promises, and abundant out-pouring of the Spirit, which would combine in rendering the gospel successful, especially in the primitive ages; as they will again, when "the fulness of the Gentiles shall be brought in." In the prospect of events so merciful and comfortable to God's afflicted people, the heavens, and the earth, and their respective inhabitants are called upon to break forth into songs of joy and praise. (*Notes*, 44: 23. 55:12,13.)--'The Hebrew word *mesillah*,' (translated *highways*,) 'signifies such ways as 'are raised with stone in low and marshy 'grounds. So the sense is exactly parallel with 'that of 40:4. "Every valley shall be exalted, 'and every mountain shall be brought low.' " *Lowth.*--That, however, relates to the change wrought in men's dispositions, preparing them to welcome the salvation of Christ; this, to the preparations made in the gospel, for believers passing safely and comfortably through this evil world to heaven.--Mr. Faber, interpreting the whole of the future restoration of Israel, understands the words, "Say to them that are in darkness, Shew yourselves," or, "Be discovered," of the ten tribes, which have been lost hitherto. (27:13.) But the close connexion of the passage, with Christ being "the Light of the Gentiles," seems to render this exclusive application inadmissible.

V. 14--16. (*Notes*, *Lam.* 5:19--22. *Hos.* 11. 8--11, *vv.* 8,9.) The Jewish church during the captivity, or the Christian church as groaning under antichristian superstition and tyranny, is here introduced, as ready to faint and despond; apprehending from appearances, that JEHOVAH, her Lord and King, had "forsaken" her, and even "forgotten" her and her concerns: that is, the remnant of believers in such circumstances would be tempted to think, that God would suffer his enemies to prevail against his cause. But he inquires of Zion, whether a tender mother can forget the infant, for which she hath endured much pain and sorrow, and which she is accustomed to nourish at her breast; and so forget it, as without compassion to leave it to perish by hunger and neglect. But though this is the strongest of all natural affections; yet some mothers do neglect their

17 Thy [y] children shall make haste; [z] thy destroyers and they that made thee waste, shall go forth of thee.

18 [a] Lift up thine eyes round about, and behold: [b] all these gather themselves together, *and* come to thee. [c] *As* I live, saith the LORD, [d] thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, [e] as a bride *doth*.

19 For [f] thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and [g] they that swallowed thee up shall be far away.

20 The [h] children which thou shalt have, after thou hast lost the other, shall say again in thine ears, [i] The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, [k] seeing I have lost my children and [l] am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

y 51:18—20. 62:5. Ezra 1:5. Neh. 2:4—9,17.
z 19. 51:13,22,23.
a 60:4. Gen. 13:14.
b 12,22. 43:5,6. 54:1—3. 60.5—11. 66 12,13,20. Jer. 31:8. Gal. 3.28,29.
c 54:9. Gen. 22:16. Heb. 6:13—18.
d 61:10. Prov. 17:6.
e Jer. 2:32. Rev. 21:2.
f 8. 51:3. 54:1,2. Jer. 30:18,19. 33:10,11. Ez 36:9—15. Hos. 1:10,11. Zech. 2:4,11. 10.10.
g 17,25,26. Ps. 56:1,2. 124:3. Prov. 1:12. Jer. 30:16. 51:34, 44. Ez. 36:3.
h 60:4. Hos. 1:10. Matt. 3:9. Gal. 4:26—28.
i 51:3. 54:1,2. Josh. 17:14—16. 2 Kings 6:1.
k Jer. 31:15—17. Rom. 11:11—17,24. Gal. 3:29. 4:26—29.
l 3:26. 51:17—20. 52:2. 54:3—8. 60:15. 62:4. 64:10. Lam. 1:1—3. Matt. 24:29,30. Luke 21 24. Rom. 11:26—31.

offspring to indulge themselves, and suffer them to perish for want of proper attention; nay, some murder them to conceal their own shame! It was therefore requisite, in order, that Zion might "have a strong consolation," to add, that the love of God to his church admits of no such exception: the affection of a most tender mother forms but a faint emblem of his unchangeable love to his people, and he will never forget them. (*Notes*, *Rom.* 8:32—39. *Heb.* 6:16—20.) In allusion to customs then in use, of artificially marking upon the hands, such objects as those concerned wished continually to remember, he declares that he had "graven Zion on the palms of his hands, and that her walls were continually before him." As the architect is continually mindful of the plan of his intended building, even whilst the rubbish is removing, in order to lay the foundation: so the Lord has the whole plan of his church, in its most flourishing state on earth and in heaven, always before him, during all the corruptions and tribulations which she passes through; and he will in the appointed periods, fulfil all his purposes, predictions, and promises to that effect. (*Notes*, *Dan.* 9:24—27. *Rev.* 21:10—21.)—*Zion.* (14) *Note*, *Rev.* 14:1—5.

V. 17. *Thy children*, &c.] Or, "thy builders," as in the old translation, with a trivial change in the punctuation. Those who were appointed to build the city and walls of Zion, would speedily begin and accomplish their work; and they, who had destroyed and wasted her, would speedily depart from her. Thus Cyrus hasted to take Babylon: and, having accomplished that design, when he succeeded to the kingdom, he hasted to give orders for rebuilding Jerusalem and the temple: the dominion of the Chaldeans, the destroyers of Zion, was at once terminated, and they departed, as unable to retard her returning prosperity. The speed and success, with which Nehemiah rebuilt the walls of Jerusalem, notwithstanding the opposition of the enemies, may also be adverted to. —But the deliverance of the church from antichristian oppressors; and the final and universal prevalence of true religion, are doubtless especially intended.—"They, that destroyed thee, shall soon become thy builders; and they, that laid thee waste, shall become thine offspring." *Bp. Lowth.* This interpretation does not well accord either to the type or the Antitype. The Chaldeans did not restore Jerusalem; but were conquered by Cyrus, who ordered it to be built: and antichristian powers are to be destroyed, in order to the future deliverance of the church. (*Notes*, 24—26. *Rev.* 18: 19:)

V. 18—21. Zion is here addressed in the character of an afflicted widow, bereaved also of her children. She is directed to look up, and behold great numbers approaching her from every quarter; and the Lord most solemnly assures her, that they come in order to be a comfort and honor to her: and that instead of the disconsolate attire and appearance, which had hitherto befitted her condition, this great accession to her family should render her adorned and cheerful as a bride. (*Notes*, 61: 10,11.) The desolate and waste places of the land also would soon be so replenished, that there would not be room for all the inhabitants; who would no more be annoyed or alarmed by those enemies, who had before swallowed them up. So that, after Zion's former desolations, her children should be so numerous, that they would earnestly demand more room.—The destruction of the Jews by the Chaldeans, and afterwards by the Romans, and the rejection of the nation for unbelief, were to that church as the loss of children: the state of the Jews during the captivity, and that of the Christian church during the reign of Antichrist; and especially that of the nation of Israel for almost eighteen hundred years, has resembled a desolate widow in captivity, wandering from place to place, without prospect of having or bringing up children: and the replenishing of the church after these desolations, might seem as the resurrection of her children from the dead, or their return to her after they had been supposed dead. It would be like the case of a poor forlorn widow, to whom many shew the respect and affection of children, for whom she has suffered no pain, and bestowed no labor: and she could not imagine whence these children came, or where they had been during her destitute and wandering condition.—After the captivity, the Jews were very much increased: they not only filled the land of Judah, but multitudes inhabited the adjacent cities and countries; and many were proselyted to their religion, and became Zion's adopted children. Yet, the context and the expressions lead us rather to interpret the prophecy of the enlargement of the church, by the breaking down of the partition-wall, and by the conversion of the Gentiles to Christ; which has already diffused the worship of the true God far more widely than of old; and which, after the recal of the Jews into the church, shall at length fill the whole earth with the knowledge of his glory. (*Notes*, 54:1—5. *Jer.* 31:15—17.) The restoration of Israel, and the re-union of Judah and Israel, may be included in these general terms; but cannot be *exclusively* predicted.

22 Thus saith the Lord GOD, [m] Behold I will lift up mine hand to the Gentiles; and set up my standard to the people, and they shall bring thy sons in *their* * arms, and thy daughters shall be carried upon *their* shoulders.

23 And [n] kings shall be [o] thy † nursing fathers, and their ‡ queens thy nursing mothers: they shall [p] bow down to thee with *their* face toward the earth, and [q] lick up the dust of thy feet; and thou shalt know that I *am* the LORD: [r] for they shall not be ashamed that wait for me.

24 [s] Shall the [t] prey be taken from the mighty, or the § lawful captive delivered?

25 But thus saith the LORD, [u] Even the || captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for [x] I will contend with him that contendeth with thee, and [y] I will save thy children.

26 And [z] I will feed them that oppress thee with their own flesh; and they shall be [a] drunken with their own blood as with ¶ sweet wine: [b] and all flesh shall know that I the LORD *am* thy Savior and thy Redeemer, the mighty One of Jacob.

m 12. 2:2,3. 11:10,11. 42:1—4. 60.3—11. 67:7—12,18—20. Ps. 22:27. 67:4—7. 72:8,17. 86:9. Mal. 1:11. Luke 13:29.
* Heb. *bosom.*
n 32:15. 60:3,10,11,16. 62:2. Ezra 1:2—4. 6:7—12. 7:11—28. Neh. 2:6—10. Esth. 8:—10: Ps. 2:10—12. 68:31. 72:10,11. 138: 4. Rev. 21:24—26.
o Num. 11:12.
† Heb. *nourishers.*
‡ Heb. *princesses.*
p 45:14. 60:14. Gen. 43:26. Ps. 72:9. Rev. 3:9.
q Mic. 7:17.
r 25:9. 64:4. Ps. 25:3. 34:22. 69. 6. Rom. 5:5. 9:33. 10:11. 1 Pet. 2:6.
s Ez. 37:3,11.
t 42:22. 53:12. Ps. 124:6,7. 126: 1—3. Matt. 12:29. Luke 11: 21,22.
§ Heb. *captivity of the just.* Ezra 9.9,13. Neh. 9.33,37. Jer. 25:6—9,11—14.
u 10:27. 52:2—5. Jer. 29:10. 50: 17—19,33,34. Zech. 9:11. Heb. 2:14,15. 1 John 3:8.
|| Heb. *captivity.*
x 41:11,12. 54:15—17. Gen. 12: 3. Num. 23:8,9. Jer. 51:35, 36. Zech. 9:13—16. 12:3—6. 14:3,12. Rom. 8:31—39. Rev. 18:20.
y 54:13. Gal. 4:26.
z 9:20. Judg. 2:22.
a Rev. 14:20. 16:6. 17:6.
¶ Or, *new wine.*
b 41:14—20. 45:6. 60:16. Ps. 9: 16. 58:10,11. 83:18. Ez. 39:7. Rev. 15:3,4.

V. 22, 23. JEHOVAH here further explains, how this increase of Zion's family would be effected. By the death of Christ and the preaching of the gospel, his hand was lifted up to summon the nations, and his standard erected for them to resort to. The numerous converts, made from among the Gentiles, are represented under the idea of many nations at once bringing Zion's sons and daughters home to her, with the greatest care and tenderness; especially as they employed their ability to promote the cause of the gospel. (*Note*, 66:19—23, *vv.* 19,20.) Even kings would become foster-fathers, and queens nursing mothers to the children of Zion; (*Note*, *Num.* 11:11—15, *v.* 12.) accounting it their honor and privilege, to use their influence and authority to promote the success of the gospel: rendering the most profound respect for the church and its faithful and consistent pastors and rulers; not attempting to have dominion over her faith, but promoting by all proper means her comfort and prosperity, and shewing her honor, for the Lord's sake, proportioned to the contempt and indignity with which she had been treated. (*Note*, 66:10—14.) Then would it appear more than ever, that the immutable truth, power, and love of JEHOVAH were engaged in behalf of his people; and that those who wait for him shall never be put to shame.—'Cyrus, Artaxerx-'es, and other Persian monarchs, shewed sig-'nal favor to the Jews; and Esther ... saved the 'nation from utter destruction: but the prophe-'cy was more remarkably fulfilled, in the favors 'which Constantine ... and other Christian 'princes and princesses have shewed to the 'church.' *Lowth.*—There can, however, be no dispute, but the grand accomplishment of these predictions is yet future. (*Notes*, 60:10—14. *Ps.* 72:9—11. *Jer.* 16:19—21. *Mic.* 7:14—17. *Rev.* 3:8,9.)

With their face toward the earth. (23) 'It is well 'known that the expressions of submission, 'homage, and reverence, always have been, and are still, carried to a great degree of extrava-'gance in the Eastern countries. ... (*Gen.* 42:6.) '... The expressions therefore of the prophet 'are only general poetical images taken from 'the manners of the country, to denote great 'respect and reverence.' *Bp. Lowth.—Lick up the dust*, &c.] *Mic.* 7:17.—The propheey certainly implies, that a time will come, when kings and princesses will improve their important talents, in a very reverential, humble, zealous, and diligent manner, to promote genuine Christianity by all scriptural means; counting this their privilege, honor, and pleasure, and specially honoring the consistent ministers of Christ, and Christ in them; and using their influence to give weight and acceptance to their labors. And why should not this be the *duty* of princes, at all times; whether they will or will not attend to it? (*Notes*, 2 *Chr.* 17:7—9. 30:12.)

V. 24—26. The Jews were delivered into the hand of the Chaldeans for their sins: thus they became the prey of the mighty. It was also just in God thus to punish them, and they might in many respects be deemed "lawful captives:" and could it be expected that the victors would release them, or that they would be rescued from them? In answer to this objection, the Lord engaged, that he would take them out of the land of their terrible and powerful oppressors, contending with them, and saving Zion's children from them; yea, retaliating their cruelties with most terrible vengeance.—Sinners are *justly* given up for their crimes to be slaves and captives of Satan: but Christ, having paid their ransom, delivers them from his power, and avenges their cause on this great enemy, and on his angels and servants.—But I apprehend, that under the shadow of the destruction of the Chaldean Monarchy, to make way for the deliverance of the Jews; or of the Pagan Roman empire, by means of their mutual discords, to make way for the establishment of Christianity; the dreadful judgments, which remain to be executed on the antichristian Roman empire, in order to the liberating of the church, and the restoration of Israel, are especially predicted. (*Notes*, 9:13—21. 34: 51:21—23. 63:1—6. *Ez.* 38: 39: *Rev.* 18: 19:)

PRACTICAL OBSERVATIONS.
V. 1—6.

We should here be all attention: for the Lord Jesus speaks to us, who inhabit these distant isles, in accents of love, united with wisdom, authority, and truth; informing us of what he has undertaken and performed for our salvation. The dignity of his person, the depth of his humiliation, the immensity of his love, the

extremity of his agonies, the unsearchable riches of his grace, and the suitableness of his whole character, offices, and salvation to our ruined condition, unite in warning us, "not to refuse him that speaketh:" but they equally encourage the poor trembling sinner to draw near, and intrust his soul into his gracious hands. For the Son of God became incarnate, and "obedient even to the death upon the cross," that he might be "able to save to the uttermost all that come to God through him." The salvation of sinners of every nation, to the glory of God the Father, was the recompense which he required when he undertook his arduous work; and which the Father was equally willing to grant him. For love to us, when enemies, moved him to give us "his only begotten Son, to be the propitiation for our sins;" whose human nature was formed in the Virgin's womb by the power of the Holy Ghost, and preserved through life holy and undefiled, that it might be an acceptable and an all-sufficient atonement for sin: he was also carried through his sufferings, raised from the dead, exalted to the throne of glory, and perfected in every thing, which might make him "the Author of eternal salvation to all them that obey him." "The sharp sword" of his mouth, his quick and penetrating word, is employed in slaying the lusts, as well as the enemies, of those who trust in him; but it will cut off all those that persist in their enmity and disobedience. His sharp arrows wound the conscience: but when the sinner submits, and supplicates mercy, he heals the wounds which he had inflicted, and the transient pain makes way for durable joy; but these arrows will rankle for ever in the consciences of those who persist in refusing to become his subjects.—It will not in the event appear a light thing, which he has effected on earth: innumerable multitudes of the tribes of Jacob, and of the Gentiles, have been raised up from the depths of guilt and misery; and, through him, their "Light and Salvation," have now arrived at the realms of bliss, and before the throne are celebrating his praises. Numbers are continually enlightened and saved by him, in the most remote regions, whence daily accessions are made to the church triumphant: and he will be more and more the Light and Salvation of the Gentiles, till "all kings shall fall down before Him, and all nations shall do him service;" "because of the LORD that is faithful, and the Holy One of Israel who chooseth him."—These considerations may encourage and instruct his ministers. We should not despond, because of the contempt, reproach, or ill success with which we meet. We should rather be made more instant in prayer, and more diligent in using every means, by which we may be rendered as polished shafts, and suitable instruments, for his work. If we seem to "labor and spend our strength for nothing;" we should remember that comparatively our labors are of small value, and easily overpaid; that they may prove more useful than we suppose; and that "our judgment is with the LORD, and our work with our God." And if there should be no gathering of sinners to Christ through our ministry; yet the Lord will honor those that honor him, and welcome them at length, and say to each of them, "Well done, good and faithful servant, enter thou into the joy of thy Lord." He will also be our Strength and our sure Protector: and if he employ us in rescuing a *few* souls from destruction, and in leading them to Christ for light and salvation; we ought to count it a great thing: though we should diligently labor and incessantly pray to be made more extensively useful.

V. 7—15.

Even the Redeemer, who spake as neve man spake, seemed often in his personal min istry, "to labor in vain and to spend his strengt for nought:" and his sufferings and death wi eventually increase the condemnation of num bers who hear his gospel. He was, and sti is, despised and abhorred by the nation, t which he was sent, and by mankind in gene ral: and many rulers have opposed or new modelled his gospel, and made his truths an ordinances subservient to their political pur poses; as if he were indeed their Servant, in stead of their Lord! Yet is he glorious, an shall be glorified: all judgment is administere by Him, and all power is in his hand to fulf his great designs. The Father "heareth hir in an acceptable time, and in a day of salva tion;" and he has said, "Ask of me, and I wi give thee the heathen for thine inheritance and the uttermost parts of the earth for th possession:" and whilst some are broken t pieces with his iron rod; others, even kings an princes, shall arise to behold him, and fa down to worship him, as given "for a Cove nant to the people, and to establish the earth. We also, whom he employs as "workers to gether with him;" while "we beseech our fe low-sinners, not to receive the grace of God i vain," "giving no offence in any thing, tha our ministry be not blamed;" may assure then that now, (when the Gospel is preached t them,) is "the accepted time and the day o salvation;" (*Notes*, 2 *Cor.* 6:1—10.) seeing w speak in his name, who ever lives to interced effectually for all, that come through him t the mercy-seat of our forgiving God. (*Not Heb.* 6:23—25.) In the persevering use o these means, we may hope at length to hav our prayers answered; and that the Lord Je sus will himself speak to the prisoners of Sa tan, and say, "Go forth, shew yourselves;" an that many of them will appear in the way t Zion, and learn to feed, as they go forward upon the spiritual provisions of his gospe Then our business will be, carefully to pre pare food for them, by the faithful preachin of the word, and by duly administering his or dinances; and to cast up, and make plain hi highways, and remove all stumbling blocks ou of them. But let those, who are setting out i this heavenly pilgrimage, remember, that "they follow on to know the LORD," (*Not Hos.* 6:1—3.) he himself will both feed an guide them, by the springs of grace and con solation: and then they will neither hunge nor thirst, nor miss their road, nor be tempte above what they are able; but arrive safe a their journey's end. And, whilst heaven re sounds with joy over sinners from every quar ter, brought to repentance and faith in Chris surely we on earth also should join in the songs of praise, anticipating, in the midst o our afflictions, the comforts prepared by ou merciful God for his church and people. (*Note* and *P. O. Luke* 15:1—10.)

V. 16—26.

Alas! through sin and unbelief, and by mean of sore conflicts, temptations, and distresse we are often disposed to complain and de spond, both respecting our own concerns, an those of religion at large. This is both dis honorable to God and uncomfortable to our selves, and we are very criminal in yielding t it. The strongest love of the most indulgen mother bears no comparison to the everlastin love of Christ to his church, which he ha purchased with "the travail of his soul," an to whom he gives "his flesh to be meat indeed and his blood to be drink indeed." As far a

CHAP. L.

The LORD Messiah shews, that the Jews were rejected through their obstinate wickedness and unbelief; declares his power and fitness for his work; and speaks of his voluntary humiliation and patient sufferings, as assured of being delivered, justified, and rendered victorious over all enemies, 1—9. He encourages afflicted and tempted believers, and denounces the ruin of presumptuous transgressors, 10, 11.

THUS saith the LORD, Where *is* [a] the bill of your mother's divorcement, whom I have put away? [b] or which of my creditors *is it* to whom I have sold you? Behold, [c] for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

a Deut. 24:1—4. Jer. 3:1. Hos. 2:2—4. Mark 10:4—12.
b Ex. 21:7. Lev. 25:39. Deut. 32:30. 2 Kings 4:1. Neh. 5:5. Esth. 7:4. Ps. 44:12. Matt. 18:25.
c 52:3. 59:1,2. 1 Kings 21:25. 2 Kings 17:17. Jer. 3:8. 4:18.

2 Wherefore, [d] when I came, *was there* no man? when I called, *was there* none to answer? [e] Is my hand shortened at all, that it cannot redeem? or [f] have I no power to deliver? behold, [g] at my rebuke [h] I dry up the sea; I make the rivers a wilderness: [i] their fish stinketh, because *there is* no water, and dieth for thirst.

3 I [k] clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord [l] GOD hath given me the

d 59:16. 65:12. 66:4. Prov. 1:24. Jer. 5:1. 7:13. 8:6. 35:15. Hos. 11:2,7. John 1:11. 3:19.
e 59:1. Gen. 18:14. Num. 11:23.
f 36:20. 2 Chr. 32:15. Dan. 3:15,29. 6:20,27.
g Ps. 106:9. Nah. 1:4. Mark 4:39.
h 42:15. 43:16. 51:10. 63:13. Ex. 14:21,29. Josh. 3:16. Ps. 107:33. 114:3—7.
i Ex. 7:18,21.
k Ex. 10:21. Ps. 18:11,12. Matt. 27:45. Rev. 6:12.
l Ex. 4:11,12. Ps. 45:2. Jer 1:9. Matt. 22:46. Luke 4:22. 21:15. John 7:46.

ve have scriptural evidence, that we belong o this ransomed flock, we may be as sure that e will never forsake us, as that he will never orget his Zion. Our names are engraven on is hands and on his heart; and he has not nly assured us, that "the gates of hell shall ot prevail against his church," but that none hall ever pluck his sheep out of his almighty ands. Let us then "give diligence to make ur calling and election sure," and "rejoice in ne hope of the glory of God."—And let us vait and pray, and use our whole influence, nd concur earnestly with those, who having nore influence employ it, in using proper neans for promoting the fulfilment of all these lorious prophecies. By faith and in hope we nay lift up our eyes, and behold multitudes rom every land, gathering together to replen-sh and adorn the church. We may view the vhole of those nations, where Christianity is rofessed, (which at present are in many pla-es very "desolate, and a land of destruction,") lled with true believers: we may behold these ounds of the Redeemer's kingdom broken own, in answer to the prayers of Zion's chil-ren, complaining that "the place is too strait or them:" we may imagine the despised and orlorn condition of the church exchanged for uch liberty, prosperity, light, holiness, and onor, as baffle description. We may hear ne signal given, the ensign erected, the sons nd daughters of the church brought in from very quarter; and kings, and queens, and all ne nobles of the earth, vying with each other, vho shall shew most honor to true godliness, nd do most service to the cause of Christ neir Lord. We may view Satan, that mighty nd terrible one, deprived of his prey, seized, ound, cast into the bottomless pit, and not al-owed to "deceive the nations any more:" *Note*, *Rev.* 20:1—6.) and all those powers, that ave combined to enslave, corrupt, and perse-ute the church, made to "feed on their own esh, and to be drunken with their own lood," by his power, who will contend with ll that contend with his people, and avenge nem upon their enemies; that all the earth nay know, that our Savior and Redeemer is EHOVAH, the mighty One of Jacob.—Let us nerefore seek for ourselves complete redemp-on from the power of Satan, "the god of this orld:" then we may rejoice both in the hope f our own final salvation, and also of the final ictory on earth, of that cause which we fa-or. And we may consider every effort that ve make, to rescue our fellow-sinners, as in a mall and remote degree, helping to bring for-ard that great revolution, which will cause increasing joy in heaven to holy angels, and to "the spirits of just men made perfect."

NOTES.

CHAP. L. V. 1—3. The preceding chapter concluded with predictions, which refer to the recovery of Israel from their present dispersions, as well as to the deliverance of the church from antichristian tyranny. (*Notes*, 49:18—23.) This relates to the cause of that dispersion. The Lord had espoused the church of Israel, (the mother of the individuals of that nation,) by the covenant ratified with her at mount Sinai: but she has long been like a divorced woman; especially since the nation "crucified the Lord of glory." The law required him who put away his wife, to give her a bill of divorcement, assigning the causes of her dismission, which frequently were very frivolous. (*Notes*, *Deut.* 24:1—4. *Jer.* 3:1.) But if the Jews should produce the bill of their mother's divorcement, it would appear, that she was not put away on trivial pretences; but for her violation of the covenant, for her idolatries and iniquities, especially for crucifying the promised Messiah, and obstinately opposing his gospel, and persecuting his disciples. It was also customary, on some occasions, for children to be sold into slavery, by the parent's consent to satisfy his creditors, or by a judicial sentence. (*Marg. Ref.* b.—*Notes*, *Ex.* 21:2—11. 2 *Kings* 4:1. *Neh.* 5:1—5.) Thus the Jews were sold into the hands of the Romans, and have been enslaved and oppressed ever since: but it cannot be imagined that the Lord had sold them on any such account: indeed they were punished as criminals for their iniquities, and had none to blame but themselves for their miseries. For when the Lord came, even the eternal "Word, who from the beginning was with God, and was God," to his own people, "his own received him not:" (*Notes*, *John* 1:1—3,10—13.) when he called them to follow him, they answered him not. And wherefore were they thus regardless and disobedient? because they expected a mighty temporal prince and conqueror; and he appeared "in the form of a servant," to be their spiritual Redeemer: whence they concluded, that he was not able to deliver them, or to defend them against the Romans. But could they behold his unparalleled miracles, and think that his hand was so shortened that it could not redeem? or that he had no power to deliver? (*Note*, 59:1,2.) These proved him to be the same JEHOVAH, and to possess the same power, which had formerly dried up the Red Sea and desolated the rivers of Egypt, turning

tongue of the learned, that I should know how to speak [m] a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear [n] as the learned.

5 The Lord GOD hath [o] opened mine ear, and I was not rebellious, neither turned away back.

6 I [p] gave my back to the smiters, and my cheeks to them [q] that plucked off the hair; I hid not my face from shame and spitting.

7 For [r] the Lord GOD will help me;

m 57:15—19. Prov. 15:23. 25:11. Matt. 11:28.
n John 7:15—17.
o 48:8. Ps. 40:6—8. Matt. 26:39. John 8:29. 14:31. 15:10. Phil. 2:8. Heb. 5:8. 10:7—9.
p Lam. 3:30. Mic. 5:1. Matt. 5:39. 26:67. 27:26. Mark 14:65. 15:19. Luke 22:63,64. John 18:22. Heb. 12:2.
q Neh. 13:25.
r 9. 42:1. 49:8. Ps. 89:21—27. 110:1. John 16:33. Heb. 13:6.

therefore shall I not be confounded: therefore have [s] I set my face like a flint, and know that I shall not be ashamed.

8 *He is* [t] near that justifieth me; who will contend with me? [u] let us stand together; who is *mine adversary let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, [x] the all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who [y] *is* among you that feareth the LORD, that [z] obeyeth the voice of his

s Jer. 1:18. Ez. 3:8,9. Matt. 23:13—36. Luke 9:51. 11:39—54. Rom. 1:16. 1 Pet. 4:1, 16.
t Rom. 8:33—34. 1 Tim. 3:16.
u 41:1,21. Ex. 22:9. Deut. 19:17. Job 23:3—7. Matt. 5:25.
* Heb. *the master of my cau*
x 51:6—8. Job 13:28. Ps. 102:11. 102:26. Heb. 1:11,12.
y Ps. 25:12,14. 111:10. 112:1. 128:1. Ec. 12:13. Mal. 3:
z 42:1. 49:3. 53:11. Heb. 5:

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their waters into blood, and causing the fish to die and putrefy: the same power, which caused the tremendous plague of hail, and the more tremendous plague of darkness: and which was able at any time to repeat or vary these miracles, and to clothe the heavens with darkness, and make sackcloth their covering. This may refer to the darkness which covered the land, during Christ's crucifixion; as that was an apt emblem of the dreadful vengeance, about to be poured out on his crucifiers. (*Notes. Matt.* 27:45. *Mark* 15:33.) The power which rebuked the tempestuous winds and waves, extorted obedience from legions of unclean spirits, and called the dead out of their graves, was evidently adequate to effect any deliverance, and to equal and exceed all which had been done for Israel by the Lord, from the beginning to that day.

V. 4. In the preceding verses, it is here supposed, that Christ spake as JEHOVAH; here he speaks as Mediator: for there is not the least intimation of any change in the Speaker; and the things spoken in the following verses are inapplicable in many respects to Isaiah; for they refer to distant events, and evidently accord to Christ. (*Note*, 5,6.) If indeed we believe Jesus to be God and Man in one person, we shall not be surprised to find him sometimes speaking, or spoken of, as the Lord GOD, and at other times as Man, and the Servant of JEHOVAH. This is frequent in the New Testament, and there are undeniable instances of it in the Old. (*Notes*, 40:9—17. 42:1—4. *Zech.* 2:6—9.)—The encouraging nature and tendency of our Lord's ministry, his condescension, and his unrivalled qualifications as a Teacher, rendered the obstinate unbelief of the Jews inexcusable. He was especially qualified and commissioned by the Father, to declare those truths, which give seasonable comfort to the broken heart and wounded conscience, and to those who are weary of sin, or harassed with temptations and afflictions. (*Notes*, 61:1—3. *Matt.* 11:28—30.) This characterized his ministry, and the gospel-dispensation. And as "the Spirit of the Lord GOD was upon him," that he might "speak as never man spake," so the same divine influence wakened him morning by morning, to pour out his prayers, to preach the gospel, and to receive and deliver the whole will of the Father, with that exact attention which the learner pays, or he that is learned has paid, to the voice of the teacher.

V. 5, 6. How far Isaiah, as the type of Christ, was exposed to these indignities, we

cannot tell, as nothing of the kind is recorde concerning him. (*Note*, 1:1.) But the histo of Jesus compels us to explain the whole him exclusively.—Spitting in any one's pre ence has, in the East, been always considere as an intolerable expression of contempt: ho much more to spit in a man's face! Befo the high priest, chief priests, and rulers, t servants and others repeatedly spat in the fa of our adorable Redeemer. (*Notes, Matt.* 2 63—68. 27:27—31.)—The perfect holiness the Savior disposed him to open his ears every commandment of the Father, and render absolute obedience, through difficu ties, temptations, and sufferings, even to t death upon the cross. (*Notes, Ps.* 40:6—8. *He* 10:5—10. 12:2,3.) So that he turned not bac but willingly submitted to repeated scour ings, and to the insults of the officers of t high priest, and of the soldiers of Herod a Pilate, who plucked off his beard, and spat his face, as the utmost expressions of the scorn and derision. (*Marg. Ref.* p.)

V. 7—9. Our blessed Savior steadily we through his complicated and most intense su ferings, by faith in the promises of the Fathe He was assured of support and deliveranc and that he should effect the purpose f which he suffered, and not be confounded disappointment. Therefore he "set his fa like a flint," in immoveable constancy and i trepidity. (*Notes, Jer.* 1:17—19. 15:19—21. *E* 2:6—8. 3:4—11, *vv.* 8,9.) He knew that h cause was good and his righteousness perfe and that all his accusers would be found liar for the Lord was at hand to justify him. W then would dare to contend with him, or lay any thing to his charge? Let them co forward, and stand together before Hi whose right it was to decide the cause: for h knew, that God would not condemn him; a who else could? Every one therefore that a tempted it would soon lose all his credit a distinction, and become contemptible as a old moth-eaten garment.—This was verifie in the resurrection and ascension of Chris and by the pouring out of the Spirit upon h disciples; in the entire abolition of the autho ity of the Jewish high priest and council, wh first condemned Christ; and in the subversio of the Roman empire, by whose authority h was delivered up to be crucified.—The justi cation of Christ, our Surety, was an earnest the justification of that whole body which h represented; and every true believer may *this ground* give a similar challenge to all h

ervant, [a] that walketh *in* darkness, and ath no light? [b] let him trust in the name f the LORD, and stay upon his God.

11 Behold, [c] all ye that kindle a fire,

9:2. 59:9. Job 29:3. Ps. 23: . Lam. 3:2. John 8:12. 12: 6.
26:3,4. 1 Sam. 30:6. 1 Chr. :20. 2 Chr. 20:12,20. Job 3:15. 23:8—10. Ps. 27:13,14. 8:7. 40:1—4. 42:11. 62:8. 145: 21. Lam. 3:25,26. Mic. 7:7 —9. 2 Cor. 1:8—10. 1 Pet. 5:7.
c 28:15—20. 30:15,16. 55:2. Ps. 20:7,8. Jer. 17:5—7. Jon. 2: 8. Matt. 15:6—8. Rom. 1:21, 22. 10.3.

that compass *yourselves* about with sparks: [d] walk in the light of your fire, and in the sparks *that* ye have kindled. [e] This shall ye have of mine hand, [f] ye shall lie down in sorrow.

d Ec. 11:9,10. Ez. 20:39. Am. 4:4,5.
e John 9:39.
f 8:22. 65:13—16. Ps. 16:4. 32: 10. Matt. 8:12. 22:13. John 8:24. 2 Thes. 1:8,9. Rev. 19: 20. 20:15.

nemies. (*Notes*, *Ps.* 143:2. *Rom.* 8:35—9.)

V. 10, 11. The darkness of temptation, and ie anguish of body and mind, through which ie Redeemer passed to his glory, forms a roper ground of consolation to his suffering eople. (*Notes*, *Heb.* 2:16—18. 4:14—16.) He ere addresses especially the Christian church, r the Jewish converts, in the midst of the ca-mities which befel them, about the time hen Jerusalem was desolated: but the words re equally applicable to afflicted and distress-d and tempted Christians in every age. They ear the Lord, and obey the voice of Christ, his lect Servant, (*Note*, 42:1—4.) as made known o them by his word and ministers; and ac-ordingly repent and believe, and follow after oliness: yet they often walk in darkness; they ay be exposed to continued afflictions, and nkind treatment from the world; and experi-nce distressing temptations, conflicts, fears, nd discouragements; and not be able to ob-ain the light of prosperity or consolation. But et them trust in the mercy, truth, power, and isdom of the Lord; and stay themselves upon im as their covenanted Friend, for direction, upport, and deliverance; let them wait for im, and he will not fail their expectations. This shews, that it is a rare thing, that any should obey aright God's true ministers, though they labor to bring them from hell to heaven.'—On the other hand, those who muse themselves with their own devices; who ely on their own wisdom, strength, or right-ousness; who exult in worldly prosperity, or ensual pleasures; or who are pleased with chemes of infidelity, hypocrisy, superstition, r enthusiasm; refuse the light of the divine vord, and kindle a fire of their own in its tead. They compass themselves about with ts sparks, and walk by the glimmering light f its blaze: but these will soon be extinguished ogether; and, by the power and wrath of Christ, they will lie down in sorrow, outer larkness, and despair.—'More particularly, as Vitringa explains it, it may mean the designs of the turbulent and factious Jews, in the imes succeeding those of Christ; who in pur-uit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire which consumed their city and nation.' *Bp. Lowth.* (*Notes*, *John* 11:49—53. *Rom.* 9:30 —33. 10:1—4.)—*Walk in*, &c. (11) *Notes*, 1 *Kings* 18:17,27—29. *Ec.* 11:9,10. *Ez.* 20:39. *Am.* 4:4,5. *Matt.* 26:42—46, *v.* 45.

PRACTICAL OBSERVATIONS.

It will appear, in the great day of account, hat the destruction of sinners was chargeable pon themselves alone. God never deprived ny of his rational creatures of their advanta-es, except for sin.—This was the cause of an-els being cast out of heaven, and man out of aradise; and it is the only source of all the iseries which we feel or fear. For this we re, as it were, sold into slavery to Satan and ur lusts, and "sin reigneth unto death." *Marg. Ref.* b, c.) But, after all our violations of the divine law, we shall yet be happy if we do not reject the gospel: for he, who might have come with irresistible power to execute vengeance upon us, has graciously appeared, in our nature and as our Brother, to save sinners; and he calls upon each of us to believe and follow him. Wherefore then are men so backward to hear and obey his call? Has he not power to save and to destroy? Did not his miracles proclaim his authority over all nature and all creatures, even during his humiliation on earth? The darkness and prodigies, which attended his sufferings and death, proclaimed that "truly this was the Son of God," and anticipated the evidence of his glorious resurrection. Has his exaltation to the throne of glory at all shortened his hand that he cannot redeem, or deprived him of power to deliver? and cannot he, who shall shortly raise the dead, destroy by fire this visible world, and destroy the wicked with everlasting perdition; make up to us all we can lose, and support us under all we can suffer for his sake?—His mercy and condescension also are equal to his power and majesty. He received from the Father those encouraging words, which he once spoke in person, and now delivers to us by his ministers. Still he calls "the weary and heavy-laden to come to him, that they may find rest to their souls:" his word affords seasonable cordials for the mourning, the tempted, and the discouraged; he knows how to apply them to their hearts by his comforting Spirit: and he is ready, from day to day, to hear their prayers and alleviate their distresses. In many of these things, he is the pattern for his ministers to follow. They should seek to the Lord God to "give them the tongue of the learned that they may know how to speak" seasonably to the afflicted and broken-hearted: they must "awake morning by morning," that they may study and learn, and then teach, the word of God, and become "workmen that need not be ashamed, rightly dividing the word of truth." Their ear also must be opened to hear, and their heart prepared to obey, the commandments of God, that they may become examples to the flock. And, as the incarnate Son of God was not rebellious, and shrunk not back from obedience in his arduous undertaking, which required him to endure pains, shame, and agonies unknown; surely we should be willing to endure hardship as his soldiers, and not decline any obedience as too self-denying, or any suffering as too sharp, to which he calls us. "Let us then go forth with him out of the camp, bearing his reproach:" and if we trust in his righteousness, copy his example, and suffer for his sake, the Lord God will help us too; and we may "set our faces as a flint," assured "that God will justify" and deliver us, and confound all our adversaries and persecutors. Let then the Christian, "who feareth the LORD, and obeyeth the voice" of his beloved Son, take courage, even "if he walk in darkness, and have no light:" let him confide in God to conduct him through every gloomy scene of affliction,

CHAP. LI.

God encourages his people, by the example of Abraham, to trust in him; and promises them comfort, 1—3. He contrasts the certainty and perpetuity of his righteousness and salvation, with the short continuance of the visible creation, and the feebleness of persecutors; and warns his people against the dread of reproach, 4—8. The church calls on God to renew his wonderful works in her behalf; and receives assurances of comfort and prosperity, with a rebuke for her unbelief and fear of man, 9—16. Israel, in past and present distresses, is assured of deliverance, and of the punishment of her oppressors, 17—23.

[a]HEARKEN to me, [b]ye that follow after righteousness, [c]ye that seek the LORD: [d]look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look [e]unto Abraham your father, and unto Sarah *that* bare you: [f]for I called him alone, and blessed him, and increased him.

3 For [g]the LORD shall comfort Zion: he will comfort [h]all her waste places; and he will [i]make her wilderness like Eden, and her desert [k]like the garden of the LORD: [l]joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, [m]O my nation: for [n]a law shall proceed from me, and [o]I will make my judgment to rest for a light of the people.

5 My [p]righteousness *is* near; [q]my salvation is gone forth, and [r]mine arm, shall judge the people; [s]the isles shall wait upon me, and on mine arm shall they trust.

6 [t]Lift up your eyes to the heavens, and look upon the earth beneath: for [u]the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but [x]my salvation shall be for

a 4,7. 46:3,4. 48:12. 55:2,3.
b 7. Ps. 94:15. Prov. 15:9. 21:21. Matt. 5:6. 6:33. Rom. 9:30—32. 14:19. Phil. 3:13. 1 Tim. 6:11. 2 Tim. 2:22. Heb. 12:14.
c 45:19. 55:6. Ps. 24:6. 105:3,4. Am. 5:6. Zeph. 2:3.
d Gen. 17:15—17. Eph. 2:11, 12.
e Gen. 15:1,2. 18:11—13. Josh. 24:3. Rom. 4:1—5,16—24.
f Gen. 12:1—3. 13:14—17. 15:4, 5. 22:17. 24:1,35. Neh. 9:7,8. Ez. 33:24. Gal. 3:9—14. Heb. 11:8—12.
g 12. 12:1. 40:1,2. 49:13. 54:6—8. 61:1—3. 66:10—14. Jer. 31:12—14,25. Zeph. 3:14—20. 2 Cor. 1:3,4.
h 44:26. 49:8. 52:9. 61:4. Ps. 102:14. Jer. 33:12,13.
i *See on* 35:1,2,7—10. 41:18,19.
k Gen. 2:8,9. 13:10. Ez. 31:8—10. Joel 2:3.
l Jer. 33:11. Rev. 19:1—7.
m 26:2. Ex. 19:6. 33:13. Ps. 33:12. 106:5. 147:20. 1 Pet. 2:9.
n 2:3. Mic. 4:2. Rom. 8:2—4. 1 Cor. 9:21.
o *See on* 42:1—4,6. 49:6.—Prov. 6:23. Matt. 12:18—20. Luke 2:32. John 16:8—11.
p 46:13. 56:1. Deut. 30:14. Ps. 85:9. Matt. 3:2. Rom. 1:16, 17. 10:6—10.
q 2:2,3. Ez. 47:1—5. Matt. 28:18. Mark 16:15. Luke 24:47. Rom. 10:17,18.
r 1 Sam. 2:10. Ps. 50:4—6. 67:4. 96:13. 98:9. 110:6. Joel 2:12. John 5:22,23. Acts 17:31. Rom. 2:16. 2 Cor. 5:1
s *See on* 42:4.—49:1.—60 Zeph. 2:11. Rom. 1:16. 1—12.
t 40:26. Deut. 4:19. Ps. 8:3
u 34:4. 50:9. Ps. 102:26. Ma 24:35. Heb. 1:11,12. 2 P 3:10—12. Rev. 6:12—14. 11.
x 8. 45:17. Ps. 103:17. D 9:24. John 3:15,16. 5:24. 27—29. 2 Thes. 2:16. He 5:9. 9:12,15.

temptation, and disconsolation; and through the vale of death, to the everlasting light and joy of heaven. But as for those, who oppose, neglect, despise, or pervert this great salvation; their prosperity, confidence, and joy will be only as the expiring blaze, and the vanishing sparks of a fire of thorns: and their boasted illuminations will light them down to the regions of darkness and despair. (*Notes*, *Prov.* 4:18,19. *Ec.* 7:2—6. 11:9,10.)

NOTES.

CHAP. LI. V. 1—3. This evidently continues the subject of the former chapter. Messiah here again returns to "speak a word in season" to his discouraged people. (*Note*, 50:4.) Some suppose the captives at Babylon to be intended: but the scene appears to be laid in after times, and that captivity merely to have given occasion to the address; and the deliverance of the Jews from Babylon was a shadow of far more extensive and important blessings. The desolations of Jerusalem by the Romans, the massacres of Jews which attended and succeeded it, and the rejection of that nation, must needs cause great heaviness to others of the Jewish converts to Christianity, as well as to St. Paul; and they might conclude that the Lord's choice of Israel was finally vacated. (*Notes*, *Rom.* 9:1—3. 11:1—6.) The ten persecutions in the first three centuries were very trying to the faith and patience of the primitive Christians. The long continued oppressions, under which the church has labored from antichristian persecutors; and the prevalence of superstition, idolatry, impiety, infidelity, and every kind of iniquity to this day, in nations professing Christianity; have been, and are, very discouraging, to all those who love truth and holiness. There is also a time approaching and very near, when the dispersed of Israel will need some ground in the own scriptures, to encourage their hope of r admission into the church; and consolato topics, suited to these several purposes, a here suggested.—Those "who follow aft righteousness and seek the LORD," are a dressed; they have begun to desire and see the knowledge of God, and expect happine in his favor; and they are using the appoin ed means of obtaining righteousness, (i. e. being justified and sanctified,) in order to i Persons of this character are called upon hearken to the voice of God, and to recolle the rock and the quarry, so to speak, whenc the first stones of the whole building of the na tion of Israel were taken. God called Abra ham, an idolater, when advanced in year with only Sarah his wife to attend him: an when it was become contrary to the ordinar course of nature for him to have children b her, the Lord, according to his promise, bles ed them; and increased them into an innu merable multitude. (*Notes*, *Gen.* 17:17. 18:9-15. 21:11—4. *Ez.* 33:24—29. *Rom.* 4:18—22.) S that he could, and certainly would, recover hi church from the lowest condition: he woul comfort the remnant of believers, by revivin true religion in those places which had bee waste and desert; and by planting them, lik the garden of Eden, with every beautiful, ex cellent, and useful production: and this woul cause joy and gladness, and thankful songs o praise, to abound. (*Notes*, 35:1,2. 41:17—20. 49 9—13. 55:12,13. 61:7—11. *Jer.* 31:10—14. 33:6-11. *Ez.* 31:3—9. *Rev.* 19:1—7.)—The conversio of the Gentiles, to fill up the places in Zio which were desolated by the rejection of th Jews; the revival of evangelical religion, afte it had lain long buried under the rubbish o popery; the restoration of the Jews into th church, and her subsequent purity and enlarge ment, may all be predicted under these image

ever, and my righteousness shall not be abolished.

7 [y] Hearken unto me, [z] ye that know righteousness, the people [a] in whose heart *is* my law; [b] fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For [c] the moth shall eat them up like a garment, and the worm shall eat them like wool; but [d] my righteousness shall be for ever, and my salvation from generation to generation. [*Practical Observations.*]

9 ¶ Awake, [e] awake, [f] put on strength, [g] O Arm of the LORD: awake, [h] as in the ancient days, in the generations of old. [i] *Art* thou not it that hath cut Rahab, *and* wounded [k] the dragon?

10 *Art* thou not it which hath [l] dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [m] the redeemed of the LORD shall return, and come with singing unto Zion; and [n] everlasting joy *shall be* upon their head: they shall obtain gladness and joy; [o] *and* sorrow and mourning shall flee away.

12 I, *even* [p] I, *am* he that comforteth you: who *art* thou, [q] that thou shouldest be afraid of a man *that* shall die, and of the son of [r] man, *which* shall be made *as* grass;

13 And [s] forgettest the LORD thy Maker, [t] that hath stretched forth the heavens, and laid the foundations of the earth; and hast [u] feared continually every day because of the fury of the oppressor,

y *See on* 1.
z Phil. 3:8—10. Tit. 2:11,12.
a Ps. 37:31. 40:8. Jer. 31:33,34. 2 Cor. 3:3. Heb. 10:16.
b Jer. 1:17. Ez. 2:6. Matt. 5: 11. 10:28. Luke 6:22. 12:4,5. Acts 5:41. 1 Pet. 4:4,14.
c 50:9. 66:24. Job 4:19. 13:28. Hos. 5:12.
d *See on* 6.—45:17. 46:13. Luke 1:50.
e 17. Ps. 7:6. 44:23. 59:4. 78: 65. Hab. 2:19.
f 52:1. 59:17. Ps. 21:13. 93:1. Rev. 11:17.
g 5. 53:1. 59:16. 62:8. Luke 1: 51. John 12:38.
h Judg. 6:13 Neh. 9:7—15. Ps. 44:1.
i Job 26:12. *marg.* Ps. 87:4. 89:10.
k 27:1. Ps. 74:13,14. Ez. 29: 3. Hab. 3:13. Rev. 12:9.
l 42:15. 43:16. 50:2. 63:11,12. Ex. 14:21,22. 15:13. Ps. 74:13.
m 35:10. 44:23. 48:20. 49:13. Jer. 30:18,19. 31:11,12. 33:11. Acts 2:41—47. Rev. 5:9—13. 7:9,10. 14:1—4. 19:1—7.
n 60:19. 61:7. 2 Cor. 4:17,18. 2 Thes. 2:16.
o 25:8. 60:20. 65:19. Rev. 7:17. 21:4. 22:3.
p 3. 43:25. 57:15—18. 66:13. John 14:18,26,27. Acts 9.31. 2 Cor. 1:3—5. 7:5,6.
q 7,8. 2:22. Ps. 118:6. 146:4. Prov. 29:26. Dan. 3:16—18. Matt. 10:28. Luke 12:4,5.
r 40:6. Ps. 90:5,6. 92:7. 103:15, 16. Jam. 1:10,11. 1 Pet. 1: 24.
s *See on* 17:10.—Deut. 32:18. Jer. 2:32.
t 40:22. 42:5. 44:24. 45:12. Job 9:8. 37:18. Ps. 102:25,26. 104: 2. Jer. 10:11,12. 51:15. Heb. 1:9—12.
u 8:12,13. 57:11. Heb. 2:15.

V. 4—6. Here God our Savior speaks to Israel, and calls on them to attend, and carefully notice his words: for he would promulgate his laws, establish his ordinances, and declare his truths, among other nations; who, being instructed by his holy word, would become his subjects and obey his commandments. (*Notes*, 2:2—5. 42:1—4.) His righteousness, as imputed to believers for justification, and his grace as imparted for sanctification, and the performance of his ancient promises, were now brought near; the glad tidings of his complete salvation were gone forth; (for the scene is laid in the primitive times of Christianity;) his "arms," or his universal authority and almighty power, would execute just judgment among the nations; and the most remote regions would learn to wait on him, and trust in him as alone able to save them. He would not fail, or be discouraged, till this had generally taken effect: for his salvation, and the righteousness connected with it, would continue, not only after the ruin of successive generations of persecutors and opposers; but even after the heavens and the earth were grown old and vanished, and all their inhabitants were destroyed like the meanest insects: yea, they should never be abolished to all eternity. (*Notes*, 7,8. 34:3—7. 45:20—25. 46:12,13. *Ps.* 102:25—28. *Matt.* 24: 32—35. *Heb.* 1:10—12. 2 *Pet.* 3:8—13. *Rev.* 20: 11—15.)—*To rest*, &c. (4) "To break forth." *Bp. Lowth.*

V. 7, 8. There seems to be here an advance, in describing the character of the persons addressed; perhaps intimating, that they "who follow after righteousness, and seek the LORD," will "know righteousness," and obtain "the full assurance of hope;" that "being justified by faith they have peace with God," and enjoy his favor: having his law written in their hearts, loving it and delighting to obey it. (*Notes*, 1—3. *Ps.* 37:29—31. 40:6—8. *Jer.* 31:33, 34. *Rom.* 7:22—25. *Phil.* 3:8—11. *Heb.* 8:7—13. 10:5—10.) This confidence would be peculiarly desirable, and almost necessary, in order to their victory over the fear of man, especially in times of persecution: and they are encouraged not to fear the reproaches or revilings of those, who "spake all manner of evil against them falsely for Christ's sake," and then made their calumnies the pretext for their cruelties. (*Notes*, 12—14. *Matt.* 5:10—12. *Heb.* 11:24—26, 35—38. 13:9—14. 1 *Pet.* 4:12—16.) For all their persecutors would soon decay, and perish like a moth-eaten garment: but the righteousness and salvation of the LORD would maintain their ground on earth through all generations; as well as continue for ever the felicity of the believer, who here suffered for adhering to them. (*Notes*, 4—6. 45:15—17. *Jer.* 23:5,6. *Dan.* 9:24. 2 *Thes.* 2:16,17. *Heb.* 5:7—10.)

V. 9—11. The church, encouraged by these most gracious assurances, calls upon her great Redeemer to awake and exert himself for her deliverance. She calls him, "The Arm of the LORD;" or his power: and Christ is the Power, as well as the Word and Wisdom, of God. (*Notes*, 53:1. 1 *Cor.* 1.17—24.) She entreats him to "put on strength, as in the ancient days," and as in the former generations of Israel: for was he not the same almighty King, who had destroyed Egypt and Pharaoh, and weakened that formidable power of which the dragon was an emblem? (*Notes*, 27:1. *Ps.* 74:13—17.) Was not he the same, who had divided the Red Sea, that his redeemed people might pass over? (*Note*, 63:11—14.) In this confidence the church rests assured, that the people, whom he has now redeemed with his blood, as well as by his power, will obtain a joyful deliverance from every enemy.—As the Jews of old returned from Babylon to Zion with songs of joy and praise; so will that nation be again received into the church, and restored to the promised land: and the whole church shall long rejoice and prosper, freed from those enemies, oppressions, and corruptions, which have so long harassed her; and enjoy such peace, and purity, and light, and felicity, as shall render her earthly state almost like heaven, where alone these expressions

as if he ** were [x] ready to destroy? and [y] where *is* the fury of the oppressor?

14 The [z] captive exile hasteneth that he may be loosed, and that he should not [a] die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, [b] that divided the sea, whose waves roared: [c] The LORD of hosts *is* his name.

16 And [d] I have put my words in thy mouth, and [e] I have covered thee in the shadow of mine hand, that I may [f] plant the heavens, [g] and lay the foundations of the earth, and say unto Zion, [h] Thou *art* my people.

17 ¶ Awake, [i] awake, stand up, O Jerusalem, [k] which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* [l] none to guide her among all the sons *whom* she hath brought forth; neither *is there any* [m] that taketh her by the hand, of all the sons *that* she hath brought up.

19 These [n] two *things* †are come unto thee; [o] who shall be sorry for thee? desolation, and ‡destruction, and the famine, and the sword: [p] by whom shall I comfort thee?

20 Thy [q] sons have fainted; they lie at the head of all the streets, [r] as a wild bull in a net: they are [s] full of the fury of the LORD, the rebuke of thy God.

* Or, *made* himself *ready.*
x 10:29—32. Ex. 14.10—13. 15: 9,10. Esth. 5:14. Dan. 3:15, 19. Rev. 20.9.
y 10:33,34. 14:16,17. 16:4. 33:18, 19. 37:36—38. Ex. 14:13. Esth. 7:10. Job 20:5—9. Ps. 9:6,7. 37:35,36. 76:10. Dan. 4:32,33. Matt. 2:16—20. Acts 12:23. 1 Cor. 1:20. 15:55. Rev. 19:20.
z 48:20. 52:2. Ezra 1:5. Acts 12:7,8.
a Jer. 37:16. 38:6—13. Lam. 3: 53.54. Zech. 9:11.
b *See on* 10.—Neh. 9:11. Job 26:12. Ps. 114:3—5. 136:13. Jer. 31:35. Am. 9.5,6.
c 47:4. 48:2. 54:5. Jer. 10:16.
d 50:4. 59:21. Deut. 18:18. John 3:34. 8:38—40. 17:8. Rev. 1:1.
e *See on* 49:2.—Deut. 33:27.
f 45:18. 60:21. 61:3. 65:17. 66:22. Ps. 92:13. 2 Pet. 3:13.
g 48:13. 49:8. Ps. 75:3.
h 60:14,15. Jer. 31:33. 32:38. Zech. 8:8. 13.9. Heb. 8:10.
i *See on* 9.—52:1. 60:1,2. Judg. 5:12. 1 Cor. 15:34. Eph. 5. 14.
k Deut. 28:28,34. Ps. 11:6. 60: 3. 75:8. Jer. 25:15—17,27. Ez. 23.31—34. Zech. 12:2. Rev. 14:10. 18:6.
l 3:4—8. 49:21. Ps. 88:18. 142: 4. Matt. 9:36. 15:14.
m 41:13. 45:1. Job 8:20. *marg.* Jer. 31:32. Mark 8.23. Acts 9:8. 13:11. Heb. 8:9.
n 47:9. Ez. 14:21.
† Heb. *happened.*
o Job 2:11. Ps. 69:20 Jer. 9: 17—21. Lam. 1:9,12,17. Am. 7:2
‡ Heb. *breaking.*
p 22:4. 61:2. Job 42:11. Ec. 4:1. Lam. 1:16. 2 Cor. 7:6,7, 13. 2 Thes. 2:16,17.
q 40:30. Jer. 14:18. Lam. 1: 15,19. 2:12. 4:2. 5:13.
r 8:21. Ez. 12:13. 17:20. Rev. 16:9—11.
s 17,21. 9:19—21. Ps. 88:15,16. Lam. 3:15,16. Rev. 14:10.

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can be fully answered. (*Notes*, 25:6—8. 35:8—10. *Jer.* 30:19—22. 31:10—14. *Zeph.* 3:14—17. *Zech.* 10:5—12. *Rev.* 19:1—7. 20:1—6.)

V. 12—14. The Lord here engages to be the Comforter of his church: and in that case, what occasion had she to fear wretched, dying men, who are cut down, and wither as the grass? (*Notes*, 40:6—8. 50:7—9.) It must therefore be the effect of unbelief, forgetfulness of the Lord her Maker, and of the power engaged on her side, that she was continually terrified by the fury of oppressors, as if they were about entirely to destroy her; whereas their fury would speedily vanish, and be no more found. (*Notes*, *Dan.* 3:16—18. *Matt.* 10:27,28. *Acts* 12:1—4,20—24.)—But she complained and was alarmed, like a person who is exiled or in captivity, and was in great haste to be set at liberty, lest she should perish in the dungeon, or by famine.—'"He marcheth on with 'speed, who cometh to set free the captive, '&c." Cyrus, if understood of the temporal 'redemption from the captivity of Babylon; in 'the spiritual sense, the Messiah.' *Bp. Lowth.* 'The Hebrew runs plainly thus: "The captive 'exile shall be quickly delivered: he shall not die in the pit," (or prison) "neither shall his 'bread fail."' *Lowth.* Either of these renderings contains simply an *encouragement*, and not a *reproof:* but the context leads us to think, that this also was implied; and that the persons concerned, while earnestly waiting and seeking for deliverance, were in a measure impatient, and weak in faith, and ready to conclude that the blessing, so long delayed, would never be vouchsafed, though expressly promised in the sacred scriptures. Thus pious Christians, who have always grieved over the corruptions of the church, and longed for deliverance from the spiritual captivity of Antichrist, and for the predicted millennium; have been tempted, by the failure of many zealous attempts, to which they foreboded full success, and by the delay of an answer to their earnest prayers, to conclude that such a time will never arrive; and that superstition, ignorance, false doctrine, and wickedness, will prevail to the end of the world.—'The captive must starve 'and die in his dungeon, if not hastily liberat-'ed.' (*Marg. Ref.* a.)

V. 15, 16. The church, or the prophet, had called on the Lord, who had divided the Red Sea; and he here answers to that call. (*Note*, 9—11.) He was still the same omnipotent Protector of his people, as when he brought Israel out of Egypt.—But the latter verse must be addressed, either to Isaiah or to the Messiah whom he predicted, and in some respects typified. The Lord had put words in the prophet's mouth, which he delivered to Israel, to encourage the faith and direct the prayers of his people; and he had preserved him, as under the shadow of his hand, that, with the converts made by his ministry, he might "plant the heavens," as with "trees of righteousness," and "establish the *earth*," or the *land*, which had been greatly shaken in the reign of Ahaz. It is, however, obvious, that this interpretation falls exceedingly short of the energetic language employed; which nothing can fully answer, but the glorious effects of the Messiah's coming into the world, being carried through his labors and sufferings, advanced to the mediatorial throne, and sending his gospel to all nations, with the Holy Spirit to render it successful; thus replenishing heaven with holy inhabitants, establishing the moral state of the earth, and owning the despised church, as a people near and dear to him. (*Notes*, 45:18,19. 49:1—6. 50:4. 59:20,21. 60:15—22. 61:1—3.)—*Plant the heavens.* (16) "Stretch out the heavens." *Bp. Lowth.* This rendering needs an entire change in the Hebrew text, without the least authority. Besides, the "stretching out the heaven," was *past*, but the "planting of the heavens," was the special *future* work of the Messiah.

V. 17—20. The Lord here seems to address the Jews in their present dispersions. Jerusalem, the mother of that people, had indeed drunk the cup of the Lord's fury, and wrung out the very dregs of it. The terrible effects

21 Therefore hear now this, thou afflicted, and drunken, [t] but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* [u] pleadeth the cause of his people, Behold, [x] I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

t 29:9. 49:26. Ez. 39:19.
u 1 Sam. 25:39. Prov. 22:23. Jer. 50:34. 51:36. Joel 3:2. Mic. 7:9.
x 17. 54:9. 62:8. Ez. 39 29.

23 But [y] I will put it into the hand of them that afflict thee; which have said to thy soul, [z] Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

y 49:25,26. Prov. 11:8. 21:18. Jer. 25:17—29. Zech. 12:2. Rev. 17:6—8,18.
z Josh. 10:24. Ps. 66:11,12. Rev 11:2. 13:16,17.

of his indignation, against that devoted city, are represented by those of a poisoned or medicated potion, which a criminal was obliged to drink off; and which produced rage, despair, and anguish, or trembling and fainting. (*Notes*, 49:24—26. *Ps.* 60:1—3. 75:8. *Jer.* 25:15—17. *Zech.* 12:2—5. *Matt.* 26:36—41.) In this condition none of her children were at hand, or were able, to lead, uphold, or take care of her. That is, the most desolating and stupendous judgments would be poured out upon Jerusalem, by pestilence, discord, famine, and the Roman sword: and none of the neighbors would sympathize with the poor Jews, or attempt to comfort them; but would rather insult over their miseries and increase them. Nor among themselves, would any of Jerusalem's sons be able to help themselves, or defend their city: but they would lie fainting and dying in multitudes at the head of every street: and, continuing unhumbled and untamed, they would resemble the wild bull, when taken in the hunter's toils, furiously struggling to extricate himself, and only entangling himself the more. Thus would they suffer by the furious rebuke of the Lord, for rejecting and crucifying their promised Messiah.—This seems to relate immediately to the taking of Jerusalem by the Romans, and the miseries which attended that awful event. But the calamities of the Jews continue to this day; and they yet remain unhumbled under them; which circumstance shews that they, and not persecuted Christians, are here primarily intended.—'*Two things:* (19) 'that is, desolation by famine, and destruction 'by the sword.' *Bp. Lowth.*

V. 21—23. The afflicted Jews, who have been so long made drunken by temporal and spiritual judgments, "more than with wine," or in a more stupifying manner, are here encouraged to expect deliverance. (*Note*, 29:9—12.) Mercy is yet in store for the nation of Israel, for their fathers' sake. (*Note*, *Rom.* 11: 25—32.) The Lord will yet plead their cause, and punish their oppressors, who have so long treated them with equal cruelty and indignity; trampling them down as the mire in the streets, and attempting to domineer over their souls as well as their bodies.—It is well known, that in those countries where the inquisition is established, numbers of Jews dissemble their religion to escape its cruelties; yet they abjectly submit to be thus trampled on, for gain by traffic there: and this forms a remarkable accomplishment of the prophecy. (*Notes*, *Deut.* 4:25—28. 28:64—67. *Josh.* 10:24,25.) Neither the obstinacy, nor the sufferings, of the Jews at Babylon, were in any measure equal to what they have been since the destruction of Jerusalem by the Romans: the scene of the prophecy leads us to this interpretation: and those popish countries, where they have been most grievously oppressed, will hereafter be punished with similar severity. (*Notes*, 34: 63:1—6. *Ez.* 39:17—29. *Hos.* 3:4,5. *Mic.* 7:18—20. *Zech.* 12:2—8. *Rev* 18: 19:)

PRACTICAL OBSERVATIONS.
V. 1—8.

The consolations of the gospel are proposed to men, not by name, but by character; and from the first dawnings of divine life in the soul, till its completion in glory, the true believer, and he alone, "follows after righteousness and seeks the LORD." (*Note*, *Hos.* 6:1—3 *Phil.* 3:12—14.)—As it is profitable to consider, from what small and unpromising beginnings, the blessing of God has increased and enlarged the church hitherto, and revived pure religion when it appeared almost expiring; so it is very useful for believers to consider frequently, "the rock whence they were hewn, and the hole of the pit whence they were digged." We should frequently and deeply reflect upon our natural depravity, guilt, and misery; upon the enmity and hardness of our hearts, the rebellion of our wills, the pollution of our imaginations and desires, and the crimes of our lives past: we should recollect the bad habits which we had contracted, through an early entrance and a long continuance in sin; the ungodly connexions which we had formed, the prejudices that we had imbibed, and all the circumstances peculiar to us, which tended to aggravate our guilt, and to render our conversion improbable: and we should often recal to mind how we struggled against conviction, and would gladly have quieted our consciences without parting with our sins, or without accepting the salvation of Christ. These reviews, when duly made, powerfully tend to keep the heart humble, and the conscience awake and tender; they repress boastings and complaints, and excite thankfulness to him who has made us to differ: they are suited to satisfy the discouraged believer, that a saving change has taken place, and to animate his hopes and prayers, for all which yet remains to be done in and for him: they render Christ and his love and salvation more precious to our souls; and give energy to our attempts and prayers for the conversion of ungodly relatives, and for that of sinners all around us. Let us then frequently thus review our life past, that we may renew our repentance, our joyful praises, and our earnest supplications; that our souls may become like "the garden of the LORD," being filled with all the "fruits of righteousness, which are through Jesus Christ, to the glory of God;" and that we may be, as it were in miniature, what the church on earth will shortly become; and possess an internal evidence of the power of our God to effect that glorious and stupendous change in the state of the visible church and of the world; as well as an earnest of that further change, which must yet take place in our bodies and souls, previous to our full enjoyment of the "Paradise of God," where only "joy and gladness shall be found, thanksgiving and the voice of melody;" and from which "sorrow and mourning shall flee away."—Our meditations should also be extended to the former condition of this our most favored nation: blessed be

CHAP. LII.

A call to the captive church to assert her liberty, accompanied with promises of deliverance, 1—6. The joy occasioned by the Gospel; and the knowledge, peace, and purity of the Christian church; with suitable exhortations, 7—12. The humiliation and exaltation of Christ, and the success of his cause, 13—15.

AWAKE, [a] awake, put on thy strength, O Zion; [b] put on thy beautiful garments, O Jerusalem, [c] the holy city: for henceforth [d] there shall no more come into thee the uncircumcised and the unclean.

2 [e] Shake thyself from the dust; arise, *and* sit down, O Jerusalem: [f] loose thyself

a *See on* 51:9,17.—Dan. 10:9,16—19. Hag. 2:4. Eph. 6:10.
b *See on* 61:3,10.—Luke 15:22. Rom. 3:22. 13:14. Eph. 4:24. Rev. 19:8,14.
c 1:21,26. 48:2. Neh. 11:1. Jer. 31:23. Zech. 14:20,21. Matt. 4:5. Rev. 21:2.
d 26:2. 35:8. 60:21. Ez. 44:9. Nah. 1:15. Rev. 21:27.
e 3:26. 51:23. Jer. 51:6,45,50 Zech. 2:6,7. Rev. 18:4.
f 49:21. 51.14. 61:1. Luke 4:18 21:24.

God, that the Gospel of Christ has come, and does rest, among us for the light of our souls; "his righteousness is brought nigh, his salvation is gone forth" in the midst of us; he is revealed as our Lawgiver and Judge, and he is become the Righteousness and Salvation of those who trust in him and wait for him. Let us then rely on his merits, his grace, and power, and receive the law from his hands, as the rule of our obedience: and thus we shall be safe and happy, when the earth and all its works shall be burnt up; for "his salvation shall be for ever, and his righteousness shall not be abolished." But if we would expect that solemn season with comfort, and have confidence in death and judgment; we must press forwards in the ways of God, that, having his "law in our hearts," we may know our interest in his righteousness. Then we need fear no enemy or catastrophe: our reverential fear of God, and our holy dread and abhorrence of sin, will arm us against the ensnaring fear of man: and it is our infirmity and fault, if we fear the revilings or rage of any man or set of men, who despise and hate us for the sake of Christ and his righteousness; seeing he is our ever-present and all-sufficient Protector. We can indeed expect no other than reproach in this wicked world: but our persecutors will soon die and perish. Should we be cut off by their rage, or die before them, we shall soon be out of their reach: and if we be spared, they will soon lose their power of molesting us.—The cause of Christ survives one generation of opposers after another: and the believer will survive all his revilers, and enjoy his portion whilst they are in "outer darkness." Let us then strive against our fears, and give up ourselves unto prayer: and let us take courage in reviewing the wonders which God performed for his church of old.

V. 9—23.

Christians may not only plead with God, that he divided the Red sea, and destroyed the Egyptians to deliver Israel: but may advert to the more glorious triumphs of his grace, at the day of Pentecost, and afterwards in the conversion of unnumbered multitudes to Him, whom they just before had crucified, and who, being risen again and ascended into heaven, poured out his Spirit to work the astonishing change. Compared with those glorious days, "the Arm of the LORD" seems now to sleep; but he only waits to be awakened by our fervent prayers. He will yet "put on strength as in ancient days;" he will destroy the power of Antichrist, and bind up the old dragon, who has hitherto deceived the nations. Then "the redeemed of the LORD" shall be delivered from captivity, Zion shall resound with songs of praise, and the gladness of believers on earth shall form a sweet antepast to the everlasting joy of heaven. Our lot indeed is not cast in that happy period; yet the Lord is our Comforter, if true Christians: and should we then think ourselves so defenceless, as to fear a man that shall die! Surely this must arise from our unbelief, and forgetfulness of "the LORD our Maker, who hath stretched forth the heavens, and laid the foundations of the earth:" and we are very reprehensible, if we be "*solicitous* continually every day," because of the prevalence of infidelity and impiety as if the enemies of godliness were ready to complete its ruin. The case is far otherwise: they are compassing their own perdition, and ere long their place shall know them no more. Let us then make haste to escape the confines of sin, and to return from our state of distance and banishment from God: but let us wait patiently our time of deliverance from oppression and calamities, assured that the Lord will hasten it in due season. If we be saved by Jesus from the pit of hell, he will not let us perish in any other pit; and if we have learned to feed upon "the Bread of life," our bread even for this life cannot fail: our bondage and exile on earth will soon end; our souls will be rescued from the prison of our sinful bodies; and our bodies at length redeemed from the bondage of corruption, and "so shall we be ever with the Lord." Let us then rest our souls on his word; that, having been "planted as trees of righteousness" in his courts below, we shall at length be transplanted to heaven, there to flourish for ever in that garden of the Lord. (*Note*, *Ps.* 92:13—15.) Nor should they despair, who have here drunk the deepest of "the cup of the Lord's indignation:" for his severest judgments often introduce his tenderest compassions. Yet, as long as men are hardened, stupified, or rendered outrageous and desperate, by afflictions, there is little appearance of a happy event.—When the wrath of God rests upon transgressors, no children or friends can comfort them; and all their efforts to extricate themselves, involve them in deeper guilt and misery. Let sinners then remember these things, and learn by their present sufferings to submit to God, to confess their crimes, to acknowledge his justice, and to seek his mercy. Let us all recollect, that our rebellious murmurs tend only to increase and prolong our sorrows. Let us look on the poor Jews with compassion, and endeavor to administer to their comfort, and not add to their miseries; and above all, let us seek and pray for their conversion. And let those powerful tyrants, who lord it over that people, or any others of the human race; who enslave their bodies, or usurp authority over their consciences, remember, that the Lord will plead their cause, and punish their impenitent oppressors, with greater misery and contempt, either in this world, or in that which is to come.

NOTES.

CHAP. LII. V. 1. The latter part of the preceding chapter describes the desolations of Jerusalem by the Romans, and the miseries of the Jews to this day; more exactly than either those inflicted by the Chaldeans, or those which they endured under Antiochus Epiphanes, which were of short duration: and this chapter is evidently a continuation of the subject. There can therefore be no good reason to restrict the interpretation to the deliverance of the Jews from Babylon.—The sacred writer indeed treats

from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [g] Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, [h] My people went down aforetime into Egypt to sojourn there; and [i] the Assyrian oppressed them, [k] without cause.

5 Now therefore [l] what have I here, saith the LORD, that [m] my people is taken away for nought? They that rule over them [n] make them to howl, saith the LORD; and [o] my name continually every day *is* blasphemed.

6 Therefore [p] my people shall know my name: therefore *they shall know* in that day that [q] I *am* he that doth speak: behold, *it is* I. [*Practical Observations.*]

7 ¶ How [r] beautiful upon the mountains

g 45.13. 50:1. Ps. 44:12. Jer. 15:13. 1 Pet. 1:18.
h Gen. 46:6. Acts 7:14,15.
i 14:25. 36: 37: Jer. 50:17.
k Job 2:3. Ps. 25:3. 69:4. John 15:25.
l 22:16. Judg. 18:3.
m 3. Ps. 44:12.
n 47:6. 51:20,23. Ex. 1:13—16. 2:23,24. 3:7. Ps. 137:1,2. Jer. 50:17. Lam. 1:21. 2:3. 5:13—15. Zeph. 1:10.
o 37:6,23. Ps. 44:16. 74:10,18, 22,23. Ez. 20:9,14. 36:20—23. Rom. 2:24.
p Ex. 33:19. 34:5—7. Ps. 48:10, 11. Ez. 20:44. 37:13,14. 39:27—29. Zech. 10:9—12. Heb 8:10,11.
q 42:9. Num. 23:19. Heb. 6 14—18.
r 40:9. 61:1—3. Nah. 1:15. Luke 2:10. Rom. 10:12—15.

his subject as a prophet and a poet, and not as an orator or historian: yet some degree of method, and some order in the series of his predictions, may be expected, as well in his writings, as in those of the other prophets. He had spoken of the deliverance of Jerusalem from Sennacherib; and then of the return of the Jews from Babylon: intermingling predictions of more spiritual and generally interesting events. But nothing can be supposed more interesting than the future restoration of Israel to the church and to their own land: no event is more evidently predicted in scripture: and the Jews generally expect the termination of their present miseries; though they think that it will be effected by the advent of the Messiah, whom they suppose not yet come. This restoration is far more intimately connected with those things, which relate to the person and work of Christ, than the deliverance from Babylon was: and it is so agreeable to the context, that I apprehend it ought not to be overlooked in explaining this passage.—The church had called upon her Redeemer, "as the Arm of the LORD," to "awake and put on strength" for her deliverance: (*Note*, 51:9—11.) here *she* is called upon to awake, and to "be strong in the Lord," that she may apprehend that liberty, which was preparing for her. She is represented as a sorrowful woman, and called Zion, "Jerusalem, the holy city:" but she is exhorted to put on her beautiful garments as a rejoicing bride; being assured that the uncircumcised and unclean should no more enter into her, as the Chaldeans had done. (*Notes*, 1:25—27. 60: 1—3,15—22. *Ez.* 48:30—35, *v.* 35. *Zech.* 14:20, 21. *Rev.* 21:22—27.) But with what propriety could this be addressed to Jerusalem after the captivity? Antiochus Epiphanes soon profaned the city and temple, by every method which his impious cruelty could devise: after that event, Pompey the Roman general took possession of the city, and committed many profanations, and even entered into the holy of holies: and at length the city and whole nation, as unclean, were given up into the hands of the uncircumcised Romans, to be utterly profaned and desolated. (*Note*, *Dan.* 9:25—27, *v.* 27.)—The New Testament church therefore must chiefly be intended, and probably with especial reference to its last and purest ages: for there are clear predictions given, that after the termination of the antichristian tyranny, the restoration of the Jews, and the bringing in of the fulness of the Gentiles; the church shall continue in permanent peace and purity, till the eve of the general judgment: then indeed some apostacies will take place, and the apostate nations shall make war upon the city of God; but they shall fail of success, and perish in the attempt. (*Notes*, *Rev.* 20:1—10.)

V. 2, 3. Jerusalem, or Zion, is here represented as a captive in chains, trampled in the dust; (51:23.) but she is called upon to arise and shake herself from her dust, to sit down as a queen upon a throne, and to divest herself of all the badges of her former servitude. The Jews indeed had been sold into bondage for those sins, which could in no sense profit them, and they might be said to have "sold themselves," or "to have been sold for nought;" (*Note*, 50:1—3.) and all the calamities of the Christian church have been righteous visitations for her sins: but the Lord was about to redeem them by his power, without paying their oppressors any ransom for them. Cyrus extorted the power over the Jews from their oppressors, and then freely liberated them: and this may perhaps be an exact prefiguration of the future deliverance of the church and restoration of Israel.—The price paid by our Redeemer for our salvation, was "not silver, or gold, or corruptible things, but his own precious blood." (*Notes*, 45:13,14. 1 *Pet.* 1:17—21.)

Arise, and *sit down*, &c. (2) '"Ascend thy 'lofty seat." When sitting is spoken of' (in the east) 'as a posture of more than ordinary state, 'it ... means sitting on high, on a chair of state, 'or throne; for which a footstool was necessa-'ry. ... Chairs,' (saith Sir John Chardin,) 'are 'never used in Persia, but at the coronation of 'their kings. The king is seated in a chair of 'gold set with jewels, three feet high. ... This 'proves the propriety of the style in scripture, 'which always joins the footstool to the throne. '66:1. 2 *Chr.* 9:18. *Ps.* 110:1.' *Bp. Louth.*

V. 4—6. The Egyptians ungratefully and unjustly enslaved the Israelites, when they went down to sojourn among them; and the Assyrians and Chaldeans afterwards grievously oppressed them without any provocation; but the Lord pleaded their cause and rescued them: (*Notes*, 47:6. 51:21—23.) and thus he will save his church from all unrighteous persecutors; and avenge Israel on all those who oppress them. He did not authorize these cruelties; nor had he any profit from their sufferings. Those, who from age to age ruled over his people, have made them to howl by their cruel oppressions, and have then insulted them, and blasphemed the name of their God, as if he could not deliver them. (*Notes*, 48:9—11.) Therefore his own glory required him to interpose; and he would let his people know his power, truth, and love; and that He, even JEHOVAH himself, had spoken all these predictions, (of which under their anguish of spirit they had been led to doubt,) and was ready to perform them.—Perhaps some intimation is here given, that the Jews shall in the day of their restoration know, that he, who spake to

are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that [s] publisheth salvation; that saith unto Zion, [t] Thy God reigneth.

8 Thy [u] watchmen shall [x] lift up the voice; [y] with the voice together shall they sing: for they shall [z] see eye to eye, when the LORD shall bring again Zion.

9 [a] Break forth into joy, sing together, [b] ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath [c] made bare his holy arm in the eyes of all the nations; and [d] all the ends of the earth shall see the salvatio of our God.

11 Depart ye, [e] depart ye, go ye ou from thence, [f] touch no unclean *thing;* g ye out of the midst of her; [g] be ye clea that bear the vessels of the LORD.

12 For [h] ye shall not go out with hast nor go by flight: [i] for the LORD will g before you; and [k] the God of Israel *wi* * *be* your rear-ward.

13 ¶ Behold, [l] my servant shall [†] dea prudently, [m] he shall be exalted and ex tolled, and be very high.

14 As [n] many were astonished at thee [o] (his visage was so marred more than an

s Ps. 68:11. Mark 13:10. 16:15. Luke 24:47. Acts 10.36—38. Rev. 14:6.
t 24:23. 33:22. Ps. 59;13. 93: 1. 96:10. 97:1. 99:1. Mic. 4:7. Zech. 9:9. Matt. 25:34. 28:18. Rev. 11:15.
u 56:10. 62:6. Cant. 3:3. 5:7. Jer. 6:17. 31:6,7. Ez. 3:17. 33: 7. Heb. 13:17.
x 24:14. 40:9. 58:1.
y 12:4—6. 26:1. 27:2. 35:10. 48: 20. Jer. 33:11. Acts 2:46,47. Rev. 5:8—10. 18:20. 19:4.
z 30:26. Jer. 32:39. Zeph. 3:9. Zech. 12:3. Acts 2:1. 4:32. 1 Cor 1:10. Eph. 1:17,18.
a 14:7. 42:10,11. 44:23. 48:20. 49:13. 54:1—3. 55:12. 65:18,19. 66:10—13. Ps. 96:11,12. Zeph. 3:14,15. Gal. 4:27.
b 44:26. 51:3. 61:4.
c 51:9. 66:18,19. Ps. 98:1—3. Acts 2:5—11. Rev. 11:15—17. 15:4.
d 49:6. Ps. 22:27. Luke 3:6. Acts 13:47. Rev. 11:15. 14:6.
e 48:20. Jer. 50:8. 51.6,45. Zech. 2:6,7. 2 Cor. 6:17. Rev. 18:4.
f Lev. 5:2,3. 11:26,27,45,47. Ez. 44:23. Hag. 2:13,14. Acts 10: 14,28. Rom. 14:14. Eph. 5: 11. 1 Pet. 1:14—16. 2:5,11.
g Lev. 10.3. 22:2,3. Ezra 1:7 —11. 8:25—30.
h 28:16. 51:14. Ex. 12:33,39. 14:8.
i 45:2. Ex. 13:21,22. 14:19,20. Deut. 20:4. Judg. 4:14. 1 Chr. 14:15. Mic. 2:13.
k 58:8.
* Heb. *gather you up.*
l 11:2,3. 42:1. 49:6. 53:11. Ez. 34:23. Zech. 3:8. Phil. 2:7,
† Or, *prosper.* 53:10. Josh. 7,8. *marg.* Jer. 23:5.
m 9:6,7. 49:6. Ps. 2:6—9. 11 1,2. Matt. 28:18. John 3:3 5:22,23. Eph. 1:20—23. Ph 2:9—11. Heb. 1:3. Rev. 6—13.
n Ps. 71:7. Matt. 7:28. 22:22,3 27:14. Mark 5:42. 6:51. 7:3 10:26,32. Luke 2:47. 4:36. 26.
o 50:6. 53:2—5. Ps. 22:6,7,1 17. 102:3—5. Matt. 26:67. 2 29,30. Luke 22:64.

them as their Messiah, and whom they despised and crucified, was indeed their God and King. (*Notes, Zech.* 12:9—14. *Matt.* 23:37—39.)

V. 7, 8. (*Note, Nah.* 1:15.) The proclamation of Cyrus circulated by messengers into every place, and notified by signals, and by the voice of the watchmen, on the tops of the mountains, was but a feeble emblem of that grand event, to which the apostle appropriates this passage; namely, the preaching of the gospel to the nations of the earth. When men know their own real character and situation, and that of the world around them, in respect of God and eternity, "the feet" of those who bring these good tidings, appear beautiful; that is, *the meanest of them:* it may also intimate their holy walk and conversation. (*Note, Rom.* 10:12—17, *v.* 15.) They announce the glad tidings from heaven of pardon, peace, and salvation; and "say to Zion, Thy God reigneth." (*Notes,* 40:6 —8. *Luke* 2:8—14.) He rules the world with invincible power, who is Zion's God and Savior. The watchmen may be the same, as the messengers of glad tidings; evangelists, or such as wait to receive and circulate the joyful sound. Whilst they cry aloud, that all may hear, they join glad hallelujahs with their invitations: and the divine light then shines so clear, that they "see eye to eye," with open face, as of one mind and judgment, and very distinctly. (*Notes, Jer.* 32:39—41. *Acts* 4:32—35, *v.* 32. *Phil.* 2:1—4.)—I apprehend this is not to be restricted to any particular period; but is a general declaration of the means, by which all the predicted events, as far as they relate to spiritual redemption, are to be accomplished. In proportion as the faithful preaching of the gospel is vouchsafed, true religion will be diffused and flourish.—'The 'ideas ... are in their full extent evangelical: 'and accordingly St. Paul has, with the utmost 'propriety, applied this passage to the preach-'ing of the gospel, *Rom.* 10:15. The joyful 'tidings here to be proclaimed, "Thy God, O 'Zion reigneth," are the same that John the 'Baptist, the messenger of Christ, and that Christ himself published. "The kingdom of 'heaven is at hand." ' *Bp. Lowth.* (*Note, Mat* 3:2.)

Thy God reigneth. (7) *Notes, Ps.* 93:1,2. 97 1. 99:1—3.—*Watchmen.* (8) *Notes,* 56:9—12 *Ez.* 3:17—19.—*Shall bring again Zion.* '"When Jehovah returneth to Zion." ... Go 'is considered, as having deserted his peopl 'during the captivity, and at the Restoration 'as returning himself with them to Zion, hi 'former habitation. 40:9. *Ps.* 60:1.' *Bp. Lowth*

V. 9, 10. The incorporation of the Gentil converts with the believing Jews, in the prim itive times of Christianity, replenished th waste places of Jerusalem, and caused grea joy to all the faithful servants of God. Thu "the LORD made bare his holy arm, in the eye of all the nations," to subject the worshipper of idols to himself: but when the whole visible church shall be full of true religion, the empha sis of this passage will be more completely an swered, and this will make way literally, fo "*all* the ends of the earth to see the salvatio of our God." (*Notes,* 49:5,6. *Ps.* 22:27—31. 98 2,3. *Luke* 3:4—6. *Rev.* 11:15—18.)

V. 11, 12. Here the return of the Jews from Babylon is alluded to; but greater things are evidently prefigured. When leave was given them to return, the Lord with emphatical repetitions commanded their departure; and that no attachment to any object, in that unclean and devoted city, should detain them. (*Notes,* 48:20—22. *Jer.* 50:7,8. 51:6. *Lam.* 4:13—16. *Zech.* 2:6—9.) And those, who carried back the sacred vessels, were required to be peculiarly careful not to contract ritual or moral uncleanness. (*Ezra* 8:24—30.) They ought not by any means needlessly to delay their departure; yet neither should they improperly hasten it, as if they were fleeing from their enemies: (*Notes,* 28:16. *Ex.* 12:39.) for they would have full liberty to return home, and the Lord would guide and protect them on every side: through the whole journey he would both march, as it were, in the front of them, and also gather and protect those, who formed the rear of the company.—St. Paul applies part of this to the separation of sinners from idolatry,

other man, and his form more than the sons of men;)

15 So shall he [p] sprinkle many nations; the [q] kings shall shut their mouths at him: [r] for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

p Num. 8:7. Ex. 36:25. Matt. 28:19. Acts 2:33. Tit. 3:5,6. Heb. 9:13,14. 10:22. 11:28. 12. 24. 1 Pet. 1:2.

q 49:7,23. Job 29:9,10. 40:4. Ps. 72:9—11. Mic. 7:16,17. Zech. 2:13.

r 51:5. Rom 15:20,21. 16:25,26 Eph. 3:5—9.

and all worldly connexions or attachments: (*Note*, 2 *Cor.* 6:14—18.) and a similar command and caution are given to believers, to come out from the New Testament-Babylon. (*Note*, *Rev.* 18:4—8.)

V. 13--15. These verses introduce another subject, and properly belong to the next chapter. 'The deliverance of the Jews from the 'captivity of Babylon; the deliverance of the 'Gentiles from their miserable state of igno-'rance and idolatry; and the deliverance of 'mankind from the captivity of sin and death, '... are subordinate to one another; and the 'two latter are shadowed out under the image 'of the former. They are covered by it as by a 'veil, which, however, is transparent, and suf-'fers them to appear through it. ... The restora-'tion of the Jews, ... the call of the Gentiles, the 'redemption by Messiah, have hitherto been 'handled interchangeably and alternately: ... 'but here Babylon is at once dropped, and ... 'hardly ever comes in sight again. ... The proph-'et's views are almost wholly engrossed by the 'superior part of his subject.' *Bp. Lowth.*—The Lord here speaks of his servant the Messiah, the Alpha and Omega, in all these transactions, and in every thing else. (*Note*, 42:1—4.) He would fulfil his whole undertaking, with consummate wisdom and complete success; so that his exaltation in heaven, and his glory on earth, would be very high. Yet his previous abasement would be proportionably deep: many would behold his sufferings with astonishment, and be offended by them. His visage would be marred by sorrow and shame, with wounds and blood, by being spit upon and crowned with thorns, and treated with indignity, more than any man's ever was; and he would appear more base than any of the human species. (*Notes*, 50:5,6. 53:2—6. *Ps.* 22:4—6, *v.* 6, 16—18. *Matt.* 26:63—68. 27:26—31,37—44.) But he would in consequence "sprinkle many nations," (alluding to the ceremonial law,) with his atoning blood, and by the pouring out of his Spirit, as purifying water, of which baptism would be the outward and visible sign. (*Marg. Ref.* p.) Opposing kings would at length be silenced by fear and astonishment, or won over to the faith; for they would see and consider such things, as they before had never heard of, or been acquainted with. (*Notes*, 49:7,8,22,23. 60:1—14.)—'This is the 'King Messiah, who shall be exalted above 'Abraham, and extolled above Moses, and be 'high above the angels of the ministry.' *Mis-drach-Tenctuma, an ancient Jewish gloss on this passage.*

PRACTICAL OBSERVATIONS.

V. 1—6.

The promises of God should invigorate our efforts, to obtain the proposed blessings; and to promote that purity, peace, and enlargement of the church, which they teach us to expect. —Whilst we call on the Lord to "awake and put on strength," for our help and salvation; we should attend to his exhortation to bestir ourselves in doing our duty. At his call the sinner awakes from the fatal sleep of sin, and delusive dreams of earthly felicity, and discovers his abject, wretched, and enslaved condition: by his help he arises from the dust, shakes off his sloth and dejection, breaks his fetters, puts off the old corrupt nature, and puts on Christ for righteousness and sanctification. Then he appears before God in his beautiful garments; (*Notes*, *Zech.* 3:1—4. *Rom.* 13:11—14. *Gal.* 3:26—29.) his holy conversation shews him to men also, to be "a new creature;" and "being delivered from the bondage of corruption," "sin shall no more have dominion over him."—Multitudes indeed of the "uncircumcised in heart and unclean" in life, in every age and place, have been within the visible church: (*Notes*, *Jer.* 9:25,26. *Acts* 5:51—53. *Rom.* 2:25—29, *vv.* 28,29.) but none of them are citizens of the heavenly Jerusalem, not one of them can find admission into the holy city of our God above. We should therefore be diligent in "cleansing ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." The freeness of his salvation gives us abundant encouragement, in pursuing this path: and when we consider how unprofitable, yea, how pernicious to our temporal comfort, those sins are, by which men incur condemnation and enslave their souls, we shall the more value that redemption, which Christ has made, "not by corruptible things, as silver and gold, but by his own most precious blood." We should also seek complete victory over every sin; recollecting, that the glory of God as much requires the sanctification of every Christian, as it does the deliverance of his harmless people from those oppressors, who harass them and blaspheme his holy name. And when the Lord's promises are performed to us, we obtain an additional assurance that he indeed spake them, and an experimental knowledge of his mercy and truth, and of all his glorious attributes. (*Notes*, 2 *Pet.* 1:19. 1 *John* 5:9,10,20,21.)

V. 7—15.

All blessings come to us sinners, by means of the gospel: we should therefore value and be thankful for that distinguished advantage, above all temporal good. The meanest faithful minister, who brings the joyful tidings of peace and salvation, should be welcomed and respected; his footsteps should be marked and followed, and his doctrine attended to. Ministers should proclaim in the most open manner their joyful message; and endeavor so to walk, as to shew the holy tendency of their doctrine. As those who "watch for men's souls," they should cry aloud, and be very earnest in circulating the gospel of salvation; and their contented, thankful frame of mind, ever disposed to praise and rejoice in God, should make it plain, that they are happy, and earnestly desire to render their neighbors happy with them. They should also pray continually for a more abundant supply of the Spirit of wisdom and love, that they may all "see eye to eye;" and that unnatural divisions, and acrimonious disputes, may no longer disgrace the gospel of peace. It behoves all of us to pray continually, that many such messengers of salvation may be sent forth, and welcomed by the nations of the earth; that Zion's God, who reigns on "the throne of grace," may be made known and served by them; that "the

CHAP. LIII.

The unbelief of the Jews predicted, 1. The meanness of Christ's external appearance; and the contempt and sufferings which he would endure, 2, 3. He would suffer as a sacrifice for the sins of his people; but in perfect holiness and patience, 4—7. Several circumstances predicted, which attended his death, burial, resurrection, and glory; and his success in justifying and saving sinners as his spiritual progeny, 8—10. As a recompense of his sufferings, and the fruit of his intercession, he should rescue a numerous people from Satan's bondage, and rule over them as his willing subjects, 11, 12.

[a] WHO hath believed our *report? and to whom is [b] the arm of the LORD [c] revealed?

2 For [d] he shall grow up before him as a tender plant, and as a root out of a dry ground: [e] he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is [f] despised and rejected of men; [g] a man of sorrows, and acquainted with grief: and [†] we hid as it were *our* faces from him; he was despised, and [h] we esteemed him not.

a John 12:38. Rom. 10:16,17.
* Or, *doctrine.* Heb. *hearing.*
b 51:9. 52:10. 62:8. Rom. 1:16. 1 Cor. 1:18,24.
c 40.5. Matt. 11:25. 16:17. Rom. 1:17,18.
d 11:1. Jer. 23:5. Ez. 17.22—24. Zech. 6:12. Mark 6:3. Luke 2:7,39,40,51,52. 9:58. Rom. 8:3. Phil. 2:6,7.
e 52:14. John 1:10—14. 9:28, 29. 18:40. 19:5,14,15. 1 Pet. 2:4.
f 49:7. 50:6. Ps. 22:6—8. 69: 10—12,19,20. Mic. 5:1. Zech. 11:8,12,13. Matt. 26:67. 27:39—44,63. Mark 9:12. 15:19. Luke 8:53. 9:22. 16:14. John 8:48. Heb. 12:2,3.
† Or, *he hid as it were.* his *face from us.* Heb. *as a hiding of faces from him,* or, *us.*
g 4,10. Ps. 69:29. Matt. 26:37, 38. Mark 14:34. Luke 19:41. John 11:35. Heb. 2:15—18. 5:7.
h Deut. 32:15. Zech. 11:12. Matt. 27:9,10. John 1:10,11. Acts 3:13—15.

waste places of Jerusalem may rejoice," and the church be redeemed from thraldom; that so "the LORD may make bare his holy arm in the eyes of all the nations; and that all the ends of the earth may see the salvation of our God." In the mean time, those who are favored with the gospel are called on to depart from sin, to separate from the world, to renounce every kind of idolatry and superstition, and to "touch no unclean thing;" and those who minister in sacred things should be peculiarly watchful against "all appearance of evil." These things must not be thought impracticable; for no power, on earth or in hell, can obstruct our escape from the dominion of sin and Satan, if we heartily long and endeavor to return to God, and to become his redeemed servants. He will be our Guide and Guard, and our way will be safe, and made plain before us.--Yet we must expect to meet with some of the difficulties, through which our Forerunner passed to his glory. He dealt prudently, and prospered, and heaven and earth are, and will be, filled with his glory: but who was ever so despised, so abased, insulted, and cruelly entreated as he? (*Note*, *Heb.* 12:2,3.) Yet having once shed his blood for sinners, its efficacy still continues: may it be sprinkled on our consciences, that we may enjoy inward peace; and may his grace flow into our hearts to make us meet for his glory! (*Notes*, *Ez.* 36:25—27. *Tit.* 2:4—7.) May all kings and nations cease from their blasphemous or haughty opposition to Christ, and be made partakers of the blood of sprinkling, and the baptism of the Holy Ghost! and, becoming acquainted with those glorious mysteries, which are now hid from them; (*Note*, 1 *Cor.* 2:6—9.) may they delight in honoring and obeying him, and in celebrating the riches of his glorious salvation!

NOTES.

CHAP. LIII. V. 1. 'This chapter declares the 'circumstances of our Savior's sufferings so 'exactly, that it seems rather a history of his 'passion, than a prophecy. And it is so unde-'niable a proof of the truth of Christianity, that 'the bare reading of it, and comparing it with 'the gospel-history, hath converted some infi-'dels.' *Lowth.*—The prophet goes on, from mentioning the great success of the gospel among the Gentiles at the close of the preceding chapter, to predict the unbelief of the Jews. (*Note*, 52:13—15.) Apostles and evangelists, in the primitive times, may be considered as complaining of this ill success among their countrymen, and wondering at it: or the prophet, as a Jew and speaking in his own name and that of the other prophets, anticipated, with astonishment and sorrow, this conduct o his nation. When John the Baptist, Jesu Christ himself, his apostles, and others, pro claimed the interesting report, that the lon expected Messiah was come; though he mos exactly answered to the types and prophe cies of the Old Testament, and authenticate his mission by most stupendous miracles: ye very few in comparison truly and practicall "believed the report," and they were genera ly of the lowest and most despised persons i the nation. For this "Arm of the LORD, which was employed to redeem his people, wa not revealed to them, even when he live among them: (*Note*, 51:9—11.) because the were blinded by prejudice; and, for their sins judicially left destitute of that powerful opera tion of God's Spirit upon their minds, by whic believers were enabled to see the Savior's glo ry, "as of the only Begotten of the Father, fu of grace and truth." (*Notes*, *John* 1:4,5,10—14 3:19—21. 5:39—47. 12:37—41. 16:8—15. *Rom* 10:12—17, *v.* 16. 2 *Cor.* 4:4—6.)

V. 2, 3. The wickedness and carnal prejudi ces of the Jews induced them to reject Chris but various circumstances proved occasions o it. They expected the Messiah to spring fro the avowed and acknowledged heir of Kin David, and to be openly known as born an educated at Bethlehem; and to come forth in splendid manner, as a King and a Conqueror (*Notes*, *Matt.* 11:2—6. *Mark* 6:1—4. *John* 7:4—53.) But he was the Son of a poor unnotic ed virgin, and the reputed Son of a carpente who were not generally known to be descend ed from David: he was brought up at Naza reth, and his birth at Bethlehem had eithe been unnoticed, or was forgotten; he grew u and lived a long time in obscurity, probabl working as a carpenter; he then appeared as poor man, "who had not where to lay his head, and attended by a few poor fishermen; an he was an itinerant teacher, unauthorized b the priests and scribes. Thus instead "of Plant of renown," (*Note*, 11:1. *Ez.* 34:23—3 *v.* 29.) he grew up *before God*, in such a man ner, that he appeared as a tender shoot, whos root was in a dry ground, where it was neve likely to come to any thing. So that, notwith standing the wisdom and grace of his words the power of his miracles, and the holy beau ty of his character, the Jews could perceiv no form or comeliness in him, for whic they should desire and welcome him as thei Messiah. (*Note*, *Hag.* 2:6—9.) He was there fore generally despised and rejected by them this contempt and reproach further confirme the prejudices of the people against him; an every thing concurred in rendering him "

4 Surely [i] he hath borne our griefs, and carried our sorrows; [k] yet we did esteem him stricken, smitten of God, and afflicted.

5 But [l] he *was* * wounded for our transgressions, *he was* [m] bruised for our iniquities: [n] the chastisement of our peace *was* upon him; and with his † stripes we are healed.

6 [o] All we like sheep have gone astray; we have turned every one to [p] his own way; and the LORD hath ‡ laid on him the iniquity of us all.

i 5,6,11,12. Matt. 8:17. Gal. 3:13. Heb. 9:28. 1 Pet. 2:24. 3:18. 1 John 2:2.
k Matt. 26:66. John 19:7.
l 6—8,11,12. Dan. 9:24. Zech. 13:7. Matt. 20:28. Rom. 3:24—26. 4:25. 5:6—10,15—21. 1 Cor. 15:3. 2 Cor. 5:21. Eph. 5:2. Heb. 9:12—15. 10:10,14. 1 Pet. 3:18.
* Or, *tormented.*
m 10. Gen. 3:15.
n 1 Pet. 2:24.
† Heb. *bruise.*
o Ps. 119:176. Matt. 18:12—14. Luke 15:3—7. Rom. 3:10—19. 1 Pet. 2:25.
p 55:7. 56:11. Ez. 3:18. Jam. 5:20.
‡ Heb. *made the iniquities of us all to meet on him.* Ps. 69:4.

7 He was oppressed, and he was afflicted, [q] yet he opened not his mouth: [r] he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

[*Practical Observations.*]

8 He was taken § from prison and from judgment: and [s] who shall declare his generation? for he was [t] cut off out of the land of the living: for the transgression of my people was || he stricken.

9 And he [u] made his grave with the wicked, and with the rich in his ¶ death;

q Matt. 26:63. 27:12—14. Mark 14:61. 15:5. Luke 23.9. John 19:9. 1 Pet. 2:23.
r Acts 8:32,33.
§ Or, *by distress and judgment; but, &c.* Ps. 22:12—21. 69:12. Matt. 26:65,66. John 19:7.
s Matt. 1:1. Acts 8:33. Rom. 1:4.
t Dan. 9:26. John 11:49—52.
|| Heb. *the stroke upon him.* 1 Pet. 3:18.
u Matt. 27:57—60. Mark 15:43—46. Luke 23:50—53. John 19:38—42. 1 Cor. 15:4.
¶ Heb. *deaths.*

man of sorrows" and intimately "acquainted with grief." The people hid their faces from him, as ashamed to own him; until at length his disciples denied or forsook him, and the Jews, as with one consent, preferred a murderer to him. Or he hid his face, as one covered with confusion, or as concealing his glory from them under this external abasement: so that, in every way, he was deemed undeserving of notice or estimation. (*Marg. Ref.*) —'From this text, Justin Martyr, Clemens Alexandrinus, Tertullian, and others of the ancient fathers, concluded our Savior's person to have been deformed, an opinion in my judgment not at all probable: in the fourth and following centuries, a quite contrary notion was advanced, ... that Christ was a person of extraordinary comeliness. (*Ps.* 45:3.) ... From these two contrary opinions, we may conclude, that the making or setting up the image, or the picture of Christ, was no part of religious worship in the early ages of Christianity.' *Lowth.*

V. 4—6. The prophet, in the name of all believers, in every age and nation, here breaks forth in admiration of the love of Christ, and the mystery of his vicarious sufferings. As every kind of disease and misery springs from sin; so when Christ endured hardship in alleviating these miseries, by healing men's diseases, it might properly be considered as a fulfilment of this prophecy, and a part of his general design. (*Note, Matt.* 8:16,17.) He endured our griefs and sorrows, becoming a sufferer to redeem us from eternal sufferings: and this, which should for ever endear him to mankind, caused the Jews to mistake his character, and to suppose that he was smitten of God, because he was a most atrocious sinner; as Job's friends construed his calamities into a proof of his undetected guilt: and numbers, who have at length become his disciples, were once of the same opinion. He was indeed "wounded," but it was not for his own, but for our, transgressions: he was crushed with most intense agonies of body and soul, but it was "for our iniquities." To make our peace with God, he who was Holy and Beloved consented to bear our punishment, as if it had been a fatherly chastisement; (*Note, John* 18:10—14, *v.* 11.) and his stripes avail for the pardon, and healing, or sanctification, of our souls. (*Note, 1 Pet.* 2:18—25, *vv.* 24,25.) All the elect people of God are brought to confess, and the whole company of the redeemed in heaven will confess, that they had wandered from God, as sheep from the fold, and must have been devoured by Satan the roaring lion, if the good Shepherd had not come to seek them: every one of them has turned into that devious path, which was congenial to his depraved inclination; but all had added the guilt of rebellion, to the folly of forsaking their only Protector. (*Notes, Ps.* 23:1—3. 119:176. *Ez.* 34:11—16. *Zech.* 13:7. *Matt.* 18:12,13. *Luke* 15:1—7.) So that the justice of God must be satisfied, before the criminals could be again received into his favor and under his care: and therefore JEHOVAH laid, or "caused to meet," upon Christ the Surety, not the punishment only, but the iniquity, of them all, imputing it to him, and requiring of him satisfaction for it. (*Note,* 2 *Cor.* 5:18—21, *v.* 21.)—The word (rendered *carried,*) 'signifies properly to have iniquity laid upon one as a burden, which is the same with undergoing the punishment of it.—So it is used *Lam.* 5:7. "Our fathers have sinned and not, and we have borne their iniquities," that is, we have been punished in their stead. See 11.' *Lowth.* The modern Jews, to evade the arguments for Christianity deduced from this chapter, explain it, as speaking of Israel, and his oppressions and sufferings: but it is evident on the most cursory reading, that three distinct persons, or companies, are adduced. One the innocent holy sufferer; another the guilty, whose punishment he endured, whose burden of guilt was laid upon him; and the other, the oppressors and despisers of the holy sufferer, by whom he was persecuted, sacrificed, and finally rejected.

V. 7. More literally, "It was exacted, and he answered." *Bp. Lowth.* Our debt was exacted of our Surety, and he became answerable for it. And therefore, he opened not his mouth to plead for himself, but stood speechless before man's tribunal, that we might have a prevailing plea before that of God. (*Notes, Matt.* 26:63—68. 27:11—18. *John* 19:8—12.) He was led, patient, gentle, and innocent, like a lamb to be slaughtered for the food, or sacrificed for the offences, of others; and like a sheep when deprived of its fleece, that others may be clothed with it. (*Note, Acts* 8:32—35.)

V. 8. The chief priests and scribes did not cast our Lord into prison, and then after a time give him a fair trial, according to law and custom: but without delay, they delivered him to Pilate, and urged his immediate execution.

because he had done no violence, neither *was any* [x] deceit in his mouth.

10 Yet it [y] pleased the LORD to bruise him; [z] he hath put *him* to grief: * when thou shalt [a] make his soul an offering for sin, [b] he shall see *his* seed, [c] he shall prolong *his* days, and [d] the pleasure of the LORD shall prosper in his hand.

x 2 Cor. 5:21. Heb. 4:15. 7:26. 1 Pet. 2:22. 1 John 3:5.
y 42:1. Matt. 3:17. 17:5.
z Ps. 69:26. Zech. 13:7. Rom. 8:32. Gal. 3:13. 1 John 4:9, 10.
* Or, *when his soul shall make an offering for sin.*
a Dan. 9:24. Rom. 8:3. 2 Cor. 5:21. Eph. 5:2. Heb. 7:27. 9:14,25,26. 10:6—12. 13:10—12.
b Ps. 22:30. 45:16,17. 110:3. John 12:24. Heb. 2:13.
c 9:7. Ps. 16:9—11. 21:4. 72:17. 89:29,36. Ez. 37:25. Dan. 7: 13,14. Luke 1:33. Acts 2:24 —28. Rom. 6:9. Rev. 1:18.
d 55:11—13. 62:3—5. Ps. 72:7. 85:10—12. 147:11. 149:4. Jer. 32:41. Ez. 33:11. Mic. 7:18. Zeph. 3:17. Luke 15:5—7,23, 24. John 6:37—40. Eph. 1: 5,9. 2 Thes. 1:11.

11 He shall [e] see of the travail of his soul, *and* shall be satisfied: [f] by his knowledge shall [g] my righteous servant [h] justify many; for he shall [i] bear their iniquities.

12 Therefore [k] will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath [l] poured out his soul unto death: [m] and he was numbered with the transgress-

e Luke 22:44. John 12:24,27—32. 16:21. Gal. 4:19. Heb. 12: 2. Rev. 5:9,10. 7:9—17.
f John 17:3. 2 Cor. 4:6. Phil. 3:8—10. 2 Pet. 1:2,3. 3:18.
g 42:1. 49:3. 1 John 2:1.
h 45:25. Rom. 3:22—24. 4:24, 25. 5:1,9,18,19. 1 Cor. 6:11. Tit. 3:6,7.
i *See on* 4—6.—8,12. Matt. 20: 28. Heb. 9:28. 1 Pet. 2:24 3:18.
k 49:24,25. 52:15. Gen. 3:15 Ps. 2:8. Dan. 2:45. Matt. 12 28,29. Acts 26:18. Phil. 2: —11. Col. 1:13,14. 2:15. Heb 2:14,15.
l Ps. 22:14. Phil. 2:17. *Marg*
m Mark 15:28. Luke 22:37. 23 25,32,33.

Thus "he was taken from prison," (being in confinement only a few hours,) "and from judgment; and who shall declare his generation?"—The ancient fathers generally interpreted this of his miraculous conception, or his eternal generation. Who shall declare his descent from David, and his birth at Bethlehem the city of David? Who shall shew, that he was not only the Son of David, but the only begotten Son of God?—But the original word for *generation*, is seldom, if ever, used in this sense: so that modern interpreters generally dissent from the ancients; and some render it, "His manner of life who shall declare?" None was called, or admitted, to bear witness to his character, as it was customary in criminal causes. But, as the word, rendered "generation," means the time during which an individual, or a number of contemporaries, live; the passage may mean, "Who shall declare, how long his age *shall last?*" 'Though he died 'for sin, yet after his resurrection he shall live 'for ever.' "I am he that liveth, and was dead, and behold I am alive for evermore, Amen: and have the keys of hell, and of death." (*Notes*, 9,10. *Rev.* 1:12—20, *v.* 18.) Other kings and priests finished their course by death; but he is a King and a High Priest for ever. Yet, who stood forward, previous to his crucifixion, to declare this? For it pleased God that he should "be cut off out of the land of the living," in a violent and illegal manner; because, "for the transgression of his people," "the stroke," or punishment, "was on him."

Generation.] דור. '*Generatio, ætas: est primo,* '*multitudo hominum adultorum unà viventium:* '*vel secundo, tempus quo quis est inter hom-*'*ines, tempus vitæ; ... quo scilicet homo pere-*'*grinatur in mundo.*' Robertson.—' "His man-'ner of life who would declare?" ... דור sig-'nifies age, duration, the time which one man 'or many together pass in this world: in this 'place, the course, tenor, or manner of life.' *Bp. Lowth.* If so, it has, 'in this place' a signification, which it bears in no other text of the Hebrew Bible.

V. 9, 10. "A grave was appointed for him with the wicked; but he was with a rich man at his death, because he, &c." As our Lord was crucified between two thieves, it was doubtless intended, that he should be buried with them. Thus "his grave was appointed with the wicked;" but Joseph of Arimathea came and asked for his body, and Pilate readily granted Joseph's request. Thus "he was with a rich man at his death," that is, till his resurrection: and his burial took place, contrary to the intention of his enemies, "*because* he had done no violence, &c." for otherwise Joseph would scarcely have requested Pilate, and probably Pilate would not have consented, to deliver up the body of a crucified malefactor. —The designed obscurity of the prophecy renders its exact accomplishment the more remarkable.—Some connect the latter clause with what follows, and render it; "Though he had done, &c. yet it pleased the LORD:" he had done no violence, neither was any deceit in his mouth; so that Pilate, when he delivered him to be crucified, declared that he found no fault in him: "yet it pleased the LORD to bruise him." The Father, who was well pleased in him, took pleasure in bruising him with anguish of spirit; because this was for the display of his own glory, and the honor of his law. So that, he not only permitted his enemies cruelly to insult and torment him; but he put him to grief by his own hand, and made "his soul exceedingly sorrowful, even unto death." Thus "his soul," or life, was "made an offering for sin:" not only was his blood shed, as that of the sacrifices used to be; but he endured the feeling of the wrath of God due to our sins, which the fire from heaven, consuming on the altar the inwards or bodies of the sacrifices, typified. In consequence of this, it was foretold, that he would see a numerous spiritual offspring, the fruit of all his toil and pain: (*Notes*, 8:18. 59: 20,21. *Ps.* 22:30,31. *Heb.* 2:10—15. 1 *Pet.* 2: 9,10.) for he would rise again from the dead, and "then prolong his days;" and "the pleasure of the LORD," in converting and saving sinners, would prosper in his powerful and gracious hands.—This is a prediction of his resurrection and subsequent glory, equally clear with that of his sufferings. (*Note*, *John* 12:23—26, *v.* 24.) —The interpretation of the clause, "It pleased the LORD to bruise him," as given by many expositors, has been objected to; because the Septuagint does not use the same word in translating this passage, with which the Evangelist records the voice from heaven, "This is my beloved Son, in whom I am well pleased." But when it is duly considered, that the Hebrew word is frequently used for the highest kind and degree of satisfaction; the objection must vanish. (*Gen.* 34:19. *Num.* 14:8. *Mic.* 7:18. *Heb.*—*Notes*, 42:21. 62:1—5.)—'חפץ notes the 'highest content that may be, to wit, *delight;* ... 'it is the same with ευδοκειν.' *Leigh.* The noun, directly formed from it, is used in the concluding words, "The pleasure of the LORD, &c." (*Eph.* 1:5,9. 2 *Thes.* 1:11. *Luke* 12:32. Gr.)

In his death. (9) "Was his tomb." *Bp. Lowth.* —The original word may be formed from another root, and mean *an elevated place*, as sepulchres generally were in those ages and places. The variation does not at all alter the meaning.

ors; and [n] he bare the sin of many, and [o] made intercession for the transgressors.

n *See on* 11.—1 Tim. 2:5,6. Tit. 2:14. Heb. 9:26,28.

o Luke 23:34. Rom. 8:34. Heb. 7:25. 9:24. 1 John 2:1,12.

V. 11, 12. JEHOVAH here declares that the Messiah should see such abundant effect of his agonies and death, "the travail of his soul," that he would be fully satisfied and rejoice in it. His gospel would make known his person, love, righteousness, atonement, and salvation: and thus "by the knowledge of him, he would justify many;" (*Notes*, *John* 17:1—3. *Phil.* 3:8—11.) "having borne their sins in his own body on the tree." "Because he had poured out his soul unto death," and, though perfectly righteous, had submitted to be "numbered with transgressors," or *malefactors*, and to "bear the sins of many," that he might become their Intercessor; therefore the Father would surely grant unto him an immense multitude of sinners to be saved and ruled by him, who before were the slaves of Satan, and must have continued to belong to that potent enemy of God and man; and he should have "all power in heaven and earth," to enable him to rescue all who had been given to him, and to complete their salvation. (*Marg. Ref.*—*Notes*, 49:7,8,24—26. *John* 6:36—40. *Eph.* 1:15—23. *Col.* 2:13—15. *Rev.* 7:9—12.)—This prophecy, delivered at least seven hundred years before the birth of Christ, and coinciding so exactly with the history of his sufferings and death; the design and object of them, as recorded and assigned in the New Testament; and the effect of them, as it has been evidently produced for almost eighteen hundred years, constitutes a most unanswerable demonstration, not only of the truth of the scriptures, but also of the great doctrines of the gospel. Nor is this in the least invalidated by the infidelity of the Jews, who, deeming this to be the word of God by Isaiah, can see nothing of Jesus in it; but adopt the grossest absurdities imaginable, in order to make out some other interpretations: for "the veil is upon their hearts; but when they shall be turned to the Lord, it shall be taken away." (*Note*, 2 *Cor.* 3:12—16.) Indeed their unbelief also is most expressly predicted, at the opening of the chapter; so that it may "turn to us for a testimony."—It has lately been publicly declared by a Jew who professed and preached Christianity, that the Rabbies forbid the people to read this chapter, with dreadful denunciations; and the assertion has not been publicly and explicitly contradicted.

PRACTICAL OBSERVATIONS.

V. 1—7.

Whilst every vague, unimportant, and improbable report is greedily drunk in by the absurd credulity of mankind; the most interesting and completely authenticated report of salvation for sinners, through the incarnate Son of God, is almost universally rejected or disregarded! We have to this day lamentable cause to complain, and to wonder, that so few believe it: and we may profitably inquire, who they are that do so. Not many of the noble, the wealthy, the learned of the world; not all, who are called by the name of Christ, and profess his religion; not the covetous, the sensual, the dissipated, the proud and ambitious, the cruel and oppressive: but a small company, who are "poor in spirit," mourning for sin, renouncing the world, devoted to God, following after holiness, meek, peaceable, forgiving, inoffensive, and benevolent; yet despised, and reviled as their Savior was. To them, "Christ, the Power of God and the Wisdom of God," has been made known; his Spirit has enlightened their minds, and humbled and changed their hearts; and thus they have seen his glory, and supremely value his salvation. To others the whole appears contemptible; "the preaching of his cross is foolishness;" and a life of obedience to his precepts is madness or preciseness, a want of taste and spirit, the result of bigotry and fanaticism, and a certain indication of a weak understanding and a narrow mind! They "see no form or comeliness" in the character of Christ; as delineated in scripture, and exemplified by his true disciples; nor is there "any excellency in him, that they should desire him" and seek after him. He is still despised in his people, and rejected of men as to his doctrine and authority: and in very many companies of professed Christians, even in the most respectable circles, an open declaration of our faith in Christ, and love to his name and cause, would excite disgust and scorn. We may indeed well endure our lighter sufferings; if he have taught us to esteem all things but loss for him, and "to love him who hath so loved us." He willingly bare our griefs when we were enemies, and shall we repine at bearing our cross for the sake of such a generous Friend? Should we be treated as the vilest of mankind, and counted the peculiar objects of the divine abhorrence; let us remember him, who "endured the contradiction of sinners against himself, lest we be weary and faint in our minds." (*Note*, *Heb.* 12:2,3.) Let us often retire, in contemplation, to Gethsemane and Golgotha: and, whilst we survey the sufferings of the Son of God, let us review our long catalogue of former and later transgressions, and consider him as scourged, wounded, bruised, insulted, and crucified; as agonizing, bleeding, and dying, under the load of *our* guilt. Thus we shall learn to hate and to mortify sin: we shall understand our obligations to our gracious Friend, and be constrained by love to live to his glory. (*Notes*, 2 *Cor.* 5:13—15. *Gal.* 6:11—14, *v.* 14.) In this we are all concerned; for we have all gone astray from God, though in different ways; and we must all have perished, had not the good Shepherd come to seek and save us: and willingly borne the load of our iniquity, which would have been far too heavy for us to bear, and under which we must have sunk for ever, as all unbelievers most certainly will. Our debt was "exacted of him," and he paid "the uttermost farthing;" and in doing this, "he was led as *a lamb* to the slaughter:" and shall we, who deserve the final wrath of God, be impatient, "like a *wild bull* in a net," under our light afflictions? Let us then prove, that we rely on his atonement alone, by copying his example of meekness and submission; however we may be chastised of God, or oppressed and despised by men.

V. 8—12.

We may comfortably leave all the circumstances of our death to the merciful Savior: he has sanctified every way of dying and every place of sepulture, whether we make our grave with the wicked, or be with the rich and honorable in our death. However we may suffer with evil-doers; yet if we "do no violence and speak no guile," nothing can hurt us. (*Notes*, 1 *Pet.* 3:13—18. 4:12—16.) If it should please the Lord to prove our faith and patience, by grievous and complicated distresses, or to cut us off by sudden or violent death: the Redeemer's

CHAP. LIV.

Predictions that the church shall be exceedingly enlarged by the conversion of the Gentiles: with promises of great honor and happiness to her, as espoused by God, 1—5. Encouraging assurances of deliverance from affliction, perpetual mercy, prosperity, and victory over every enemy, to the church, and to every servant of God, 6—17.

SING, [a] O barren, thou *that* didst not bear; [b] break forth into singing, and cry aloud, thou *that* didst not travail with child: [c] for more *are* the children of the desolate, than the children of the married wife, saith the LORD.

2 [d] Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For [e] thou shalt break forth on the right hand and on the left; [f] and thy seed shall inherit the Gentiles, and [g] make the desolate cities to be inhabited.

4 [h] Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for [i] thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For [k] thy Maker *is* thine Husband; ([l] the LORD of hosts *is* his name;) and thy Redeemer the Holy One of Israel: [m] The God of the whole earth shall he be called.

[*Practical Observations.*]

6 For the LORD hath called thee as [n] a

a 62:4. Cant. 8:8. Gal. 4:27.
b 42:10,11. 44:23. 49:13. 55:12, 13. Ps. 67:3—5. 98:3—9. Zeph. 3:14. Zech. 9:9. Rev. 7:9,10.
c 1 Sam. 2:5. Ps. 113:9. Heb. 11:11,12.
d 33:20. 49:19,20. Jer. 10:20.
e 2:2—4. 11:9—12. 35:1,2. 42:1—12. 43:5,6. 49:12. 60:3—11. Gen. 49:10. Ps. 72:8—11. Rom. 9:25,26. 10:18. 11:12. Col. 1:23.
f 49:18. 55:5. 60:10—13. 61:5—9.
g 49:8,19. 52:9. Ez. 36:35,36.
h 41:10,14. 45:16,17. 61:7. 1 Pet. 2:6.
i Jer. 31:19. Ez. 16:22,43,60—63. Hos. 3:1—5.
k Ps. 45:10—17. Jer. 3.14. Ez. 16:8. Hos. 2:19,20. John. 3:3:29. 2 Cor. 11:2,3. Eph. 5:25—27,32.
l 48:2. 51:15. Jer. 10:16. 51:19
m Zech. 14:9. Rom. 3:29,30. Rev. 11:15.
n 49:14. 62:4. Hos. 2:1,2,14,15. Matt. 11:28. 2 Cor. 7:6,9,10.

atoning sufferings will secure a happy event to us, and to all those who bear his image and partake of his Spirit. Being now risen from the dead, and ever living to carry on his work and plead our cause; "the pleasure of the Father prospereth in his hand." Here is laid the firm foundation, on which the trembling sinner may rest his soul; for he beholds the true penitent, who humbly ventures nigh, to seek the benefit of his atoning blood by faith in his name, with that affection and complacency, with which the tender mother eyes her newborn infant, the fruit and recompense of all her anguish; he then "sees of the travail of his soul and is satisfied." These are the trophies of his victory, the purchase of his blood, the monuments of his grace: for this he "poured out his soul unto death," and "was numbered with transgressors;" for this he continually intercedes and prevails; thus he destroys the works of the devil, and rescues the prey from the hands of that mighty one. Let us bless the Lord for the knowledge of Christ, by which numbers in every age are justified: let us pray and endeavor, that it may be extended to all our fellow sinners: and let us think no labor, hardship, or expense too great, by which we may promote that cause, for which the Redeemer shed his blood. Thus we shall prove ourselves partakers of his salvation, and make an acceptable return of gratitude for his unspeakable love.

NOTES.

CHAP. LIV. V. 1. 'In the foregoing chap-'ter the prophet described the sufferings of 'Christ, and here he prophecies the increase 'and glory of the church, which should follow; '... which indeed were to commence from the 'time of Christ's passion, but would not be 'completed till ... after the Jews were again 'restored to God's favor.' *Lowth.* The connexion and language of the chapter necessarily lead our thoughts to the times of the gospel, with very little reference to previous deliverances. The church of Israel is here represented as a married woman, who, like Sarah, had long continued barren. Comparatively few real believers, the children of God and of the church, had been raised up in the nation. And about the time when Messiah should come, Pharisaical formality, Sadducean infidelity, and open impiety, would become almost universal. This was a subject of grief to the small remnant of believers: but the coming of Christ, and his sufferings, death, resurrection, and ascension, would introduce better times. Though the nation in general rejected him, and were cast off; yet numerous children were born unto the church: the Gentile converts were adopted into her family; and those nations which had been destitute of ordinances, and "strangers to the covenants of promise," produced a far larger increase of true believers, than the nation of Israel, which had been married to the Lord, by their national covenant and distinguished advantages had ever done. As these were all the true children of the church, she was called on to break forth into loud songs of joyful praise; notwithstanding the unbelief and rejection of that nation, of which her family had hitherto chiefly consisted. (*Marg. Ref.—Notes*, 49 18 21. 60:4 7. *Gal.* 4:21—31, *v.* 27.)

V. 2, 3. The church is still addressed as a matron, who with her small family resided in a tent: but this tent would soon be found incapable of containing all her children. She must therefore prepare to occupy more room, and make much larger curtains and longer cords: and, as perpetuity, as well as enlargement, was to distinguish the Christian dispensation, she must also "strengthen the stakes," on which the curtains were suspended. (*Note*, 49:18—21.) And she need not fear making too large preparations: for immense accessions might be expected: and her family would be so increased, that it would spread abroad on every side, and at length occupy the countries and cities, which had been the most given up to idolatry, and strangers to the name and worship of JEHOVAH. (*Notes*, *Zech.* 8:20—23. *Mal.* 1:9—11, *v.* 11.)

V. 4, 5. The church, (or nation of Israel,) in her youth, had been basely enslaved in Egypt; and afterwards she had been greatly defiled by idolatries and debased by grievous oppressions. She also lay under the reproach of barrenness, and had been put away, as if rejected for unfaithfulness: but, by the introduction of the gospel-dispensation, and by that purity and prosperity which were intended and foretold, these reproaches would all be wiped off and forgotten; and she need no more fear being put to shame and confounded, by the reproach of being left forlorn and destitute

woman forsaken, and grieved in spirit, and [o] a wife of youth, when thou wast refused, saith thy God.

7 For [p] a small moment have I forsaken thee; but [q] with great mercies will I gather thee.

8 In [r] a little wrath [s] I hid my face from thee for a moment; [t] but with everlasting kindness will I have mercy on thee, saith [u] the LORD thy Redeemer.

9 For this *is as* [x] the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For [y] the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall [z] the covenant of my peace be removed, saith the LORD [a] that hath mercy on thee.

11 ¶ O [b] thou afflicted, [c] tossed with tempest, *and* [d] not comforted, behold, [e] I will lay thy stones with fair colors, and lay thy foundations with [f] sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And [g] all thy children *shall be* taught of the LORD; and [h] great *shall be* the peace of thy children.

14 In [i] righteousness shalt thou be established: [k] thou shalt be far from oppression; [l] for thou shalt not fear: and from terror; for it shall not come near thee.

o Prov. 5:18. Ec. 9:9. Mal. 2:14.
p 26:20. 60:10. Ps. 30:5. 2 Cor. 4:17. 2 Pet. 3:8.
q 11:11. 27:12. 40:11. 43:5,6. 56:8. 60:4. 66:18. Deut. 30:3. Ps. 106:47. Ez. 36:24. Mic. 4:6. Matt. 23:37. Eph. 1:10.
r 47:6. 57:16,17. Zech. 1:15.
s 8:17. 45:15. Ps. 13:1. 27:9. Ez. 39:23,24.
t 55:3. Ps. 103:17. Jer. 31:3. 2 Thes. 2:16. 1 Tim. 1:16.
u 5. 48:17. 49:26.
x 12:1. Gen. 8:21,22. 9:11—16. Ps. 104:9. Jer. 31:35,36. 33:20—26. Ez. 39.29. Heb. 6:16—18.
y 51:6,7. Ps. 46:2. Matt. 5:18. 16:18. 24:35. 2 Pet. 3:10—13.
z 55:3. 2 Sam. 23:5. Ps. 89:33,34. Mal. 2:5. Heb. 8:6—13. 13:20,21.
a 49:10. Eph. 2:4,5. Tit. 3:5,
b 6. 49:14. 51:17—19,23. 52:1—5. 60:15. Ex. 2:23. 3:2,7. Deut. 31:17. Ps. 34:19. 129:1—3. Jer. 30:17. John 16:20—22,33. Acts 14:22. Rev. 11:3—10. 12:13—17.
c Matt. 8:24. Acts 27:18—20.
d Lam. 1:1,2,16,17,21.
e 1 Kings 5:17. 1 Chr. 29:2. Ez. 40: 41: 42: Eph. 2:20. 1 Pet. 2:4—6. Rev. 21:19—21.
f Ex. 24:10. 28:17—20. 39:10—14. Cant. 5:14. Ez. 1:26. 10:1.
g 2:3. Ps. 25:8—12. 71:17. Jer. 31:34. Matt. 11.25—29. 16:17. Luke 10:21,22. 24:45. John 6:45. 14:26. Eph. 4:21. 1 Thes. 4:9. Heb. 8:10,11. 1 John 2:20,27.
h 26:3. 32:15—18. 48:18. 55:12. Ps. 119:165. Jer. 33:6. Ez. 34:25,28. 37:26. Hos. 2:18. John 14:27. 16:33. Rom. 5:1. 14:17. 15:13. Gal. 5:22. Phil 4:7.
i 1:26,27. 45:24. 52:1. 60:21. 61:10,11. 62:1. Jer. 31:23. Ez. 36:27,28. 37:23—26. Joel 3:17—21. Zech. 8:3. 2 Pet. 3:13.
k 51:13. Zech. 9:8.
l 2:4. Jer. 23:3,4. 30:10. Mic. 4:3,4. Zeph. 3:13—16. Zech. 2:4,5.

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as a widow. (*Notes*, 6—10, *v.* 6. *Lam.* 1:1,2.) For "the LORD of Hosts," the Creator of the world, and of the church, would avow his relation to her as her Husband; and afford her all the protection, and shew her all the kindness, which that endeared relation implies. He had all along been spoken of as "the Redeemer and the Holy One of Israel;" but he would at length be acknowledged and worshipped, as "the God of the whole earth."—Christ is the Redeemer and the Bridegroom of the church; and he is her Creator, and "the God of the whole earth." (*Marg. Ref.*—*Notes*, *Zech.* 9:9,10. 14:6—9, *v.* 9. *Rom.* 3:29—31.)

V. 6—10. The church of Israel had been in the condition of a woman forsaken by her husband and "grieved in spirit;" having been espoused in her youth, and afterwards rejected with dislike for her misconduct: but the Lord was about to recal her into a state of more comfortable and intimate communion with him. (*Notes*, *Hos.* 3:)—The abominable idolatries and atrocious iniquities of Israel and Judah, the low estate of religion among them, and the repeated triumphs of their enemies, as if God had quite cast them off, and the grief that these things occasioned to believers, are here intended: probably with reference to the calamities and oppression of the Christian church, during the prevalence of antichristian corruptions and oppressions, and the state of the nation of Israel unto this day. But this frown and hiding of God's countenance, and the consequent affliction of the church would be momentary, compared with the duration of her peace and prosperity: his little wrath, or wrath of very short continuance, would soon be pacified; and he would gather her and her increasing multitude of children, with everlasting kindness and abundant mercies. (*Note*, *Ps.* 30:5.) His engagements to this effect were as irrevocable, as the covenant made with Noah, and confirmed with an oath, that he would never more drown the world; (*Note*, *Gen.* 9:9—17.) for he had also sworn by himself never to rebuke and be wroth with his church, as in times past, or so as to cast her off: for his covenant of peace, the result of his tender mercies, would be more durable than the mountains, and abide in full force, and in its glorious and happy effects, when they shall remove and be seen no more.—This may also relate to the calling of Abraham, and the covenant made with him and his posterity. (*Notes*, 11:11—16. 12: 56:8. 60:1—3. *Gen.* 49:10. *Jer.* 33: 17—26. *Mic.* 7:18—20. *Mal.* 2:13—16. *Rom.* 11: 22—32. *Rev.* 20:11—15.)

V. 11—14. The church is here again considered, as a woman in great distress; as a person at sea in a storm, and in danger of being shipwrecked; or as dwelling in a tent, which was ready to be overturned by a furious tempest; and in short, as bereft of every comfort. All the persecutions and calamities of the church, as well as the temptations, afflictions, and discouragements of believers, seem to be intended.—But she is assured, that all these will end in great felicity and honor. Instead of her mean, uncomfortable tent, the Lord promises to build her a most glorious city or palace, whose foundations, windows, walls, and towers, should be formed of precious stones, most beautiful and durable. These are emblems of the light, purity, and prosperity, which the church on earth shall at length enjoy, resembling those of heaven. (*Notes*, *Rev.* 21:9—27.) 'These seem to be general images 'to express beauty, magnificence, purity, 'strength, and solidity, agreeably to the ideas 'of the eastern nations; and to have never been 'intended to be strictly scrutinized, or minutely and particularly explained, as if each of 'them had some precise moral or spiritual 'meaning.' *Bp. Lowth.*—Numbers of the children of the church had in past ages been uninstructed, or ill-instructed; but it is promised, that all her "children shall be taught of the LORD," by his Spirit, and according to his word. (*Notes*, *Jer.* 31:31—34. *John* 6:41—46, *v.* 45,60—65, *v.* 65. 1 *John* 2:20—25, *v.* 20,26—

15 Behold [m] they shall surely gather together, *but* not by me: whosoever shall gather together against thee, [n] shall fall for thy sake.

16 Behold, [o] I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work: and I have created the waster to destroy.

m Ez. 38:8—23. Joel 3:9—14. Rev. 16:14. 19:19—21. 20:8,9.
n 43:3,4,14. Ps. 37:12,13. Zech. 2:8. 12:3,9. 14:2,3.
o 10:5,6,15. 37:26. 46:11. Ex. 9:16. Prov. 16:4. Dan. 4:34, 35. John 19:11.

17 No [p] weapon that is formed against thee shall prosper; and [q] every tongue *that* shall rise against thee in judgment, thou shalt condemn. This *is* [r] the heritage of the servants of the LORD, [s] and their righteousness *is* of me, saith the LORD.

p 15. Ps. 2:1—6. Ez. 38:9,10. Matt. 16:18. John 10:28—30. Rom. 8:28—39.
q 50:8,9. Job 1:11. 2:5. 22:5, &c. 42:7,8. Ps. 32:6. Zech. 3:1—4. Rev. 12:10.
r 58:14. Ps. 61:5. Dan. 3:26—28. 6:20—22. Rom. 6:22,23.
s 45:24,25. 61:10. Jer. 23:6 Rom. 3:22. 10:4. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. 2 Pet. 1:1.

29, *v.* 27.) This may be understood of the true Israel, as distinguished from Israel according to the flesh: yet it seems to relate especially to those glorious times, which are to succeed the tribulations of the church. Then her children will have great peace, both outward and inward: she shall be established in righteousness, and delivered from oppression, and even from the fear of it. (*Notes*, 60:15—22. 66:10—14. *Jer.* 23:5,6. *Ez.* 34:23—31. 37:15—22. 39:23—29. *Rev.* 20:1—6.)

V. 15—17. This may be considered as a general promise to the church, through successive ages. Many assailants would combine against her; but, the Lord being on her side, they would without exception, "fall for her sake." The Redeemer of the church is the Creator even of those who forge weapons of war, yea of the great destroyers of mankind, and persecutors of his people; both are in his hands, and employed or restrained at his pleasure: and he engages to take care, that no weapons formed against her should prosper, and that all her accusers and enemies should be condemned. This full security and final victory were to be considered, as the heritage of each of the faithful "servants of the LORD," as well as of the whole collective body: (*Note*, *Ps.* 125:1.) while the righteousness, in which they are justified, and the grace by which they are sanctified, are the gift of God, and the effect of his special love. (*Notes*, 10:5—11. 45:23—25. 50:7—9. *Ps.* 24:3—6, *v.* 5. *Zech.* 3:1—4. *Rom.* 5:15—19, *v.* 17. 8:28—39. *Rev.* 12:7—12.)

Shall fall for thy sake. (15) 'Or, "Shall fall to 'thee;" ... "shall come over to thy side." ... 'Whosoever comes against thee; instead of 'continuing thy enemy, shall become thy con-'vert, as St. Paul was at the beginning of 'Christianity.' *Lowth.* Bp. Lowth also gives the same translation.—This indeed has been, and will be the case, as to numerous individuals: but it cannot possibly answer to the general language of the passage. (*Notes*, *Ez.* 38: 39: *Joel* 3:9—17. *Zech.* 14: *Rev.* 19:11—21.)

PRACTICAL OBSERVATIONS.

V. 1—5.

All, who love God and man, will rejoice and be thankful, when sinners are converted; for then the prayers of the church are answered, and the sufferings of Christ are made effectual, to his glory in the salvation of souls. (*Notes* and *P. O. Luke* 15:1—10.)—Frequently, those places and congregations, where means and appearances of religion most abound, are wretchedly destitute of the life and power of it; the Lord has often many more children in places comparatively desolate; and the gospel is commonly most successful where it has newly been sent.—When sinners repent and believe, they are numbered among the children of God and of the church; and should be received by us as brethren, even though they belong not to our party.—Though very great multitudes have accepted of the invitations of the gospel, there is yet room for immensely more in the kingdom of Christ: and we should expect large accessions to the church under the Christian dispensation; and be instant in prayer, that her seed may inherit the nations, and replenish all the dark and desolate places of the earth. Much has already been done, in fulfilling these predictions, for which we should praise the Lord: but we are still called on to enlarge the place of Zion's tabernacle, to "stretch forth her curtains," and, with vast expectations, to "lengthen her cords and strengthen her stakes;" assured that she shall yet "break forth on the right hand and on the left," till the earth be filled with truth and righteousness.—Ministers, rulers, merchants, wealthy persons, and every description of men, will find very much to do in this important concern, if they improve their talents and watch for opportunities: and we need not fear, but that God will accept our prayers and second our endeavors, when they are regulated by his precepts and promises. The believer also should endeavor to rise superior to those fears, which originate from reflecting on his evil nature, or from reviewing "the shame of his youth," or those former instances of unfaithfulness, of which he now humbly repents. The Lord will blot out his transgressions, and wipe away his reproach, and he will never forsake those who trust in his mercy: nay, he will receive them into the most honorable and happy relation to himself; "their Maker the LORD of Hosts, the God of the whole earth," will become their Husband and Redeemer. (*Notes*, *John* 3:27—36, *v.* 29. 2 *Cor.* 11:1—6, *v.* 2. *Eph.* 5:22—27. *Rev.* 19:7,8.) We never can sufficiently admire this condescension, or estimate this privilege: we cannot expect too much from his love, confide too entirely in his protection, glory too much in this honor, or take too much delight in communion with this our loving Friend. To form this union and to encourage our confidence, he dwells in human nature, and is called Immanuel: he shed his blood for our ransom, and endows us with all his unsearchable riches; he will cleanse us from all our sins, adorn us with suitable decorations, and shortly take us to himself, to rejoice for ever with him in this sacred union. Let us then walk in simplicity of heart with him, centering all our affections on him, and expecting all our happiness from him alone.

V. 6—17.

Even real Christians often give cause of jealousy to their gracious Lord; and then he frowns, hides his face, and seems as if he would reject them according to their deservings. Then they fear being forsaken, and are "grieved in spirit:" but when duly humbled they seek his face, he recals them into his presence, and renews the tokens of his love And to all, who really love and trust in him

CHAP. LV.

Enlarged and urgent invitations to partake freely of spiritual blessings, with expostulations and promises, 1—3. Christ proposed to mankind, as he whom the nations would obey, 4, 5. A call to the prayer of faith and repentance, with promises of abundant mercy, 6, 7: because God's ways are not like man's, 8, 9. The success of the gospel, the joy of believers, and the happy change which was about to take place in the world, 10—13.

[a] HO, [b] every one that thirsteth, come ye to the waters, and he that hath no money; come ye, [c] buy, and eat: yea, come, [d] buy wine and [e] milk, [f] without money and without price.

a Ruth 4:1. Prov. 1:21—23. 8:4. Zech. 2:6.
b 41:17,18. Ps. 42:1,2. 63:1. 143:6. John 4:10—14. 7:37,38. Rev. 21:6. 22:1,17.
c Matt. 13:44—46. Rev. 3:18.
d Cant. 1:2,4. 5:1. Zech. 9:15. 10:7. Matt. 26:29. John 2:3—10.
e Joel 3:18. 1 Cor. 3:2. 1 Pet. 2:2.
f 52:3. Rom. 3:24. Eph. 2:4—8.

2 Wherefore [g] do ye * spend money for *that which is* not bread? and your labor for *that which* satisfieth not? [h] Hearken diligently unto me, and [i] eat ye *that which is* good, and let your soul delight itself in fatness.

3 [k] Incline your ear, and [l] come unto me; [m] hear, and your soul shall live: [n] and I will make an everlasting covenant with you, *even* [o] the sure mercies of David.

g 44:20. Jer. 2:13. Hos. 3:7. 12:1. Hab. 2:13. Matt. 15:9. Luke 15:15,16. Rom. 9:31. 10:2,3. Phil. 3:4—7. Heb. 13:9.
* Heb. *weigh*. 46:6.
h 51:1,4,7. Ex. 15:26. Deut. 11:13. Ps. 34:11. Prov. 1:33. 7:24. 8:32. Mark 7:14. Rom. 10:17.
i 25:6. Ps. 22:26. 36:8. 63:5. Prov. 9:5. Jer. 31:14. Matt. 22:4. Luke 15:23. John 6:48—58.
k Ps. 78:1. 119:112. Prov. 4:20.
l Matt. 11:28. John 6:37,44, 45. 7:37.
m Matt. 13:16. 17:5. John 5:24, 25. 8:47. 10:27.
n 61:8. Gen. 17:7. 2 Sam. 23:5. Jer. 32:40. 50:5. Heb. 13:20.
o Ps. 89:28,35—37. Jer. 33:20, 21,26. Ez. 37:24,25. Acts 13:34.

his absence and frown are momentary; but his mercies and kindness are infinite and everlasting. He has promised never to leave nor forsake his people; he has formed that promise into a covenant of peace, and has ratified and sealed it; and he has confirmed it with an oath for our more complete satisfaction. He will indeed correct and rebuke his people; but he will not cast them off, any more than he will again drown the world for the sins of men: and the experience of more than four thousand years evinces, that their crimes cannot provoke him to violate that irrevocable engagement. Let this encourage us to "give diligence to make our calling and election sure;" that when we are afflicted and tempted, we may know, and be comforted by, our interest in these promises; and be assured, that our "light and momentary afflictions are working for us a far more exceeding and eternal weight of glory."—But let us not forget, that all the genuine children of the church, are "taught of the LORD;" they desire, seek, and depend on that teaching; and they are taught by him to hate sin, to believe in Christ, and obey him; and thus they find rest and great peace to their souls. The more assured they are, that "their labor will not be in vain in the Lord," the more "stedfast and immoveable" they are in his work.—Those who are thus taught of God, need fear no enemy; except so as to watch, and pray against temptation. Many may attempt to injure them, but God is their Protector; many may reproach them, but God is their Justifier. They are his servants and his children; and he is not only their Lord and their Father, but their Husband; and who can rise up against them with impunity? Let us then seek that "righteousness of God, which is unto all and upon all that believe;" (*Note*, *Rom.* 3:21—26.) let us beseech him to sanctify our souls, and employ us in his service: and thus we may disregard both the wasters who destroy the nations, and the weapons that are formed against the church; and enjoy the present privileges, and expect the future heritage, of the redeemed servants of the Lord.

NOTES.

CHAP. LV. V. 1—3. The sufferings and subsequent glorious exaltation and glory of the Redeemer, and the security and happiness of his church, having been fully declared; (*Notes*, 53: 54:) here follows an invitation to the sons of men to come and share the invaluable blessings. The prophet seems to personate the first preachers of the gospel, when they went forth in the name of the Lord to "compel" men to come in to the marriage-supper, even from the highways and hedges: but Christ himself then spake, and still speaks, the same things by his word and ministers. (*Notes*, 12: *Prov.* 1:20—23. 8:1—4,31—34. 9:1—6. *Matt.* 11: 28—30. *John* 4:10—15. 7:37—39. *Rev.* 21:5—8, *v.* 6. 22:16,17.)—The blessings before mentioned were "the heritage of the servants of the LORD:" (54:17.) but here men in general are called on, by proclamation, to approach and partake of them, as men come to the waters to draw for themselves. All who thirst for pardon, grace, and salvation, are invited to come to God through Christ for them; nay, all who thirst for happiness are exhorted to seek it from Him. The blessings which he bestows are abundant like the waters; but they are precious, pleasant, and exhilarating, as wine and milk, or the most nutrimental and delicious food; (*Note*, 25:6—8.) and though freely bestowed, "without money or price," to accommodate those who desire them, but are conscious that they have not wherewith to purchase them; yet they are too valuable to be bought with money: at the same time they cannot be secured, except by parting with whatever comes in competition with them. (*Notes*, *Prov.* 23:23. *Matt.* 13:44—46. *Phil.* 3:8—11. *Rev.* 3:17—20.)—The Lord then expostulates with the sons of men, who waste their lives, misemploy their powers, and weary themselves for such things as are "not bread and cannot satisfy;" who bestow immense pains, and sacrifice every valuable consideration, for the sake of such acquisitions, as can neither add to their present comfort, nor prolong their lives, nor save their souls. (*Notes*, 28:20. 44:19,20.) This equally applies to the votaries of this vain and vexatious world; and to those who devise and are very earnest about false and worthless schemes of religion. If nothing better could be had, such men might have some shew of reason for their conduct: but as the Lord invites them to come, and partake of substantial good and satisfying happiness, in his favor and service; they are most unreasonable, as well as criminal, in their worldly courses and neglect of the gospel. They are therefore exhorted diligently to hearken to the Lord, to attend to his doctrine; and embrace his salvation: and thus the everlasting covenant of grace will be ratified with them; and all the mercies promised to David, and to his Seed and Antitype the Messiah, ensured to their souls. (*Notes*, 61:7—9. 2 *Sam.* 23:5. *Ps.* 89:19—37. *Jer.* 31:33,34. 32:39—41. 33:17—26. *Ez.* 37:24,25. *Acts* 13:24—37, *v*

4 Behold, [p] I have given him *for* a Witness to the people, [q] a Leader and Commander to the people.

5 Behold, [r] thou shalt call a nation *that* thou knowest not, and [s] nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel: [t] for he hath glorified thee.

[*Practical Observations.*]

6 ¶ [u] Seek ye the LORD while he may be found, call ye upon him [x] while he is near:

7 Let [y] the wicked forsake his way, and the * unrighteous man [z] his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, [a] for he will † abundantly pardon.

8 For [b] my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* [c] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

p John 3:16. 18:37. 1 Tim. 6:13. Rev. 1:5. 3:14.
q 49:8—10. Ps. 2:6. Jer. 30:9. Ez. 34:23,24. Dan. 9:25. Hos. 3:5. Mic. 5:2—4. Matt. 2:6. 28:18—20. John 10:3,27. 12:26. 13:13. 2 Thes. 1:8. Heb. 2:10. 5:9.
r 11:10,11. 52:15. 56:8. Gen. 49:10. Ps. 18:43. Rom. 15:20,21. Eph. 2:11,12. 3:5,6.
s 60:5. Hos. 1:10. Zech. 2:11. 8:20—23.
t 60:9. Ps. 110:1—3. Luke 24:26. John 13:31,32. 17:1. Acts 3:13. 5:31. Heb. 5:5. 1 Pet. 1:11.
u 45:19. 1 Chr. 28:9. 2 Chr. 19:3. Job 8:5. Ps. 14:2. 27:8. 32:6. 95:7. Jer. 29:12—14. Am. 5:6. Matt. 5:25. 7:7,8. 25:11,12. Luke 13:25. John 7:33:34. 8:21. 12:35,36. 2 Cor. 6:2. Heb. 3:13.
x 12:6. 46:13. Deut. 4:7. Ps. 75:1. 145:18. 148:14. Ez. 8:6. Eph. 2:13,17.
y 1:16—18. 2 Chr. 7:14. Prov. 28:13. Jer. 3:3. 8:4—6. Ez. 3:18,19. 18:21—23,27—32. 33:11,14—16. Hos. 14:1,2. Jon. 3:10. Matt. 9:13. Luke 15:10,24. Acts 3:19. 26:20. 1 Cor. 6:9—11. Jam. 4:8—10.
* Heb. *man of iniquity.*
z Gen. 6:5. Ps. 66:18. Jer. 4:14. Zech. 8:17. Matt. 15:18,19. 23:25,26. Luke 11:39,40. Acts 8:21,22. Jam. 1:15.
a 43:25. 44:22. Ex. 34:6,7. Num. 14:18,19. Ps. 51:1. 130:7. Jer. 3:12,13. Luke 7:47. Rom. 5:16—21. Eph. 1:6—8. 1 Tim. 1:15,16.
† Heb. *multiply to pardon.*
b 2 Sam. 7:19. Ps. 25:10. 40:5. 92:5. Prov. 21:8. 25:3. Jer. 3:1,4. Ez. 18:29. Dan. 4:37 Hos. 14:9.
c Ps. 36:5—7. 77:19. 89:2. 103:11,12. Matt. 11:25,26. Rom. 11:33—36.

34. *Heb.* 13:19,20.) "I will give you the gracious promise made to David, which never shall fail." *Bp. Lowth. David.* (3) 'David is in 'the prophets often put for Christ, in whom all 'the promises made to David are to be fulfil-'led.' *Lowth.* (*Notes*, *Jer.* 30:5—9. *Ez.* 34:23—31. 37:24,25. *Hos.* 3:4,5.)

V. 4, 5. JEHOVAH here first speaks *concerning* the promised Savior; whom he had "given as a Witness to the people," the "faithful and true Witness; (*Notes*, 43:8—13, *v.* 10. *Rev.* 3:14—16, *v.* 14.) the Light of the Gentiles, as well as of his people Israel:" for the words are plural in the original: "Peoples;" *Bp. Lowth.* The Messiah was the grand blessing intended by "the sure mercies of David." He had appointed him to publish his will, attest his truths, and ratify his covenant; he was given to be a Leader and Forerunner of his people, to guide men into the ways of peace and holiness, and to lead them to victory and liberty; and to be their Commander, their Captain, Lawgiver, Judge, Ruler, and Protector. (*Notes*, *Dan.* 9:25—27. *Heb.* 2:10—13. *Rev.* 1:4—6.)—JEHOVAH then addressed the Messiah himself. The nation of Israel would generally refuse to have him for their Witness, Leader, and Commander: but at the call of his gospel "a holy nation" would be formed under his government, who had not before been known by him as the worshippers of God: yea, many nations, which had been strangers to him, would hasten to him and become his subjects: as ardently desiring the favor of the Lord God of Israel; who had raised him from the dead, exalted him to his right hand in heaven, and sent forth his Holy Spirit with his apostles, to give success to the gospel; and thus had glorified him, whom man despised. (*Marg. Ref.*—*Notes*, 42:5—7. 49:5,6. 52:13—15, *v.* 13. 53:9—12. *John* 12:23—26, *v.* 23,27—33, *v.* 28. 17:1—3, *v.* 1. *Acts* 3:12—16.)

V. 6, 7. Whilst the gospel was preached to the Jews, God was near to them, and might be found by them: but he was about to withdraw, and then they would be left to judicial blindness. (*Notes*, *Luke* 13:22—30. 19:41—44. *John* 12:34—36. 2 *Cor.* 6:1,2. *Heb.* 3:7—13.) The exhortation however is equally given to others. —"God is in Christ reconciling the world unto himself." Jesus is "Immanuel, God with us:" "God manifested in the flesh." Through him the Lord may be found on a throne of grace, and in his holy ordinances: he is near those who hear his gospel, and he often strives with their hearts by his Holy Spirit: but the means of grace may be withdrawn, or that influence which gives efficacy to them withheld; and life must soon terminate: and then God will no more be found by any wicked man, or be graciously near to him. Let then all who hear, seize the opportunity, and seek the knowledge and favor of God without delay, by faith and prayer. All who are not righteous, according to the tenor of the gospel, are wicked, and need this conversion and salvation; and the most criminal and unrighteous may yet obtain forgiveness: but then they must repent, and forsake all sins, especially those to which they have been most habituated, "every one to his own way." (53:6.) They must also forsake their evil imaginations, desires, counsels, and devices; and no longer expect happiness in wickedness, or salvation from themselves, or in their sins: they must "return to the LORD," by ceasing to rebel against him, and becoming his loyal subjects; and thus, they may be assured, he will have mercy on them, and *multiply pardons* to them, even as they have multiplied sins against him: nay, continuing to pardon their daily trespasses, as long as they live on earth; they still persevering in the same course of humble repentance and believing prayer. (*Notes*, 1:16—20. 43:22—25, *v.* 25. *Mic.* 7:18—20. *Matt.* 6:12,14,15. *P. O. Luke* 17:1—10. *Notes*, *Rom.* 8:1,2. 1 *John* 1:8—10. 2:1,2.)

V. 8, 9. The thoughts and ways of the Lord, in his dealings with sinners, are wholly different from those of men, and often contrary to them: and they are as far above them, as the heavens are above the earth. (*Notes*, *Ps.* 25:10. 103:11—13.) His wisdom and love, in giving his only-begotten Son to be the sacrifice for the sins of men when rebels and enemies, and thus glorifying his justice, holiness, and law, even in shewing mercy to the most atrocious criminals; his method of justifying the ungodly by faith in the righteousness of Christ, and of sanctifying the unholy by his new-creating Spirit; his way of teaching men to live sober, righteous, and godly lives, by the preaching of that free salvation, which the wise men of the world suppose to tend to licentiousness; his plan of hiding these things from the wise and prudent, and revealing them

10 For [d] as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may [e] give seed to the sower, and bread to the eater;

11 So [f] shall my word be that goeth forth out of my mouth: it shall not return unto me void, but [g] it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

d 5:6. 30:23. 61:11. 1 Sam. 23:4. Ps. 65:9—13. 72:6,7. Ez. 34:26. Hos. 10:12. Rev. 11:6.
e 2 Cor. 9:9—11.
f Deut. 32:2. Luke 8:11—16. John 6:63. Rom. 10:17. 1 Cor. 1:18. 3:6—9. 1 Thes. 2:13. Heb. 6:7. Jam. 1:18. 1 Pet. 1:23.
g 44:26—28. 45:23. 46:10. Eph. 1:9—11.

12 For [h] ye shall go out with joy, and be led forth with peace: [i] the mountains and the hills shall break forth before you into singing, and all the trees of the field shall [k] clap *their* hands.

13 Instead [l] of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD [m] for a name, for [n] an everlasting sign *that* shall not be cut off.

h 35:10. 48:20. 49:9,10. 51:11. 65:13,14. Ps. 105:43. Jer. 30:19. 31:12—14. 33:6,11. Zech. 2:7—10. Rom. 5:1,11. 15:13. Gal. 5:22. Col. 1:11—13.
i 14:8. 42:10,11. 44:23. 49:13. Ps. 65:13. 96:11—13. 98:7—9. 148:4—13. Luke 15:10. Rev. 19.1—6.
k 1 Chr. 16:32,33. Ps. 47:1.
l 11:6—9. 41:19. 60:13,21. 61:3. Mic. 7:4. 1 Cor. 6:9—11. 2 Cor. 5:17.
m 43:21. Jer. 13:11. 33:9. Luke 2:14. John 15:8. Eph. 3:20 21. 1 Pet. 2.9,10. 4:11.
n 54:10. Jer. 50:5.

to babes; his constant readiness to pardon and save all who come, to supply all their wants, to enrich them with all blessings, and fill them with "peace and joy in believing," notwithstanding former provocations; his rule of not "calling the righteous, but sinners to repentance;" and formerly, his calling of the Gentiles and rejection of the Jews: these things, and numberless others, shew the thoughts and ways of God to be widely different from the ways of man, and infinitely more excellent. (*Notes*, 2 *Sam.* 7:19. *Matt.* 9:10--13. 11:25,26. 21:28—32. *Rom.* 4:4,5. 5:10. 1 *Cor.* 2:6--9. *Eph.* 3:9—12, *v.* 10. 1 *Tim.* 1:12--16. *Tit.* 2:11,12. 1 *Pet.* 1:10—12. 1 *John* 3:1—3. 4:9—12.) Men are apt to think the unworthiness of the object a bar to their kindness; and to reject those who are beneath them, or have been provoking to them, or who have been often before relieved, or have brought their troubles on themselves, or are likely to be further burdensome. They despair of many descriptions of sinners, and excuse their neglect of them, by the pretence that they are wholly incorrigible. It is well that the Lord does not deal with them by such rules; but that his ways and thoughts are infinitely superior to all these limitations. (*Notes*, *Rom.* 5:20,21. *Eph.* 1:3—8.)

V. 10, 11. The Lord sends the rain and snow to water the earth, and to make the seed sown in it to vegetate; and thus to produce food for man, and seed to sow again for a future crop: (*Note*, 2 *Cor.* 9:8--11.) and he does not withhold or recal his bounty, because many abuse it; nor can their perverseness prevent this appointment of the weather, and course of the seasons. Thus the unbelief and opposition of the Jews, or any others, should not prevent the success of the gospel: God would perform his promises and purposes: he would accompany the gospel with the Holy Spirit, and cause the seed to take root and grow, and produce its effects, in the conversion of sinners, and preparing for the benefit of future ages. In short, his "word should not return void, but accomplish" his great designs, in defiance of all opposition. (*Notes*, 46:10,11. 2 *Thes.* 1:11, 12.)

That which I please. (11)—חפצתי. "That in which I delight." Not merely accomplishing the purpose of God, but "the good pleasure of his will" in the conversion of the nations: for "he delighteth in mercy." (*Notes*, 53:9,10. *Eph.* 1:5—8,9—12, *vv.* 9,11. 3:9—12, *vv.* 10,11.)

V 12, 13. Here may be some distant allusion to the return of the Jews from Babylon: but far greater events are evidently intended. The poor prisoners of Satan, set at liberty from their noisome dungeon, through the Redeemer's grace, by means of the gospel preached to them, would go out with joy, and be led forth with peace in the way to heaven. (*Note*, 49:9—13.) Joyful praises would on that account resound on every side: as if the mountains, hills, and forests were animated, to unite with saints and angels in heaven, and saints on earth, in exulting thanksgivings. (*Notes*, 42:10—12. *Ps.* 96:10—13. 98:7—9.) When the grossest idolaters, and the most wicked and mischievous of sinners, became true Christians, holy persons, worshippers of God, and useful to mankind; then the stately and useful fir tree came in the place of the worthless thorn; and the beautiful, fragrant myrtle, in that of the entangling brier, or stinging nettle. These blessed effects of the gospel are highly honorable to the name of God: and the continuance of Christianity on earth to the end of time, and the happiness of the believer in heaven for ever, form an everlasting monument or trophy of his power and love: the continuance also of this work of new creating grace, through successive generations, even to the end of the world; has been, is, and will be, an everlasting *sign*, a supernatural evidence, that the gospel is "the power of God unto salvation," "never to be cut off," even when miracles finally ceased in the church. (*Notes*, 11:6—9. 35:8—10. *Jer.* 13:8—11. 33:6—9. *Luke* 2:8—14, *v.* 14. 2 *Thes.* 1:5—10.)—The conversion of the Gentiles is evidently predicted by these emblems; and likewise the restoration of the dispersed Jews and Israelites.

PRACTICAL OBSERVATIONS.
V. 1—5.

All are welcome to the blessings of salvation, to whom those blessings are welcome. Sinners should therefore be loudly and earnestly invited to come to Christ, and exhorted to use diligently and perseveringly the means of grace: that those who thirst for these waters of life, but fear lest they should be excluded because of their aggravated and numerous crimes, may be encouraged; and that the proud, the sensual, and scornful may be left without excuse.—We cannot too highly recommend the rich provisions made for our perishing souls: it is our interest on any terms to make them our own. But where shall we, whose best services merit condemnation, find "money or price" with which to purchase such invaluable blessings? Sin and misery are all we can call our own: our bodies and souls always were the Lord's just due, and every service which we can possibly perform. We already owe an immense debt, and cannot pay one farthing; our inher-

CHAP. LVI.

An exhortation to justice and piety, in the prospect of the near approach of God's salvation; 1, 2. Encouragement to strangers and eunuchs to expect spiritual blessings, in the way of faith and obedience, 3—8. A severe rebuke of blind and wicked watchmen, or teachers and rulers, 9—12.

THUS saith the LORD, [a] Keep ye *judgment, and do justice: [b] for my salvation *is* near to come, and my righteousness to be revealed.

2 [c] Blessed *is* the man *that* doeth this, and the son of man *that* [d] layeth hold on it; that [e] keepeth the sabbath from polluting it, and [f] keepeth his hand from doing any evil.

a 1:16—19. 26:7,8. 55:7. Ps. 24:4—6. 50:23. Jer. 7:3—11. Mal. 4:4. Matt. 3:2. John 7:17.
* Or, *equity*.
b 46:13. 51:5. Ps. 85:9. Matt. 3:2. 4:17. Mark 1:15. Luke 3:3—9. Rom. 1:17 10.6—10. 13.11—14.
c Ps. 1:1—3. 15:1—5. 106:3. 112:1. 119:1—5. 128:1. Luke 11:28. John 13:17. Rev. 22:14.
d 4. Prov. 4:13. Ec. 7:18.
e 58:13. Ex. 31.13—16. Lev. 19:30. Neh. 13:17,18. Jer. 17:21,22. Ez. 20:12,13,20,21.
f Ps. 34:14. 37:27. 119:101. Prov. 4:27. 14:16. 16:6,17. Rom. 12.9.

itance is forfeited, and we have merited condemnation: our wants are innumerable, and we have nothing with which to supply them. (*P. O. Luke* 7:36—50.) But the Lord Jesus has purchased for us every blessing; he freely bestows on every believer whatever can conduce to his present comfort or everlasting felicity; and on all those, who come to ask them, with the additional favor that he would take them as his servants, and make them what he would have them to be. But though none, except those who hunger and thirst for spiritual blessings, will thus "come, buy, and eat, without money and without price:" (*Note, Matt.* 5:6.) yet all should be invited; because God in this way generally first excites such desires in the hearts of men. All seek to be happy; (*Note, Ps.* 32:1,2.) yet most men "spend money for that which is not bread, and labor for that which satisfieth not:" with such we may expostulate; and, while we shew them the folly of their present conduct, we may exhort them diligently to hearken to the Savior's voice; we may persuade them to read and meditate on his sacred word, and to seek the teaching of his Holy Spirit; to observe his directions, to accede to his invitations, and to make trial of his easy yoke. (*Note, Matt.* 11:28—30.) Then, and not before, they will "find rest to their souls;" thus, and in no other way, they "will eat that which is good, and their souls will delight themselves in fatness." Inclining our ears to his instructions, and coming to him for salvation, we obtain life and the blessings of "the everlasting covenant," through the blood of its great and gracious Surety: he then becomes our Teacher, Leader, and Ruler; by him we have access to the Father and fellowship with him; and through him our services are accepted, and our happiness secured. He calls those, who hitherto have been strangers, nay, enemies: through grace they obey his call, and run to him to share the privileges of his redeemed people; and in their conversion and holy conversation he is glorified, and the Father is glorified in him: and the calling of the gentiles into the church, has brought us, in this distant island and period of time, to experience those invaluable blessings. May they be communicated to all the nations of the earth, and may Britons be prospered abundantly, in all their efforts for this purpose, with all, in every land, who concur in the glorious design.

V. 6—13.

While the word of God proposes to us eternal salvation "the LORD is near us, and may be found;" let all therefore who read or hear of this salvation, seek him and call upon him without delay: and let none trifle with his plenteous mercy, or pervert it into an encouragement to sin; but let the wicked call on him to help them, that in his strength they may forsake their ungodly ways, and exclude their polluting thoughts and desires; and let them "return to the LORD" by penitent faith and prayer, that they may obtain an interest in his abundant mercy, and multiplied pardons. And let none of us limit him by our rules, as if there were any sinners too hardened to be converted, or too criminal to be forgiven; or as if any of them might properly be left without refuge and hope. Let the discouraged penitent remember, that "where sin hath abounded, grace much more abounds;" and let ministers and Christians observe, that "the things which are impossible with man, are possible with God." We should therefore use every means to reclaim the most desperate offenders, and to do good to those who are most distant from us, or have been most injurious to us: for the Lord's thoughts and ways are not as ours, but immensely above them, and more excellent than they.—Assuredly the word of God, when faithfully preached, will answer the ends which he has purposed, and will always in some instances be blessed to bring sinners to repentance; and who can describe the happy change, which then takes place in their state and character? Delivered from the wrath to come, and from the bondage of sin and Satan; justified by faith and reconciled unto God, the converted sinner begins to experience sweet peace in his conscience; hope animates and gratitude enlarges his heart, and love constrains him to devote himself to the service of his merciful Redeemer. Instead of a profane, contentious, selfish, or sensual wretch, the grief or temptation of all around him; behold him now patient, meek, humble, blameless, upright, benevolent, and peaceable; a kind relation, a faithful friend, a compassionate neighbor, a spiritual worshipper, a follower of Christ, an example to others, a useful member of society, and an instrument of God, to diffuse the knowledge of his salvation around him, and to transmit it to the next generation, and thus to glorify his name! In such converts, indeed, the Lord will be everlastingly glorified, and many will be unspeakably benefited by them. Well then may there be joy in heaven and in earth, when one sinner thus repents. (*Notes* and *P. O. Luke* 15:) How should the hopes of being instrumental in so good a work, animate our endeavors to spread the gospel of salvation; and our prayers, that such trophies of the Redeemer's victories may every where be multiplied! And, how should we endeavor to be living demonstrations, that this is the genuine tendency of the gospel; and to "let our light so shine before men, that they may see our good works, and glorify our heavenly Father!"

NOTES.

CHAP. LVI. V. 1, 2. The prophet doubtless was guided to write his predictions, in that way which might render them useful to the Jews in his own time, as well as in after ages, and to the church to the end of the world. We may therefore consider this as an exhor-

3 Neither let [g] the son of the stranger, that hath [h] joined himself to the LORD, speak, saying, [i] The LORD hath utterly separated me from his people: [k] neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and [l] take hold of my covenant;

5 Even unto them [n] will I give in mine house and within my walls, a place [o] and a name [p] better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

g Deut. 23:1—3. Zech. 8:20—23. Matt. 8:10,11. Acts 10:1, 2,34. 13:47,48. 17:4. Rom. 2: 10,11. 15:9—12,16. Eph. 2:12 —2?.
h Jer. 50.5. Zeph. 2:11. 1 Cor. 6:17.
i Matt. 15:26,27. Luke 7:6—8.
k 5. 39:7. Jer. 38:7—13. 39:16, 17. Dan. 1:3,&c. Matt. 19: 12,&c. Acts 8:27,&c.
l Josh. 24:15. Ps. 119:111. Luke 10:42.
m 27:5. 55:3. 2 Sam. 23:5. Jer. 50:5. Heb. 6:17,18.
n Matt. 16:18. Eph. 2:22. 1 Tim. 3:15. Heb. 3:6.
o 62:12. John 1:12. 1 John 3: 1. Rev. 3:12.
p 1 Sam. 1:8.
q 55:13. Rev. 3:5

6 Also the sons of the stranger, that [r] join themselves to the LORD, to serve him, and [s] to love the name of the LORD, to be his servants, [t] every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even [u] them will I bring to my holy mountain, and make them joyful in my house of prayer: [x] their burnt-offerings and their sacrifices *shall be* accepted upon mine altar; [y] for mine house shall be called an house of prayer for all people.

8 The Lord GOD, [z] which gathereth the outcasts of Israel, saith, [a] Yet will I

r 3. 44:5. Acts 2:41. 11:23. 2 Cor. 8:5. 1 Thes. 1:9,10.
s Mark 12:30—34. Rom. 3:28. 1 Cor. 16:22. Gal. 5:6. Eph. 6:24. Jam. 1:12. 2:5.
t 2. 58:13. Rev. 1:10.
u 2:2,3. 66:19,20. Ps. 2:6. Mic. 4:1,2. Zech. 8:3. Mal. 1:11. John 12:20,&c. Heb. 12:22.
x Rom. 12:1. Heb. 13:15. 1 Pet. 2:5.
y Matt. 21:13. Mark 11:17. Luke 19:46. John 4:21—23. 1 Tim. 2:8.
z 11:11,12. 27:12,13. 54:7. Ps. 106:47. 107:2,3. 147:2. Jer. 30: 17. 31:10. Hos. 1:11. Mic 4:6. Zeph. 3:18—20. Zech. 10:8—10.
a 43:6. 49:12,22. 60:3—11. 66:18 —21. Gen. 49:10. John 10: 16. 11:52. Eph. 1:10. 2:14—16.

ation to the Jews under any of their calamities, or when captive at Babylon, to wait and prepare for deliverance, by attending to the precepts and ordinances of God. As, however, it here stands, it seems to be equivalent to the call of John the Baptist: "Repent ye, for the kingdom of heaven is at hand." (*Note*, *Matt.* 3:2.) The attention of the Jews, about the time of Christ, was taken up, almost exclusively, with trivial observances, to the neglect of "the weightier matters of the law:" and their formality, hypocrisy, iniquity, and presumptuous confidence in external privileges, led them to reject his salvation, of which they neither perceived the necessity, nor understood the nature. The sermon of Christ on the mount, and the general tenor of his preaching were very similar to this address; and, by shewing the spiritual nature of true religion, both tended to discover to them their need of mercy and grace, and to lead them to follow after holiness.—The Lord here assures the Jews, that his salvation approached, his promises were about to be fulfilled, and his righteousness revealed, by their expected Messiah. But as these were *spiritual* blessings, they would not be welcome to the *carnal* heart: and therefore it behoved them to prepare for the reception of them, by repentance, attention to justice and equity, and attendance on his ordinances. For, though such as trust in their supposed good works are far from the kingdom of heaven; yet all who believe the scriptures, and wait for salvation according to the promises of God, "repent, and do works meet for repentance;" they do justice, and are conscientious in their various duties. And happy is he, "who does this," laying hold of it as a man in earnest, keeping holy the Sabbath-day, and withholding his hand from doing any evil: for such are "not far from the kingdom of God;" and the Lord will shew them his salvation, seeing he has taught them thus to wait for it. (*Notes*, 58:13,14. *Ps.* 24:3—6. 106:3—5. 119:1—5,155, 166. *Mark* 12:28—34. *Rom.* 7:22—25. *Rev.* 22: 14,15.)—*To be revealed.* (1) *Note*, *Rom.* 1:17.

V. 3—7. Strangers and eunuchs lay under several disadvantages, according to the Mosaic dispensation: (*Notes*, *Deut.* 23:1—8.) and it was deemed a peculiar misfortune, and even disgrace, among the Jews, to be childless. (*Note*, 4:1.) But the gospel abolishes all these distinctions: and such declarations as this implied, that the shadows of the old dispensation were about to vanish, and that a brighter day was dawning. The Gentile could not in any case be admitted to the full privilege of an Israelite, without circumcision, and an exact observance of the ritual law; and in some cases, he would after all lie under several disqualifications. But, without at all mentioning these particulars, the Lord assured strangers, who came to "join themselves to him, to love his name and be his servants," to "hallow his sabbath, and take hold of his covenant" of grace and mercy; (*Note*, 55:1—3.) that he would introduce them as spiritual worshippers on his holy mountain, make them joyful in his courts, and accept their sacrifices equally with those of the Jews: for he purposed that his temple should "be called an house of prayer for all people," or "all the peoples." (*Note*, *Matt.* 21:12,13. *Mark* 11:15—21.) This was an encouragement to the Gentiles to come and worship God at his temple; and it implied that the spiritual sacrifices of praise and prayer, springing from faith and love, were the most acceptable to him: (*Notes*, *Ps.* 50:7—15,22,23.) but it especially and most expressly *predicted* the conversion of the Gentiles to Christ, and their admission into the Christian church, which were typified by Mount Zion and the temple. —'What Calvin saith upon the place, ... 'The 'prophet uses such expressions with relation 'to the gospel-times as are taken from the 'usages of his own time;' ... 'is a good rule of 'explaining the idioms of the prophetical writ-'ings.' *Lowth.*—The Lord also assured the eunuchs, who laid hold of his covenant and were obedient to his word; that he would admit them into his family, and give them an everlasting name and place in heaven, far preferable to the feeble satisfaction, which men enjoy from the hope of being remembered after death, in the children which they leave behind them. (*Note*, 1 *Sam.* 1:8.)—The repeated mention of keeping the sabbath, in this place, which evidently gives a decided preference to spiritual worship and holiness of life above all external observances, and refers to the time when the ceremonial law would be abrogated; strongly implies the obligation of the Christian

gather *others* to him, *beside those that are gathered unto him.

[*Practical Observations.*]

9 ¶ All [b]ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His [c]watchmen [d]*are* blind: they are all ignorant, [e] they *are* all dumb dogs, they cannot bark; †sleeping, lying down, [f]loving to slumber.

* Heb. *to his gathered.*
b Deut. 28:26. Jer. 12:9. Ez. 29:5. 39:17. Rev. 19.17,18.
c 52:8. Ez. 3:17.
d 29.10. Jer. 14:13,14. Hos. 4:6. 9:7,8. Matt. 15:14. 23:16—26. Luke 6:39,40.
e 58:1. Jer. 6:13,14. 23:13,14. Ez. 3:15—18,26,27. 13:16. 33:6.
† Or, *dreaming*, or, *talking in their sleep.*
f Prov. 6:4—10. 24.30—34. Jon. 1:2—6. Nah. 3:18. Mark 13:34—37.

11 Yea, [g]*they are* ‡greedy dogs *which* §can never have enough, and they [h]*are* shepherds *that* cannot understand: they [i]all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, [k]I will fetch wine, and we will fill ourselves with strong drink; and [l]to-morrow shall be as this day, *and* much more abundant.

g 1 Sam. 2:12—17,29. Ez. 13:19. 34:2,3. Mic. 3:5,11. Mal. 1:10. Acts 20:29,33. Phil. 3:2,19. 1 Tim. 3:3,8. Tit. 1:7, 11. 1 Pet. 5:2. 2 Pet. 2:3,14, 15. Jude 11,16. Rev. 22:15.
‡ Heb. *strong of appetite.*
§ Heb. *know not to be satisfied.* Ec. 5:10.
h Mic. 3:6. Zech. 11:15—17. Matt. 13:14,15. John 8:43. 2 Cor. 4:4.
i Ex. 23:8. Jer. 22:17. 2 Pet. 2:15,16.
k 5:22. 28:7,8. Prov. 31:4,5. Hos. 4:11. Am. 6:3—6. Matt. 24:49—51. Luke 12:45,46. 21:34. Tit. 1:7.
l 22:13,14. Ps. 10:6. Prov. 23:35. 27:1. Jer. 18:18. Luke 12:19,20. 1 Cor. 15:32.

sabbath. (*Notes*, 58:12,13. *Matt.* 12:7,8.)—*Cut off*, &c. (5) *Note*, 55:12,13.

V. 8. Jehovah, who "gathered the outcasts of Israel," (*Marg. Ref.* z.) here promises to gather more unto him, than had already been gathered. (*Notes*, 11:11—16. *Gen.* 49:10.) This predicts the conversion of the Gentiles to Christianity in far greater numbers, than they ever had been proselyted to Judaism: but it may also look forward to the future gathering of the outcast Jews into the church, and the consequent bringing in of the fulness of the Gentiles. (*Notes*, *Luke* 21:20—24. *Rom.* 11:25—32. *Eph.* 1:9—12, *v.* 10.)

V. 9--12. Under the terms "watchmen," and "shepherds," both the priests, and scribes, and civil magistrates seem to have been intended; the teachers and rulers of Israel, especially the former: but this severe rebuke was probably expressed in general terms, that it might equally apply to similar characters in other ages and places. There might be many such in the prophet's time, whose likeness he delineated; and still more, before the captivity, who resembled them: but it was most generally and exactly verified in the character of the chief priests, scribes and elders, in the days of Christ, and just before the destruction of the city and temple by the Romans. The nation in general was given up to wickedness; but the chief blame belonged to the corrupt teachers and rulers. (*Notes*, *Jer.* 5:26—31. 23:13- 15.) Through their supineness and profligacy, the nation was exposed to ruin; and the Roman armies were summoned to execute vengeance upon it, under the figure of the wild beasts of the forest being called on, to come and devour a neglected flock of sheep. (*Notes*, *Jer.* 12:7—9. *Ez.* 39:17--20. *Rev.* 19:17--21.) The watchmen were so blinded and ignorant, that they saw no danger. The shepherd's dog could bark when the wolf came; but they were "dumb dogs, and could not bark;" they were neither capable of instructing the people, nor inclined to do any thing towards it; for they were lazy, drowsy, and utterly insensible. But, though they did not copy the faithfulness and vigilance of the dog; yet they were more greedy than that animal, and their rapacity could not be satisfied. They did not understand their duty as shepherds: but they were sufficiently quick-sighted and attentive to their interest; and every one was looking out to see what lucre he could acquire in his peculiar station and connexion, by any means whatever. They were likewise equally luxurious and intemperate; and expected a perpetuity and an increase of prosperity and self-indulgence, when they were upon the brink of ruin! (*Notes*, 28:1--8. *Ez.* 22:24--31. *Hos.* 4:7--11. *Mic.* 2:11. *Matt.* 24:45--51. *Luke* 12:15--21, *vv.* 18,19. 21:34--56.)--Alas! how many, in every age of the church hitherto, might here, as in a mirror, have recognised their own likeness, if they had not been blind! And how many might do it, at this day, not only in Popish, but in Protestant countries, were it not for the same reason. (*Note*, *Jam.* 1:22—25.)—*Sleeping.* (10) *Marg.*--'Dreaming; Ενυπνιαζομενοι.' *Sept.*—(*Jude* 8. Gr.) The original word occurs no where else. (*Notes*, 2 *Pet.* 2:10—19. *Jude* 5--13.)--*We will fill ourselves.* (12) "We will be drunken." So the word signifies. "Let us swill strong drink." *Bp. Lowth.*

PRACTICAL OBSERVATIONS.
V. 1—8.

We cannot indeed be justified by our own works; but we cannot be saved in our sins: they therefore who, "through the Spirit, wait for the hope of righteousness by faith," will be found walking in the ways of holy obedience. (*Note*, *Gal.* 5:1—6.) There can be no piety without honesty, or acceptable honesty without piety. He then is the happy man, who lays hold of the precepts, as well as the promises, of God's word; who hallows the day, and attends on the ordinances, of the Lord; who "abhorreth that which is evil, and cleaveth to that which is good;" and who thus "waits for the mercy of our Lord Jesus Christ unto eternal life." (*Notes*, *Ps.* 1:1—3. 15:1—5. *P. O. Notes*, 24:3—6. *Jude* 20,21.) Thanks be to God, we are none of us at present separated from him or his people by any thing, unless it be by wilful sin and unbelief: and if we come "to join ourselves unto him, to choose the things that please him, and to take hold of his covenant; to love his name, and be his servants;" we shall be sure of acceptance, through the one oblation of our great High Priest. We are now "come to mount Zion, and to the city of the living God;" (*Notes*, *Heb.* 12:18—25.) and may expect to be made joyful in the house of prayer, while our spiritual sacrifices are acceptable to him through Jesus Christ. (*Notes*, *Heb.* 13:15,16. 1 *Pet.* 2:4--6.) And should any of those, who are interested in these blessings, be childless, or afflicted with bodily infirmity of any kind, they need not disquiet themselves: "the comforts of religion will counterbalance all external trials;" "a name and place" in the family of God are far more preferable to a numerous offspring; and his everlasting mercies far better riches than the treasures of this world. Let us then seek all our felicity from the God of salvation, and walk with him "in all his commandments and ordinances blame-

CHAP. LVII.

The disregarded yet happy death of the righteous a token of approaching judgments, 1, 2. Idolaters, hypocrites, and wicked men, cited before God's tribunal, convicted, and threatened with destruction; while none could help them, and while those who trusted God would be saved, 3—14. Promises to the broken-hearted; causes of the sufferings of God's professed people; and the free grace of the gospel, from which the impenitent are excluded, 15—21.

THE [a] righteous perisheth, and [b] no man layeth *it* to heart: and * merciful men *are* taken away, none considering that [c] the righteous is taken away from † the evil *to come*.

2 He [d] shall ‡ enter into peace: they shall [e] rest in their beds, *each one* walking § *in* his uprightness.

3 ¶ But [f] draw near hither, ye [g] sons of the sorceress, the seed of the adulterer and the whore.

4 [h] Against whom do ye [i] sport yourselves? against whom [k] make ye a wide mouth, *and* [l] draw out the tongue? [m] *are* ye not children of transgression, a seed of falsehood?

5 [n] Enflaming yourselves ‖ with idols [o] under every green tree, [p] slaying the children in the valleys under the clifts of the rocks?

6 Among [q] the smooth *stones* of the stream *is* thy portion: they, they *are* thy lot: even [r] to them thou hast poured a drink-offering, thou hast offered a meat-

a 2 Chr. 32:33. 35:24.
b 11. 42:25. 47:7. Mal. 2:2.
* Heb. *men of kindness*, or, *godliness*. Ps. 12:1. Mic. 7:2.
c 1 Kings 14:13. 2 Kings 22:20. 2 Chr. 34:28.
† Or, *that which is evil*.
d Job 3:17. Ec. 12:7. Matt. 25:21. Luke 16:22. 2 Cor. 5:1,8. Phil. 1:23. Rev. 14:13.
‡ Or, *go in peace*. Luke 2:29. 7:50.
e 14:18. 2 Chr. 16:14. Ez. 32:25.
§ Or, *before him*. Gen. 17:1. Luke 1:6.
f 45:20. Joel 3:9—11.
g Gen. 3:15. Hos. 1:2. Matt. 3:7. 12:34. 16:4. 23:33. Luke 3:7 John 8:40—44. Jam. 4:4. 1 John 3:10. Rev. 17:1—5.
h 10:15. 37:23,29. Ex. 9:17. 16:7,8. Num. 16:11. Luke 10:16. Acts 9:4.
i Judg. 16:25—27. Ps. 69:12. Matt. 27:29,39—44. 2 Pet. 2:13.
k Ps. 35:21.
l Josh. 10:21. Job 16:9,10. Ps. 22:7,13,17. Lam. 2:15,16.
m 1:4. 30:1,9. Ez. 2:4. Hos. 10:9. Matt. 13:38. Eph. 2:2, 3. 5:6. Col. 3:6.
n Ex. 32:6. Num. 25:1,2,6. Jer. 50:38. 51:7. Hos. 4:11—13. 7:4—7. Am. 2:7,8. Rev. 17:1—5. 18:3.
‖ Or, *among the oaks*. 1:29.
o Deut. 12:2. 1 Kings 14:23. 2 Kings 16:4. 17:10. Jer. 2:20. 3:6,13. 17:2. Ez. 6:13.
p Lev. 18:21. 20:2—5. 2 Kings 16:3. 23:10. 2 Chr. 28:3. Jer. 7:31. 32:35. Ez. 16:20. 20:26, 31.
q Jer. 3:9. Hab. 2:19.
r 65:11. Deut. 32:37,38. Jer 7:18. 19:13. 32:29. 44:17—25.

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less;" and let us rejoice in the assurance, that he, who has gathered us poor outcasts into his family, will gather others besides those, and more, immensely more than all those, who have hitherto been gathered to him.

9—12.

Alas! the visible church has hitherto been very grievously corrupted, through blind watchmen and ignorant teachers, who like dogs can bark at the sheep, and bite, nay greedily devour them; but seem at league with the wolf and lion, from which they ought to defend the fold: who cannot through ignorance, or will not through slothfulness, preach the truths of God to the people, to warn them from the wrath to come, and will not permit others, if they can help it: who are ever in pursuit of preferment, and after having added one source of emolument to another, are yet dissatisfied: who are asleep and dreaming of worldly pleasure, when they should be preaching and praying; but are awake, and keep a sharp look out, when "filthy lucre" from any quarter can be obtained: who never study, and do not understand, any part of their pastoral duty, but know very well how to fleece the flock, and to make the most of their incomes: who are as lavish and luxurious in spending, as they are rapacious in getting; wasting those benefices in intemperance, or magnificence and the pride of life; or employing them in enriching or aggrandizing their families, which were given to be used in charity and hospitality! and, who are often encouraging each other in sensuality, filling themselves with strong drink, and presumptuously expecting that "tomorrow shall be as this day, and much more abundant;" when they, and those that blindly mistake such hirelings for shepherds, are about to "fall into the ditch together." From such pastors, O Lord, deliver thy church: open the eyes of those, to whom any part of this character belongs, to see their guilt and danger, that they may escape them! teach those, "who have the rule" over thy people, to set their faces against such abuses, and to exclude such blind guides, such dumb, greedy dogs, such covetous and sensual watchmen, from the sacred function; and to oppose them by a contrary example, as well as by authority. And oh! send us pastors after thine own heart, to feed thy people with knowledge and understanding; that we may rejoice in thy holy name, and that believers may be daily added to thy church: even so be it, Lord Jesus thou good and chief Shepherd of the sheep. Amen

NOTES.

CHAP. LVII. V. 1, 2. This chapter and the next are written in so general a manner, that they may accord to several different periods of the Jewish history. But they are equally applicable to the state of the Christian church, during the prevalence of papal idolatry and superstition: and, if we may suppose any order or connexion in this part of the book, we must conclude, that they refer to those times; for we shall soon find the prophet speaking, in the most evident manner, of the glorious events which will succeed the fall of every antichristian power.—In the conclusion of the preceding chapter, the extreme wickedness of the rulers and teachers of the church was pointed out, as one sign of approaching judgments: here the disregarded removal of the righteous is mentioned as another. They are said to "perish," not with reference to themselves, but to the irreparable loss sustained by their survivors: though none were duly affected by it, or considered that the Lord took the righteous away in mercy and love, that they might not be involved in those calamities, which their prayers, labors, and example could no longer retard. But "he enters into peace;" his soul being removed to heaven, his body sleeps as in a bed till the resurrection: and this is the case with every one, who has walked before God in integrity and uprightness. The death of Josiah, who was taken away before vengeance was poured out on the Jews, may be predicted as an illustration of this general truth. (*Notes*, 2 *Kings* 22:15—20. 23:29,30.)—'The soul of the righteous shall be in joy; and 'their body shall rest in the grave, unto the 'time of the resurrection; because they walked 'before the Lord.'—*Taken away*. (1) Or, *Gathered* "to their fathers."—*Beds*. (2) Or, *Graves*. (*Note*, 14:18—20. 2 *Chr.* 16:13,14.)

offering. [s] Should I receive comfort in these?

7 Upon [t] a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind [u] the doors also and the posts hast thou set up thy remembrance: [x] for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and *made thee *a covenant* with them; [y] thou lovedst their bed †where thou sawest *it*. [*Practical Observations.*]

s 66:3. Ez. 20:39.
t Jer. 2:20. 3:2. Ez. 16:16,25. 20:28,29. 23:17,41.
u Ez. 8.8—12. 23:14.
z Ez. 16:32.

* Or, *hewed* it *for thyself* larger *than theirs.*
y Ez. 16:26—28. 23:2—20.
† Or, *thou providedst room.*

9 And [z] thou ‡wentest to the king with ointment, and didst increase thy [a] perfumes, and didst send thy messengers far off, [b] and didst debase *thyself even* unto hell.

10 Thou art [c] wearied in the greatness of thy way; *yet* saidst thou not, [d] There is no hope: thou hast found the §life of thine hand; [e] therefore thou wast not grieved.

11 And [f] of whom hast thou been afraid

z 30:1—6. 31:1—3. 2 Kings 16:7—11. Ez. 16:33. 23:16. Hos. 7:11. 12:1.
‡ Or, *respectedst.*
a Prov. 7:17.
b 2:9. Col. 2:18.
c 47:13. Jer. 2:36. 9.5. Ez. 24:12. Hab. 2:13.
d 2 Chr. 28:22,23. Jer. 2:25. 44:17,18. Rom. 7:9
§ Or, *living.*
e Jer. 3:3. 5.3.
f 51:12,13. Prov. 29:25. Matt. 26:69—75. Gal. 2:12,13.

V. 3—6. JEHOVAH here summons apostates and hypocrites to appear before him. They are not the genuine children of Abraham, or the sons of God and the church; but the sons of a sorceress, the increase of adultery and whoredom: "the seed of the adulterer, and of her who commits whoredom:" they were descended from parents, who had been guilty of these crimes, and they resembled them in their conduct. They were more properly "the synagogue of Satan," than the church of God, and Babylon's children rather than Jerusalem's. 'Men are in scripture called the children of 'those, whose practices they imitate. *John* 8:39, '41,44.' *Lowth.*—By whoredom and adultery we may understand idolatry; and idolaters are represented as the offspring of the adulterous church and her paramours. (*Notes, Jer.* 3:1—11. *Ez.* 16:15—22. *Hos.* 1:2,3. *Matt.* 3:7—10. 16:1—4. *Jam.* 4:4—6. *Rev.* 17:1—6.) They are charged with having derided the servants and children of God, expressing their scorn by every contemptuous gesture; and diverting themselves by mocking them: not considering that they despised God in his people. This they did to be revenged of the prophets, who reproved them for their sins: but could they deny, that they were children of disobedience, and hypocrisy? Being eagerly bent upon idolatry, they performed their worship under every green tree: and, whilst they adored proud, ambitious, revengeful, cruel, intemperate, and licentious deities; the imagined characters, pretended exploits, and abominable rites of these idols, inflamed them with every diabolical and sensual lust: so that they even sacrificed their children, in lonely valleys, and in the caverns of the rocks. (*Marg. Ref.* n—p.—*Notes, Lev.* 18:21. 20:2—5. *Hos.* 4:10—14.) They were accustomed to take stones from the brooks, to set them up, and to anoint them with oil: and whenever they met with a stone of this kind, they paid a stupid worship to it, with drink-offerings and meat-offerings, as if it had been their god and portion! And indeed they were likely to have all the happiness, which such deities would allot them, and no other: for could they suppose that the Lord would take pleasure in idolaters, or even endure them? "Can I see these things with acquiescence?" *Bp. Lowth.* 'Shall I not, therefore, be angry 'at these things?' *Sept.*

Smooth stones. (6) 'Arnobius ... gives an ac-'count of his own practices in this respect be-'fore he became a Christian. *Si quando con-'spexeram lubricatum lapidem, et ex olivi unguine 'sordidatum: tanquam incsset vis presens, adul-'abar, affabar, et beneficia poscebam, nihil sen-'tiente de trunco.*' (If at any time I saw a smoothed stone, and rendered sordid by the oil of olive: as if some power had been present, I worshipped, I addressed it, I asked benefits, not at all thinking of the trunk.) ... 'Accordingly Theophrastus has marked this as a strong 'feature in the character of the superstitious 'man: ... 'Passing by the anointed stones in the '' streets, he takes out his phial of oil, and '' pours it on them, and having fallen on his '' knees, and made his adorations, he departs.'' *Bp. Lowth.*

V. 7, 8. Here the idolatrous church is represented as a woman, who has violated her marriage-covenant, and is grown impudent in her adulteries. The idol-temples, (which were as the adulterous bed,) were built upon the highest mountains, to which the worshippers openly ascended to offer sacrifice. Yet they had in their own houses, behind the doors and on the posts, miniature pictures, or small images, of their deities, to put them in remembrance of that public solemnity. (*Notes, Deut.* 27:15. *Acts* 19:23—31, *vv.* 24,25.) Thus they shamelessly violated their covenant with God, by worshipping idols; they multiplied the objects of their abominable worship, and solemnly covenanted with them, as if enamored of them at first sight. (*Notes, Ez.* 16:15—29. 23:)

V. 9, 10. The kings and people of Israel, and even of Judah, often paid court, and made presents, to the idolatrous kings of Egypt or Assyria; and, entering into confederacy with them, they conformed to their customs, and worshipped their gods: and thus debased themselves to the lowest degree of infamy. (*Notes,* 30:6,7. 2 *Chr.* 28:20—33. *Hos.* 12:1,2.) They sent their ambassadors also to a great distance; and wearied themselves in long journeys. And they would not despair of help in this way, though often rebuked and punished for it: for they allayed their present fears, and shifted off present dangers, by such expedients; and therefore they were not grieved, or did not faint, on account of the trouble and hardship attending them.—Many of the preceding expressions accord to the idolatry of the Jews: but the self-imposed austerities, the laborious and multiplied superstitions, and the expensive observances of popery, seem also to be described. The antichristian worship of images, and of saints and angels; the pilgrimages, penances, and indulgences of papists; their dispensations, and oblations, or legacies to the priests, that by masses and prayers, they might deliver souls out of purgatory; far better answer to this passage, than any idolatries practised by the Jews: and the king before-mentioned seems to point out the head of the antichristian church, to whom, during many ages, men flocked with presents and tributes from every part of the western world; debasing them-

or feared, [g] that thou hast lied, [h] and hast not remembered me, [i] nor laid *it* to thy heart? [k] have not I held my peace even of old, and thou fearest me not?

12 I [l] will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, [m] let thy companies deliver thee; [n] but the wind shall carry them all away; vanity shall take *them:* [o] but he that putteth his trust in me shall possess the land, and shall inherit [p] my holy mountain;

14 And shall say, [q] Cast ye up, cast ye up, prepare the way, [r] take up the stumbling-block out of the way of my people. [*Practical Observations.*]

15 For thus saith [s] the high and lofty One, [t] that inhabiteth eternity, [u] whose name *is* Holy; [x] I dwell in the high and holy *place*, [y] with him also *that is* of a contrite and humble spirit, [z] to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For [a] I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and [b] the souls *which* I have made.

g 30.9. 59:3,4. Jer. 9.3—5. 42: 20. Ez. 13:22. Hos. 11:12. Acts 5:3. 2 Thes. 2:9. 1 Tim. 4:2. Rev. 21:8. 22:15.
h *See on* Jer. 2:32. 3:21.
i *See on* 1.
k 26:10. Ps. 50:21. Ec. 8:11.
l 1:11—15. 58:2—6. 59.6—8. 64: 5. 66:3,4. Jer. 7:4—11. Mic. 3:2—4. Matt. 23:5,14. Rom. 3:10—20. 10:2,3.
m 9,10. Judg. 10:14. 2 Kings 3:13. Jer. 22:22. Zech. 7:13.
n 40:24. 41:16. Job 21:18. Ps. 1:4. 58:9. Hos. 13:3.
o 26:3,4. Ps. 37:3,9. 84:12. 125: 1. Prov. 28:25. Jer. 17:7,8.
p 11:9. 56:7. 65:25. 66:20. Ez. 20:40. Joel 3:17.
q 35:3. 40:3. 62:10. Luke 3:5,6.
r Rom. 14:13. 1 Cor. 8.9,13. 10: 32,33. 2 Cor. 6:3. Heb. 12:13.
s 6:1. Ps. 83:18. 97:9. 138:6. Dan. 4:17,24,25,34.
t 40:28. Gen. 21:33. Deut. 33:27. Ps. 90:2. 93:2. Prov. 8:23. Jer. 10:10. Mic. 5:2. Rom. 1:20. 1 Tim. 1:17. Heb. 9:14.
u 6:3. Ex. 15:11. 1 Sam. 2:2. Ps 99:3. 111:9. Luke 1:49. Acts 3:14. Rev. 3:7. 4:8. 15.4.
x 66:1. 1 Kings 8:27. Ps. 68: 4,5. 113:4—6. 115:3. 123:1. Zech. 2:13. Matt. 6:9. 1 Tim. 6:16.
y 66:2. 2 Chr. 33:12,13. 34:27. Ps. 34:18. 51:17. Ez. 9:4. 16: 63. Matt. 5:3. Jam. 4:6. 1 Pet. 5:5.
z 61:1—3. Ps. 147:3. Matt. 5: 4. Luke 4:18. 15:20—24. 2 Cor. 1:4. 2:7. 7:6.
a Ps. 78:38,39. 85:5. 103:9—16 Jer. 10:24. Mic. 7:18.
b 42:5. Num. 16:22. Job 34: 14,15. Ec. 12:7. Jer. 38:16. Zech. 12:1. Heb. 12:9.

selves even to hell by their abject submissions. And, though wearied with the burdens imposed on them; yet they persevered in their way, deeming obedience to the Romish hierarchy "the life of their souls;" expecting to merit heaven by these works of their own hands; and not grieving at any labor or expense, to soothe their consciences and buoy up their confidence.

V. 11, 12. The Lord here inquires of this corrupt company, of whom they had been afraid, that they falsely professed to pay any regard to him, or that they had broken their covenant with him? for had they truly feared him, they would have avoided and abhorred their abominations: so that their hypocrisy was a needless sin. They did not really remember him and his law, or lay to heart the important concern; and his patience and silence for a long time, as if he had not regarded them, emboldened them to cast off his fear, and to expect impunity in their crimes. (*Notes*, *Ps.* 50:16--21, *v.* 21. *Ec.* 8:11--13.) But he would shew openly the nature of their righteousness and works, and prove them to be worthless and unprofitable.--This seems peculiarly applicable to that church, which holds the doctrine of the merit of good works, in the most exorbitant sense; and yet sets the highest value upon unmeaning forms and worthless superstitions, observance of the rules of this or the other founder of a monastic order, nay often on acts of idolatrous worship: and the Lord left that church for many ages to go on, as if he had taken no notice of her; which was never the case with the nation of Israel: nor did the Israelites suppose, that they *merited*, and should be *justified*, by their idolatries.

V. 13. The idolaters are here supposed to be in extreme terror, and crying to the Lord for deliverance; but they are sent to their companies of idols, and idolatrous connexions, for help. (*Notes*, *Judg.* 10:13--16. 2 *Kings* 3:13, 14. *Jer.* 2:26--30.) Yet they and their confidences would be alike carried away by the wrath of the Almighty, as by a vehement wind, into utter ruin.--This also is applicable to the destruction of Antichristians, notwithstanding their *companies* of mediators, and of tutelary saints and angels: while those, who trust in the Lord according to his word, will be owned as his true people; and he will dwell among them, as in Canaan, and on mount Zion, with his ancient church.

V. 14. Or, "One shall say:" or, "I will say;" for so it may be rendered merely by altering the vowel-points. The Lord will say, or send one to say, "Cast ye up, &c."--It is, however, the word of God to his ministers and servants, to prepare the way for those who trust in him, and for sinners to return to him. They are commanded to level the road, and make it straight, casting it up as a causey, and removing every thing which might cause the weak or inadvertent to stumble. (*Notes*, 40:3--5. 62: 10--12. *Heb.* 12:12,13.) There may be some allusion to the return of the Jews from Babylon: but the prophecy evidently relates to the return of sinners unto God, and the walk of believers through this world to heaven. The preparation for this is made, by clearly stating the truths, and proclaiming the invitations and promises, of the Gospel; by shewing the love of Christ, and the way of acceptance and of holiness; by obviating difficulties, answering objections, guarding against dangerous errors and extremes, and detecting the snares and wiles of Satan and of wicked men. But it may also relate to the interpositions of Providence, in removing those stumbling blocks, which are thrown in the way, by the corruptions, errors, wickedness, and contentions, which prevail within the church. (*Note*, *Matt.* 18:7 --9.) The occasions of idolatry were carefully removed after the captivity: the apostles and faithful ministers in every age, have obeyed this command: but the ruin of Antichrist's kingdom, and the removal of those enormous scandals and abuses, which have so long obstructed the promulgation of the gospel, seem especially predicted.

V. 15, 16. The Jews, even when addicted to idolatry, gloried in their magnificent temple and worship: the Christian church has been greatly corrupted by an attachment to splendid externals: and few of the human race have judged properly, of that simplicity and spirituality, which are the excellency of divine worship; (*Note*, *John* 4:21--24.) or of the value of a broken heart, above all notions, forms, gifts, visions, or revelations. These lessons are here inculcated. The Lord declares his essential

17 For [c] the iniquity of his covetousness was I wroth, and smote him: [d] I hid me, and was wroth, [e] and he went on * frowardly [f] in the way of his heart.

18 I [g] have seen his ways, and [h] will heal him: I [i] will lead him also, and [k] restore comforts unto him and [l] to his mourners.

c 5:8,9. 56:11. Jer. 6:13. 8:10. 22:17. Ez. 33:31. Mic. 2:2,3. Luke 12:15. Eph. 5:3—5. Col. 3.5. 1 Tim. 6:9,10. 2 Pet. 2:3,14,15.
d 8:17. 45:15.
e 60:13. Jer. 2:30. 5:3. Luke 15.14—16.
* Heb. *turning away.*
f Ec. 6:9.
g 1:18. 43:24,25. 48:8—11. Jer. 31:18—20. Ez. 16:60—63. 36:22,&c. Luke 15:20. Rom. 5:20.
h Jer. 3:22. 33:6. Hos. 14:4—8.
i 49:10. Ps. 23:2. Rev. 7:17.
k 15. 12:1. 61:2,3. 66:10—13. Ps. 51:12.
l Jer. 13:17. Ec. 9:4.

19 I create [m] the fruit of the lips; [n] Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* [o] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* [p] no peace, saith my God, to the wicked.

m Ex. 4:11,12. Hos. 14:2. Luke 21:15. Eph. 6:19. Col. 4:3,4. Heb. 13:15.
n Matt. 10:13. Mark 16:15. Luke 2:14. 10:5,6. Acts 2:39. 10:36. 2 Cor. 5:20,21. Eph. 2:14—17.
o 3:11. Job 15:20—24. 18:5—14. 20:11,&c. Ps. 73:18—20. Jude 13.
p 3:11. 48:22. Rom. 3:16,17.

glory and majesty in the sublimest language: "The high and lofty One, who inhabiteth eternity, whose name is Holy." As eternity is the habitation of his immutable existence, and holiness is his nature; so "the high and holy place" of heaven is his special residence, in respect of his sovereign and universal government, and the immediate manifestation of his glory. But he has also a habitation on earth, in which he peculiarly delights, (even more than in the temple on mount Zion, except as it typified the human nature of Christ;) and that is, the heart which is broken down under the sense of guilt and unworthiness, and deeply humbled before him; which is crushed, as it were, in self-abasement, and broken off from all self-confidence, self-sufficiency, and self-preference. (*Notes*, 66:1,2. 2 *Kings* 22:15—20. *Ps.* 51:17. *Ez.* 9:3,4. *Matt.* 5:3. 1 *Pet.* 3:1—4.) With such persons the Lord will dwell, in order to revive their drooping spirits, and comfort their dejected hearts, and give them life eternal. (*Notes*, *John* 14:18—24.) For though he alarms, convinces, and distresses them, by shewing them his majesty, justice, and holiness, and their own guilt and depravity; and for a time contends with them by frowns, and rebukes, and corrections: yet, the end being answered, he will cease to contend, and to be wroth with them; lest they should be driven to despair, and incapacitated for serving him; as no creature can endure his perpetual frown and indignation. (*Notes*, 27:2—6. *Ps.* 30:5. 61:1—3. 88:38,39. 103:9—18. 125:3. *Jer.* 10:23—25. 2 *Cor.* 2:5—11.)

V. 17, 18. The people are here stated to have imitated the covetousness of their rulers and teachers: (*Note*, 56:9—12.) and this covetousness was connected with iniquity, fraud, oppression, or extortion: therefore the Lord smote Israel, or Judah, and hid his face from him. Under these rebukes he went on frowardly, in the way of his own perverse heart. But though the Lord saw his wicked ways and hated them; yet of his own mere grace he intended to convert and heal him, to take him under his tuition and guidance, and to comfort him, and those who lamented and mourned over his calamities.—This may be understood of the conduct of Judah previous to the Babylonish captivity, and during that calamity; and of the freeness of God's mercy in his restoration. (*Notes*, 43:22—25. 44:22. *Jer.* 31:18—20. *Ez.* 36:31,32. *Hos.* 2:6—17. *Rom.* 5:20,21.)—But the nation of Israel was more peculiarly addicted to covetousness in the time of Christ, and previously to the destruction of Jerusalem by the Romans; their strictest professors of religion "devouring widows' houses, and for a pretence making long prayers." For this and other sins the Lord was wroth, and smote them, and they have ever since gone on "frowardly in the way of their own hearts," and covetousness has all along been the characteristic of the nation, even to a proverb. Yet the Lord will surely convert and save Judah, and become again his Guide and Comforter, for his own name's sake. This seems the more immediate meaning of the prophecy: yet the avarice of the church of Rome, her enormous exactions, and her infamous traffic for indulgences, dispensations, and other scandalous impositions, must occur to the attentive reader's mind; and also the promises of God to recover his church from this corrupt state, into which it has been so long sunk.—By covetousness, in scripture, we must generally understand the inordinate love of lucre, whether to hoard, or to lavish in luxury and indulgence.

V. 19. (*Note*, *Eph.* 2:14—18.) This verse points out the method, by which God revives, purifies, and comforts his church. He raises up faithful ministers to preach his word; he qualifies them for their work, and gives them their message; he creates in their hearts that zeal for his glory, and compassion for souls, which produce earnest and constant preaching of the gospel, "the fruit of their lips;" by which peace of every kind is proclaimed to Jews and Gentiles, far and near, and thus numbers are converted and healed. (*Notes*, *Matt.* 10:11—15. *Acts* 2:37—40. 10:36—43. 2 *Cor.* 5:18—21.)—In this way religion was revived among a remnant of the Jews, and the Gentiles were called into the church: thus that nation shall be again converted, the fulness of the Gentiles shall come in, and all Zion's wounds and breaches shall be healed. The text may also refer to the mercies through the gospel bestowed on multitudes, the gratitude excited in their hearts, and the spiritual worship rendered by them: for the Lord "creates the fruit of the lips," by teaching and exciting sinners, having embraced the message of salvation, to offer unto him the spiritual sacrifices of praise and thanksgiving. (*Notes*, *Hos.* 14:1—3. *Heb.* 13:15,16.)

V. 20, 21. Wicked men cannot share that inward peace, which springs from the mercy and grace of God. Their turbulent passions, polluting lusts, and unquiet consciences, render them like the tempestuous, restless ocean, when ceaseless dashings against the shore "cast up mire and dirt:" so that, whatever external changes take place, "there is no peace, saith my God, to the wicked." The promises before given therefore must not be so explained, as to encourage men to expect reconciliation to God, and peace of conscience, without "repentance and works meet for repentance:" but to excite them to believe and hope and pray, that he would give them repent-

ance, and forgiveness of sins, through the promised Redeemer, and according to the gospel: as all the impenitent and unconverted would be given up to final destruction. (*Notes*, 3:10,11. 48:20—22. *Acts* 3:19—21.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The death of the righteous is the greatest gain to themselves, and the greatest loss to others, which can be imagined. They are exempted from the evils, that are impending over guilty nations and churches; but their removal portends, and makes way for divine judgments: yet alas, this is seldom attended to, and scarcely ever duly laid to heart.—In all events true believers are safe and happy: and even their graves are quiet beds, in which they sleep in Jesus, and from which he will shortly awake them to everlasting joy and felicity. (*Notes*, 1 *Thes.* 4:13—18. *Rev.* 14:12,13, *v.* 13.)—The enormous wickedness of those, who are favored with the word and ordinances of God, is a lamentable demonstration of human depravity. The spurious brood, which hypocrisy, superstition, and fanaticism have engendered, within the visible church, will easily be distinguished, notwithstanding names and splendid pretences, from her genuine children; and be punished with more marked severity than any other transgressors. We ought then neither to be disconcerted, nor exasperated, if they treat us, as Ishmael did Isaac, with mockery and derision in every form. (*Notes*, *Gen.* 21:8—12. *Gal.* 4:21—31.) Scoffs and calumny are their weapons, when more destructive instruments are placed out of their reach. Yet they little think against whom they sport themselves, when they ridicule and mock the humble and faithful servants of the Lord: but he will shortly convict and expose them, silence their mockery and boastings, and shew them to be "children of transgression, a seed of falsehood."—Men naturally love a religion, which inflames and authorizes their unholy passions: and there is no absurdity so palpable, no cruelty, even to their own children or bodies, however horrid, of which they are not capable, if seduced into an opinion, that it will atone for their crimes, and purchase indulgence for the favorite lust; if it can be made subservient to the gratification of their pride and ambition; or if it will quiet their consciences, and aid them to hope for happiness, without Christ, or without holiness. This developes that "mystery of iniquity," namely, of idolatry, Pagan, Jewish, or Antichristian: the whole has been suited to one or other of these purposes. And so entirely does Satan blind the minds of numbers, that they expect that God should delight in, and reward them for, such observances, as he has expressly forbidden and utterly abhors!

V. 9—14.

The zeal which men shew in false religion, the boldness with which they avow their absurdities; their diligence and constancy in public and private superstitions; the alacrity, with which they weary themselves in burdensome services, or severe penances; the pertinacity, with which they hold fast their delusive hopes, and labor to "establish their own righteousness," should remind us, who have a better cause, how earnest, constant, patient, and diligent we ought to be. The very devotees of superstition and idolatry avow, that *religion is the grand concern;* that it should be our main employment and satisfaction; that every thing should be sacrificed to it; and that no labor, loss, or hardship should here be regarded. But we ought at the same time to remember, that except our earnestness be regulated according to the word of God, it will be at best wholly unprofitable. It is vain to dissemble, or to pretend to fear God and seek his glory, if we do not: those who really remember him, will be universally conscientious; and such as allow themselves in known sin, act from some sinister motive which the Lord will detect; and then he will shew the corrupt nature of "their righteousness and works," and manifest the reason of his rejecting them. His silence and patience encourage the presumptuous hopes of transgressors: but when he shall arise to judgment, the infidel and profane, the pharisaical and superstitious, the hypocritical and enthusiastical; and all the advocates for vice, or for false religion, will discover their danger: but it will then be too late to cry for help; nor will any of their companions or idols avail them; for they will all be driven into destruction. But those who trust and love our God and Savior, will "inherit the kingdom prepared for them from the foundation of the world."—It should therefore be our first care to learn the ways of God ourselves; and then, in our several places, to make them plain to others, and to remove every stumbling block, which obstructs the path. In this respect we have much to do, and much to pray for.—The absurd and wild opinions, which are propagated; and the crimes which are committed, by men professing the doctrines of the gospel; the multiplied controversies acrimoniously agitated among them; the horrible injustice and profligacy of men called Christians, in every quarter of the globe; the corrupt state of almost the whole visible church, in doctrine, discipline, and practice; and the idolatry, imposture, and enormous covetousness of the church of Rome, have long been stumbling blocks to infidels, Jews, Mohammedans, and Pagans all over the world. The Lord calls upon Christians and ministers to remove these scandals as much as they possibly can; and we should unite in constant and earnest prayer to him to raise up instruments who may do it effectually.

V. 15—21.

While numbers stumble, and fall, and perish, *through* the offences which every where abound, it is *by* their own pride, unbelief, and enmity to God and holiness. "For this high and lofty One, who inhabits eternity, whose name is holy, who dwells in the high and lofty place," delights in those who are "poor in spirit" and broken-hearted, mourners for sin, and supplicants for mercy and grace. He will make his abode with those, whose hearts he has thus humbled, in order to revive and comfort them: "he will not contend for ever" with the penitent soul; he will not drive the contrite to despondency, nor leave him to perish under his frown. Let then no trembling supplicant give way to discouragement, or hard thoughts of God: but let him continue to wait and pray, and ere long he shall be comforted. But though the Lord employs corrections to bring sinners to repentance, and to recover backsliders; yet they are not of themselves effectual. Even believers sometimes go on frowardly for a season, when smitten for their iniquity, and under the hidings of God's countenance: (*Note*, *Ps.* 32:3—5.) and many who seem to be religious in this way, become mere thorny ground, that brings forth no fruit to perfection.—Covetousness is idolatry, and it almost always produces dishonesty and iniquity likewise; yet few are much aware of its malignity. (*Notes*, *Luke* 12:15—21. *Eph.* 5:3,4. 1 *Tim.* 6:6—10, *vv.*

CHAP. LVIII.

The prophet is commanded boldly to reprove hypocrisy, 1, 2. He shews that pride, injustice, and oppression render fasts unprofitable, and he declares the nature of an acceptable fast, 3—7. Most encouraging promises to those who attend on these duties, 8—12; and who duly hallow the sabbath, 13, 14.

CRY * aloud, [a] spare not, [b] lift up thy voice [c] like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet [d] they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: [e] they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore [f] have we fasted, *say they*, and thou seest not? *wherefore* have we [g] afflicted our soul, and thou takest no knowledge? Behold, [h] in the day of your fast ye find pleasure, and [i] exact all your † labors.

4 Behold, [k] ye fast for strife and debate, [l] and to smite with the fist of wickedness: ye ‡ shall not fast as *ye do this* day, [m] to make your voice to be heard on high.

* Heb. *with the throat.*
a 56:10. Ps. 40:9,10. Jer. 1:7—10,17—19. 7:8—11. 15:19,20. Ez. 2:3—8. 3:5—9,17—21. 20:4. 22:2. Mic. 3:8—12. Matt. 3:7—9. Acts 7:51,52. 20:26,27. Tit. 2:15. Rev. 14:9,10.
b *See on* 40:9.
c 27:13. Hos. 8:1. Rev. 1:10.
d 1:11—15. 29:13. 48:1,2. 1 Sam. 15:21—25. Prov. 15:8. Ez. 33:30—33. Matt. 15:7—9. Mark 4:16,17. 6:20. John 5:35. Tit. 1:16. Heb. 6:4—6.
e Jer. 42:2,3,20. Mark 12:14,15. Jam. 1:21,22. 1 Pet. 2:1,2.
f Num. 23:4. Mic. 3:9—11. Zech. 7:5—7. Mal. 3:14. Matt. 20:11,12. Luke 15:29. 18:9—12.
g Lev. 16:29. 23:27. Ps. 69:10.
h Dan. 10:2,3. Jon. 3:6—8.
i Neh. 5:7. Prov. 28:9. Jer. 34:9—17. Matt. 18:28—35.
† Or, *things wherewith ye grieve others.* Heb. *griefs.* 47:6. Ex. 2:23,24.
k 1 Kings 21:9—13. Prov. 21:27. Matt. 6:16. 23:14. Luke 20:47. John 18:28.
l Acts 23:1,2. Phil. 1:15,16.
‡ Or, *fast not as this day.*
m Joel 2:13,14. Jon. 3:7. Matt. 6:16—18.

9,10. 2 *Pet.* 2:12—16.) But if we have been delivered from this snare, or are recovered from the state here described; we must acknowledge it to be the mere grace of God. He saw us, when we were "walking frowardly in the way of our own hearts," and graciously determined to heal us by his sanctifying Spirit: thus he began to teach and guide us, and to bring us into the ways of holiness and consolation: (*Note*, 42:13—17, *v.* 16.) and he has repeatedly recovered us, when we were departing from him; causing us to renew our godly sorrow, and restoring our comforts. The gospel was sent to us when "far off" from God; the influences of the Holy Spirit, by which we were brought near, and that new heart from whence grateful praise, "the fruit of our lips," originates, are alike his gift. Our salvation, with all its fruits, hopes, and comforts, is his work; it comes from him, and to him belongs all the glory. But the destruction of the wicked is from themselves; their hearts cast up filthy imaginations and desires, and empty themselves in wicked words and works: (*Note*, *Jam.* 1:13—18.) their selfish and malignant passions, and constant disappointments and vexations, with anxious forebodings as to the future, exclude them from peace: and as death for ever fixes a man's character; so those who die in sin will be left eternally proud, revengeful, envious, full of enmity against God and man, and given up to the torments of conscience and the rage of despair. (*Note*, *Prov.* 14:32.) Were there no other hell, the thoughts of such a condition are enough to harrow up the soul with consternation. Such men are, as it were, turned out of this hospital incurable; because they pertinaciously refuse to be healed, or to use the means of healing. "There is no peace, saith my God, for the wicked:" but "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the LORD, and he will have mercy on him, and to our God, and he will abundantly pardon." (*Note*, 55:6,7.)

NOTES.

CHAP. LVIII. V. 1. (*Notes*, 57:15—21.) The prophet, while he protested vehemently against all wickedness, was required especially to "cry aloud" against the crimes of God's own people; not sparing to reprove them sharply, out of respect to friends, fear of enemies, or regard to interest. He must spend his strength, venture reproach and persecution; and "lift up his voice like a trumpet," in giving an alarm to the people, and in exposing their hypocrisy. The Lord primarily addressed this command to Isaiah; but it is equally obligatory on the ministers of religion in every age: the prophet might intend his warnings for the hypocrites of his own time; but the Holy Spirit had also those of other ages in view.—The fasts observed by the Jews during the captivity merited the censure here given. (*Notes*, 3,4. *Zech.* 7:2—7.) The Pharisees in the time of Christ fasted often, in ostentation and hypocrisy, and to cloke oppression and avarice: the great value put upon fasting by the church of Rome, without any regard to a correspondent temper and conduct in other respects, is well known. But Vitringa thinks that this chapter, in its connexion with what precedes and follows may relate to the reformed, or protestant, churches. They have indeed renounced the idolatry and gross abuses of popery; but are grievously deformed by a worldly spirit and conduct, and great formality in religious duties, where the form is not thrown aside: and this indeed brings the matter home to ourselves.

V. 2. "The house of Jacob," in the time of Hezekiah, seems to have sat for this picture. They were not openly idolatrous or irreligious; nay, they were earnest and constant in their forms of devotion, "seeking the LORD daily," and taking pleasure in learning his truths and precepts, as if they were a very righteous nation: (*Note*, *Ez.* 33:30—33.) but they were pleased with these things, merely because they gratified their pride and curiosity, procured them respect and reputation, and increased their presumptuous confidence. Nay, they "asked of God the ways of righteousness, and took delight in approaching him" in his courts; for this was then creditable, and generally done; and it served as an easy commutation for secret injustice, and as a cheap quietus to their consciences. (*Notes*, 1:10—15. 48:1,2. 1 *Sam.* 15:22—25. *Heb.* 6:4—6.)—This has often been the case, both in Israel, and in the Christian church, among papists, and among protestants.

V. 3, 4. The persons here addressed had mortified themselves, with apparent sorrow and contrition, on stated or occasional fasts. (*Notes*, *Lev.* 16:29—31. *Ps.* 35:13,14.) They deemed this very meritorious; and they inquired wherefore the Lord had not noticed their services, and delivered them from their troubles. (*Notes*, *Mic.* 3:9—11. *Mal.* 3:13—18. *Luke* 15:25—32, *v.* 29.) But he answered, that, while

5 Is [n] it such a fast that I have chosen? [*] a day for a man [o] to afflict his soul? *is it* to bow down his head as a bulrush, and [p] to spread sackcloth and ashes *under him?* wilt thou call this a fast, and [q] an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen; [r] to loose the bands of wickedness, to undo the [†] heavy burdens, and to let the [‡] oppressed go free, and that [s] ye break every yoke?

7 *Is it* not [t] to deal thy bread to the hungry, and that thou [u] bring the poor that are [§] cast out to thy house? when thou seest [x] the naked, that thou cover him; and that thou hide not thyself from [y] thine own flesh? [*Practical Observations.*]

8 Then shall [z] thy light break forth as the morning, [a] and thine health shall spring forth speedily: [b] and thy righteousness shall go before thee; [c] the glory of the LORD shall [‖] be thy rear-ward.

9 Then [d] shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, [e] Here I *am*. If thou take away from the midst of thee [f] the yoke, [g] the putting forth of the finger, and [h] speaking vanity;

10 And *if* [i] thou draw out thy soul to the hungry, and satisfy the afflicted soul, [k] then shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

11 And [l] the LORD shall guide thee continually, [m] and satisfy thy soul in [¶] drought, and [n] make fat thy bones: and thou shalt [o] be like a watered garden, and like a spring of water whose waters [**] fail not.

12 And *they that shall be* of thee shall [p] build the old [q] waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, [r] The repairer of the breach, The restorer of paths to dwell in.

n 2 Chr. 20:3. Ezra 10:6. Neh. 9:1,2. Esth. 4:3,16. Dan. 9:3,&c. Zech. 7:5.
* Or, *to afflict his soul for a day.*
o *See on* 3.—Lev. 16:29.
p 1 Kings 21:27—29. 2 Kings 6:30. Jon. 3:5—8.
q 49:8. 61:2. Ps. 69.13. Luke 4:19. Rom. 12:2. 1 Pet. 2:5.
r Neh. 5:10—12. Jer. 34:8—11. Mic. 3:2—4.
† Heb. *bundles of the yoke.*
‡ Heb. *broken.*
s 1 Tim. 6:1.
t 10. Job 22:7. 31:18—21. Ps. 112:9. Prov. 22:9. 25:21. 28:27. Ec. 11:1,2. Ez. 18:7,16. Dan. 4:27. Matt. 25:35—40. Luke 11:41. 19.8. Rom. 12:20,21. 2 Cor. 9:6—10. 1 Tim. 5:10. Philem. 7. Jam. 2:15,16. 1 John 3:17,18.
u 16:3,4. Gen. 18.2—5. 19:2. Judg. 19:20,21. Acts 16:15,34. Rom. 12:13. Heb. 13:2,3.
§ Or, *afflicted.*
x 2 Chr. 28:15. Job 31:19,20. Ez. 18:7. Matt. 25:35—45. Luke 3:11.
y Judg. 9:2. Neh. 5:5. Luke 10:29—36. 1 John 3:17.
z 10,11. Job 11:17. Ps. 37:6. 97:11. 112:4. Prov. 4:18. Hos. 6:3. Mal. 4:2.
a 57:18. Jer 33:6. Hos. 6:2. 14:4. Matt. 13:15.
b Ps. 85:13. Acts 10:4,31,35.
c 52:12. Ex. 14:19.
‖ Heb. *gather thee up.*
d 1:15. 30:19. 65:24. Ps. 34:15—17. 37:4. 50:15. 66:18,19. 91:15. 118:5. Jer 29:12,13. Matt. 7:7,8. 1 John 3:21,22.
e Gen. 27:18. 1 Sam. 3:4—8.
f *See on* 6.
g 57:4. Prov. 6:13.
h 59:3,4. Ps. 12.2. Ez. 13:8. Zech. 10:2.
i *See on* 7. Deut. 15:7—10. Ps. 41:1,2. 112:5—9. Prov. 11:24, 25. 14:31. 28:27. Luke 13:22.
k 8. 29:18. Job 11:17. Ps. 37.6.
l 49:10. Ps. 25:9. 32:8. 48:14. 73:24. John 16:13. 1 Thes. 3:11. *marg.*
m 33:16. Job 5:20. Ps. 33:19. 34:9,10. 37:19. Jer. 17:8. Hos. 13:5.
¶ Heb. *droughts.*
n Ps. 92:14. Prov. 3:8. 11:25. 13:4. 28:25.
o 61:11. Cant. 4:15. Jer. 31:12. Ez. 36:35.
** Heb. *lie*, or *deceive.* Job 6:15—20.
p 61:4. Neh. 2:5,17. 4:1—6. Jer. 31:38. Ez. 36:4,8—11,33. Am. 9:14.
q 51:3. 52:9.
r Neh. 4:7. 6:1. Dan. 9:25. Am. 9:11.

they denied themselves in one respect, they indulged themselves in others; especially their pride, avarice, and malignant passions. For at the very time, when they seemed to abase themselves before God in fasting; they exacted the full measure of hard labor from their oppressed slaves, or their usurious claims from their starving debtors. Their fasting also served to increase their self-preference, and excited them to fierce controversies, or bitter resentments: it was the cloke of their exactions and oppressions of the poor, whom they most unjustly smote and abused, for not complying in every thing with their inclinations; or the commutation and atonement for this unmerciful conduct. And, surely they should not fast in this hypocritical, ostentatious, and unrighteous manner; or call a day thus spent *a fast;* or expect that God would accept their services, or hear their prayers; which were merely the labor of their lips, and uttered with a loud voice, but an insincere heart. (*Notes*, 1 *Kings* 18:27—29. 21:8—14. *Jer.* 36:8—26. *Joel* 2:12—17. *Zech.* 7:2—7. *Matt.* 6:1—4,16—18. 9:14,15. *Luke* 18:9—14.)

V. 5—7. Could it be supposed, that the fast, which the Lord approved, was "for a man to afflict his soul for a day;" (*marg.*) with external appearances of sorrow and shame, and with mere transient animal self-denial, without repentance or reformation? The fast which God approved would be attended with the mortification of pride, avarice, and worldly lusts; and with the unequivocal fruits of true repentance. They, who observed such a fast, would loose the bonds of those, whom they had iniquitously enslaved or imprisoned; they would moderate the labors of their servants, and render their services and situation more comfortable; they would cease from usurious exactions, and remit the debts which either were contracted through fraud and oppression, or which the poor debtor was unable to discharge: (*Notes*, *Lev.* 26:39—55. *Deut.* 15:2,13—15. *Neh.* 5:1—13. *Jer.* 34:8—17. *Jon.* 3:5—10.) they would break every yoke of oppression, and use their authority and influence to protect the poor, or rescue them from the injustice of others. They would also be liberal to the needy according to their wants: and not get out of the way, or frame excuses, to avoid relieving them; remembering that they were of the same nature, and had the same feelings, as themselves. (*Notes*, 8—12. *Acts* 10:1—8. *Col.* 4:1.) By these things their external humiliation before God, in fasting and prayer, would be shewn to be sincere and profitable: but in no other way.

V. 8—12. When the people should thus "repent, and do works meet for repentance;" they might expect that their inward peace, or outward prosperity, would break forth and increase like the morning-light; (*Notes*, 9:2. 60:1—3.) and that their personal sicknesses, and disquieted consciences, or their public calamities, would speedily be healed: their good works would go before them as evidences to attest the sincerity of their faith and love, and for "a memorial before God;" and his glorious power and presence would protect them from those dangers, to which they were most exposed, as the guard which covers and protects the rear of an army. (*Notes*, 52:11,12. *Ex.* 14:19,20. *Ps.* 85:10—13. *Acts* 10:3—8.) He would

13 ¶ If thou [s] turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and [t] call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

s 56:2—6. Ex. 20:8—11. 31:13—17. 35:2,3. Deut. 5:12—15. Neh. 13:15—22. Jer. 17:21—27.
t Ps. 27:4. 42:4. 84:2,10. 92: *title*. 1,2. 122:1. Rev. 1:10.

14 Then shalt thou [u] delight thyself in the LORD; and I will cause thee [x] to ride upon the high places of the earth, [y] and feed thee with the heritage of Jacob thy father: for [z] the mouth of the LORD hath spoken *it*.

u Job 22:26. 27:10. 34:9. Ps. 36:8. 37:4,11. Hab. 3:18. Phil. 4:4. 1 Pet. 1:8.
x 33:16. Deut. 32:13. 33:29. Hab. 3:19.
y 1:19. Ps. 105.9—11. 135:12. 136:21,22. Jer. 3:19.
z 1:20. 40:5. Mic. 4:4. Matt. 24:35.

be as ready to answer their prayers, as they had been to answer the cries of their oppressed and afflicted brethren; whom they now no longer treated with scorn or menaces, or put off with vain pretences or deceitful promises. And when, from their inmost souls, in genuine compassion and love, they were habitually ready to relieve the hungry and distressed; their trouble and inward grief should be exchanged for comfort and joy, resembling the noon-day light. The Lord himself would guide them, and supply their wants in every emergency; cause their bones to be full of marrow through health and plenty; make their souls pleasant and fruitful like a watered garden; and render their consolations abiding like the unfailing springs of water. (*Notes*, *Prov.* 3:7,8. 11:24,25. 13:4.) Then should they become the honored instruments of repairing the waste places of Zion, and building upon those foundations which were laid in former ages, but not further completed; and be named the repairers of Zion's breaches, and the restorers of her ways, that men might come from all around to worship and dwell there. (*Notes*, 61:4—6. *Judg.* 5:6,7.)—This might apply to Zerubbabel, Nehemiah, and others, who rebuilt Jerusalem, the temple, and the walls of the city after the captivity: and to all those, in every age, who have been, or shall be, instrumental in promoting true religion: and doubtless, from the church, which shall first and best answer this description, will those instruments be raised up, who will be principally honored in bringing forward that extensive and glorious promulgation of the gospel, which we are taught to expect and pray for continually.—'This is chiefly meant of the spiritual Jerusa-'lem, whose builders were the apostles.'

Make fat thy bones, &c. (11) יחליץ, *liberabit, expedita reddet.* Shall make them free from disease, feebleness, or whatever unfits them for performing, with ease and comfort, their proper office.

V. 13, 14. As these prophecies evidently relate, or extend, to the times of the Christian dispensation; a cogent argument may be deduced from them, for hallowing the Lord's day. (*Notes*, 56:3—7. *Matt.* 12:7,8. *Acts* 20:7—12, *v.* 7. *Rev.* 1:9—11, *v.* 10.) The rule here given implies, that men must not profane that day by doing their ordinary work, or seeking their secular interest; or by spending it in worldly pleasures and recreations, or sloth and animal indulgence; or by vain and trifling conversation: but that they should delight in the sabbath, as a holy day especially consecrated to the Lord, to be spent in the public and private duties of religion; honor it above all other days, and honor God on it and for it. (*Notes*, *Ex.* 20:8—11. *Am.* 8:4—10.) Thus they will find much joy and comfort in him, and his service and worship will become more and more delightful to them, (*Notes*, *Ps.* 84:1,2,10.) they will be rendered triumphant over and exalted above their enemies; be plenteously provided for, as the Israelites had been in Canaan; and inherit the peculiar blessing, which was the birth-right and heritage of Jacob. (*Notes*, *Gen.* 25:31—34. 27:27—29. 28:3,4,13-15.)

PRACTICAL OBSERVATIONS.
V. 1—7.

The ministers of God have need, not only of great tenderness and skill to comfort the broken-hearted and tempted believer; but likewise of intrepidity and firmness, that they may "exhort and rebuke, with all authority," those who act inconsistently with their profession. (*Note*, *Tit.* 2:15.) They should be disinterested, zealous for the glory of God, prepared for persecution, superior to personal considerations, to the fear of men, and the shackles of party and bigotry; that with all plainness they may detect the transgressions, and expose the hypocrisy, of those who "profess to know God, but in works deny him." This requires far more courage in the minister, and will generally expose him to far greater trials, than all possible severity against avowed infidels, profligates, and open opposers of the gospel. Self-love, selfish friends, and injudicious or timid Christians, will say to a man in such a case, "Spare thyself." Ambition, avarice, love of ease, and aversion to the cross will suggest to him, Spare the rich and powerful: but God says "Spare not;" and "we must obey him, and not men," please him and not ourselves.—When the ministers of the reformed churches shall thus loudly protest against all the iniquity which prevails in them, (as well as against erroneous doctrines, and antichristian abuses,) we may hope to see them still further reformed and purified, and for a more extensive progress of the reformation.—We all need continually to beg of God to assist us in examining ourselves: this appears most clearly, when we consider, how very far men may go in the appearance of religion, with an unsound heart.—As Herod heard John *gladly*, yet loved his brother's wife more than either God or his own soul; and as they "who have no root in themselves, may receive the word with joy;" we should remember, that great delight in outward forms, and religious speculations, may spring from pharisaical pride or diabolical delusion: and it must do so, when it consists with the love, and allowed practice, of one known sin. For, without "repentance and works meet for repentance," "knowledge puffeth up," faith is dead; hope, presumptuous; joy, carnal; and profession, hateful hypocrisy. Such, as are strangers to "the *power* of godliness," either neglect, or grow proud of the *form:* in their estimation good works rise in value, in proportion to their scarcity: and when it is owing to God's infinite patience, that they are out of hell; they deem him unjust, if he slightly afflict them, and if he do not reward them with eternal happiness! But the Lord will manifest the corrupt motives of their tasks of reluctant devotion: and their conduct to their poor brethren, whom they enslave, op-

CHAP. LIX.

Impiety, and multiplied iniquities, assigned as the causes of all the calamities endured by the professed people of God, 1—15. Promises that God would rescue his church; take vengeance on his enemies; widely diffuse truth and holiness; stop the torrent of impiety and wickedness; and preserve true religion, by his word and Spirit, to the end of time, 16—21.

BEHOLD, [a] the LORD's hand is not shortened, [b] that it cannot save;

a 50:2. Gen. 18:14. Num. 11:23. Jer. 32:17.
b 63:1. Heb. 7:25.

neither [c] his ear heavy, that it cannot hear:

2 But [d] your iniquities have separated between you and your God, and your sins have * hid *his* face from you, that he will not hear.

c 6:10. Matt. 13:15.
d *See on* 50:1.—Deut. 32:19. Josh. 7:11,12. Prov. 15:29. Jer. 5:25.
* Or, *made* him *hide*. 57:17. Deut. 31:17,18. 32:20. Ez. 39:23,24,29. Mic. 3:4.

press, starve, persecute, and exact on unmercifully, will demonstrate the hypocrisy of their solemn fasts, and ostentatious appearances of piety.—Many, who are very demure, and seem very humble, in the house of God and at his table, are most contentious and tyrannical in their own families; and come from their devotions, to distress and harass their wives, children, domestics, and dependents, with peevish or bitter words, perverse and severe actions, nay, sometimes with enormous injustice: nor are they more ostentatious in religion, to get the good opinion of ministers and Christians, than vociferous in rage and debates. But it is an invariable rule, that "he shall have judgment without mercy, who hath shewed no mercy:" (*Note*, *Jam.* 2:8—13, *v.* 13.) God will not forgive our trespasses, if we do not heartily forgive our brethren; and he will mete to us in the measure which we have meted to them. (*Notes*, *Matt.* 6:14,15. 7:1,2. 18:31—35.) No expressions of humiliation then can prove that man a true penitent, who does not "loose the bands of wickedness," renounce his gainful iniquities, and aim to mortify his strongest lusts. No man's faith justifies him, which does not "work by love;" he who loves God will love his brother also; and he who loves his brother, will do him no injury, but will be ready to do him all the good he can. The professed church of Christ has been too long amused with fasts, and external austerities in some instances, whilst men found pleasures in other things far more suited to their carnal minds; fasts employed as the cloke of avarice and oppression, and the very watch-word of persecution.—Yet, let us not confound the *abuse*, with the *use*, of this scriptural method of expressing our godly sorrow and humiliation; but, rejecting the fast which the Lord has not chosen, let us attend to that which he approves and accepts.

V. 8—14.

When the external expressions and means of repentance, faith, and grace, are accompanied with the mortification of sin, reformation of life, and abundant exercises of love to the poor and needy; despising, neglecting, and excluding none from our affection or assistance, according to our ability; we may expect consolation in the ways of God. Such conduct proves our sincerity, and honors the Lord; and he will honor and protect us on every side: our prayers will then be answered, our tribulations removed, or an adequate support afforded; by the light of God's countenance we shall pass through every dark scene; he will provide for our wants, make our souls like a watered garden, and honor us with usefulness in his church; (*Notes*, *Cant.* 4:15,16. *Jer.* 31:10—14.) for "the righteous shall be had in everlasting remembrance." Many professed Christians prove themselves hypocrites by a contrary conduct: and many real Christians walk uncomfortably all their days, because their liberality is disproportionate to their affluence: their evidence of sincerity in their professed love of Christ, is therefore low; they little honor God and he little honors them; he dispenses consolation to them, according to their niggardliness to his poor people.—Experience evinces, that they, who in humble faith and love, "draw out their souls to the hungry," and abound most in "devising liberal things," are most comfortable, and most honored to be useful in the church of God; (a sweet reward to their benevolent minds!) and often they have the most outward peace and prosperity. Let us then avoid, with equal caution, pharisaical pride, and antinomian sloth or selfishness: and let those, who walk uncomfortably, examine whether their conduct towards their poor brethren do not point out at once the reason, and the remedy.—True faith unites justice, mercy, and piety: in proportion as we are spiritually minded, we shall hallow, honor, and delight in the sabbaths of God; and, laying aside all employments, pleasures, or discourse, which can interrupt our sacred rest in him, we shall seek communion with him in his public and private ordinances: without any other remission, than what is really necessary, or what is a work of love to the souls and bodies of our neighbors and fellow Christians. Thus we shall learn to delight in God, and to anticipate heaven; we shall obtain the victory over the world, sin, and Satan; we shall follow those, "who through faith and patience inherit the promises;" and we shall at last be 'numbered with his saints in glory everlasting;' for "the mouth of the LORD hath spoken it."

NOTES.

CHAP. LIX. V. 1, 2. This chapter continues the subject of the preceding; and begins with a further reply to those, who complained that God did not regard their fasting and prayers. (*Note*, 58:3,4.) What has therefore been observed, of the times to which that refers, applies to this also: and as the latter part of this chapter, and the whole of that which follows, must be understood of the millennium; so (whatever reference there may be to previous situations of the Jewish or Christian church,) there is some reason to think, with Vitringa, that the low state of the Reformed or Protestant churches, antecedent to that event, is here predicted. If we reflect on the state of these churches, in respect of evangelical truth and vital religion, we must be convinced, that they have lamentably declined since the reformation: and though popery may perhaps have lost ground, though that *is* very doubtful; yet infidelity, skepticism, Socinianism, impiety, and vice of every kind, have exceedingly increased. The true people of God are indeed chiefly to be found in those churches: yet they are verging, further and further, from the purity and strictness of the Gospel, in every respect; except as toleration has for a time supplanted the monster persecution: and even this great advantage is attended with an indifference about divine truth; or rather an indifference what errors are maintained, provided men be not zealous for the doctrines of the reformation. We have also reason, from several prophecies, to expect still greater depart-

3 For [e] your hands are defiled with blood, and your fingers with iniquity; [f] your lips have spoken lies, your tongue hath muttered perverseness.

4 None [g] calleth for justice, nor *any* pleadeth for truth: they [h] trust in vanity, [i] and speak lies; [k] they conceive mischief, and bring forth iniquity.

5 They hatch *cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is †crushed breaketh out into a viper.

6 Their [l] webs shall not become garments, [m] neither shall they cover themselves with their works: [n] their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their [o] feet run to evil, [p] and they make haste to shed innocent blood; [q] their thoughts *are* thoughts of iniquity; [r] wasting and ‡destruction *are* in their paths.

8 The [s] way of peace they know not; and *there is* [t] no §judgment in their goings: they have made them [u] crooked paths: [x] whosoever goeth therein shall not know peace. [*Practical Observations.*]

9 ¶ Therefore [y] is judgment far from us, neither doth justice overtake us: [z] we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We [a] grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* [b] in desolate places as dead *men:*

11 We [c] roar all like bears, and [d] mourn sore like doves: we look for judgment, but *there is* none; [e] for salvation, *but* it is far off from us.

12 For [f] our transgressions are multi-

e 1:15,21. Jer. 2:30,34. 22:17. Ez. 7:23. 9:9. 22:2—6. 35:6. Hos. 4:2. Mic. 3:10—12. 7:2. Matt. 27:4,25.
f Jer. 7:8. 9:3—6. Ez. 13:8. Hos. 7:3,13. Mic. 6:12. 1 Tim. 4:2.
g 16. Jer. 5:1,4,5. Ez. 22:29—31. Mic. 7:2—5.
h 30:12. Job 15:31. Ps. 62:10. Jer. 7:4,8.
i 3. Ps. 62:4.
k 13. Job 15:35. Ps. 7:14. Prov. 4:16. Mic. 2:1. Jam. 1:15.
* Or, *adder's.* 14:29. Prov. 23:32. *marg.*
† Or, *sprinkled* is as if *there brake out a viper.*
l 28:18—20. 30:12—14. Job 8:14,15.
m 30:1. 57:12. 64:6. Rom. 3:20—22. 4:6—8. Rev. 3:17,18.
n 5:7. Gen. 6:11. Ps. 58:2. Jer. 6:7. Ez. 7:11,23. Am. 3:10. 6:3. Mic. 2:1—3,8. 3:1—11. 6:12. Hab. 1:2—4. Zeph. 1:9. 3:3,4.
o Prov. 1:16. 6:17,18. Rom. 3:15,16.
p 3. Jer. 22:17. Lam. 4:13. Ez. 9:9. 22:6. Matt. 23:31—37. Rev. 17:6.
q Prov. 15:26. 24:9. Mark 7:21,22. Acts 8:20—22.
r 60:18. Rom. 3:16.
‡ Heb. *breaking.*
s Prov. 3:17. Luke 1:79. Rom. 3:17.
t 14,15. 5:7. Jer. 5:1. Hos. 4:1,2. Am. 6:1—6. Matt. 23:23.
§ Or, *right.* Ps. 58:1,2.
u Ps. 125:5. Prov. 2:15.
x 48:22. 57:20,21.
y Hab. 1:13.
z 5:30. Job 30:26. Jer. 8:15. 14:19. Am. 5:18—20. Mic. 1:12. 1 Thes. 5:3.
a Deut. 28:29. Job 5:14. Prov. 4:19. Jer. 13:16. Lam. 4:14. Am. 8:9. John 11:9,10. 12:35,40. 1 John 2:11.
b Lam. 3:6.
c 51:20. Ps. 32:3,4. 38:8. Hos. 7:14.
d 38:14. Job 30:28,29. Jer. 9:1. Ez. 7:16.
e Ps. 85:9. 119:155.
f 1:4. Ezra 9:6. Jer. 3:2. 5:3—9,25—29. 7:8—10. Ez. 5:6. 7:23. 8:8—16. 16:51,52. 22:2—12,24—30. 23:2,&c. 24:6—14. Hos. 4:2. Matt. 23:32,33. 1 Thes. 2:15,16.

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ures from the faith; and grievous calamities to be brought on the nations adhering to the gospel, from those who openly oppose it, whether papists or infidels. It may therefore be supposed, that the Holy Spirit predicts these things in the former part of this chapter, as introductory to the most glorious state of the church on earth: and no events can be mentioned, which are so answerable to what is here foretold, and so connected with what next follows, as to be put in competition with what has been mentioned.—But, whatever be the *prophetical* meaning of the passage, it contains a sermon generally useful to the church, in all her calamities and distresses.—The prophet reminds the people, not to ascribe the duration of their afflictions, or the delay of an answer to their prayers, to the Lord's want of power or inclination to deliver them, or to his inattention to their requests; but wholly to their unrepented iniquities, which separated betwixt them, and the God whom they professed to worship, and provoked him to hide his face and reject their petitions. (*Marg. Ref.*—*Notes*, 50:1—3. *Jer.* 5:20—25, *vv.* 24,25.)

V. 3—8. 'The foregoing chapter contained 'a severe reproof of the Jews, for their hypoc-'risy. ... This chapter contains a more general 'reproof of their wickedness, bloodshed, vio-'lence, falsehood, and injustice. At *v.* 9, they 'are introduced as making an ample confes-'sion of their sins, and deploring their wretch-'ed state in consequence of them. On this act 'of humiliation a promise is given, that God, 'in his mercy and zeal for his people, will 'rescue them from this miserable condition; 'that the Redeemer will come as a mighty hero 'to deliver them: he will destroy his enemies, 'convert both Jews and Gentiles to himself, 'and give them a new covenant and law, which 'shall never be abolished.' *Bp. Lowth.* The professed people of God, here described, were guilty of murders, rapines, perjuries, lies, and impiety: none of them demanded justice on delinquents, or pleaded for the truth; either the truth of God's word, or the truth of the causes which came before them. (*Notes, Jer.* 5:1,2,26—31. 7:3—11. *Ez.* 22:1—16,24—30.) They trusted in vanity and deceit, and used lying pretences in defending their conduct: they conceived mischief to their neighbors in their hearts, and thence brought forth iniquity in their lives. (*Note, Jam.* 1:13—15.) With great ingenuity and assiduity they accomplished those projects, which proved pernicious or useless; "hatching cockatrice' eggs, and weaving the spider's web:" so that he who shared in the fruits of their labor, was seduced into destructive errors and iniquities, or involved in ruin; and when advantage was expected, from their ingenious schemes and persevering efforts, and the egg, so to speak, was hatched, a viper burst forth for their destruction. Nor could their ingenuity in devising schemes, (as the spider frames its web from its own bowels,) to deliver or save themselves, become garments to cover them, or their own works justify them: indeed they would appear to be works of injustice and violence. (*Notes*, 28:20. 57:11,12.) They lost no time, and spared no pains to do evil, and to shed innocent blood: all their thoughts were employed about iniquity; and wherever they went, devastation and destruction attended their paths. They had no acquaintance with the ways of peace, judgment, and justice; and they walked in such crooked and winding paths of subtle policy and selfishness, that none, who go in them, can know any thing of peace with God, or true peace of heart and conscience. (*Notes*, 48:20—22. 57:20,21. *Ps.* 125:4,5. *Rom.* 3:9—18.)—Alas! how exactly does this correspond with

plied before thee, and [g] our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, [h] we know them;

13 In transgressing and [i] lying against the LORD, and [k] departing away from our God, [l] speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And [m] judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, [n] truth faileth; and [o] he *that* departeth from evil * maketh himself a prey: and the LORD saw *it*, and it † displeased him that *there was* no judgment.

16 And [p] he saw that *there was* no man,

g Jer. 14:7. Hos. 5:5. 7:10. Rom. 3:19,20.
h Ezra 9:13. Neh. 9:33. Dan. 9:5—8.
i 32:6 57:11. Ps. 78:36. Jer. 8:10. 42:20. Ez. 18:25. Hos. 6:7. 7:13. 11:12. Acts 5:3,4.
k 31:6. Ps. 13:21. Jer. 2:13. 3:20. 17:13. 32:40. Ez. 6:9. Hos. 1:2. Heb. 3:12.
l Jer. 5:23. 9:2—5. Matt. 12:34—36. Mark 7:21,22. Rom. 3:10—13. Jam. 1:15. 3:6.
m 4. 5:23. 10:1,2. Ps. 82:2—5. Ec. 3:16. Jer. 5:27,28,31. Am. 5:7,11,12. Mic. 3:9—11. 7:3—5. Hab. 1:4. Zeph. 3:1—3.
n 48:1. Ps. 5:9. 12:1,2. Jer. 5:1,2. 7:28. Hos. 4:1,2. Mic. 7:2.
o Hab. 1:13,14. Acts 9:1,23. Rom. 8:36. Heb. 11:36—38. 1 John 3:11,12.
* Or, *is accounted mad.* 2 Kings 9:11. Jer. 29:26. Hos. 9:7. Mark 3:21. John 8:52. 10:20. Acts 26:24. 2 Cor. 5:13.
† Heb. *was evil in his eyes.* Gen. 38:10. 2 Sam. 11:27. 1 Chr. 21:7. *margins.*
p 50:2. 64:7. Gen. 18:23—32. Ps. 106:23. Jer. 5:1. Ez. 22:30. Mark 6:6.

and wondered that *there was* no intercessor: [q] therefore his arm brought salvation unto him, and his righteousness it sustained him.

17 For [r] he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on [s] the garments of vengeance *for* clothing, and was clad [t] with zeal as a cloke.

18 [u] According to *their* ‡ deeds, accordingly he will repay, [x] fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 So [y] shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When [z] the enemy shall come in like a flood, [a] the Spirit of the LORD shall § lift up a standard against him.

20 And [b] the Redeemer shall come to

q 52:10. 63:3—5. Ps. 98:1.
r 11:5. 51:9. Job 29:14. Rom. 13:12—14. 2 Cor. 6:7. Eph. 6:14. 1 Thes. 5:8. Rev. 19:11.
s Deut. 32:35—43. Ps. 94:1. 2 Thes. 1:8. Heb. 10:30.
t 9:7. 63:15. Ps. 69:9. Zech. 1:14. John 2:17.
u Job 34:11. Ps. 18:24—26. 62:12. Jer. 17:10. 50:29. Matt. 16:27. Rom. 2:6. Rev. 20:12,13.
‡ Heb. *recompenses.*
x 1:24. 49:25,26. 63:3,6. 66:15. Ps. 21:8,9. Lam. 4:11. Ez. 5:13. 6:12. 38:18. Nah. 1:2. Luke 21:22. Rev. 16:19. 19:15.
y 11:9—16. 24:14—16. 49:12. 66:18—20. Ps. 22:27. 102:15, 16. 113:3. Dan. 7:27. Zeph. 3:8,9. Mal. 1:11. Rev. 11:15.
z Rev. 12:10,15—17. 17:14,15.
a 11:10. Zech. 4:6. 2 Thes. 2:8. Rev. 20:1—3.
§ Or, *put him to flight.*
b Ob. 17—21. Rom. 11:26,27.

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the conduct and character of very numerous protestant Christians, in every quarter of the globe.

V. 9—15. The pious remnant here lament the public calamities, the decay of religion, and the darkness which rests upon their path. (*Notes*, 50:10,11. 58:8—12.) Because of the enormous wickedness of the professed people of God, he stood at a distance; and did not execute judgment between them and their avowed enemies, and they were unjustly oppressed without redress. They waited for more prosperous times and brighter prospects; but the darkness continued to increase: they groped for the wall to lean against, or to direct their path; or they wandered out of the way like blind men: they stumbled at noon, as if it were midnight; that is, they were at a loss and made fatal mistakes in the most obvious matters: (*Notes*, *Deut.* 28:29. *Job* 5:11—16, *v.* 14.) and they were neglected, as the dead are cast out into unfrequented places. Their loud complaints were like the "roaring of bears," their continual lamentation like the "mourning of doves:" (*Note*, 38:14,15.) whilst they in vain waited for judgment, and deliverance from their oppressors. But they confessed that by their multiplied sins, of which they were conscious, and which testified against them, they deserved all their sufferings. For rebellion, hypocrisy, apostacy from God, oppression, fraud, false-witness, and every kind of injustice abounded among them: so that truth and equity were openly perverted, trampled on, or banished. 'Justice is described as if it were afraid 'to venture itself among such a crew of mis-'creants.' *Lowth.* All sincerity and integrity were openly renounced; and if any one ventured to be so singular as to make a conscience of his duty, he became a prey to his less scrupulous neighbors, or was treated by them as a fool or a madman. And no wonder, that the Lord was displeased, at beholding such enormous wickedness among those, who professed to be his worshippers.

V. 16—19. When it might have been expected, that the Lord would denounce or inflict the severest vengeance on those, who had so greatly provoked him; behold he appears, to introduce the most glorious triumphs of his grace! (*Notes*, 43:22—28. 44:1—5,21,22.) When none in comparison were left to protest against the wickedness which prevailed, or to intercede with God to interpose and fulfil his promises; (*Notes*, 64:6—8. *Jer.* 5:1—6. *Ez.* 22:30.) then his own arm would effect the salvation which he intended: and his righteous regard to his promises, to the cause of godliness, and the honor of his law, and his just indignation against his enemies, would sustain him! His fixed purpose of executing justice on some, and of saving others, would be as his breast-plate and helmet: but vengeance would be as his military vest; and zeal for his own glory would be conspicuous above all, as a cloke. (*Notes*, 11:2—5. 63:1—6, *v.* 5. *Ps.* 93:1,2. 104:1,2. *Rev.* 19:11—16.) Thus armed for the conflict and prepared for judgment, he would deal with men according to their deeds; executing vengeance upon his obstinate enemies, to the most regions of the earth, and receiving humble penitents to his mercy and favor. Then would men fear and worship his name from the most western regions to the most eastern; for instance, Britain, America, the East Indies, China, or Japan: and at the very time when Satan, the great enemy of God and his church, would come in to bear down all before him, by an inundation of antichristian superstition, infidelity, impiety, and wickedness: "the Spirit of God would lift up a standard," and call together his armies, to oppose his progress, and subvert his cause. (*Notes*, 11:10. *Ez.* 38: *Dan.* 11:40—45. *Joel* 3:9—17. 2 *Thes.* 2:8—12. *Rev.* 12:13—17. 17:15—18. 19:11—21. 20:7—10.)—There can be no doubt, the

Zion, and [c] unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, [d] this *is* my covenant with them, saith the LORD; [e] My Spirit that *is* upon thee, and [f] my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

c Deut. 30:1—10. Ez. 18:30, 31. Dan. 9:13. Acts 2:36—39. 3:19,26. 26:20. Tit. 2:11—14.
d 49:8. 55:3. Jer. 31:31—34. 32:38—41. Ez. 36:25—27. 37:25—27. 39:25—29. Heb. 8:6—13. 10:16.
e 11:1—3. 61:1—3. John 1:33. 3:34. 4:14. 7:39. Rom. 8.9. 2 Cor. 3:8,17,18.
f 51:16. John 7:16,17. 8:38. 17:8. 1 Cor. 15:3,&c.

grand accomplishment of this prophecy is future: and as they, among whom iniquity so abounded, antecedent to this happy change, are spoken of as the professed people of God, and never accused of idolatry; and as the Lord is represented as wondering, that there was no intercessor among them; it is more natural to interpret it of corrupt and degenerate protestants, than either of the Jews who are avowed enemies to Christianity; or of papists who retain the idolatrous worship of images, saints, and angels. (*Notes*, 57:9—14,17,18. 58:1.)

V. 20, 21. The coming of the divine Redeemer in human nature, for our salvation, seems to be here immediately predicted; yet along with the effects of his gospel in the primitive times, and in all succeeding ages; and with reference to his coming, by the power of his Spirit, to purify, deliver, and enlarge his church. (*Notes*, 16—19. 11:1—9.) JEHOVAH here covenants with Christ as our Surety, and with those true Israelites who turn from their transgressions by faith in his name, to continue the Spirit which rests on Christ, and the words or doctrine which he has delivered to his church, among his spiritual seed, in the mouths of his ministers who preach it, and of his people who profess it, from age to age, to the end of the world: so that "the gates of hell shall never prevail" against his truth and grace; but there shall always be a remnant to believe, profess, obey, and preach the gospel, through successive generations: till that period arrives, before predicted, but more fully declared in the next chapter; when the cause of truth and righteousness shall gain a decided, universal, and permanent victory. (*Notes*, *Rev.* 11:3—18.) —'These verses are expounded by St. Paul, of 'that general restoration of the Jewish nation, 'which he assures us shall come to pass in the 'latter times. *Rom.* 11:26,27. ... God's prom-'ises are only made to the penitent.' *Lowth.*

Unto them that turn from transgression in Jacob. (20) "Shall turn away ungodliness from Jacob." *Rom.* 11:26. (*Notes*, 1:25—27. *Ez.* 36:25—27. 37:23—28. *Zech.* 12:9—14. *Rom.* 11:25—32.) —*Thy seed*, &c. (21) *Notes*, 53:9,10. *Ps.* 22:30, 31. *Heb.* 2:10—13. 1 *Pet.* 2:9,10.

PRACTICAL OBSERVATIONS.
V. 1—8.

When our troubles continue, notwithstanding our prayers, and expectations of deliverance, we should examine seriously and earnestly into the cause. We may be sure, that "the LORD's hand is not shortened, ... neither his ear heavy;" he is as able to save, and as ready to hear prayer, as in former times; but iniquity, unrepented, unmortified, unpardoned iniquity, will separate between our souls and God, and cause him to hide his face, and to refuse any comfortable answer: so that nothing but true repentance and faith in Christ can remove the separation, and make way for returning peace. (*Notes*, *Josh.* 7:10—12. *P. O.* 10—18.)—Alas, what crimes have, in every age, filled, and defiled the earth! But it is most lamentable, that the professed worshippers of God, who have the purest creeds in their books, and the most scriptural administration of ordinances among them; and who protest against heresy, superstition, and idolatry, with decided vehemence and pertinacity; are often guilty of multiplied murders, rapines, oppressions, perjuries, lies, blasphemies, and impieties! Nay, these criminals often escape with impunity, and have able advocates retained to extenuate their guilt, and varnish over their crimes; while scarcely any venture to "call for justice, or plead for truth," through fear of reproach, and of formidable enemies! But, except the grace of God convert the heart, men will in one way or other "trust in vanity and lies," "conceive mischief, and bring forth iniquity."—Not only do we find enormous wickedness among rapacious oppressors, and powerful wasters of mankind: the schools of philosophers often produce more specious, but still more fatal instruments of destruction. With exquisite ingenuity and persevering application, studious men *hatch* impious and infidel systems: these gratify the curiosity, pride, and presumption of man, and are congenial to his carnal mind and soothing to his conscience. Compositions of this fatal tendency are often framed with the most specious arguments, ornamented with enchanting elegance, and varnished over with plausible pretensions to candor, liberality of sentiment, and free inquiry. On this delicious poison numbers feed and perish; in these nests are hatched basilisks and vipers, the brood of the old Serpent; and from thence they break forth with envenomed teeth, to destroy the souls of men. Others are not employed in so pestiferous a manner: but they ingeniously weave a spider's web, and compared with their own schemes of self-effected salvation, they despise that "righteousness of God, which is unto all and upon all that believe." (*Notes*, *Rom.* 3:21—26. 10:1—4.) Yet their webs shall not become garments; neither shall any of their devices cover the shame of their nakedness, or preserve them from detection and the wrath of God. (*Notes*, 28:20. *Rev.* 3:17—19.) And it is observable, that protestants, who have renounced the Reformers' doctrine of justification by faith, through the righteousness of Christ alone, to trust in their own works, are in general remarkably defective in the very appearance of good works. Many of them deem it very meritorious not to perpetrate such crimes, as would expose them to the lash of human laws; and many of them "do works of iniquity, and the act of violence is in their hands." Indeed the feet of every man, who is destitute of the Spirit of Christ, "run swiftly to evil" of one kind or another: and the history of mankind and daily observation shew, that where the restraints of fear, shame, and human laws are removed, and men can do it with impunity, their mad passions render them in haste to shed innocent blood. But while they waste and destroy others, regardless alike of justice, truth, and humanity; they are themselves strangers to peace and comfort: others watch their opportunity of retaliation; and their crooked paths

CHAP. LX.

Predictions of glorious light, holiness, and prosperity to the church, and an immense accession of converts; till all kings and nations should either serve her, or utterly perish, 1—14. All her trials shall terminate in peace and felicity, resembling those of heaven, 15—22.

ARISE, * shine; for [b] thy light is come, and [c] the glory of the LORD is risen upon thee.

2 For, behold, [d] the darkness shall cover the earth, and gross darkness the people: but [e] the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And [f] the Gentiles shall come to thy light, and [g] kings to the brightness of thy rising.

a 52:1,2. Matt. 5:16. Eph. 5:14. Phil. 2:15.
* Or, *be enlightened, for thy light cometh.*
b 19,20. 9:2. Matt. 4:16. Luke 1:78:79. John 1:9. 3:19. 8:12. 12:46. Eph. 5:8. Rev. 21:23. 22:5.
c Luke 2:32. 1 Pet. 4:14.
d Matt. 15:14. 23:19,24. John 8:55. Acts 14:16. 17:23,30,31. 26:18. Rom. 1:21—32. Eph. 4:17—20. 1 Pet. 2:9.
e Lev. 9:23. Num. 16:19. 1 Kings 8:11. Ps. 80:1. Ez. 10:4. Hab. 3:3,4. Hag. 2:7—9. Mal. 4:2. John 1:1 14,18. 2 Cor. 3:18. 4:4—6. Heb. 1:2,3.
f 2:2—5. 11:10. 19:23—25. 45:14. 49:6,12. 54:1—3. 66:12,19,20. Gen. 49.10. Ps. 22:27. 67.1—4. 72:17—19. 98:2,3. 117: Am. 9:12. Mic. 4:1,2. Zech. 2:11. 8:20—23. Matt. 2:1—11. 28:19. Luke 24:47. John 12:20, 21,32. Acts 13:47. 15:17. Rom 11:11—15. 15:9—12.
g 10,16. 49:7,23. Ps. 2:10. 68:29. 72:11. 138:4. Rev. 11:15. 21:24.

lead them far aside from the way of peace and salvation. (*Note*, *Ps.* 119:155.)

V. 9—21.

When the general character of any church or community, where Christianity is professed, becomes corrupt and abandoned, it is reasonable to expect, that it will be left in the hands of its enemies: and vain will be the hope of deliverance or prosperity, without repentance. For their heinous crimes, men are given up to be deluded and infatuated; to grope, and stumble in the clearest and most obvious concerns; and to proceed from one delusion and calamity to another, till they sink into the dark pit of destruction. They may complain, and groan, and murmur, under their calamities, and make trial of many and varied methods of deliverance: but nothing will effectually profit them, so long as they reject Christ and his gospel, and go on in impenitent wickedness: and the few, who are not utterly blinded, will readily perceive the justice of God in all their miseries, whilst they witness such multiplied and continued iniquities. Should the Lord thus visit this protestant land, would not our transgressions testify against us? Could it be denied, that we have grievously offended "in transgressing, and lying against the LORD, in departing from our God;" in oppression and rebellion; and in the most scandalous and base prevarication, or direct falsehood, in the most sacred ordinances, solemn professions and subscriptions? Alas! "judgment is," in many respects, "turned backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil" often "maketh himself a prey," or is deemed a prodigy and a derision: "this, the LORD seeth, and is displeased." But we have yet a considerable number of exceptions to the too general rule: many still venture to protest against the wickedness of the times, and present continual supplications, through our heavenly Advocate, for the revival of religion, and the purity and enlargement of the church. What it may please God to do with us as a nation, we know not: but if none be left to intercede, his own arm will accomplish his predicted salvation, and "his righteousness will sustain him," in preserving and enlarging his church. Armed with "the breast-plate of righteousness, and the helmet of salvation," and arrayed with the garments of vengeance and zeal, he will ere long go forth, crush his enemies, and spread his gospel from shore to shore, throughout the earth. (*Marg. Ref.*) So that, in every sense, when the enemy of our souls comes in like a flood, we may expect that the Spirit of God will lift up a standard against him. Let us then plead this promise in respect of the progress of infidelity, heresy, and impiety, which seem about to deluge our land, and the nations professing the doctrines of the reformation. Indeed the astonishing changes, which have taken place, in this land, and on the continent, and in the East, since these observations were first written, (1790,) and the establishment of Bible Societies, and Mission Societies, in such an extensive manner, since that crisis, are an evident fulfilment of this prophecy: especially by the British and Foreign Bible Society, the "Spirit of God has lifted up a standard" against the deluge of infidelity which preceded, and seemed ready to prevail against the kingdom of the Redeemer. Yet the enemy practises and prospers, in divers forms: and we should deeply lament the evils which still prevail; but we need not despond: the covenant stands sure with our Redeemer and his whole family; and every one, whom he has "turned from transgression," may take comfort from it. His Spirit shall be communicated and his truth continued in his church, to the end of the world, in defiance of all the power, subtlety, and malice of earth and hell: and his cause shall as certainly gain a complete victory on earth; as every true believer becomes more than conqueror, when the Lord receives him to his glory in heaven.

NOTES.

CHAP. LX. V. 1—3. (*Notes*, 30:23—26. 49:18—23.) Nothing occurs in the history of the Jews after the captivity, which at all accomplished the prophecy in this chapter. That nation never enjoyed such permanent peace and prosperity, as it had done in the days of David and Solomon: but in this chapter events are predicted inexpressibly more glorious. Even the happy change, which took place on the coming of Christ, and after his ascension, did not by any means answer to this description. The church was indeed greatly enlarged and purified; but it remained in great tribulation, and passed through successive persecutions, till the conversion of Constantine. Then it had a short season of external prosperity: but its purity had previously been greatly tarnished, and soon became much more so: it was speedily filled with time-serving hypocrites, split into furious parties, deformed with grievous heresies, and disgraced with abominable wickedness. And, not long after, the Roman empire was overwhelmed, and the church was afflicted with dire calamities, which continued with little intermission, till antichristian idolatry and superstition had gained a complete ascendency in the western, and Mohammedism greatly entrenched on the eastern, division of the church. (*Notes*, *Rev.* 8: 9: 12:—14:) So that nothing has yet occurred which corresponds with these predictions; and they are therefore reasonably concluded to relate principally to future events.—'The subject of this chapter is 'the great increase and flourishing state of the

4 [h] Lift up thine eyes round about, and see: all they gather themselves together, [i] they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then [k] thou shalt see, and flow together, and thine heart shall fear, and [l] be enlarged; because the * abundance of the sea shall be converted unto thee, the † forces of the Gentiles shall come unto thee.

6 The [m] multitude of camels shall cover thee, the dromedaries of [n] Midian and Ephah; [o] all they from Sheba shall come; they shall [p] bring gold and incense, and [q] they shall shew forth the praises of the LORD.

7 All [r] the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: [s] they shall come up with acceptance on mine altar, and [t] I will glorify the house of my glory.

h 49:18. John 4:35. Acts 13:44.
i 42:6. 49:20—22. 66:11,12. Matt. 8:11. Gal. 3:28,29.
k Jer. 33:9. Hos. 1:10,11. 3:5. Acts 10:45. 11:17.
l 54:2. 1 Sam. 2:1. 2 Cor. 6:11—13. 10:15. Rev. 21:26.

* Or, *noise of the sea shall be turned towards thee.* 24:14, 15. 42:10. Ps. 96:7—9. 98:7—9.
† Or, *wealth.* 11. 23:18. 61:6. Acts 24:17. Rom. 15:26.
m 30:6. Judg. 6:5. 7:12. 1 Kings 10:2. 2 Kings 8:9.

n Gen. 25:4.
o 45:14. Gen. 10:7. 25:3. 2 Chr. 9:1. Ps. 72:10,15.
p Mal. 1:11. Matt. 2:11.
q Rom. 15:9. Phil. 2:17. 1 Pet. 2:5,9. Rev. 5:9,10. 7:9—12.
r 42:11. Gen. 25:13.
s 56:7. Job 42:8. Rom. 12:1. 15:16. Heb. 13:10,15,16.
t Hag. 2:7—9.

'church of God, by the conversion and acces-'sion of the heathen nations to it, which is set 'forth in such ample and exalted terms, as 'plainly shew, that the full completion of this 'prophecy is reserved for future times. This 'subject is displayed in the most splendid col-'ors, under a great variety of images highly 'poetical, designed to give a general idea of 'the glories of that perfect state of the church 'of God, which we are taught to expect in the 'latter times; when the fulness of the Gentiles 'shall come in, and the Jews shall be converted 'and gathered from their dispersions; and '"the kingdoms of this world shall become the 'kingdoms of our Lord and of his Christ."' *Bp. Lowth.*—The church is here addressed as a disconsolate female, sitting on the ground, in a dark place and obscure situation: this female is the emblem of Zion, or Jerusalem, and the imagery is taken from the walls and gates of that city; and from the temple and its ornaments, treasures, sacrifices, and worship, all of which were "shadows of good things to come." God calls upon her to arise from the dust, that she may be enlightened, and shine by that light, which was now arrived; "for the glory of the LORD was risen upon her." When Christ came in human nature, "the Light of the world," "the Sun of Righteousness," and the Glory of the Lord, arose on the church: but his bright beams have for ages been strangely obstructed, and at some times almost eclipsed, by interposing clouds: and his church has almost constantly been harassed with tribulations and persecutions; so that she has mourned as desolate, and her few witnesses have prophesied in sackcloth. (*Notes*, *Rev.* 11:3—14.) Not only did gross darkness envelope both the Gentile world, and the land of Israel, when Christ came in the flesh: but darkness, equally intense, has covered the visible Christian church, as well as the Mohammedan and Pagan nations; and we have intimations of a still more gloomy scene, just before the Lord shall arise in his meridian brightness, most gloriously to irradiate mankind with his beams of truth and righteousness. In the primitive times the Gentiles came to this light: but we do not find, that *kings* did, till the light became considerably obscured: but ere long "all kings shall fall down before" the divine Savior, and do him service. As he is "the Sun of righteousness," and "the Light of the world," and "the Light of the Gentiles," he must be JEHOVAH; for "JEHOVAH shall arise" upon the church, "and his glory shall be seen upon her." (*Notes*, 49:5—8,22,23. *Mal.* 4:2,3. *John* 1:4,5. 8:12. *Rev.* 21:22—27.)

V. 4—7. Zion is here called on to lift up her downcast eyes, to behold the blessed effects of her extraordinary irradiation. On every side converts were seen flocking to her, as her sons and daughters, from the most remote regions, to be nursed at her side, under her care and tuition, and fed upon her spiritual provisions. (*Notes*, 49:18—21. 54:1—5. 66:7—14,19—23.) At this sight she would "overflow" *with joy*; her heart would be dilated with gratitude combined with reverence of God, and humble fear of acting wrong in such unexpected prosperity. (*Notes*, *Jer.* 33:6—9. *Matt.* 28:1—8, *v.* 8.) For the multitudes, which dwelt in the most distant countries, separated from her by the sea, would be converted; and all their treasures, and all the wealth and power of the Gentile world, would be brought to her. This would be as surprising to the remnant of poor believers, as it would have been to the Jews, after their successive oppressions, to have seen all the kings, rulers, and grandees of Persia, Greece, Rome, and Tyre, crowding into Jerusalem with their immense revenues, in order to enlarge and beautify that holy city, and to support the worship at the temple of JEHOVAH. In order to bring such immense treasures to Jerusalem, the city must have been filled and surrounded with beasts of burden, such as the Midianites carried their merchandise upon. Thus they and the Arabians are represented, as bringing gold for tribute to Zion's King, and incense to be used in his worship as their God; that they might shew forth his praises with all their power. (*Notes*, *Ps.* 72:8—15. *Hag.* 2:6—9. *Matt.* 2:9—12.) All the flocks of Kedar and Nebaioth, other districts of Arabia, would be brought for acceptable sacrifices on God's altar: and thus he would honor and beautify, more than ever, his temple, where his name had so long been glorified.—All this is evidently a figurative prediction of the purity and enlargement of the church; of the alacrity and zeal, with which different nations will dedicate themselves, and their substance, to the service of God; and of the multitude of spiritual sacrifices, which will in every place be presented to the Father with acceptance, through Christ our Temple, Altar, and great High Priest.—'Nothing is 'more usual, than for the prophets to describe 'the state of the Christian church, by repre-'sentations taken from the Jewish temple and 'service.' *Lowth.* (*Notes*, 66:19—23. *Ez.* 40:2.) —'It is, I think, a mark of a right understand-'ing, in the language of prophecy, and in the 'design of prophecy, to keep to what appears 'the design and meaning of the prophecy 'in general, and what the whole of it laid to-'gether, points out to us; and not to suffer a

8 Who *are* these *that* [u] fly as [x] a cloud, and [y] as the doves to their windows?

9 Surely [z] the isles shall wait for me, and [a] the ships of Tarshish first, to bring [b] thy sons from far, their silver and their gold with them, [c] unto the name of the LORD thy God, and to the Holy One of Israel, [d] because he hath glorified thee.

10 And [e] the sons of strangers shall build up thy walls, and [f] their kings shall minister unto thee; for [g] in my wrath I smote thee, but in my favor have I had mercy on thee.

11 Therefore [h] thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the [*] forces of the Gentiles, and *that* their kings *may be* brought.

12 For [i] the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The [k] glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, [l] to beautify the place of my sanctuary: and I will make [m] the place of my feet glorious.

14 The [n] sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, [o] The city of the LORD, The Zion of the Holy One of Israel.

[*Practical Observations.*]

15 ¶ Whereas [p] thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, [q] a joy of many generations.

16 Thou shalt also [r] suck the milk of the Gentiles, and shalt suck the breast of kings: and [s] thou shalt know that I the LORD *am* thy Savior and thy Redeemer, the mighty One of Jacob.

17 For [t] brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also [u] make thy officers peace, and thine exactors righteousness.

18 [x] Violence shall no more be heard

u 4. 45:22. Luke 13:29. Rev. 7:9.
x Heb. 12:1.
y Gen. 8:8—11.
z 42:4,10. 49:1. 51:5. 66:19,20. Gen. 9:27. 10:2—5. Ps. 72:10. Zeph. 2:11.
a *See on* 2:16. 1 Kings 10:22. 22:48.
b *See on* 4.—Zech. 14:14. 2 Cor. 8:4,5. Gal. 3:26.
c Ex. 33:19. 34:5—7. Josh. 9:9. 1 Kings 8:41. 10:1. Prov. 18:10. John 17:26. Acts 9:15.
d 14:1,2. 43:4. 52:1—6. 55:5. Jer. 30:19. Luke 2:32.
e 61:5. 66:21. Zech. 6:15.
f *See on* 3.—49:23. Ezra 6:3—12. 7:12—28. Neh. 2:7—9. Rev. 21:24.
g 12:1. 54:7,8. 57:17,18. Ps. 30:5.
b Neh. 13:19. Rev. 21:25.
* Or, *wealth*. 5. *marg*.
i 41:11. 54:15. Ps. 2:12. Dan. 2:35,44,45. Zech. 12:2—4. 14:12—19. Matt. 21:44. Luke 19:27. Rev. 2:26,27.
k 35:2. 41:19,20. 55:13.
l Ezra 7:27.
m 66:1. 1 Chr. 28:2. Ps. 132:7.
n 14:1,2. 45:14. 49:23. Jer. 16:19. Rev. 3:9.
o 62:12. Ps. 87:3. Heb. 12:22. Rev. 3:12. 14:1.
p 49:14—23. 54:6—14. Jer. 30:17. Lam. 1:1,2. Rev. 11:2, 15—17.
q 35:10. 61:7. Jer. 33:11.
r 49:23. 61:6. 66:11,12.
s *See on* 43:3,4.—66:14. Ez. 36:30.
t 30:26. 1 Kings 10:21—27. Zech. 12:8. Heb. 11:40.
u 1:26. 32:1,2.
x 2:4. 11:9 Ps. 72:3—7. Mic 4:3. Zech. 9:8.

'warm imagination to mislead us from the 'real intention of the Spirit of prophecy, by 'following uncertain applications of the parts 'of it.' *Lowman on the Revelation*, quoted by *Bp. Lowth.*

V. 8, 9. The multitude of converts is here represented under another figure. The church sees immense numbers, from every quarter, thronging to her with one consent, as large flights of birds darken the air like a cloud, and as doves hasten to the windows of the dove-house: and she inquires, Who are these? To this the Lord answers, that surely the isles of the Gentiles would wait for him, to give them admission into his family: and that it would become the first use of the ships of Tarshish, which traded to the most remote regions, to bring her children, and all their wealth with them, to Zion, that they might worship the name of Zion's God, who thus glorified her: or they would be among the first that did so. (*Note*, 66:19—23.) This prediction will be accomplished, when Christians shall unanimously agree to make commerce and navigation subservient to the preaching of the gospel, in every country with which they trade. For the locality of the emblem, taken from the temple and worship at Jerusalem, rendered it necessary that it should be predicted in this manner; rather than as the setting up of the worship of JEHOVAH in those distant lands. The restoration of Israel, and the assistance rendered them by commercial powers, may also be predicted. (*Note*, 11:11—16.)—*Ships of Tarshish.* (9) *Notes*, 2:10—18, *v.* 16. 1 *Kings* 10:22.

V. 10—14. The imagery is here varied, but the meaning is nearly the same. The protection given to the church is represented by the building of Zion's walls. This would be done by the sons of strangers: and kings would minister to the formerly despised church, when God, who had afflicted her in fatherly displeasure, should favor her in his mercy and peculiar favor. But as no enemies would be dreaded, her gates would not be shut, even by night; and converts would continually throng into her, and meet with free admission: so that the forces and kings of the nations would be brought into her; and those that refused this subjection would be utterly wasted and perish. (*Notes*, 14:1,2. 45:14. 49:22,23. *Mic.* 7:14—17. *Zech.* 8:20—23. 14:16—21. *Rev.* 3:8,9.)—But when has this ever been verified, in its obvious meaning? And why should we attempt to enervate the language of inspiration; as if the Lord could not, or would not, fulfil all his predictions, because he has not yet done it?—'This must relate to the latter days, ... when 'the church shall become "a great mountain, 'and break in pieces all the kingdoms of the 'earth," according to Daniel's prophecy. *Dan.* '2:35—44.' *Lowth* As the choice timber of Lebanon beautified Solomon's temple, that footstool of JEHOVAH; (*Note*, 1 *Kings* 5:13—18.) so shall the peculiar advantages of every nation, and of every description of men, concur to beautify the church of Christ, which he has determined to make glorious. The descendants of those nations, which have persecuted her, shall humbly submit, and supplicate her favor: yea, the very persons who have despised her, shall prostrate themselves before her, acknowledging her relation to JEHOVAH, the Holy One of Israel. (*Notes*, *Dan.* 2:34,35, 44,45.)—*Place of my feet.* (13) Or, *Foot-stool.* (*Marg. Ref.* m.)—*They shall call*, &c. (14) *Notes*, 1:25—27. 61:4—6. *Jer.* 31:23—26, *v.* 23. *Zech.* 8:3.

in thy land, wasting nor destruction within thy borders; [y] but thou shalt call thy walls Salvation, and thy gates Praise.

19 The [z] sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting Light, and [a] thy God thy Glory.

20 Thy [b] sun shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting Light,

y *See on* 26:1.—Rev. 19:1—6.
z Ps. 36:9. Rev. 21:23. 22:5.
a Ps. 3:3. 4:2. 62:7. Zech. 2:5. Luke 2:32.
b Ps. 27:1. 84:11. Am. 8:9. Mal. 4:2.

and [c] the days of thy mourning shall be ended.

21 Thy [d] people also *shall be* all righteous: they shall [e] inherit the land for ever, [f] the branch of my planting, the work of my hands, [g] that I may be glorified.

22 A [h] little one shall become a thousand, and a small one a strong nation: [i] I the LORD will hasten it in his time.

c 25:8. 30:19. 35:10. Rev. 7:15—17. 21:4.
d 4:3,4. 52:1. Zech. 14:20,21. 2 Pet. 3:13. Rev. 21:27.
e Ps. 37:11,22. Matt. 5:5. Rev. 5:10. 21:7.
f 29:23. 43:7. 45:11. 61:3. Matt. 15:13. John 15:2. Eph. 2:10.
g 43:21. 44:23. 49:3. Eph. 1:6, 12. 2:7. 2 Thes. 1:10.
h 66:8. Dan. 2:35,44. Matt. 13:31,32. Acts 2:41. 5:14. Rev. 7:9.
i 5:19. Hab. 2:5. Luke 18:7, 8. Heb. 10:36,37. 2 Pet. 3:8,9.

V. 15—22. The language here grows still more energetic; and the images employed more grand and magnificent. Zion had been forsaken and hated, and almost universally shunned by the haughty and victorious idolaters, on every side: but now nations and kings should delight to contribute, with all their ability, to her comfort and prosperity, as much as the tender mother does to suckle her beloved infant: and thus she will know that her "Savior and Redeemer is JEHOVAH, the mighty One of Jacob." (*Notes*, 49:22,23. 61:4—6. 66:10—14.) The increase of knowledge, holiness, comfort, and prosperity, in the church, shall be so great, that it shall resemble a new building erected in the place of an old one, in which gold is used instead of brass, and silver instead of iron, &c. or, like a city, whose magistrates had been grievous oppressors, but were now become equitable and peaceable, in the greatest degree, and sought nothing but the quiet and prosperity of the public; and whose taxgatherers had been oppressive exactors, but were now become most just and equitable. This represents the internal peace and purity of the church, and the excellency of her rulers and teachers. (*Notes*, 1:25—27. 56:9—12.) Along with this, external peace will be connected: so that no wars, invasions, or persecutions will disturb her repose; but the very walls of Zion will be justly called "Salvation," and her gates inscribed with "praise" to her God and Protector. (*Note*, 26:1.) The Lord himself will shine upon the church, with so glorious and enduring a light, as shall eclipse all which has heretofore been enjoyed by her, from the word and Spirit of God. And this light shall no more be withdrawn or obscured; for the days of Zion's "mourning shall then be ended;" and this heavenly light and glory, and joy on earth, shall usher in the light, glory, and joy of the eternal world. "Her people shall then be all righteous;" they shall inherit the earth as long as it endures, and heaven for ever. The church shall take root and grow, and flourish as "a branch which God hath planted;" and prosper as the work of his hands, that he may be glorified. From very small numbers and feeble beginnings, the people of God shall multiply, and become exceedingly numerous and powerful: (*Notes*, *Dan.* 2:44,45. *Matt.* 13:31—33.) this the Lord will hasten with all due speed, when the appointed season shall arrive.—We can conceive nothing more glorious than this description: and nothing can answer to it, but some future glorious state of the church on earth, or the state of the church triumphant in heaven. But several expressions limit our interpretation to the state of the church here below: though many bold metaphors, and sublime images, remind us how much that state will resemble heaven. (*Notes*, 2 *Pet.* 3:10—13. *Rev.* 20:1—6. 21:1—4,9—27. 22:2—5.)—*Thou shalt suck*, &c. (16) 'Ye shall be 'nourished with their riches, as the child is 'with the breast. (6. 61:6. 66:12. 49:23.)' *Lowth.* —*The branch of my planting.* (21) *Notes*, 29:22—24, *v.* 23. 61:1—3, *v.* 3. *Matt.* 15:12—14. *John* 15:2.

PRACTICAL OBSERVATIONS.

V. 1—14.

The whole earth, from the fall of Adam to the end of time, would have been deeply covered with ignorance, error, wickedness, and misery, if the Son of God had not come a "Light into the world." (*Note*, *John* 12:44—50.) This "Sun of righteousness" communicated much heavenly light to mankind, even long before he actually arose: but his bright beams have been diffused far more vigorously and widely, since that joyful event. Yet, after all, men in general have hitherto been greatly enveloped in gross destructive darkness; and are so at this day, wherever the light of revelation and the faithful preaching of God's word, are not afforded: nay, multitudes have the outward light, but are yet in darkness, because their eyes are blinded by Satan, through their unbelief and love of sin. (*Notes*, 2 *Cor.* 4:3—6.) While we therefore bless our God, that this light is come unto us, we should beseech him to "shine into our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ." This mercy, when vouchsafed, is shewn us, in order that we may arise from the dust and debasement of our worldly pursuits, and "let our light shine before men," in our holy profession and conversation; that we may reflect the bright beams, with which "the LORD hath risen upon us," that "his glory may be seen upon us," and that "men may see our good works, and glorify his name." (*Notes*, *Matt.* 5:14—16. *Phil.* 2:14—18.) We should therefore "watch and be sober," and "walk as children of the light:" and thus they, who have been strangers and enemies, will be allured to that light, which has made so excellent a change in our conduct and character. Our peaceful and joyous walk may be as conducive to this end, as our conscientious integrity: when Christians live up to their privileges, and enjoy much divine consolation, love sweetly constrains them to zealous obedience and close conformity to their Lord; then they appear both holy and happy, and attract the attention of others to their most excellent religion. (*Note*, *Acts* 9:31.) As this must yield high satisfaction to the benevolent heart, it forms an additional motive to diligence, watchfulness, and fervency in prayer: and as the purity, increase, and prosperity of the church is the grand sub-

CHAP. LXI.

The Messiah declares his anointing his office and the effects of his fulfilling it, 1—3. The honor and excellency of his church, 4—9. Her joy in God's salvation, 10, 11.

THE [a] Spirit of the Lord GOD *is* upon me: because the LORD hath [b] anointed me, [c] to preach good tidings unto the meek; he hath sent me [d] to bind up the broken-hearted, [e] to proclaim liberty to the

a 11:2—5. 42:1. 59:21. Matt. 3:16. Luke 4:18. John 1:32,33. 3:34.

b Ps. 2:6. *Marg.* 45:7. Dan. 9:24. John 1:41. Acts 4:27. 10:38. Heb. 1:9.

c 52:9. Ps. 22:26. 25:9. 69:32. *Marg.* 149:4. Matt. 5:3—5. 11:5. Luke 7:22.

d 57:15. 66:2. Ps. 34:18. 51:17. 147:3. Hos. 6:1. 2 Cor. 7:6.

e 42:7. 49:9,24,25. Ps. 102:20. Jer. 34:8. Zech. 9:11,12. John 8:32—36. Acts 26:18. Rom. 6:16—22. 7:23—25. 2 Tim. 2:25,26.

ject of these prophecies; so they ought to be of our desires, exertions, and supplications.—Ministers, and experienced Christians, should "lift up their eyes," and look around them, for such as are setting out in the ways of God, that they may encourage, caution, and instruct them; and that the children of God may be "nourished up in the words of sound doctrine," under their prudent and affectionate inspection.—Our religious joys should always be tempered with reverential, humble, and cautious fear: and increasing prosperity, or an enlarged sphere of usefulness, should be rejoiced in with trembling; lest we should be lifted up in pride, or betrayed into any dishonorable conduct.—All who are truly converted to God, will dedicate their wealth and influence to him, and shew forth his praises in their use of them, and the improvement of their several talents, more or fewer, to the glory of his name. Thus it behoves every one to evidence the sincerity of his faith and love: for we shall at last be adjudged to belong to that master, in whose service we have employed our time, abilities, or substance. (*Notes* and *P. O. Luke* 16:1—12. *Notes*, *Rom.* 6:16—23. 2 *Cor.* 8:6—9.)—The learned, the sagacious, the ingenious, the powerful, may each contribute, in different ways, to promote the glory of God, and the peace, purity, edification, and enlargement of his church: and when this is done in simple dependence on Christ, and from love to his name, it will come up with acceptance before our God. Happy will it be for themselves, and for multitudes, when merchants shall consider the conveyance of the light of divine truth to the most distant lands, and newly discovered countries, as a primary object of their attention. Then their ships may sail more richly freighted, than if they were laden with the gold of Ophir; they may safely be committed to his care, to whose glory they are devoted; and he will surely honor those who thus honor him.—Alas! we are not at present called on to inquire, "Who are these, that fly as a cloud, and as the doves to their windows?" Few, in comparison with the numbers of our land, will attend on the faithful preaching of the gospel: but much fewer make the name of the Lord their Refuge, and their Resting-place. Yet let us be thankful, that there is a remnant, and hope and pray for better times: and let us see to ourselves, that the ordinances of God be to our souls, as the house and the nest to the timorous dove.—It is a great honor and favor to us "sons of strangers," that we may be allowed, in any humble sphere, to build the walls of Zion: and it is a high privilege for kings to minister to that cause, for which "the King of kings" shed his precious blood. He, in whose hand are the hearts of kings, can easily bring them all to minister to his church, without deviating in the least from the line of their peculiar duty and station: (*Note*, 2 *Chr.* 30:12.) and he will do it in his due time; for, though he has in his anger smitten her, he has manifold mercies and favors in reserve for her.—Blessed be his name, the gates of Zion are ever open to receive returning sinners, who come with the desire of their hearts to be enrolled as her citizens: the prayer of humble faith, to Zion's God and King, can never be unseasonable, night or day; and every true convert is an accession to the strength, beauty, and honor of our holy city, at which angels in heaven rejoice. (*Note*, *Luke* 15:8—10.) Thus from every quarter some do, and more shortly will, come to beautify the sanctuary of God; and by them he "will glorify the house of his glory."—The children of persecutors, and even persecutors themselves, are welcomed to all the privileges of Zion's citizens: when they are humbled for their sins, and disposed to honor her, and join themselves to her, as "the city of the Holy One of Israel."

V. 15—22.

The believer is often for a long time, afflicted, hated, and apparently deserted; yet the Lord will at length make him eternally excellent and happy.—Those who attend duly to the truths, precepts, and ordinances of scriptural Christianity, have long been "filled with the contempt of the scornful," and have been reviled or hated by the wise, the learned, and the powerful of the earth; so that the cross to be endured has made men averse to be connected with them: yet this very company shall be made "an eternal excellency, a joy of many generations;" and powerful kings and nations shall rejoice to promote their comfort and prosperity, and to serve their interest with their whole heart, soul, and strength; knowing that "their Savior and Redeemer is JEHOVAH, the mighty God of Jacob." If then, in those happy days, when "for brass the LORD will bring gold, and for iron, silver, &c." all the officers of the nations and of the church shall be peace, and their exactors righteousness: how should Christian magistrates, rulers, civil and ecclesiastical, and teachers, aim now to be patrons and examples of peace and righteousness! And how should all Christian kings endeavor to terminate the effusion of human blood, and to avoid all violence, wasting, and destruction! For in those days, men will be Christians indeed; and every one will do that, and no more than that, which is equally the duty of all, in this and every age, and from the neglect of which all our miseries arise. The people shall then be filled with knowledge, truth, and grace; they "shall all be righteous," as "the branch of God's planting, the work of his hands, that he may be glorified;" (*Notes*, 19:23—25. 61:1—3. *Ps.* 92:13—15.) and this will render earth almost like heaven. But if the church may, and shall in due season, be thus illuminated, sanctified, and enlarged, and prospered with such permanent joy and peace; if her "walls" may here "be called Salvation, and her gates Praise;" if she may be said to have done with mourning, even in this land of sorrow and death; what will the glory and happiness of heaven be, where "the LORD himself will indeed be our everlasting Light, and our God our Glory!" Let this hope cheer us under our present difficulties, and animate us to all diligence, that we may have an "abundant entrance ... into this everlasting kingdom of our Lord and Savior Jesus Christ."

captives, and the opening of the prison to *them that are* bound;

2 To proclaim [f] the acceptable year of the LORD, [g] and the day of vengeance of our God; [h] to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them [i] beauty for ashes, [k] the oil of joy for mourning, [l] the garment of praise for the spirit of heaviness; that they might be [m] called trees of righteousness, the planting of the LORD, [n] that he might be glorified.

f Lev. 25:9—13. Luke 4:19. 2 Cor. 6:2.
g 34:8. 35:4. 59:17,18. 63:1—6. Ps. 110:5,6. Jer. 46:10. Mal. 4:1—3. Luke 21:22—24. 1 Thes. 2:16. 2 Thes. 1:7—9.
h 25:8. 57:18. 66:10—12. Jer. 31:13. Matt. 5:4. Luke 6:21. 7:44—50. John 16:20—22. 2 Cor. 1:4,5. 2 Thes. 2:16,17.
i 12:1. Esth. 4:1—3. 8:15. 9:22. Ps. 30:11. Ez. 16:8—13.
k Ps. 23:5. 45:7. 104:15. Ec. 9:8.
l 10. Zech. 3:5. Luke 15:22. Rev. 7:9—14.
m 60:21. Ps. 92:12—15. Jer. 17:7,8. Matt. 7:17—19.
n Matt. 5:16. John 15:8. 1 Cor. 6:20. Phil. 1:11. 2 Thes. 1:10. 1 Pet. 2:9. 4:9—11,14.

4 And [o] they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [p] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers.

6 But ye shall be [q] named the priests of the LORD: *men* shall [r] call you the ministers of our God: [s] ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

[*Practical Observations.*]

7 For [t] your shame *ye shall have* double;

o 49:6—8. 58:12. Ez. 36:23—26. Am. 9:14,15.
p 14:1,2. 60:10—14. Eph. 2:12—20.
q 66:21. Ex. 19:6. Rom. 12:1. 1 Pet. 2:5,9. Rev. 1:6. 5:10. 20:6.
r 1 Cor. 3:5. 4:1. 2 Cor. 6:4. 11:23.
s 23:18. 60:6,7,10,16. 66:12. Acts 11:28—30. Rom. 15:26,27.
t 40:2. Deut. 21:17. 2 Kings 2:9. Job 42:10. Zech. 9:12. 2 Cor. 4:17.

NOTES.

CHAP. LXI. V. 1—3. The prophet, having declared in general both the troubles and deliverances of the church to the end of time, here returns to state some particulars more fully, which relate to those great events. This chapter refers to the coming of Christ, and the calling of the Gentiles. The allusions may be taken from the release of the captive Jews, and their return to their cities and lands: but Christ himself has determined the interpretation to more spiritual and evangelical subjects. (*Note*, *Luke* 4:16—19.) The Messiah himself is here introduced as the Speaker: and these first verses relate to his personal ministry, and the general tendency and effect of his gospel. "The Spirit of the LORD" rested on him to anoint, consecrate, and qualify him, as Man, for the work to which he was appointed. (*Notes*, 11:1—5. 42:1—4. 59:20,21. *Matt.* 3:16,17. *John* 3:27—36, *v.* 34. *Acts* 1:1—3. 10:36—43, *v.* 38.) By virtue of his voluntary obedience and sacrifice, as our Surety and High Priest, he was authorized to preach the glad tidings of forgiveness, and free salvation, to the meek, the afflicted, "the poor in spirit," the penitent, who know their guilt, danger, and misery: for though the Gospel is proposed to all, yet it does not appear glad tidings to any but the convinced, humbled sinner. (*Notes*, 57:15,16. *Matt.* 5:3.) He was also commissioned effectually to bind up and heal the broken-hearted; to proclaim liberty to the slaves and captives of Satan and sin, and effectually to free them from the bondage of their lusts, evil habits, and strong temptations. Thus he would announce the year of jubilee, "the acceptable year of the LORD," the time of his especial grace, when he would pardon sins, remit debts, restore forfeited inheritances, receive offenders to full favor, and grant all requests and petitions. (*Notes* and *P. O. Lev.* 25:8—55. *Notes*, *Jer.* 34:8—17.) But this would be connected with the day of his vengeance on those, who opposed or "neglected so great salvation." (*Notes*, *Matt.* 3:7—10. 23:34—36. *Luke* 21:20—24, *v.* 22. 1 *Thes.* 2:13—16, *vv.* 15,16. *Heb.* 2:1—4. 10:28—31. 12:22—25.) This seems especially to predict the respite granted to the Jewish nation, from the coming of Christ to the vengeance executed on them by the Romans. (*Note*, *Luke* 21:20—24.) Yet this day of vengeance did not in the least interfere with his commission, to "comfort all, who mourned" for sin, or in a gracious manner under their afflictions. (*Note*, *Matt.* 5:4.) He came to appoint gladness to all Zion's mourners, to give those, who lay self-abased before God, as in sackcloth and ashes, the joy of acceptance and the beauty of holiness; to exchange their mourning and dejection for the consolations of the Holy Spirit, and for those garments of praise, which were used on festive occasions. And that, (adopting another figure,) they might be planted, watered, and made to grow vigorously, as "trees of righteousness," in the courts of the Lord, being the planting of his hand, and bearing fruit to his glory.—The reader need ony advert to the encouragement which Christ gave to the humble and broken-hearted publicans and sinners, in his personal ministry; and to the severity, which he shewed to proud Sadducees and Pharisees, to see the force of these expressions, and the genuine nature and tendency of his Gospel.—It is observable that our Lord, in applying this passage to his own ministry, omitted the words, "the day of vengeance of our God;" no doubt, because he would not, at the first address, say any thing needlessly to offend his countrymen. (*Notes*, *Luke* 4:16—22.) The Septuagint render the clause here translated, "the opening of the prison to them that are bound;" (1) "the recovering of sight to the blind;" and thus it is quoted by St. Luke. (*Luke* 4:18.—*Notes*, 35:5—7. 42:13—17, *v.* 16. *Acts* 26:16—18, *v.* 18.)

Trees of righteousness. (3) ' "Trees approved." *Heb. Oaks of righteousness:* ... that is, 'such as by their flourishing condition, should 'shew, that they were "the cion of God's planting, and the work of his hands;" ... 'that is,' 'says Vitringa ... 'commendable for the strength ' 'of their faith, their durability, and firmness.' ' *Bp. Lowth.* (*Notes*, 60:15—22, *v.* 21. *John* 15:1—8.)

V. 4—6. Zerubbabel, Joshua the high priest, Nehemiah, and others, rebuilt Jerusalem and the cities of Judah, after the captivity; and some think, that this passage predicts the return of the converted Jews to their own land, and settling again in it: (*Notes*, *Ezra* 3:—6: *Neh.* 3: *Hag.* 1: 2: *Zech.* 1:—6:) but it seems rather, from the context, to be a figurative description of the happy effects produced by the preaching of the gospel in the primitive times. Spiritual worship and true holiness had been at a very low ebb for some ages, when our Lord entered on his ministry. Those "blind guides," the Scribes and Pharisees, had made "void the commandments of God by their tra-

and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: [u] everlasting joy shall be unto them.

8 For [x] I the LORD love judgment, [y] I hate robbery for burnt-offering; and [z] I will direct their work in truth, and [a] I will make an everlasting covenant with them.

9 And [b] their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that [c] they *are* the seed *which* the LORD hath blessed.

10 I [d] will greatly rejoice in the LORD, my soul shall be joyful in my God; [e] for he hath clothed me with the garments of sal-

u 35:10. 51:11. 60:19,20. Ps. 16:11. Matt. 25:46. 2 Thes. 2:16.
x Ps. 11:7. 33:5. 37:28. 45:7. 99:4. Jer. 9:24. Zech. 8:16,17.
y 1:11—13. 1 Sam. 15:21—24. Jer. 7:8—11. Am. 5:21—24. Matt. 23:14.
z Ps. 25:8—12. 32:8. Prov. 3:6. 8:20. 2 Thes. 3:5.
a 55:3. Gen. 17:7. 2 Sam. 22:5. Jer. 32:40. Heb. 13:20,21.
b 44:3. Gen. 22:18. Zech. 8:13. Rom. 9:3,4.
c 65:23. Ps. 115:14. Acts 3:26. Rom. 11:16—24.
d 35:10. 51:11. 1 Sam. 2:1. Ps. 28:7. Hab. 3:18. Zech. 10:7. Luke 1:46,47. Rom. 5:11. Phil. 3:1 3. 4:4. 1 Pet. 1:8. Rev. 19:7.
e 3 52:1. 2 Chr. 6:41. Ps. 132:9,16. Luke 15:22. Rom. 3:22. 13:14. Gal. 3:27. Phil. 3:9. Rev. 4:4. 7:9—14.

ditions" and interpretations. The Sadducees also, by their infidel principles, had increased these desolations. But the apostles and primitive evangelists, having been humbled, comforted, and sanctified, by our Lord's ministry, and by the pouring out of his Spirit, were employed to build up what was decayed and gone to ruins. By the blessing of God on their labors, "many tens of thousands," among the Jews, became humble disciples of Christ, and spiritual worshippers of God through him. And by the conversion of the Gentiles, the church was replenished with multitudes of believers, immensely greater than had ever been known, even before "the desolations of many generations." Thus Zion was built up, and her desolated cities rose from their ruins; according to the figurative language often used even in the New Testament. (*Notes*, 49:7,8. 58:8—12. 1 *Cor.* 3:10—15. *Eph.* 2:19—22.)—The strangers and aliens, thus brought into the church, were not only useful to the apostles, evangelists, and Jewish converts, by "their temporal things" and outward services, to which the language next used seems restricted: (*Notes*, 60:4—14. 66:10—14.) but they were ordained as elders over the churches planted by the apostles and evangelists; and thus, in a spiritual sense, fed their flocks, and became their plowmen and vine-dressers; that is, they were stated pastors over the sheep of Christ, and laborers in his husbandry and vineyard.—Yet some peculiar distinctions were reserved to the Jewish converts. All the apostles, and all the writers of the New Testament, were of that nation, unless Luke were an exception, as it is probable he was. (*Preface to Luke.*) The first pastors and ministers from among the Gentiles, were ordained to that office, by the apostles and Jewish evangelists, and were under their immediate superintendency. This distinction might be figuratively alluded to, when it was said, "Ye shall be named the priests of the LORD; men shall call you the ministers of our God." The priests of Aaron's line were set aside; and the apostles and evangelists succeeded to as much of their office and authority, as accorded to the nature of the Christian dispensation. But perhaps the verse, in general, means that all true Christians would be more honored, and admitted nearer to God, than the priests and Levites among the Jews. (*Marg. Ref.* q.)—Thus the riches of the Gentiles were brought into the church, and the poor converts of the Jews possessed the substance of all, in which these had gloried; whilst the Gentiles were admitted to share their spiritual things. Yet the Jews had some ground of triumph and exultation, when their despisers and enemies joined with them in the worship of JEHOVAH, and in receiving and submitting to the Messiah, who had been predicted by *their* prophets, and had arisen of *their* nation, and been made known to them by *their* teachers. (*Notes*, *Jer.* 16:19—21. *Zech.* 8:20—23.)

The desolations of many generations. (4) 'It 'we suppose the Jews, after their conversion 'to return into their own land ..., we may fitly 'explain this text, of their re-edifying their an-'cient habitations.' *Lowth.* This, however, does not appear to be the direct subject of the prophecy.

V. 7—9. These verses may predict in general the extensive and permanent success of the Gospel in the world. Instead of that contempt, which the worshippers of JEHOVAH had experienced from their neighbors, they would receive a double portion of honor and respect, from the Gentile converts to Christianity: (*Note*, 60:15—22, *v.* 15.) Believers and preachers of the Jewish nation would be peculiarly regarded even in those lands, where they had formerly met with injury and ignominy; and this joyful change would endure to the end, and for ever. As "the Lord loveth judgment, and hates robbery" and injustice, even when varnished over with a profession of godliness, and especially when the gains are impiously consecrated to his worship as if he were a sharer in the robbery; (*Notes*, *Prov.* 21:27. *Jer.* 7:8—11.) so he had determined to reject the hypocritical Jewish nation, and to replenish his church with believers from among the Gentiles. He would "direct the works" of his people and ministers in truth and uprightness, and make a new covenant with them which should endure to the end; and their believing posterity, from age to age, should be known and acknowledged among the nations, as a holy people, happy in the favor of God, and sanctified by his grace. (*Notes*, 26:12—18. 43:22—25. 44:3—5. 65:21—23. *Deut.* 30:1—10. *Jer.* 31:31—34. 32:39—41. *Ez.* 11:17—20. 36:25—27. *Zech.* 12:9—14.)

Ye shall have double. (7) 'An allusion to God's 'blessing Job after his afflictions, when he gave 'him double to what he had before. (*Job* 42:10. 'Comp. *Zech.* 9:12.) As the first born had a 'double share in his father's estate; (*Deut.* 21:'17.) so the Jews, when converted to the Chris-'tian faith, will recover their birth-right, which 'they had forfeited by their infidelity, as Esau 'did, and be esteemed as the first-born, or elder 'brethren in the church of God.' *Lowth.* The apostle and Jewish converts to Christianity had this birth-right or precedency, in the primitive times: and indeed the scriptures, almost all written by Israelites, and in every age received by Christians of all nations as "the oracles of God," give this double honor to them. The restoration also of the converted Jews to their own land, where they shall permanently enjoy their double, seems to be predicted.—"Ye shall inherit the land the second time." *Sept.*

vation, he hath covered me with the robe of righteousness, [f] as a bridegroom * decketh *himself* with ornaments, and as a bride adorneth *herself* [g] with her jewels.

11 For [h] as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; [i] so the Lord God will cause righteousness and [k] praise to spring forth before all the nations.

f 49:18. Ps. 45:8,9,13,14. Jer. 2:32. Ez. 16:8—16. Rev. 19:7,8. 21:2,9.
* Heb. *decketh as a priest.* Ex. 28:2,&c.
g Gen. 24:53.
h 55:10,11. 58:11. Cant. 4:16. 5:1. Matt. 13:3,8,23. Mark 4:26—32.
i 45:8. 62:1. Ps. 72:3,16. 85:11.
k 60:18. 62:7. 1 Pet. 2:9.

I will direct, &c. (8) "I will give them the reward of their work with faithfulness." *Bp. Lowth.* This translation does not well accord to the context, or the language of coincident prophecies.—'I will give them grace to serve 'me in spirit and in truth.' *Lowth.*

V. 10, 11. The church here answers to those gracious assurances, which had been given her, declaring that she greatly and inwardly rejoiced in the Lord her God, and anticipated the glorious times which had been predicted. For he had arrayed her with his salvation and righteousness, as her covering and ornament, in order to her espousals to himself; for which he thus made preparation, as the bridegroom was used to deck himself with ornaments, and the bride to adorn herself with the jewels presented to her. (*Notes*, 1—3. 52:1. *Ps.* 132:7—9. *Luke* 15:22—24. *Rom.* 3:21—26, *v.* 22. *Gal.* 3:26—29.) And she expressed the fullest assurance, that as the earth, or even as the well-cultivated garden, yields an increase of the seed sown in it, so surely would the Lord cause righteousness for his people, and praise and glory for himself, to spring forth before all the nations of the earth. (*Notes*, 55:10,11. *Ps.* 85:10—13. *Mark* 4:26—29.)—The word rendered "ornaments" is supposed to mean a crown like those worn by the priests; indeed the whole alludes to the "garments for glory and beauty," worn by the high priest, and the white linen worn by all the priests. The word rendered *decketh* himself, properly signifies a priest's habiting himself with the ornaments proper for his office: (*Notes*, *Ex.* 28:2,40,41. 29:1—7. *Rev.* 19:7,8.) and this language is peculiarly applicable to the case of Christians; who, adorned with the robe of righteousness, conferred on them by their great High Priest, are through him "made kings and priests to our God." (*Marg. Ref.*—*Notes*, *Zech.* 3:1—7. 1 *Pet.* 3:4—6. *Rev.* 1:4—6. 5:8—10.)

PRACTICAL OBSERVATIONS.

V. 1—6.

The office of the great Redeemer, and the tenor of his gospel, are peculiarly encouraging to the humble and teachable, to those who are burdened with a guilty conscience, and fears of deserved wrath; and who are distressed, through the power of inbred sins and strong temptations. Let such discouraged souls then attend to the voice of Christ; for he was "anointed and sent to bind up the broken heart," to pardon the self-condemned, to break off the fetters from the enslaved, to break open the prison door, and to give "liberty to the captives." But large as his commission is, the proud, impenitent, and stout-hearted, continuing such, exclude themselves from the benefit of it; for, unless they are brought by the holy law, the ministration of death and condemnation to transgressors, and by the convictions of the Holy Spirit, to know themselves, and humbly submit to God; they will neither understand the nature of the blessings conferred by him, "who came to seek and save that which was lost;" nor at all desire them.—Whilst the gospel is preached to us, "the acceptable year of the Lord continues:" let then such, as have feared to know the worst of themselves, recollect that if they be but humbled and rendered contrite in heart, and "submit to the righteousness of God," Christ will assuredly relieve and comfort them: but let the careless, the infidel, the profligate, the hypocritical, take notice, that "the day of vengeance of our God" is intimately connected with his "acceptable year." Let none delay; for their limited time of mercy and grace may soon expire: let none despond, who are mourning before God in deep self-abasement; for the gracious Savior will surely comfort them, and render them both joyful and holy: but let none rest in false joy and carnal confidence; for the rejoicing of every true penitent is connected with love and praise; and they are made "trees of righteousness, the planting of the Lord, that he may be glorified."—God is pleased, from age to age, to employ those, who have been thus convinced, humbled, pardoned, and sanctified by his grace, to execute "the ministry of reconciliation" between him and their fellow-sinners. (*Notes*, 2 *Cor.* 5:17—21. 6:1,2.) They too are sent to comfort the mourners, and to bind up the broken-hearted, and to copy the example, as well as to proclaim the gospel, of their Lord and Savior. He even employs such persons as instruments of extensive usefulness to his church: and thus we poor sinners of the Gentiles, are honored to be "workers together with God," for the good of his redeemed people. But we should desire the good and useful, though laborious *work* of the ministry, more than the *honor* of being "named the priests of the Lord," or than the *emolument* of "eating the riches of the Gentiles." Indeed all believers may glory in being "the priests of the Lord," separated and consecrated to offer him spiritual sacrifices, and to draw near to him: but let none boast themselves in this glory, or even affect to glory in God on this account, who do not endeavor to maintain the sanctity, and to do the duty of their important character.

V. 7—11.

True believers will at length be doubly honored for all their confusion and self-abasement before God, and for all the shame and disgrace which they have suffered from the world; and those who have most despised them, will behold them, (perhaps from afar,) rejoicing in their portion with everlasting joy.—The just and heart-searching God cannot be imposed upon by specious hypocrites; or be induced to accept the most costly oblations from those, who would thus make atonements for their injustice: and large donations to pious and charitable uses must be honestly obtained, in order to be accepted of him; or, restitution must first be made to those who have been defrauded. (*Note* and *P. O. Luke* 19:1—10, *v.* 8.) But he will not reject the feeblest attempt of the upright believer: he will direct him and his works, in the way of his precepts and prom-

CHAP. LXII.

The prophet, as a type of Christ, shews his zeal in interceding for the performance of God's glorious promises to his church, 1—5. Vigilant watchmen are promised; who, with believers in general, are excited to the same zeal, 6, 7. God confirms his promises by an oath, 8, 9. Preparations to be made for the coming of his salvation, 10—12.

FOR [a] Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until [b] the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And [c] the Gentiles shall see thy righteousness, and [d] all kings thy glory: and [e] thou shalt be called by a new name which the mouth of the LORD shall name.

a 6,7. Ps. 51:18. 102:13—16. 122:6—9. 137:6. Zech. 2:12. Luke 10:2. 2 Thes. 3.1. Heb. 7:25.
b 1:26,27. 32:15—17. 51:5,6,9. 61:10,11. Ps. 98:1—3. Mic. 4:2. Matt. 5:16. Luke 2:30—32. Phil. 2:15,16. 1 Pet. 2:9.
c 49:6. 52:10. 60:1—3. 61:9. 66:12,19. Mic. 5:8. Acts 9:15. 26:23. Col. 1:23.
d 49:23. 60:11,16. Ps. 72:10,11. 138:4,5.
e 4,12. 65:15. Gen. 17:5,15. 32:28. Jer. 33.16. Acts 11:26. Rev. 2:17.

3 Thou shalt also be [f] a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [g] shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called *Hephzi-bah, and thy land † Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* [h] shall thy sons marry thee: and ‡ *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

f Zech. 9:16. Luke 2:14. 1 Thes. 2:19.
g 12. 32:14,15. 49:14. 54:6,7. Hos. 1:9,10. Rom. 9:25—27. 1 Pet. 2:10.
* That is, *My delight* is *in her.* 5. Ps. 149:4. Jer. 32:41. Zeph. 3:17.
† That is, *Married.* 54:5. 61:10. Jer. 3:14. Hos. 2:19,20. John 3:29. 2 Cor. 11:2. Eph. 5:25—27. Rev. 21.2,9,10.
h 49:18—22. Ps. 45:11—16.
‡ Heb. *with the joy of the bridegroom.* 4. 65:19. Cant. 3:11. Heb. 12:2.

ises, and teach him how to perform his well-meant services acceptably; and he will ratify and seal unto him his everlasting covenant. This chosen generation continues as "a peculiar people" distinguished by their piety, and zeal for good works, as well as for their joy and confidence in God; and all who impartially observe them may perceive, and should acknowledge, "that they are a seed which the LORD hath blessed." They may also cheerfully expect that their offspring, which they dedicate to him, and bring up for him, shall inherit the same blessings, and be distinguished in the same manner. Every one of them may therefore rejoice greatly in the LORD his God, who "hath clothed him with the garments of salvation," even the robe of the Redeemer's righteousness; and admitted him to a union and relation to him, of which the most endeared relations on earth are feeble shadows; and which death, that dissolves all our other unions, shall eternally perfect. (*Notes*, 1 *Pet.* 1:23—25.) Let us seek first these blessings, rejoice in them, and aim to walk worthy of them: and let us gladly anticipate the time, when "righteousness and praise shall spring forth before all the nations" of the earth.

NOTES.

CHAP. LXII. V. 1—5. Some commentators suppose that the prophet here speaks in his own name, and in that of the prophets and ministers of God in successive generations: but he seems to have spoken, as the type of Christ, and in his name. We may, therefore, consider the Son of God, assuring the church of his unfailing love and care of her, and of his intercession for her, under all trials and difficulties; and that he would never intermit his prevailing pleas, and powerful interpositions, in her behalf, till "her righteousness" and her "salvation shone" forth with the brightness of a lamp, lighted up and burning in a conspicuous place, for the use of all that were near unto it.—(*Notes*, 46:12,13. 51:4—8. 60:1—3. 61:10,11.) By Zion's "righteousness" we may understand, either the righteousness by which believers are justified, or the fruits of righteousness by which that justification is evidenced: and her "salvation" may mean the doctrine of salvation taught in the church; or the blessings enjoyed by believers, as the first fruits of eternal salvation. These would at length be rendered so abundant and conspicuous, that "the Gentiles," yea, "*all* kings would behold her glory" in them; and so Zion would be called by a new name, which the Lord would give her. Some understand this of the name of Christians, by which believers are called under the new dispensation: (*Notes*, 65:13—15. *Acts* 11:25,26.) but perhaps it refers to that change, which was about to take place in their state, which is signified by the names afterwards mentioned. Then the church would become a crown, or diadem, which God would hold in his hand, to shew his delight in thus honoring her; and her peace, holiness, and happiness would be held forth, to allure others to come, and seek a share of her blessings. She would no longer be looked upon, and spoken of, as a "forsaken" or divorced woman, nor "her land as left desolate," as Judah had been during the captivity: but the Lord would honor her by the name of "Hephzi-bah," or, *My delight is in her:* (*Note*, 2 *Kings* 21:1,2.) and her land, or the countries occupied by his people, would be called "Beulah," or *Married:* for the Lord would as openly avow his special favor to his church, as a man does for her whom he publicly espouses. (*Notes*, 54:4—10. 61:10,11. *Hos.* 2:18—20. *Eph.* 5:22—27.) Indeed "as a young man marrieth a virgin," whom he greatly loves, so would Zion's *Restorer* marry her, and God would rejoice in his love to her, as the bridegroom over his bride. The word rendered "thy sons" may be translated "thy restorer," by altering some of the vowel-points; or rather, "thy restorers;" for the verb is plural. (*Note*, 49:17.) But, perhaps, even this is not necessary. The church is sometimes spoken of as a matron, or as a widow, or a divorced woman, and then again as a virgin: so that it would not be unprecedented, if the members of the church should sometimes be considered as her dutiful sons; and at others, as standing in the relation of a husband to her. Such variations of images must sometimes occur in a style so exceedingly figurative and highly poetical, (according to the bold genius of eastern poetry,) as that of Isaiah.—The conversion of Constantine, and the prosperity and peace of the Christian church, after the continued persecutions which she had endured, are supposed by some to be here predicted: and yet the language seems to indicate that far more glorious events are intended: and indeed in its most obvious meaning, it predicts the restoration, and honor, and felicity of Israel, as a nation.—*A new name.* (2) *Notes, Gen.* 17:5,6,15,16. 32:27, 28. *Hos.* 1:6—10. 2:1.

6 I have [i] set watchmen upon thy walls, O Jerusalem, [k] *which* shall never hold their peace day nor night: ye that * make mention of the LORD, [l] keep not silence;

7 And give him no † rest, till he establish, and [m] till he make Jerusalem a praise in the earth. [*Practical Observations.*]

8 ¶ The LORD hath [n] sworn by his right hand, and by the arm of his strength, ‡ Surely I [o] will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored.

9 But they that have gathered it [p] shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, [q] go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; [r] lift up a standard for the people.

11 Behold, [s] the LORD hath proclaimed unto the end of the world, [t] Say ye to the daughter of Zion, Behold thy Salvation cometh; behold, [u] his reward *is* with him, and his § work before him.

12 And they shall call them, [x] The holy people, [y] The redeemed of the LORD: and thou shalt be called, [z] Sought out, A city [a] not forsaken.

i 52:8. 56:10. 2 Chr. 8:14. Cant. 3:3. 5:7. Jer. 6:17. Ez. 3:17—21. 33:2—9. 1 Cor. 12:28. Eph. 4:11,12. Heb. 13:17.
k 1. Ps. 134:1,2. Rev. 4:6—8.
* Or, *are the LORD'S remembrancers.* 43:26. Gen. 32:12. Num. 14:17—19. Ps. 74:2,18. Acts 10:4,31.
Gen. 32:26. Matt. 15:22—27. Luke 11:5—13. 18:1—8,39. 1 Thes. 5:17. Rev. 6:10.
† Heb. *silence.*
m *See on* 1--3 —61:11. Jer. 33:9. Zeph. 3:19,20. Matt. 6:9, 10,13. Rev. 11:15.
n Deut. 32:40. Ez. 20:5.
‡ Heb. *If I give, &c.*
o 65:21—23. Lev. 26:16. Deut. 28:31,33. Judg. 6:3—6. Jer. 5:17.
p Deut. 12:7,12. 14:23—29. 16:11,14.
q 40:3. 48:20. 52:11. 57:14. Matt. 22:9. Heb. 12:13.
r 11:12. 49:22.
s Ps. 98:1—3. Mark 16:15. Rom. 10:11—18.
t 40:9. Zech. 9:9. Matt. 21:5. John 12:15.
u *See on* 40:10. 49:4. Rev. 22:12.
§ Or, *recompense.*
x 60:21. Deut. 7:6. 26:19. 28:9. 1 Pet. 2:9.
y 35:9. Ps. 107:2. 1 Pet. 1:18, 19. Rev. 5:9.
z 65:1. Ez. 34.11—16. Matt. 18:11—13. Luke 15:4,5. 19:10. John 10:16.
a *See on* 4.—Matt. 16:18. 28:20. Heb. 13:5.

V. 6, 7. There is no intimation of any change in the speaker; and if we consider the former verses as the words of the Messiah, these verses are the continuance of his discourse.—'The word *shomerim*,' (translated '*watchmen*,) doth properly signify those priests 'and Levites, who kept watch day and night 'about the temple, and some of them at cer-'tain hours sung psalms of prayer and praise.' *Lowth.* (*Notes*, *Ps.* 134:1—3. 135:1,2.) An allusion may be made to this custom: but "the walls of Jerusalem," not the courts of the temple, would be thus guarded: and the watchmen, on Zion's walls, evidently mean the prophets and faithful ministers of Christ, who are employed to give warning of the approach of an enemy, and also to look out for the coming of her expected Deliverer. (*Notes*, 21:6—12. 56:9—12. *Cant.* 3:1—5. 5:7. *Ez.* 3:17—19. 33:2—9.) These watchmen would be instant in preaching the word, and constant in prayer for the prosperity of the church; and all believers are expected to join with them. These "make mention of the LORD," or rather are "his remembrancers," (*marg.*) to remind him of his promises: and they are exhorted not to take rest, nor to give him rest; but importunately to beseech him to perform his word; till he shall establish his church, in righteousness, peace, and truth, and render her the praise and glory of the whole earth. (*Note*, 61:10,11.)—This assuredly is addressed to us also, however we interpret the prophecy. To us likewise it is said, "Let there be no silence to you; and allow no silence to him until, &c." according to the emphatical language of the original. 'He exhorteth the ministers never to cease to 'call on God ... for the deliverance of his 'church, and to teach others to do the same.' (*Note*, *Luke* 18:1—8, *vv.* 7,8.)

V. 8, 9. The Lord is here said to have "sworn by his right hand, and the Arm of his strength;" (*Note*, 53:1.) or to have pledged the honor of his omnipotence, that he will rescue his church from her enemies. The images are taken from the devastations which were made in Judah, when the enemies of the Jews seized their corn and wine: but when the invaders were vanquished, then the Jews reaped their harvest and vintage, and feasted upon part of them in the courts of the temple, whither they carried their peace-offerings, first-fruits, and other oblations. (*Notes*, 65:21—23. *Lev.* 19:23—25. *Deut.* 12:5—18. 14:22—29. *Zech.* 9:13—17.) This implies the deliverance of the Christian church from those persecutors, who have often kept from them the word of God, and deprived them of the labors of their ministers, by putting them to death, immuring them in prisons, or driving them into foreign countries. But a blessed change is here predicted, which would be welcomed and improved in a holy and thankful manner. (*Marg. Ref.*)

V. 10—12. The friends and ministers of the church are here peremptorily commanded, or most earnestly exhorted, to go through her gates, to cast up a highway, and to remove every obstruction, that the people might come to Zion from the ends of the earth; and to lift up a standard to give them notice, that the time was arrived. (*Notes*, 40:3—5. 57:14.) For the proclamation was sent forth to the ends of the earth, that Zion's "Salvation," or rather Savior, was come. "Lo, thy Savior cometh." *Bp. Lowth.* (*Notes*, 40:9—11. *Zech.* 9:9,10.)—The Lord Jesus was about to receive his full recompense, in becoming "the Salvation of God to the ends of the earth," and to perform that great work which is before him: (*Note*, 49:5, 6.) and thenceforth the church would be called, "A holy people, the redeemed of the LORD:" being "sought out" or greatly desired by him in her afflictions, and assured of being no more forsaken.—Many events have been partial accomplishments of this prediction, especially that before-mentioned: but I apprehend these were only earnests of more glorious times which are yet to come. The restoration of the converted Jews and Israelites to their own land does not seem to be *exclusively* intended, as some expositors think: but rather the general prevalence of religion, throughout the world, is predicted in figurative language; of which that restoration will form a most conspicuous part, and introductory to all that still remains to be accomplished.

PRACTICAL OBSERVATIONS.
V. 1—7.

We ought to be much encouraged, by firmly believing the unchangeable love of Christ

CHAP. LXIII.

Christ shews his power to save; and his victories over his enemies and vengeance on them, 1—6. A thankful commemoration of God's ancient mercies to Israel, 7—14. A prayer for the return of his mercy to them, 15—19.

WHO [a] *is* this that cometh [b] from Edom, with [c] dyed garments from [d] Bozrah? this *that is* * glorious in his apparel, [e] travelling in the greatness of his strength? I that [f] speak in righteousness, [g] mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have [h] trodden the wine-press alone; and of the people *there was* none with me for I will tread them in mine anger, [i] and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For [k] the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I [l] looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore [m] mine own arm brought salvation unto me; and [n] my fury, it upheld me.

a Ps. 24:7—10. Cant. 3.6. 6:10. 8:5. Matt. 21:10.
b 34.5,6. Ps. 137:7.
c 2,3. 9:5. Rev. 19:13.
d Am. 1:11,12.
* Heb. *decked*.
e Ps. 45:3,4. Rev. 11:17,18.
f 45:19,23. Num. 23:19.
g John 10.28—30. Heb. 7:25. 1 Pet. 1:5. Jude 24,25.
h 25:10. Lam. 1:15. Mal. 4.3. Rev. 14:19,20. 19:13—15.
i 6. 34.2—5. 2 Kings 9:33. Ez. 38:18—22. Mic. 7:10. Zech. 10.5.
k 34:8. 35:4. 61:2. Jer. 51:6. Luke 21:22. Rev. 6:9—17. 11: 13. 18:20.
l 3. 41:28. 50:2. 59:16. John 16: 32.
m 40.10. 51:9. 52:10. Ps. 44·3. 98:1. Hos. 1:7. 1 Cor. 1:24. Heb. 2:14,15.
n 59:17,18.

to his church, and his uninterrupted intercession in her behalf, in which he will steadily persevere, till her righteousness and salvation are rendered most conspicuous and glorious: and we should in our several stations, and the due improvement of all our talents, imitate his example. The interests of true religion should be near our hearts, and we ought to be willing "to spend and be spent in promoting them," without seeking our own credit or emolument; and be unwearied in doing good, waiting for our rest in heaven. We must think nothing done, while so much remains undone; and we ought to expect and pray for greater, and still far greater success, by every degree which is vouchsafed us. Our first object should be to promote the purity of the church, in doctrine and practice, and her internal peace and unity: for when the gospel of salvation, through the righteousness of Christ and by the sanctification of the Spirit, are clearly professed, and solidly preached and vindicated; and when the holy lives and mutual love of those, who profess and preach this salvation, "adorn the doctrine of God our Savior in all things:" then "the righteousness of Zion shines forth, as a lamp that burneth;" and her brightness makes way for the wider diffusion of divine knowledge.—But her glory and excellency must become very conspicuous, before all kings and nations can behold it: and therefore zealous endeavors to increase knowledge, holiness, and union among professed Christians, tend as much to bring forward the great triumphs of the Gospel, as promoting missions into the remote and benighted regions of the earth; and both should be attempted with active and steady perseverance.—When the scandals of the church shall be removed, and her breaches healed, she will appear as "the perfection of beauty," and be "called by a new name:" and all that behold her excellency and felicity, and the special favor of God to her, will find their hearts allured to seek a share in her privileges.—Whilst we admire the happiness of the church, (constituted of redeemed sinners, yea, reconciled enemies,) in being the object of the Lord's "delight," and as "married" unto him; let us also adore his infinite condescension and love. We may all aspire to these honors; and, coming in the name of Christ, we shall not be refused or forsaken: but we should well consider the reciprocal duties, which result from such high relations and obligations; that we may thence deduce motives to faithfulness, obedience, submission, and the most entire and devoted attachment. If God rejoice over us and over his church, "as a bridegroom rejoiceth over his bride;" surely we should rejoice in his favor and service, and desire no other happiness: and, as the true sons of the church, we should heartily espouse her interests, and seek her peace and prosperity. Some the Lord employs as watchmen to defend the walls of Zion: let us then be watchful and faithful, instant in preaching, fervent in prayer, patient in enduring hardship, wholly giving ourselves to the work of the ministry. Others are with them "the Lord's remembrancers:" let these recollect, that he loves to be reminded of his promises and predictions; that he delights in their importunity; and that he commands them "not to keep silence, and to give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

V. 8—12.

We should thankfully acknowledge, that the Lord has already, in a considerable degree, fulfilled the engagements which he in such a solemn manner entered into with his ancient servants. He has founded a church, to the honor of his name, in this our most remote part of the world; and at present, he preserves it from oppression and persecution: he no longer suffers our adversaries to lock up from us, in an unknown language, the holy scriptures, which are as food and cordials for our souls; or to pervert them to their own base purposes. We have the full comfort and benefit of public ordinances, of the labors of his ministers, and of every means of edification. Let us be thankful for these mercies, and for all our distinguished temporal advantages, and use them all in a holy manner. Let us delight in attending on his courts, that we may enjoy the consolations of his Spirit: and let us remember that his almighty arm is engaged to effect all that yet remains to be done; and that he has confirmed it with an oath, for our fuller assurance. Let us also endeavor by our examples, prayers, and improvement of our talents, to open Zion's gates, to prepare her ways, to remove obstructions, to forward the admission of citizens, and the lifting up of the standard of the cross, to call them in. Soon it shall be proclaimed in its fullest sense, "Say ye to the daughter of Zion, behold, thy Salvation cometh!" The Lord Jesus will accomplish his work, and his success will be his most valued recompense; (*Note*, *Heb.* 12:2,3.) and then all, who name his name, shall be acknowledged to be a holy people, and his church to be "sought out, a city not forsaken," as it

6 And I will tread down the people in mine anger, and [o] make them drunk in my fury, and [p] I will bring down their strength to the earth. [*Practical Observations.*]

7 ¶ I will [q] mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and [r] the great goodness toward the house of Israel, which he hath bestowed on them, [s] according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, [t] Surely they *are* my people, [u] children *that* will not lie: [x] so he was their Savior.

o 2,3. 49:26. 51:21—23. Job 21:20. Ps. 60:3. 75:8. Jer. 25:16,17,27. Lam. 3:15. Rev. 14:10. 16:6,19. 18:3—6.
p 25:10—12. 26:5,6. Rev. 18:21.
q 41:8,9. 51:2. Neh. 9:7—15,19—21,27,31. Ps. 78:11,&c. 105:5,&c. 107:8,15,21,31. 136:1,&c. 147:19,20. Ez. 16:6—14.
r 1 Kings 8:66. 2 Chr. 7:10. Neh. 9:25,35. Zech. 9:17. Rom. 2:4.
s 55:7. Ex. 34:6,7. Num. 14:18,19. Ps. 51:1. 86:5,15. Lam. 3:32. Rom. 5:20. Eph. 1:6,7. 2:4. 1 Tim. 1:14. Tit. 3:4—7.
t 41:8. Gen. 17:7. Ex. 3:7. 4:22,23. 6:7. 19:5,6. Rom. 11:1,2,28.
u 57:11. Ex. 24:7. Ps. 78:36,37. Zeph. 3:7. John 1:47. Eph. 4:25. Col. 3:9.
x 12:2. 43:3,11. Deut. 33:29. Ps. 106:21. Jer. 14:8. Hos. 13:4. 1 John 4:14. Jude 25.

has long appeared to be. And we are sure that he will never forsake one, whom he has redeemed and sanctified; and that the cause which he favors will surely prevail.

NOTES.

CHAP. LXIII. V. 1—6. These verses contain a prophetical representation of the victories of Christ over the enemies of his church: for of him the passage must be interpreted, nor can so much as an accommodation of it to any other be admitted. But it is remarkable, that many have understood it of the sufferings of Christ, and of his being covered with his own blood: though nothing can be more evident, than that he is represented by the prophet, as covered with the blood of his enemies, and as a mighty Conqueror and Avenger; and not as a Lamb slain for a sacrifice. Whoever considers attentively what has been proposed on a parallel scripture, (*Notes*, 34:) will probably be convinced that Edom, and Bozrah the chief city of Edom, are here to be understood mystically: that the destruction of the chief city of the antichristian powers, and of all that pertinaciously adhere to that cause, are here predicted: and that no other events fully answer to the description; though the destruction of Jerusalem by the Romans, and that of the Roman Emperors and armies, about the time of Constantine's advancement to the imperial throne, have been mentioned as a partial accomplishment of it. 'Though this prophecy 'must have its accomplishment, there is no ne-'cessity of supposing that it has been already 'accomplished. There are prophecies, which 'intimate a great slaughter of the enemies of 'God and his people, which remain to be ful-'filled: these, in Ezekiel, chap. xxxviii, and in 'the Revelation of St. John, chap. xx, are called 'Gog and Magog.—This prophecy of Isaiah 'may possibly refer to the same, or the like 'event.' *Bp. Lowth.* (*Notes*, 25:10—12. *Num.* 24:23,24. *Ps.* 149:7—9. *Ez.* 38: 39: *Dan.* 11:40—45. *Joel* 3:9—17. *Ob.* 17—21. *Mic.* 7:8—20. *Zech.* 10:5—12. 14:12—15. *Rev.* 14:14—20. 16:12—21. 18: 19:11—21. 20:7—10.)—The prophet, in vision, beholds the Messiah, returning in triumph from the conquest of his enemies, of whom Edom was the selected emblem, or specimen; and, being struck with his majestic appearance, he inquires, "Who is this," thus returning from Bozrah, with his garments deeply dyed, or stained; being arrayed in glorious apparel, as some mighty Prince; and travelling, not as one wearied with the combat, but "in the greatness of his strength," and as able and prepared to vanquish every opposing power? To this, Messiah answers, that it is He, the Judge, who gives sentence in righteousness against his enemies, performs all his promises, and is mighty to save his church.—The prophet again inquires, wherefore his apparel was discolored, and why he appeared like one, that had been treading the purple grapes in the wine-press. To which Messiah answers, that he had been treading the wine-press of the wrath of God; that by his own power, without any human help, he had crushed his obstinate opposers; and that he would thus trample upon them all, in his fury and indignation; and would account their blood, staining his garments, as honorable to his justice, truth, and power: for the day of vengeance was in his heart, or was determined on, as pleasing to him; being the appointed season of rescuing his church of redeemed sinners from oppression. (*Notes*, 34:8. 61:1—3, *v.* 2., He had indeed looked for some to stand forth to protect his people and uphold his cause, and he marvelled that there was none: therefore his own arm effected the salvation decreed and predicted; his hot displeasure sustained him in taking vengeance on his enemies; and this was but an earnest of the full end, which he would make of all who opposed him and his cause. (*Notes*, 59:16—19. *Zech.* 8:2.)—The event alone can determine the precise meaning of several expressions in these prophecies; the enemies to be destroyed; and the nature and extent of the deliverance and triumphs of Israel, which is certainly implied; though not, in my view at least, exclusively predicted.—'Things were 'come to that extremity, that there was no ap-'pearance of succor by any human means. 'Those, who by their office and character 'ought to have stood up in defence of oppressed 'truth and innocence, even they ... betrayed so 'good a cause, or had not the courage to de-'fend it. ... 59:16.—"I have trodden down the 'people in my anger;" this agrees better with 'the context: God's judgments are often repre-'sented by a cup of intoxicating liquor: because 'they astonish men, and bereave them of their 'usual discretion.' *Lowth.* (*Note*, 51:17—20, *v.* 17.)—*Edom*, &c. (1) *Notes*, 21:11,12. 34:3—7. *Ps.* 137:7—9. *Jer.* 49:7—22. *Lam.* 4:21,22. *Ez.* 25:12—14. 35: *Joel* 3:18—21, *v.* 19. *Am.* 1:11,12. *Ob.* 1—16. *Mal.* 1:2—5.

V. 7, 8. It has been observed, that it is probable the destruction of every antichristian power will make way for the conversion of the Jews: and it is very reasonably concluded by the most eminent interpreters, that the subsequent part of this chapter and the whole of the next, are intended as a kind of directory to their prayers on that occasion.—'The remain-'ing part of this chapter, with the whole chap-'ter following, contains a penitential confes-'sion and supplication of the Israelites, in their 'present state of dispersion, in which they so 'long marvellously subsisted, and still continue 'to subsist, as a people; cast out of their coun-'try; without any proper form of civil polity, or 'religious worship; their temple destroyed, their 'city desolated and lost to them; apparently de-

9 In [y] all their affliction he was afflicted, and [z] the Angel of his presence saved them: [a] in his love and in his pity he redeemed them: and he bare them, and [b] carried them, all the days of old.

10 But [c] they rebelled, and [d] vexed his Holy Spirit: therefore [e] he was turned to be their enemy, *and* he fought against them.

11 Then [f] he remembered the days of old, Moses, *and* his people, *saying*, [g] Where *is* he that brought them up out of the sea, with the * shepherd of his flock? [h] where *is* he that put his Holy Spirit within him?

12 That led *them* by the right-hand of Moses [i] with his glorious arm, [k] dividing the water before them, [l] to make himself an everlasting name?

13 That [m] led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, [n] the Spirit of the LORD caused him to rest: so didst thou lead thy people [o] to make thyself a glorious name.

15 ¶ Look [p] down from heaven, and

y Ex. 3:7—9. Judg. 10:16. Zech. 2:8. Acts 9:4. Heb. 2:18. 4:15.
z Gen. 22:11—17. 48:16. Ex. 23:20,21. 33:14. Hos. 1:7. 12:3—5. Mal. 3:1. Acts 7:30—32, 34,35,38. 1 Cor. 10:9.
a Deut. 7:7,8. Ps. 78:38. 106:7—10. Tit. 2:14. 1 John 4:9, 10. Rev. 1:5. 5:9.
b 46:3,4. Ex. 19:4. Deut. 1:31. 32:11,12. Luke 15:5.
c 1:2. 65:2. Ex. 16:8. 32:8. Num. 14:9. 16:1,&c. Deut. 9:7,22—24. Neh. 9:16,17,26,29. Lam. 1:18,20. Ez. 2:3,7. 20:8, 13,21.
d Ps. 78:8,49. 95:9—11. Ez. 6:9. Acts 7:51. Eph. 4:30.
e Lev. 26:17,&c. Deut. 28:15, &c. 32:19—25. Jer. 21:5. 30:14. Lam. 2:4,5. Matt. 22:7.
f Lev. 26:40—45. Deut. 4:30, 31. Ps. 25:6. 77:5—11. 89:47—50. 143:5. Luke 1:54,55.
g 15. 51:9,10. Ex. 14:30. 32:11, 12. Num. 14:13,14. Jer. 2:6.

* Or, *shepherds*. Ps. 77:20.
h Num. 11:17,25,29. Neh. 9:20. Dan. 4:8. Hag. 2:5. Zech. 4:6.
i Ex. 15:6,13,16. Ps. 80:1.
k Ex. 14:21. Josh. 3:13. Neh. 9:11. Ps. 78:13. 114:5—7. 136:13—16.
l 55:13. Ex. 14:16,17. Rom. 9:17.
m Ps. 106:9. Hab. 3:15.
n Josh. 22:4. 23:1. Heb. 4:8—11.
o 12. Num. 14:21. 2 Sam. 7:23. 1 Chr. 29:13. Neh. 9:5. Luke 2:14. Eph. 1:6,12,14.
p Deut. 26:15. Ps. 33:14. 80:14. 102:19,20. Lam. 3:50.

'serted and cast off by the God of their fathers, 'as no longer his peculiar people. They begin 'with acknowledging God's great mercies and 'favors to their nation; and the ungrateful re-'turns made to them on their part; that by their 'disobedience they had forfeited the protection 'of God, and had caused him to become their 'adversary. And now the prophet represents 'them as addressing their humble supplication 'for the renewal of his mercies: ... they confess 'their wickedness and hardness of heart; they 'entreat his forgiveness. ... It seems designed 'as a formulary of humiliation for the Israel-'ites, in order to their conversion.' *Bp. Lowth.* —The prophet, or the nation as represented by him, determines to mention, or call to remembrance, the peculiar favors of God to Israel, from his exuberant love and mercy, as worthy of their most fervent praises and thanksgivings. When they solemnly aceeded to the covenant proposed to them at mount Sinai, the Lord proceeded to deal with them as his people and children; as if he had been assured that they would not lie or prevaricate in so solemn an agreement, or deal deceitfully with him. This is spoken after the manner of men, and implies that he had given them no eause for their falsehood and apostacy. (*Notes*, *Ex.* 19:5. 24:1—11. *Deut.* 5:22—29. *Zeph.* 3:5—7. *Rom.* 11:25—32.) Thus he became the Deliverer of the nation from all their oppressors; and the Savior of believers, with an everlasting salvation.

V. 9. The Lord interested himself in all the afflictions of Israel, even as if he had shared in their sufferings: (*Notes*, *Judg.* 10:15,16. *Heb.* 2:16—18. 4:14—16.) and the only-begotten Son of the Father beeame the Angel, or Messenger, of his love, in and by whom his special presence attended them for their preservation and salvation, not only from Egypt to Canaan, but also through their suceessive generations: and thus he compassionately redeemed and bare them, with the patienee, assiduity, and tenderness, with which a nursing mother carries and tends her beloved infant. (*Marg. Ref.*) 'The Angel of his covenant, (who still appears 'before his face to intercede for his church,) 'saved them.' *Bp. Hall.* 'The Hebrew ... text 'reads *lo* with an *aleph*, which signifies *not:* and 'the margin reads *lo* with a *vau*, which signi-'fies *him:* our translation follows the marginal 'reading, the Septuagint that of the text; and 'joining the latter part of the eighth verse with 'the ninth, translate the whole period very 'agreeably to the present Hebrew text thus: '"He was their Savior out of all their trouble. '"It was not a messenger, nor an angel, but '"himself delivered them."'—The Angel, who 'conducted them by the pillar of fire and cloud, 'was no other than the LOGOS, or second Per-'son of the blessed Trinity. ... The Person, who 'led the people through the wilderness, could 'be no created being; though he is sometimes 'called an Angel, because he took on him the 'office and ministry of angels, as he afterwards '"took upon him the form of a servant."' *Lowth.* (*Notes, Gen.* 16:10,11. 48:16. *Ex.* 13:21, 22. 14:19. 23:20—23. 33:12—17. *Hos.* 12:3—6. *Mal.* 3:1—4. *v.* 1.)

V. 10. Israel was rebellious from their leaving Egypt through all the ages, during which they continued the professed people of God: they provoked him by their murmurs, idolatries, and multiplied crimes: they resisted and vexed, or provoked, his Holy Spirit, by idolatry, impiety, hypocrisy, and iniquity, by despising and persecuting his prophets; and especially by rejecting and crueifying their promised Messiah; and opposing the gospel, when preached by the apostles, "with the Holy Ghost sent down from heaven," to attest their doetrine by his miraculous operations: thus, God, who had before been their Friend and fought for them, became their dreadful enemy and fought against them, by the Romans, to the destruction of their city; and since that time, by various instruments even to this present day. (*Marg. Ref.—Notes*, *Neh.* 9:15—30. *Ps.* 95:9—11. 106:12—33. *Ez.* 6:8—10. 20:15—32. *Dan.* 9:5—13. *Acts* 7:51—53.)

V. 11—14. It is not agreed, whether God, or the nation of Israel, be spoken of in the beginning of this passage: but it is most obvious to understand it of the Jews, in their rejected condition, calling to remembrance JEHOVAH'S aneient mercies to their forefathers, and again inquiring after him. Some of that people, being made sensible of the wrath of God against them, and reflecting how his power had been exercised in behalf of their fathers, and what promises had been made to them, begin seriously to inquire, 'Where is He, who shewed 'such wonders of power and love to Moses and 'his people?' Where is the LORD, who brought Israel up out of the Red sea, with Moses and

behold from [q] the habitation of thy holiness and of thy glory: [r] where *is* thy zeal and thy strength, the [*] sounding of [s] thy bowels, and of thy mercies towards me? [t] Are they restrained?

16 Doubtless [u] thou *art* our Father, [x] though Abraham be ignorant of us, and Israel acknowledge us not; thou, O LORD, *art* our Father, [y] our [†] Redeemer; thy name *is* from everlasting.

17 O LORD, [z] why hast thou made us to err from thy ways, [a] *and* hardened our heart from thy fear? [b] Return for thy servants' sake, the tribes of thine inheritance.

18 The [c] people of thy holiness have possessed *it* but a little while; [d] our adversaries have trodden down thy sanctuary.

19 We [e] are *thine;* thou never barest rule over them; [‡] they were not called by thy name.

q 57.15. 66:1. 1 Kings 8:27. Ps. 113:5,6. 123.1.
r 51:9,10. Ps. 89:49.
* Or, *multitude.*
s 9. 49:15. Ps. 25:6. *marg.* Jer. 31:20. Hos. 11:8. Luke 1.78. *marg.* Phil. 2:1. 1 John 3:17.
t Ps. 77:7—9.
u 64:8. Ex. 4:22. Deut. 32:6. 1 Chr. 29:10. Jer. 3:19. 31:9. Mal 1:6. 2:10. Matt. 6:9.
x Job 14:21. Ec. 9:5.
y 41.14. 43:14. 44.6. 54.5.
† Or, *Redeemer from everlasting* is *thy name.* 12. 1 Pet. 1:18—21.
z Ps. 119:10,36. 141:4. Ez. 14:7—9. 2 Thes. 2:11,12.
a Deut. 2:30. Josh. 11:20. John 12:40. Rom. 9:18—20.
b Num. 10:36. Ps. 74:1,2. 80:14. 90:13. Zech. 1:12.
c 62:12. Ex. 19:4—6. Deut. 7:6. 26:19. Dan. 8:24. 1 Pet. 2:9.
d 64:11,12. Ps. 74:3—7. Lam. 1:10. 4 1. Matt. 24:2. Rev. 11:2.
e Ps. 79:6. 135:4. Jer. 10:25. Acts 14:16. Rom. 9:4. Eph. 2:12.
‡ Or, *thy name was not called upon them.* 65:1. Am. 9.12. Acts 15:17.

Aaron, to whom he had committed them, as a flock to the care of a shepherd, but who could not have delivered either themselves or the people? (*Notes*, 51:9—11. 2 *Kings* 2:14. *Ps.* 77:14—20.) Where is He, who put his Holy Spirit upon the seventy Elders, to enable them to assist Moses in his too arduous work? (*Notes*, *Num.* 11:11—30. *Hag.* 2:3—5, *v.* 5.) who led the multitudes of Israel through the deep channel of the Red Sea, (the waters of which he divided by his power, for the glory of his name,) with as much safety and as little obstruction, as a horse passeth in the open plains; and who afterwards guided them through the wilderness to the rest and plenty of Canaan, as the beast goeth down, after the labor of the day, to feed and lie down in the fruitful valley? (*Marg. Ref.* m, n.) And would this mighty God of Jacob no more glorify his name, in delivering his ancient people from their calamities? (*Notes*, 15—19. *Ps.* 77:5—12. 89:38—48. 90:13—17.)

V. 15—19. The preceding meditations are represented, as exciting the hopes and fears of penitent Israel; and here are words prepared for them to take with them, in returning unto the Lord. (*Note*, *Hos.* 14:1—3.) They are therefore introduced, as beseeching him to "look down from the habitation of his holiness and of his glory," on the abject condition of their once favored nation. They inquire, "Where is his zeal for his own glory," his power heretofore exerted in their favor, and his tender compassions for them in their troubles? Were they for ever restrained? (*Note*, 11—14.) They plead, that even if Abraham and Israel should disown them, or know nothing of them, or could afford them no help in their misery; yet doubtless he would remember his relation to them, and be their Father and Redeemer; (*Note*, *Deut.* 32:6.) for his name, (his perfections,) was everlasting and unchangeable. Why then had he so long left the nation to be *judicially* hardened and blinded, estranged from his fear, and given up to error, unbelief, and obstinacy? (*Marg. Ref.* z, a.—*Notes*, 6:9,10. 44:18—20.) Would it not be more glorious to his name to remove the veil from the hearts of his chosen inheritance, to return to their tribes, and to remember his ancient servants, the fathers of their nation?—We suppose a remnant of the Jews to plead thus in behalf of their unbelieving brethren. And they further urge, that the people, whom God had separated from the nations to be his holy worshippers, had possessed the promised land comparatively for a very short season; and their adversaries had long trodden down their holy city and temple. Yet they were still his people, "beloved for their fathers' sake:" whereas the Romans, who destroyed the city and temple, and the nations which have since trodden them down, were never subject to him or called by his name. (*Note*, *Rom.* 11:25—32.)—From the entrance of Israel, under Joshua, into the promised land, to the captivity and dispersion of the ten tribes, was 730 years; and to the destruction of Jerusalem by the Romans, and the dispersion of the Jews, not so much as 1500 years; whereas above 2500 years have passed since the dispersion of Israel, and almost 1800, since that of Judah. The whole tenor of the prophecy evinces, that the Babylonish captivity, and the consequent deliverance of the Jews, were only shadows of the events here predicted. Yet it should be remembered, that the prophecy was delivered while the first temple was standing and frequented, and Jerusalem and Judah in prosperity.—Some render the last verse; "We have long been as those, whom thou hast not ruled; who have not been called by thy name." 'Thou 'hast rejected us altogether, and dost disregard 'us, as if we had never had any relation to 'thee, nor ever were called thy people: which 'sense agrees very well with the present con-'dition of the Jewish nation, which hath con-'tinued for many ages, without king, or prince, 'or sacrifice.' *Lowth.* (*Note*, *Hos.* 3:4,5.)

Sounding, &c. (15) "Multitude." *Marg.* 'The abundance of thy mercies.—"The yearn-'ing of thy bowels." ' *Bp. Lowth.* (*Notes*, 9. 49:14—16. 1 *Kings* 3:23—28, *v.* 26. *Jer.* 31:18—20, *v.* 20. *Hos.* 11:8—11, *v.* 8. *Phil.* 2:1—4, *v.* 1. 1 *John* 3:16,17.)

Thou art our Father, &c. (16) 'Our only hope is 'in the relation we have to thee, that thou hast 'vouchsafed to call thyself our Father. ... (*Deut.* '32:6. 1 *Chr.* 29:10. *Mal.* 1:6. 2:10. *John* 8:39,41.) 'For it is in vain to boast ourselves that we are 'children of Abraham, or Jacob; they neither 'know our condition, nor, if they did, can they 'afford us any relief.' *Lowth.* (*Notes*, *Ps.* 27:10. *Matt.* 3:7—10, *v.* 9. *Luke* 16:22—31.)

PRACTICAL OBSERVATIONS.
V. 1—6.

Our divine Redeemer will appear glorious in the eyes of all holy creatures, when he shall display his power and justice, in taking vengeance on his obstinate enemies, as well as when, in his plenteous mercy and truth, he shews himself mighty to save his people. And, though he deigns not to answer the arrogant questions of proud infidels, he will fully satisfy humble believers of the propriety and equity of his most awful judgments. Once he appeared on earth in apparent weakness, to pour out his

CHAP. LXIV.

The Israelites earnestly beseech God powerfully to interpose for the nation, according to his wonderful works of old in their behalf, and according to his abundant mercies, 1—5: they humbly confess their unworthiness, refer themselves to his disposal, bewail the desolations occasioned by their iniquities, and deprecate the severity of his indignation, 6—12.

OH, [a] that thou wouldest rend the heavens, [b] that thou wouldest come down, [c] that the mountains might flow down at thy presence,

2 As *when* the * melting fire burneth, the fire causeth the waters to boil, [d] to

a Ps. 18.7—15. 144:5,6. Mark 1:10. *Marg.*
b 63:15. Ex. 3:8. 19:11,18,19. Mic. 1:3,4. Hab. 3:1—13.
c Judg. 5:4,5. Ps. 46:6. 68:8. 114:4—7. Am. 9:5,13. Nah. 1:5,6. 2 Pet. 3:10—12. Rev. 20:11.
* Heb. *fire of meltings.*
d 37:20. 63:12. Ex. 14:4. 1 Sam. 17:46,47. 1 Kings 8:41—43. Ps. 46:10. 67:1,2. 79:10. 83:13 98:1,2. 102:15,16. 106:8. Ez. 38:22,23. 39:27,28. Dan. 4:1—3,32—37. 6:25—27. Joel 3.16, 17.

precious blood as the atonement for our sins: but he will in due time appear "travelling in the greatness of his strength," and as it were covered with the blood of his enemies. No numbers or power can secure them against his righteous indignation: nor will he need any helpers in this tremendous work; any more than he did, when "his own self bare our sins in his own body on the tree." His single arm suffices to effect salvation, as his single sacrifice did to procure it; and his powerful and righteous indignation will uphold him in executing vengeance on his adversaries: yet he may well complain, that among the numbers who call themselves his disciples, there are scarcely any, at least comparatively few, who stand prepared to be zealous instruments in promoting his cause. But "the acceptable year of the LORD" is yet proclaimed, though "the day of vengeance is in his heart," and the vintage which is to be trodden in the wine-press ripens apace. Let then sinners in general, and the opposers of scriptural Christianity in particular, take warning, and seek reconciliation with their offended Judge: or he will "tread them down in his anger," make them "drunk in his fury," and bring down their strength to the earth; and by the example of his vengeance on them, and such as they are, he will bring others to repent and seek his face.

V. 7—19.

No sufferings should induce us to forget, or not to mention, "the praises of the LORD," and his mercies to us and to his people; which have been numberless, and infinite like his essential goodness. All our comforts and hopes spring from this source, and all our miseries and fears from our sins. Every one of the human species receives unmerited mercies from our God; but they are far the most favored, who enjoy the benefit of his word and ordinances. (*Notes*, *Ps.* 147:19,20. *Rom.* 3:1,2.) He acts towards his professed people, as if they were and would be sincere; and he rescues them from many dangers and troubles; till their iniquity or apostacy proves that they were dissemblers. But how great is his mercy towards those, who uprightly fear and trust him; who are indeed his children, and neither dissemble with him, nor with their brethren, but copy his example of truth and faithfulness! (*Notes*, *Ps.* 32:1,2. 73:1. *John* 1:47—51, *v.* 47.) He is become their Savior; he "pities them as a Father doth his children;" he interests himself in all their concerns, even as if he shared their sufferings; and those who persecute or despise them, are accounted his despisers and persecutors also. (*Note*, *Acts* 9:3—6.) "The Angel of his presence," the Messenger of the covenant, who "was in the form of God, and thought it no robbery to be equal with God," assumed "the form of a servant," that in our nature he might bear our griefs and carry our sorrows: and he so loves those, whom he has redeemed by his blood, and taught to trust in and love him, that he bears and carries them with the most unwearied patience. Yet alas! in many instances, they too are rebellious, and "grieve his Holy Spirit," lose their comforts, and expose themselves to sharp rebukes and corrections; by which they are brought to renewed repentance and deeper humiliation. The Lord indeed never "becomes their enemy, to fight against them," as he does against those, who so vex his Holy Spirit that he will no more strive with them. (*Note*, *Gen.* 6:3.)—But whatever a man's sins have been, if he so remembers the Lord's mercies as to be humbled for his ingratitude, and yet be encouraged to hope in his mercy; there is ground to conclude, that he is discovering the way of peace.—When sinners inquire after him, who has in other ages glorified himself in saving and feeding his purchased flock, and has given his Holy Spirit to qualify his ministers, and prosper their labors; and when they call to mind his wonderful works of old, in order thence to deduce arguments to plead with him in prayer that he may glorify himself in saving them also; they are evidently profiting by the sacred records: for whenever we look up, by humble faith and hope, to the Lord, "in the habitation of his holiness and glory;" he will be sure to look down upon us in kindness and mercy. His zeal, and power, and compassions are no more restrained, than in former ages: nay, if any have been so abandoned to wickedness, that the most eminent saints are induced to give them up in despair; yet if God see them truly humbled and fervent in prayer, he will doubtless be their Father and Redeemer, for the everlasting glory of his name.—Spiritual judgments, by which men are made to err from the ways, and are hardened against the fear of God, are more to be dreaded than any other calamities; (*Note*, 2 *Thes.* 2:8—12.) and we should most carefully avoid those sins, which provoke the Lord to leave men thus to themselves, and to the deceiver, which he never does without just cause. (*Notes*, *Heb.* 10:26—31.) But when any become sensible, that they have verged to this dreadful case, they are in a hopeful way to be preserved from it: and they may confidently beg of God to open their eyes, and understandings, and to humble, soften, and change their hearts: and he will assuredly accept their petitions. Nay, such persons soon become proper supplicants for others in the community or family, who are in the same awful situation, in which they before were.—Thus, we are assured, that the Lord will shortly remove the blindness of the Jewish nation, and return in mercy to those tribes of his inheritance. Indeed, if all the promises made to their fathers had received their whole accomplishment, in the short lived prosperity of Israel in Canaan; it might well be considered as far beneath the largeness of the terms employed. But all the blessings vouchsafed to the true Israel of God, through Christ the promised Seed, in every age, are also to be included: and unknown blessings are yet reserved for that distinguished nation. However, then, God may permit his adversaries to tread down his sanctuary, or to triumph over his

make thy name known to thine adversaries, [e] *that* the nations may tremble at thy presence!

3 When [f] thou didst terrible things *which* we looked not for, thou camest down, [g] the mountains flowed down at thy presence.

4 For since the beginning of the world *men* [h] have not heard, nor perceived by the ear, neither hath the eye * seen, O God, besides thee, *what* he hath [i] prepared for him that [k] waiteth for him.

5 Thou [l] meetest him that [m] rejoiceth and worketh righteousness; [n] *those that* remember thee in thy ways: behold, [o] thou art wroth; for we have sinned: [p] in those is continuance, and we shall be saved.

6 But we [q] are all as an unclean *thing*,

e Ex. 15:14—16. Deut. 2:25. Ps. 9:20. 43:4—6. 99:1. Jer. 5:22. 33:9. Mic. 7:15—17. Rev. 11:11—13.
f Ex. 34:10. Deut. 4:34. 10:21. 2 Sam. 7:23. Ps. 65 5. 66:3,5. 76:12. 105:27—36. 106:22.
g 1. Hab. 3:6.
h 1 Cor. 2:9,10. Eph. 3:5—10, 17—21. Col 1:26,27. 1 Tim. 3:16. 1 John 3:1,2. 4:10. Rev. 21:1—4,22—24. 22:1—5.
* Or, *seen a God besides thee*, which *doeth so for, &c.*
i Ps 31:19. Matt. 25:34. John 14:3. Heb. 11:16.
k 25:9. Gen. 49:18. Ps. 62:1. 130:5. Lam. 3:25,26. Luke 2:25. Rom. 8:19,23—25. 1 Cor. 1:7. 1 Thes. 1:10. Jam. 5:7.
l Ex. 20:24. 25:22. 29:42,43. 30: 6. Heb. 4:16.
m Ps. 25:10. 37:4. 112:1. Acts 10:2—4. Phil. 3:13—15.
n 26:8,9. 56:1—7.
o 63:10. Ps. 90:7—9.
p 103:17,18. Jer. 31:18—20. Hos. 6:3. 11:8,9. Mal. 3:6.
q 6:5. 53:6. Job 14:4. 15:14—16. 25:4. 40:4. 42:5,6. Ps. 51:5. Rom. 7:18,24. Eph. 2:1,2. Tit. 3:3.

people; (*Rev.* 11:1,2.) he will hear the prayers of those who belong to him, and deliver them from those over whom he has not borne rule, and who have never been called by his name. (*Note*, *Ps.* 79:6—13.)

NOTES.

Chap. LXIV. V. 1—3. This chapter continues the prayer, begun in the preceding; which has been interpreted to be that of the first converts made from among the dispersed Jews, when the nation of Israel is about to be reinstated in the church. These supplicants perceive immense obstacles in the way of their desires being granted, especially from the power of their oppressors and adversaries: but they most earnestly call upon God to appear and remove them all. They long for him to rend the visible heavens in some awful manner, and to melt the mountains that they might flow down as water at his presence; which he could do with the same facility, as the fire melts the wax, or the metal; or even as it causes the water to boil. Thus, he could make his name known to his adversaries, and put whole nations to confusion and consternation before him. And this would be no unprecedented favor: for when he delivered Israel out of Egypt, he did such terrible things, to crush the power of their oppressors, as they had never looked for, or conceived an idea of: insomuch, that opposing difficulties, apparently like immoveable mountains, melted and vanished at his presence: and the supplicants only entreat a similar interposition, in order again to set them at liberty, and to reinstate them in their privileges.—The commotion of mount Sinai, when the Lord came down upon it, is referred to in this allusion to their former deliverances. (*Marg. Ref.* a—c. g.—*Notes*, *Ex.* 19:16—20. *Judg.* 5:4,5. 2 *Sam.* 22:7—16. *Ps.* 68:7,8. *Nah.* 1:2—6. *Hab.* 3:2—10. *Zech.* 4: 4—7. *Heb.* 12:18—21,26—-29.)—*When thou didst*, &c. (3) 'The words will bear another 'interpretation, which agrees better with what 'follows; "When thou shalt do terrible and 'unexpected things," (and visibly appear for 'the deliverance of thy people,) "the mountains 'shall melt at thy presence." ' *Lowth.*

V. 4. No man, from the beginning of the world, had heard, seen, or conceived an idea of any thing so great, glorious, or excellent, as what God himself had devised and prepared for those "who waited for him:" and the displays of the divine power and glory, which the people of God yet wait for, will far exceed all that hitherto has been experienced, witnessed, or recorded, since the beginning; and can only be properly conceived of by God himself. Some explain the verse to mean, that no people had ever heard or conceived of any other God, except Jehovah, who had wrought such wonders for his people. (*Notes*, 43:8—13. *Deut.* 4:32—40.) St. Paul quotes the sense, (though not the exact words of it,) with reference to the blessings of redemption by the death of Christ: (*Note*, 1 *Cor.* 2:6—9, *v.* 9.) and perhaps the leading idea here may be, that nothing too great can be expected from that incomprehensible love, which has provided such a salvation for sinful men. (*Notes*, *Rom.* 5:6—10. 8:28—31.)—In many places, the inspired writers of the New Testament quote from the Septuagint: but in this and many other instances, where that version materially varies from the Hebrew, they do not. They give the sense of the passage referred to, as applicable to the subject before them: but do not confine themselves to a strictly literal translation.—The expression, "As it is written," (1 *Cor.* 2:9.) uniformly in the New Testament, means a reference to the sacred writings, "the oracles of God," and which were revered as such by the Jews; and cannot be understood of any other records.

V. 5. 'Thou hast heretofore given merciful 'proofs of thy favor to our forefathers, who re-'joiced in thee and walked holily before thee; 'and so thou art ready to do to those, who aw-'fully and thankfully adore thee in thy ways of 'justice and mercy. But, ... thou art displeased 'with us, for we have done wickedly before 'thee: whereas, if we had the grace to continue 'in those ways of thine, we should be sure to 'be saved.' *Bp. Hall.* 'Thou shewedst favor 'toward our fathers, when they trusted in thee, 'and walked after thy commandments: they 'considered thy great mercies.'—"In them is continuance;" that is, "in thy mercies, which he calleth the ways of the Lord." (*Ps.* 25:10.) —"Thou hast met him who rejoiced and wrought righteousness: these" (all of this character in every age,) "will remember thee in thy ways. Behold thou hast been angry, for we have sinned: in these," (in thy ways) "*is* perpetuity, and we shall be saved;" or "may be saved." This is a literal translation of the verse, which is considered by Bishop Lowth as inexplicable, without entirely conjectural alterations of the text.—"The mercy of the Lord is from everlasting to everlasting," (the very Hebrew word here used,) "upon them that fear him." (*Ps.* 103:17.) "He waits" perpetually on his mercy-seat, "to be gracious:" "he meets" his worshippers, through every generation, in his ordinances. In these is *perpetuity;* they are not like the changeable fashions and customs of men: and therefore, though the God of Israel had been wroth with his people for their sins: yet they had now begun to seek him, as the God who had met and blessed their fathers, when they rejoiced in

and [r] all our righteousnesses *are* as filthy rags; and [s] we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And [u] *there is* none that calleth upon thy name, that stirreth up himself [x] to take hold of thee: for thou [y] hast hid thy face from us, and hast * consumed us, because of our iniquities.

8 But now, O LORD, [z] thou *art* our Father; we [a] *are* the clay, and thou our Potter; and we [b] all *are* the work of thy hand.

r 57:12. Zech. 3:3,4. Phil. 3:9. Rev. 3:17,18. 7:13,14.
s 40:6—8. Ps. 90:5,6. Jam. 1:10,11. 1 Pet. 1:24,25.
t 57:13. Ps. 1:4. Jer. 4:11,12. Hos. 4:19. Zech. 5:8—11.
u 50:2. 59:16. Ps. 14:4. Ez. 22:30. Hos. 7:7,14.
x 27:5. 56:4.
y 57:17. 59:2. Deut. 31:17. 32:19—25.
* Heb. *melted*. Jer. 9:7. Ez. 22:18—22. 24:11.
z 63:16. Ez. 4:22. Deut. 32:6. Gal. 3:26,29.
a 29:16. 45:9. Jer. 18:2—6. Rom. 9:20—24.
b 43:7. 44:21,24. Job 10:8,9. Ps. 100:3. 119:73. 138:8. Eph. 2:10.

9 Be not [c] wroth very sore, O LORD; neither [d] remember iniquity for ever: behold, see, we beseech thee, [e] we *are* all thy people.

10 Thy [f] holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our [g] holy and our beautiful house, [h] where our fathers praised thee, is burnt up with fire; and [i] all our pleasant things are laid waste.

12 Wilt [k] thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace and afflict us very sore?

c Ps. 6:1. 38:1. 74:1,2. 79:5—9. Jer. 10:24. Hab. 3:2.
d Jer. 3:12. Lam. 5:20. Mic. 7:18—20. Mal. 1:4. 2 Pet. 2:17. Rev. 20:10.
e 63:19. Ps. 79:13. 119:94.
f 1:7. 2 Kings 25:9. 2 Chr. 36:19—21. Ps. 79:1—7. Lam. 1:1—4. 2:4—8. 5:18. Dan. 9:26,27. 12:7. Mic. 3:12. Luke 21:21,24. Rev. 11:1,2.
g Ps. 74:5—7. Jer. 52:13. Ez. 7:20,21. 24:25. Matt. 24:2.
h 1 Kings 8:56. 2 Chr. 6:4. 7:3,6. 29:25—30.
i Lam. 1:7,10,11.
k 42:14. Ps. 10:1. 74:10,11,18,19. 79:5. 80:3,4. 89:46—51 Zech. 1:12. Rev. 6:10.

obeying and serving him, and they trusted that he would meet and save them also. (*Notes*, *Ps.* 37:4. 112:1. *Mal.* 3:13—18, *v.* 16—18. 4:2,3. *John* 7:14—17, *v.* 17. *Acts* 10:1—8.) The original word (עולם) rendered "continuance," means an indefinite duration, the beginning or termination of which is *hidden* from man. '*Notat integram cujusque rei, de qua sermo est, durationem.*' (See *Robertson's Thesaurus.*)—'We have been guilty of great offences, 'whereby we have provoked thine anger; but 'thy mercies endure for ever, and thy gracious 'promises are still the same: and this encourages us still to trust in thy goodness.' *Lowth.*

V. 6—8. 'The best actions of the best men 'have a great alloy of imperfection. When the 'Hebrew language would express the most excellent in its kind, it makes use of the plural 'number. ... Here "righteousness" is the most 'perfect righteousness men can attain to.' *Lowth.*—The converted remnant, supplicating in behalf of the Jews, are evidently taught to confess their own sins, as well as those of the nation in every age. (*Note*, 53:4—6.) Instead of "the people of God's holiness," as they were by profession, "they were all as an unclean thing." Instead of the robe of righteousness and salvation before spoken of, (*Note*, 61:10,11.) "all their righteous deeds were as a rejected garment;" (*Bp. Lowth;*) a garment thrown away, as polluted and worthless. Not only the moral, ritual, or traditional works, (by which the Jews had long sought to justify themselves, neglecting the Savior and his righteousness,) were abominable, because proud, hypocritical, and unbelieving; but even their present endeavors to seek and serve God, were so imperfect, and mixed with defilement, that they were wholly unmeet to form a robe, in which to appear in his holy presence.—A singular noun, like that plural here rendered "filthy rags," is frequently rendered *ornament*, or *ornaments*, (49:18. *Ex.* 33:4,6. 2 *Sam.* 1:24. *Ez.* 16:7,11.) and some would render it so here, and explain it exclusively of "works done to be seen of men;" 'ostentatious, hypocritical, 'and vain-glorious services, designed both to 'acquire human applause, and make compensation for the want of true holiness.' (*Notes*, *Matt.* 6:1—6.)—But this construction is contrary to most, if not all, the old versions; the expression, "all our righteousnesses are as *ornaments*," (for there is no epithet,) is obscure and ambiguous; and these penitents, in confessing their own sins and those of their nation, are supposed only to mean the sins of their past lives, or present actual transgressions, without any humiliating acknowledgment of the imperfection found in their repentance, prayers, and best services. How far Christians should adopt the strong language of our translation, in respect of those *righteousnesses* which are "the fruits of the Spirit," is another question. "The fruits of the Spirit" are in themselves most excellent; but the good works which the best of men perform, are not the unmingled "fruits of the Spirit;" for the remainder of in-dwelling sin greatly alloys them. They are all defective, as to reverence, faith, love, gratitude, and fervency, and are therefore "rags;" they are all mixed with what is positively wrong, as wandering, foolish, and sinful imaginations, or improper motives; and so "polluted," and unmeet to form their robe of righteousness before God. And the more humble and spiritual men become, the greater abhorrence have they of this corrupt alloy; the more they notice, lament, and confess it; and the readier they are, without affectation or direct intention, to use the most humiliating language of scripture concerning themselves and their services. (*Marg. Ref.* q, r.)—Because of these things, however, the prosperity of Israel was as "a withered leaf;" their iniquities had been as the wind to scatter them abroad throughout the earth: (*Note*, *Jer.* 4:11—13, *v.* 12.) and there was scarcely one of them, who heartily called upon God, or exerted himself to lay hold by faith, on his power, truth, and love: for he had hid his face from them, and they were consumed, or *dissolved*, because of their iniquities. Yet they would still plead with the Lord, as their heavenly father; (*Notes*, 63:11—19. *Matt.* 6:9.) they confided in his wisdom and mercy; and, being the work of his creating power, as individuals, and as his chosen nation, they were willing to be disposed of at his pleasure, like clay in the hand of the potter. (*Marg. Ref.* z, a.—*Notes*, 29:13—16. 45:9,10. *Jer.* 18:1—6. *Rom.* 9:19—21.)

V. 9—12. The supplicants here continue to deprecate the extremity of the Lord's displeasure, and his perpetual remembrance of their sins: they still plead with him, as his people,

CHAP. LXV.

JEHOVAH declares his free mercy in the conversion of the Gentiles, and his justice in casting off Israel for unbelief, idolatry, and wickedness, 1—7: shews that he preserved the nation for the sake of a chosen seed to arise out of it; and contrasts the blessedness of his servants, with the miseries coming on the unbelieving Jews, 8—15: and predicts the glories and privileges of the church in the latter days, 16—25.

I AM [a] sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, [b] Behold me, behold me, [c] unto a nation *that* was not called by my name.

2 I have [d] spread out my hands all the day unto [e] a rebellious people, [f] which walketh in a way *that was* not good, [g] after their own thoughts;

a 2:2,3. 11:10. 55:5. Ps. 22:27, 28. Rom. 9:24—26,30. 10:20. | Eph. 2:12,13.
b 40:9. 41:27. 45:22. John 1:29.
c 43:1. 63:19. Hos. 1:10. Zech. 2:11. 8:22,23. 1 Pet. 2:10.
d Prov. 1:24. Matt. 23:37. Luke 13:34. 19:41,42. Rom. 10:21.
e 1:2. 63:10. Deut. 9:7. 31:27. Jer. 5:23. Ez. 2:3—7. Acts 7:51,52. 1 Thes. 2:15,16.
f 59:7,8. Ps. 36:4. Prov. 16:29.
g 55:7. Gen. 6:5. Num. 15:39. Deut. 29:19. Ps. 81.12. Jer. 3:17. 4:14. 7:24. Matt. 12:33,34. 15,19. Rom. 2:5. Jam 1:14,15.

chosen as such in Abraham, Isaac, and Jacob; and call upon him to consider the desolations of their land. The cities, once inhabited by his worshippers, are now either entirely destroyed, or inhabited by infidels and idolaters, especially Jerusalem their holy city; and their temple with all its furniture and ordinances are utterly wasted: and would not the Lord be satisfied with these their long continued miseries? Would he still refrain from interposing? Would he reject their prayers, and still persist in his hot displeasure to afflict them?—All these circumstances fix the prophetical meaning to the Jewish nation, rather than to the Christian church. And the desolations and miseries of the Jews, since their rejection of the gospel have so immensely exceeded, in degree and continuance, all they before endured; that, (though we need not exclude the Babylonish captivity, or even the ravages and profanations of Antiochus Epiphanes,) we must consider their condition, from the days of Christ to the present time, at length to terminate in the conversion of Israel, and restoration to the holy city and land, as the grand accomplishment of these predictions. (*Notes*, *Gen.* 49:10. *Deut.* 4:25—28. 28:28—64.) —It should be kept in mind, that there were no tokens of the destruction of Jerusalem and the temple, or of the desolations of the land, when Isaiah wrote this prophecy.

PRACTICAL OBSERVATIONS.

The difficulties, which occur in our path or work, should excite us to more vigorous exercises of faith in the omnipotence and faithfulness of God, and to more fervent prayers for his interposition; for when he pleases to "rend the heavens and come down," the most insuperable obstacles remove in an instant: and we can never want a prevalent plea with him thus to interpose, when we are seeking the glory of his name, and the enlargement or prosperity of his church: for he will assuredly "make his name known to his adversaries, that the nations may tremble at his presence." (*Note*, *Rev.* 1:7.)—The deliverances, which the Lord works for his people, are sometimes as unexpected, in the manner and season of them, as his terrible judgments on his enemies are to them. The sacred records of the ancient church have been transmitted to us, to encourage our hopes and prayers, for personal and public mercies, according to the promises, and the nature of our dispensation. But who has heard, or seen, or conceived, any thing equal to the love of God, in "sending his Son to be the propitiation for our sins?" Can we really believe this truth, and then think any thing too great, to be expected from his power, truth, and mercy? We have very faint conceptions of the glorious things, which are prepared for his church on earth; and our ideas of the felicities of heaven are far more inadequate: let us then trust in his word, and patiently wait for him to terminate our sorrows and complete our joys. If he have taught us to "rejoice in working righteousness," and to "remember him in his ways;" he will doubtless meet us with supports and comforts in his ordinances, and perfect his work in us. We have indeed grievously sinned, and provoked him to anger: yet Jesus continually intercedes; the way of access and acceptance is always open; and those who come to the Father by him, shall be "saved to the uttermost," and for ever.—But we must confess, that by nature "we are all as an unclean thing, and that all our righteousnesses are as filthy rags." Thus it was with every one of us, when strangers or enemies to him: and even now our few good works, in which there is real excellency as "the fruits of the Spirit," are so defective and defiled *as performed by us*, that they need to be washed in "the Fountain opened for sin and uncleanness." They, therefore, who confide in their own merits, will fade as a leaf, and will be driven, by the wrath of God against their iniquities, into eternal misery. —But alas! how few are there, who even appear to call on the Lord with their whole hearts, or stir themselves up to lay hold of him! Without this earnestness we cannot hope to prevail: but the vilest prodigal, who, being "come to himself," desires to return to God with humble confessions and supplications, may approach him as a Father, and plead with him, as the "work of his hands;" nor need he hesitate to cast himself unreservedly on his sovereign mercy, to be disposed of as he pleases. This seems to unbelief a desperate venture, but it is in fact our only safety: for in this manner we engage all the promises and perfections of God on our side; which are all against us, whilst we refuse unreserved submission, urge self-excusing pleas, or allow any other confidence. But it well consists with this unreserved submission, to deprecate the severity of God's deserved wrath, and to pray to be visited with the salvation of his people.—Even they, who are consciously unworthy to ask the least favor for themselves, in their own name, will be most graciously accepted, when they plead, in the name of Christ, for their fellow sinners and for the church of God: and though he may delay for a time to answer their prayers, that he may exercise their humble faith and patience; yet he will not always "refrain himself and hold his peace" "or afflict very sore;" any of those, who call upon his name and hope in his mercy, through the atonement and intercession of Emmanuel.

NOTES.

CHAP. LXV. V. 1, 2. The preceding chapters might seem to intimate, that God had treated the nation of Israel with undue severity: but in this he answers the supplicants, and shews them the reasons of his past conduct,

3 [h] A people that provoketh me to anger continually [i] to my face; [k] that sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which [l] remain among the graves, and lodge in the monuments, [m] which eat swine's flesh, [n] and † broth of abominable *things is in* their vessels;

5 Which say, [o] Stand by thyself, come not near to me; for I am holier than thou.

[p] These *are* a smoke in my ‡ nose, [q] a fire that burneth all the day.

6 Behold, [r] *it is* written before me: [s] I will not keep silence, [t] but will recompense, even recompense, into their bosom,

7 Your [u] iniquities, and the iniquities of your fathers together, saith the LORD, which have [x] burned incense upon the mountains, and [y] blasphemed me upon the hills: [z] therefore will I measure their former work into their bosom.

h 3:3. Deut. 32:16—19. 2 Kings 17:14—17. 22:17. Ps. 78:40,58. Jer. 32:30—35. Ez. 8:17,18. Matt. 23:32—36.
i Job 1:11. 2:5.
k 1:29. 66:17. Lev. 17:5. Jer. 3:6. Ez. 20:28.
l Heb. *bricks*. Ex. 20:24,25. 30:1—10.
m Num. 19:11,16—20. Matt. 8:28. Mark 5:2—5. Luke 8:27.
n 66:3,17. Lev. 11:7. Deut. 14:8.
† Or, *pieces*.
o Luke 5:30. 7:39. 15:2,28—30. 18:9—12. Acts 22:21,22. Rom. 2:17,&c. Jude 19.
p Prov. 6:16,17. 10:26. 16:5. Jam. 4:6. 1 Pet. 5:5.
‡ Or, *anger*.
q Deut. 29:20. 32:20—22.
r Ex. 17:14. Deut. 32:34. Ps. 56:8. Mal. 3:16. Rev. 20:12.
s 42:14. 64:12. Ps. 50:3,21.
t Ps. 79:12. Jer. 16:18. Ez. 11:21. 22:31. Joel 3:4.
u Ex. 20:5. Lev. 26:39. Num. 32:14. Ps. 106:6,7. Dan. 9:8. Matt. 23:31—36.
x 57:7. 1 Kings 22:43. 2 Kings 12:3. 14:4. 15:35. 16:4.
y Ez. 20:27,28.
z *See on* 6.—Jer. 5:9,29. 7:19,20. 13:25. Matt. 23:32. 1 Thes. 2:16.

as well as his gracious purposes in future, towards them, and the church in general. The subject is so arranged, that the Lord seems to have the whole nation of Israel, and all their generations, at once present before him, and sometimes to address one company, and sometimes another: because they have been treated with such marked severity, for the rebellions of the nation, during the whole time they continued the professed people of God, and not for the sins of any one generation exclusively. St. Paul quotes these verses, to shew God's purpose of calling the Gentiles, and casting off the unbelieving Jews. (*Note*, *Rom.* 10:18—21.) And the Lord here seems to mention this part of his conduct, to shew that he did not reject the nation for want of a disposition to mercy, though he acted according to his wise and holy sovereignty in the exercise of it. The heathen nations did not seek after him, or call on him, nor were they called by his name; yet, without their solicitation, the preachers of the gospel were sent among them. Thus was he "sought of," or "made known to," them that asked not for him; and "he was found of them that sought him not;" for when they were pursuing their sinful projects, and devoted to their idols, without knowing or thinking any thing about the God of Israel, he demanded their attention, called on them to look to him for salvation and happiness, and disposed their hearts to obey the call: and thus he shewed towards them "the unsearchable riches" of his grace.—'The Gentiles, which knew 'not God should seek after him, when he had 'moved their hearts with his Holy Spirit:' but the Jews had these blessings continually proposed to them; and Christ and his apostles invited them *first* to partake of his salvation. Thus JEHOVAH spread forth his hands full of mercies, and earnestly exhorted them to accept of them, and he persevered in this all the day long: (*Notes*, *Prov.* 1:24—31. *Matt.* 23:37—39. *Luke* 19:41—44.) but they persisted in rebellion, and preferred their own vain devices and evil ways; their sadducean infidelity, their pharisaical hypocrisy and traditions; and their ambition, covetousness, and iniquity, to all the blessings of the Gospel and the kingdom of the Messiah: and thus they justly merited to be cast off, and to experience all the miseries which have since overtaken them.

I am sought, &c. (1) נִדְרַשְׁתִּי means, '*quæsi-*
'*tus sum cum effectu;* I am so sought as to
'be found.' *Vitringa.—Was not called*, &c.]
"Which never invoked my name." *Bp. Lowth.*

V. 3—7. No doubt the Lord guided the mind of his prophet, to draw the character of the Jews in such a manner, that it might serve for a reproof of the people in his own times, as well as for the warning of after ages. They were a people, who continually provoked God in the most avowed manner, even in his more immediate presence, at Jerusalem and the temple. In contempt of his law, they chose to sacrifice in gardens and on high places: nay, they "burnt incense" also "upon altars of brick" or tile, or on the tops of their houses: (*Jer.* 19:5. *Zeph.* 1:5. *Notes*, *Ex.* 20:21—25. 2 *Kings* 23:12,13.) though this ought to have been done by none but the priests, within the sanctuary, on the golden altar, or on their censers.—Because God had made the touch of a dead body, or grave, a ceremonial uncleanness; (*Note*, *Num.* 19:11.) they abode, or dwelt, and lodged among the tombs, for superstitious or idolatrous purposes; and as using witchcraft or necromancy: and, despising his authority, they ate swine's flesh, and carried even the broth made of unclean meats, or parts of the abominable sacrifices to their idols, in their vessels, perhaps for acceptable presents to their friends. (*Note*, *Lev.* 11:3—8.) These were evidences of their self-will and presumptuous rebellion, and preference of their own inventions to the appointments of God, and of their carnal enmity to him and his holy service. Yet, at the same time they were full of a proud opinion of superior sanctity, and despised others as unworthy to come near them. (*Notes*, *Matt.* 9:10—13. *John* 9:27—34, *v.* 34. *Rev.* 3:17.) This hateful temper was peculiarly prevalent among the Pharisees, especially in the days of Christ: and, notwithstanding their hypocrisy and iniquity, they deemed themselves the only favorites of heaven, and could disdainfully say to a poor heathen, or publican, or harlot, even when penitently crying for mercy, 'Stand off, keep thy distance, 'I am holier than thou.' (*Note*, *Luke* 18:9—14. *P. O.* 1—17.) These were exceedingly abominable to the Lord: even as smoke is offensive to the man, who has it continually under his nose. The nearer they approached to him, the more he abhorred them; and thus they kindled his indignation, and rendered it as "a fire that burneth all the day." Their sins from age to age being written before him; he would not always keep silence, but would certainly recompense upon the generation who crucified Christ and rejected his gospel, all the iniquities of their fathers as well as their own transgressions: (*Notes*, *Matt.* 23:29—36.) and, as their posterity have ever since persisted in the same spirit of enmity to Christ, they have inherited as a legacy this sentence denounced upon that

8 ¶ Thus saith the LORD, [a] As the new wine is found in the cluster, and *one* saith, Destroy it not, for a blessing *is* in it; so will I do for my servants' sakes, that I may not destroy them all.

9 And [b] I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and [c] mine elect shall inherit it, and my servants shall dwell there.

10 And [d] Sharon shall be a fold of flocks, and [e] the valley of Achor a place for the herds to lie down in, for my people that have sought me. [*Practical Observations.*]

11 ¶ But ye *are* [f] they that forsake the LORD, that forget [g] my holy mountain, that [h] prepare a table for that * troop, and that furnish the drink-offering unto that † number.

12 Therefore [i] will I number you to the sword, and ye shall all bow down to the slaughter: [k] because when I called, ye did not answer; when I spake, ye did not hear: but [l] did evil before mine eyes, [m] and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, [n] my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, [o] my

a 6:13. Jer. 30:11. Am. 9:8,9. Matt. 24:22. Mark 13:20. Rom. 9:27—29. 11:5,6,24—26.
b 10:20—22. 11:11—16. 27:6. Jer. 31:36—40. 33:17—26. Ez. 36:8—15,24. 37:21—28. 39:25—29. Am. 9:11—15. Ob. 17—21. Zeph. 3:20. Zech. 10:6—12.
c 15,22. Rom. 11:5—7,28.
d 33:9. 35:2. Ez. 34:13,14.
e Josh. 7:24—26. Hos. 2:15.
f 1:28. Deut. 29:25. 1 Chr. 28:9. Jer. 17:13.
g 25. 2:2. 11:9. 56:7. 57:13. Ps. 132:13,14. Heb. 12:22. Rev. 21:2,3.
h 57:5—10. Deut. 32:17. Jer. 2:28. Ez. 23:41,42. 1 Cor. 10:20,21.
* Or, *Gad.*
† Or, *Meni.*
i 3:25. 10:4. Lev. 26:25. Deut. 32:25. Jer. 18:21. 34:17. Ez. 14:17—21. Matt. 22:7.
k 50:2. 66:4. 2 Chr. 36:15,16. Prov. 1:24,&c. Jer. 7:13. Zech. 7:11—13. Matt. 21:34—43. 22:3. John 1:11.
l 3. 1:16. Jer. 16:17.
m 66:3,4. Prov. 1:29.
n Ps. 34:10. 37:19,20. Mal. 3:18. Luke 14:23,24. 16:24,25.
o 61:7. 66:5,14. Dan. 12:2.

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generation.—The swine was the most common sacrifice among idolaters; and therefore more abhorred by conscientious Jews, than any other unclean animal.—By "the broth of abominable things," many understand the kid seethed in his mother's milk, which is repeatedly forbidden in the law. (*Note*, *Ex.* 23:19.)

Therefore will I measure their former work, &c. (7) "I will pour into their bosom the full measure of their former deeds." *Bp. Lowth.*—The idolatries of former ages, committed by Israel, having been filled up as a measure, by crucifying Christ and persecuting his servants, were punished in the judgments inflicted on that subsequent generation of the nation.

V. 8—10. In the bunch of unripe grapes, which is at present of no value, the new wine is contained as in embryo; and therefore the owner gives orders that it may not be destroyed, "because a blessing is in it." Thus the nation of Israel has been spared through many generations, for the sake of those believers, who shall hereafter arise from it: and the Jews have been preserved a distinct people, that all men may witness this remarkable accomplishment of ancient prophecies and promises. Had not the Lord kept this mercy in store for the remote posterity of "his servants," Abraham, Isaac, and Jacob, he would have destroyed the whole nation by the Romans and others, when they were cast out of the church. (*Notes*, 6:13. 10:21—23. *Matt.* 24:21,22. *Rom.* 11:22—32.) But he had determined in process of time to bring a spiritual seed out of Jacob, to inherit the privileges of his true people on earth and in heaven. Of these Canaan was a type: and these privileges may be denoted by Sharon and Achor, two distant parts of the land, feeding flocks and herds for their use, when they should have returned to seek the Lord.—It seems also evident that the nation, when converted, will be restored to their own land, and enjoy its productions as in ancient days. (*Notes*, *Jer.* 31:35—40. *Ez.* 48:) There was indeed "a remnant, according to the election of grace," reserved when the Jews were rejected: but the events above-mentioned seem more immediately predicted. (*Marg. Ref.*—*Note*, *Rom.* 11:1—6.)

As the new wine. (8) "When one findeth a good grape in a cluster, &c." *Bp. Lowth.*—'A 'few good grapes are found in a cluster of bad 'ones. I will not destroy the whole nation, for 'the sake of a few good, which spring out from 'among the rest.' *Lowth.*—This translation can never be supported.—תִּירוֹשׁ, (from יָרַשׁ, *possideo: Mustum, ... sic dictum, quod potum, hominem facillime possideat, ... mentemque è recta sua sede expellat. ... Vinum novum.* In *Robertson. Must*, or *new wine.* It is translated to this sense, I believe, in every place where it is used, and it occurs nearly forty times. Whatever induced these learned Hebricians, thus to render the word in a sense, which it no where else bears; the translation serves to hide the true meaning of the passage from the unlearned reader; and shews how easily this may be done, by these and similar methods, when supported by those who are in reputation for learning.

V. 11, 12. The Lord here addresses the idolatrous Jews, who willingly forgot mount Zion, to offer sacrifices to a whole troop, a great number of worthless idols; furnishing out a table and feasting together in honor of them. (*Note*, *Gen.* 30:11.) Or, the words "Gad" and "Meni," (*marg.*) translated "troop" and "number," may be the names of idols. 'Preparing a table to the dæmon, and filling a 'mixture,' (or, a drink offering of mixed wine,) 'to fortune.' *Sept.*—'The holy scriptures did 'not deign to explain more clearly what these 'objects of idolatrous worship were; but chose 'rather that the memory of the knowledge of 'them should be utterly abolished. And God 'be praised, that they are so totally abolished, 'that we are quite at a loss to know, what and 'what sort of things they were.' *Schimidius* in *Bp. Lowth.* What perverse pains then do many learned men bestow to bring them again to light; and to explain that which we should be thankful to God is almost wholly forgotten! But these abominations are so consigned to oblivion, that the meaning of the sacred writers cannot be ascertained.—Though the Jews in the days of Christ, and in succeeding ages, did not commit gross idolatries; yet they manifested the same spirit of rebellion, perverseness, and enmity to God. He therefore added, that he would number them to the sword, as criminals ordered for execution, and like them they should bow down to be slaughtered: because when Christ and his apostles called them, they would not answer, nor be obedient, but deliberately chose and persisted in those things, in which he could not delight; that is, such as he utterly abhorred. (*Notes*, 50:1—3. *Matt.* 21:33—44.)—*Wherein I delighted not.* (12) *Note*, *Jer.* 7:31.

servants shall rejoice, but ye shall be ashamed:

14 Behold, [p] my servants shall sing for joy of heart, but [q] ye shall cry for sorrow of heart, and shall howl for *vexation of spirit.

15 And [r] ye shall leave your name for a curse unto my chosen: for [s] the Lord GOD shall slay thee, and call [t] his servants by another name:

16 That [u] he who blesseth himself in the earth shall bless himself in [x] the God of truth; and [y] he that sweareth in the earth, shall swear by the God of truth: [z] because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, [a] I create new heavens and a new earth: and [b] the former shall not be remembered nor come †into mind.

18 But [c] be ye glad and rejoice for ever *in that* which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And [d] I will rejoice in Jerusalem, and joy in my people: and [e] the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There [f] shall be no more thence an infant of days, nor an old man that hath not

p 24:14. 52.8,9. Job 29:13. Ps. 66:4. Jer. 31:7. Jam. 5:13.
q Matt. 8:12. 13:42. 22:13. Luke 13:28. Jam. 5:1.
* Heb. *breaking*.
r Prov. 10.7. Jer. 29.22. Zech. 8:13.
s 12. 66:15,16. Matt. 21:41. 22:7. 1 Thes. 2:16.
t 62.2. Acts 11:26. Rom. 9:26. 1 Pet. 2:9,10.
u Ps. 72:17. Jer. 4:2.
x Deut. 32:4. Ps. 31:5. 86:15. Jer. 10:10. John 1:14,17. 14:6. Heb. 6:17,18.
y 19:18. 45:23—25. 48:1. Deut. 6:13. 10:20. Ps. 63:11. Jer. 12:16. Zeph. 1:5. Rom. 14:11. Phil. 2:11.
z 19. 11:16. 12:1. 35:10. 54:4. Jer. 31:12. Ez. 36:25—27. Dan. 12:1,11,12. Zeph. 3:14—20. Rev. 20:4.
a 51:16. 66:22. 2 Pet. 3:13. Rev. 21:1—5.
b Jer. 3:16.
† Heb. *upon the heart*.
c 12:4—6. 42:10—12. 44:23. 49:13. 52:7—10. 66:10—14. Ps. 67:3—5. 96:10—13. 98: Zeph. 3:14. Zech. 9.9. Rev. 11:15—18. 19:1—6.
d 62:4,5. Cant. 3:11. Jer. 32:41. Zeph. 3:17. Luke 15:3,5.
e 25:8. 35:10. 51:3,11. 60:20. Jer. 31:12. Rev. 7:17. 21:4.
f Deut. 4:40. Job 5:26. Ps. 34:12.

V. 13—15. When the Romans were about to besiege Jerusalem, the Christians, perceiving the signals of approaching desolations, and obeying the directions of their Lord, left the devoted city and land; but the bulk of the nation, pertinaciously defending themselves, endured the extremest miseries. Thus the Christians were well provided for, in all respects, and rendered abundantly joyful in the Lord, while the Jews were perishing with hunger and thirst, and were howling with anguish and despair.—Nay, so great were their obstinacy and misery, that the *chosen*, or *elect* servants of God could think of no more dreadful curse, to deprecate from themselves and their friends, than the judicial blindness and hardness of heart, the wickedness and punishment of a Jew! (*Notes*, *Jer.* 29:21—23. *Zech.* 8:9—15, *v.* 13.) In a short time millions were slain, by one dire massacre after another; the nation was cut off from being the people of God; and "Jews" was no longer the distinguishing appellation of JEHOVAH's worshippers, but he has called his servants by another name, even by that of "Christians." (*Note*, 62:1—5.)—"The Lord GOD ... shall call his servants by another name." (15) 'This may mean, changing the name of *Jew* into that of *Christian*.' *Lowth.* This confirms the opinion, that God himself, by immediate revelation, gave the name of CHRISTIANS, to the disciples of Jesus; which they have borne in all ages and nations ever since, to this present day. (*Note*, *Acts* 11:25, 26, *v.* 26.)

V. 16. The introduction of the Christian dispensation, and the rejection of the Jews, or Israelites, made way for the propagation of true religion among the nations, which could not so readily be done, whilst the Jews continued the peculiar people of God, and the worship of the temple was maintained. So that the events before predicted, came to pass, in order that men in every part of the earth might bless themselves in the name of the God of truth, or seek happiness from him, (*Notes*, *Gen.* 12:1—3. *Ps.* 72:17—19.) and that they might swear by his name as his worshippers, and not by that of any idol. The truth of the scriptures being clearly demonstrated, by the accomplishment of these prophecies, would conduce to the conviction of the nations; lead them to regard JEHOVAH as "the God of truth," worthy to be feared and trusted; and excite them to imitate his truth in their professions and engagements. (*Notes*, 45:23—25. *Ps.* 22:27—31. *Jer.* 16:19—21. *Zech.* 2:10—13. 8:20—23. *Mal.* 1:9—11. *John* 4:21—24.)—This may have some reference to the success of the Gospel among the nations, in the days of the apostles, and in the subsequent ages; but it more immediately relates to the time, when the troubles of the church shall be past, and as it were forgotten; and when God will forgive, and no more look upon, the sins which occasioned them: when the Jews shall again be called into the church, and the fulness of the Gentiles be converted.—The Hebrew reads 'AMEN: so the expression,' ("the God of truth,") 'may properly be understood of Christ, who is '"the true God," (1 *John* 5:21.) and called 'AMEN, or, *the Truth*, *Rev.* 3:14. probably in 'allusion to this place. (Comp. 2 *Cor.* 1:20.) 'and the words import, that all spiritual blessings shall be derived from him.' *Lowth.* (*Notes*, 2 *Cor.* 1:17—20. 1 *John* 5:20,21. *Rev.* 3:14—16.)—Our Lord is the only person, recorded in scripture, who used the words rendered "Verily I say unto you," or, "Verily, verily, I say unto you:" and the original is "Amen, Amen." (*Notes*, *Matt.* 6:5. *John* 3:3.)

V. 17—19. The apostles, Peter and John, use the expressions, "new heavens and a new earth," for the heavenly state, after the end of the world and the day of judgment; (*Notes*, 2 *Pet.* 3:10—13. *Rev.* 21:1—4.) and St. Peter says, that "we look for it *according to his promise*," which may refer to this very passage: yet the context requires us to interpret the words, in this place, of that state of the church on earth, which shall most resemble the world of glory, in knowledge, holiness, and felicity, and which will terminate in it. (*Note*, 60:15—22.)—By the new-creating power of God, the circumstances of the church, and the character of men, shall be so altered, that it will appear as entirely a new world; so that the former confusions, iniquities, and miseries of the human race shall be no more remembered, or renewed. (*Note*, *Rev.* 20:1—6.) The servants of God are therefore commanded to rejoice in this new state of things, which he was about to create: for he would

filled his days: for the child shall die an hundred years old; [g] but the sinner, *being* an hundred years old, shall be accursed.

21 And [h] they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: [i] for as the days of a tree *are* the days of my people, and mine elect shall *long enjoy the work of their hands.

23 They [k] shall not labor in vain nor bring forth for trouble; [l] for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [m] before they call I will answer; and while they are yet speaking, I will hear.

25 The [n] wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and [o] dust *shall be* the serpent's meat. They [p] shall not hurt nor destroy in all [q] my holy mountain, saith the LORD.

g 3:11. Ec. 8:12. Rom. 2:5—9.
h 62:8,9. Lev. 26:16. Deut. 28:30—33. Judg. 6:1—6. Jer. 31:4,5. Am. 9.14.
i 9,15 Gen 5:5,27. Ps. 92:12—14. Rev. 20:3—5.
* Heb. *make them continue long;* or, *shall wear out.*
k 49:4. 55:2. Lev. 26.3—10,20, 22,29. Deut. 28:3—12,38—42. Hos. 9:11—14. Hag. 1:6,9. 2:19. Mal. 3.10,11. 1 Cor. 15:58.
l 61:9. Gen. 12:2. 17:7. Ps. 115:14,15. Jer. 32:38,39. Zech. 10:8,9. Acts 2:39. 3:25,26. Rom. 4:16. 9:7,8. Gal. 3:29.
m 58:9. Ps. 32:5. 50.15. 91:15. Dan. 9:20—23. 10:12. Mark 11:24. Luke 15:18—20. Acts 4:31. 10:30—32. 12:5—16. 1 John 5.14,15.
n 11:6—8. 35:9. Acts 9:1,19—21. 1 Cor. 6:9—11. Tit. 3:3—7.
o Gen. 3:14,15. Rom. 16:20. Rev. 12:7—9. 20:2,3.
p 2:4. 11:9. Mic. 4:3.
q 11. Ez. 43:11,12. Zech. 8:3. 14:20,21. Rev. 14:1.

make Jerusalem, (the true church,) and all her inhabitants joyful, and a joy to all around them: nay, he would rejoice in them, and put a final end to all their sorrows and complaints. (*Notes*, 25:6—8. 35:8—10. *Zeph.* 3:14—20. *Rev.* 7:13—17.)

V. 20. The approaching happy condition of the church is next described, under a variety of images, many of which we have not before met with. Longevity is here promised, and premature death seems excluded from this state. "From that time," children shall not generally be cut off in infancy, nor even old men till they have filled the measure of their days. Insomuch, that he shall be thought to die in his youth, who lives to the age of a hundred years: whilst the sinner, who lives to a hundred years of age, shall at last die accursed; or, he that shall die at the age of a hundred years, shall be considered as dying in his youth, as a punishment for his sins. The event alone can certainly determine whether this is meant literally or figuratively: but it is evident, that the universal prevalence of real Christianity would so terminate wars, murders, contention, idleness, intemperance, and licentiousness, as greatly to lengthen out the general term of man's life. Many diseases, which now destroy thousands and tens of thousands, in the prime of life, and communicate distempers and feeble bodies to succeeding generations, would in that case scarcely be heard of any more: and thus the human constitution would soon be greatly improved, and children would generally come into the world more vigorous and healthy, than they can do while vice so greatly prevails. What God may further intend in this matter we cannot determine.—'The prophet describes this 'renovation of the world, as a paradisaical 'state, and such as the patriarchs enjoyed be-'fore the flood, when men commonly lived 'near a thousand years. So that he that died 'at an hundred years of age, would have been 'looked upon as dying in his childhood; and be 'judged to have been cut off in the beginning 'of his years, as a punishment of some great 'sins he had committed.' *Lowth.*

V. 21—23. Here the outward peace of the church, and her freedom from persecutions, seem principally intended. Every one in those happy days shall be allowed to possess the fruit of his labors, and shall live long to enjoy it: and even to *wear it out:* (*Deut.* 28:30—32.) for their days shall be as the days of a tree. An oak is supposed to be meant, which will sometimes endure a thousand years from the time when it is planted, till that of its total decay: and thus the days of God's chosen shall be as those of the antediluvians.—But may not this refer to the thousand years, during which Satan shall be bound up, and the prosperity of the church continue? (*Notes*, *Rev.* 20:1—6.)—Nor will children then be the trouble of their parents, heirs of trouble themselves, or "a short lived race;" *Bp. Lowth;* but their blessings shall be entailed on their offspring also.—The converted Gentiles, as well as the Israelites, will be owned as the children of Abraham, Isaac, and Jacob, "the blessed of the LORD;" and with their posterity inherit the blessings promised to them and their seed. (*Marg. Ref.* —*Notes*, 61:7—9. *Gen.* 12:1—3. *Ps.* 115:14—18, *vv.* 14,15. *Rom.* 11:16—24. *Gal.* 3:26—29.)

V. 24, 25. (*Notes*, 58:8—12. *Jer.* 29:11—14. 33:3. *Dan.* 9:20—23. *Acts* 4:29—31. 12:12—17.) The prayers of the people shall then be answered without delay, and in the most abundant manner: for, whereas we now pray, that "the knowledge of the glory of God may fil the earth as the waters cover the sea," and ages pass on before our prayers are answered: their desires in this respect shall be granted before they speak: for then "the name of God will be hallowed, his kingdom come, and his will done on earth," in great measure, "as it is in heaven." (*Notes*, *Matt.* 6:9. *Rev.* 11:15—18.) The malignant dispositions of sinners of every description will then be most completely mortified, and they will all become harmless, amiable, and harmonious. (*Notes*, 2:2—5. 9:6,7, *v.* 7. 11:6—9.) The old serpent shall then be deprived of his prey, and have the ancient sentence fully executed upon him. (*Notes*, *Gen.* 3:14,15. *Mic.* 7:14—17. *Rev.* 20:1—3.) And thus the church on earth shall be full of peace and happiness, like heaven. None can doubt, that this yet remains to be accomplished.

Shall feed together. (25) "Shall feed as one:" as if both were of one nature.

PRACTICAL OBSERVATIONS.
V. 1—10.

The Lord may say of all, who are numbered among his people on earth, or in heaven, that "he was found of them who sought him not." When we were strangers and enemies, "foolish and disobedient, serving divers lusts and pleasures," he prevented us by the call of his word, and the influences of his grace: and whenever, or in what manner soever, we were disposed to seek the Lord; he first suggested the thought, and created the disposition, and, having thus led us to seek and pray unto him,

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God regards a broken heart, more than he did the temple itself; and he abhors hypocritical and unbelieving sacrifices, 1—4. The confusion and ruin of the persecuting Jews, 5, 6. The rapid enlargement and great prosperity of the church, 7—14. The vengeance of God on the wicked, as connected with the still more extensive success of the gospel, and as witnessed by all his worshippers, 15—24.

he further made himself and his ways known unto us. (*Notes*, 42:13—17, *v.* 16. *Eph.* 2:4—10. *Tit.* 3:3—7.) Often he meets with some thoughtless trifler, or remorseless profligate, or prejudiced opposer, and, as it were, says to him, "Behold me, here I am," come to me; "Look unto me, and be saved;" and a speedy change takes place; Saul is found among the Christians and apostles, and a spiritual worshipper appears in the church of God: whilst others, brought up under the gospel, to whom the Lord daily "stretches forth his hands," proffering salvation to them, grow more and more rebellious, and follow their own perverse inclinations and evil courses, in defiance of him. (*Note*, *Matt.* 19:29,30.)—Too often likewise, he has cause to say of his professed worshippers, that they "are a people, who provoke him continually to his face;" and that they manifest the same ungrateful spirit, and rebellious alienation from him, and the same perverse disposition to prefer their own inventions to his ordinances, truths, and precepts, as the nation of Israel did.—Where the power of godliness is decayed, men become proud of the worthless form: and plausible hypocrites are of all men most prone to look on the ignorant, the erroneous, the careless, the immoral, or profane, with disdain and loathing: nay, they contemn the humble and penitent, and say of those, in whom God delights, "Stand by thyself, I am holier than thou!" When knowledge, gifts, reputation, or religious performances, foster this hateful propensity, they become most injurious to the possessor: and, however he may admire himself, or be admired by others, he is as odious and displeasing unto God, as "a smoke in the nose;" and nothing more kindles or feeds the fire of his indignation, than such a disposition and conduct. Let us then watch and pray against pride and self-preference: remembering that every sin, and the most secret thoughts of men's hearts are written before God, and will assuredly be brought to light, and recompensed upon every impenitent sinner: and when nations or churches have filled up their measure of iniquity, they will be punished with temporal judgments for their own sins, and for those of their fathers which they have imitated.—Among the various reasons, which induce the Lord to spare ungodly men, one is, that "a blessing is in them." Some one, or more, or many, perhaps very many, shall descend from them, to form a part of his chosen flock; and therefore he bears with them from year to year, that he may "bring forth a seed out of them to inherit his holy mountain." All things indeed are for the sake of his chosen people: the kingdom of providence is administered, and the frame of nature is preserved, for the display of the glory of God in his church of redeemed sinners. (*Notes*, 1 *Cor.* 3:18—23, *vv.* 21—23. 2 *Cor.* 4:13—18, *v.* 15.)

V. 11—25.

In every age and nation, the Lord consigns to destruction those, who forsake his service to follow their own lusts and devices; and especially such as persist in doing evil in contempt of the call of his Gospel.—Sometimes he makes an evident discrimination on earth, between his servants and his enemies: but this will be uniformly visible hereafter; and whilst his servants will be satisfied with his love, filled with joy, and abound in his praise, his enemies shall endure the extremest miseries, in the regions of despair, where are "weeping, wailing, and gnashing of teeth." (*Notes*, *Matt.* 8:10,12. 22:11—14.) That the declarations of God's word to this effect will be exactly accomplished, we may be assured, by the long continued contempt and miseries of the Jews: for the Lord has indeed left their name to be "a curse unto his chosen," having cut them off, and called his people by another name; as he declared that he would. But when they shall be restored to their privileges, the truth of God will be rendered still more conspicuous: that all the earth may "bless themselves in him," render him worship, and swear unto him in truth and righteousness. Then the long continued troubles of the church shall cease, and her prosperity will commence. But what a change will this be, when the earth shall be filled with spiritual religion, and exact righteousness! It may well be called "new heavens and a new earth:" for as we can scarcely frame an idea of so glorious a scene; so the inhabitants of the world, in that blessed period, will not be able to form an idea of the wretched and confused state of the earth, during the long continued and general prevalence of vice and impiety. We shall not live to share this joy and gladness: but we may mix our lamentations over the scenes which we now witness, with rejoicings in the prospect of happier times: and, if we be indeed believers, we shall in heaven share the joy of them when they actually arrive. Our troubles also will soon be terminated by death, and our God will rejoice over us to do us good for ever. (*Notes*, 61:10, 11. *Jer.* 32:39—41. *Zeph.* 3:14—17.) Even the natural evils of the world would be inconceivably diminished, if all men were true and consistent Christians: and their lives would be prolonged, and rendered more comfortable in every respect. Yet if prepared for heaven, and if we have finished our work on earth; we need not complain of dying too young: for all the ends of life will be answered, as much as if we had lived to be a hundred years old. But the sinner must be miserable, whether he live to be old and to "treasure up wrath," or be cut off young, and cast into destruction: and all his planting, building, and laboring must be left to others; whilst he is driven away in his wickedness. On the other hand, the believer may rejoice even in his temporal labors, that some, perhaps many, will be benefited by them, when he is removed to a better inheritance; where he shall long enjoy the gracious recompense of all his services, yea, even for ever and ever: and he may also hope that his children will be favored after him, as "the seed of the blessed of the LORD," and pray with much encouragement, for them and his more remote posterity.—Though our prayers are not now always answered immediately, yet they will be in due time: and the more instant and fervent we are in this respect, the fuller evidence we shall possess that the Lord regards the desires of our hearts, and sometimes grants them, before we can express them in words, or whilst we are yet speaking: so that we are employed in praise, when we meant to be pouring out our prayers. But let us especially pray to be changed, from wolves and lions, into lambs and doves, and to be made harmless, gentle, and useful: then we may be assured, that "God will bruise Satan under our feet shortly," and

THUS saith the LORD, [a] The heaven *is* my throne, and the earth *is* my footstool: [b] where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For [c] all those *things* hath mine hand made, and all those *things* have been, saith the LORD; but [d] to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and [e] trembleth at my word.

3 He that [f] killeth an ox, *is as if* he slew a man; he that sacrificeth a * lamb, *as if* he [g] cut off a dog's neck; he that offereth an oblation, [h] *as if he offered* swine's blood; he that † burneth incense, *as if* he blessed an idol. Yea, [i] they have chosen their own ways, and their soul delighteth in their abominations.

4 I also [k] will choose their ‡ delusions, and [l] will bring their fears upon them; because [m] when I called, none did answer; when I spake, they did not hear: but [n] they did evil before mine eyes, and chose *that* in which I delighted not.

5 Hear the word of the LORD, [o] ye that tremble at his word; [p] Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: [q] but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, [r] a voice of the LORD

a 1 Kings 8:27. 1 Chr. 28:2. 2 Chr. 6:18. Ps. 11:4. 99.9. 132:7. Matt. 5:34,35. 23:21,22. Acts 17:24.
b 2 Sam. 7:5—7. Jer. 7:4—11. Mal. 1:11. Matt. 24:2. John 4:20,21. Acts 7:48—50.
c 40:26. Gen. 1:1,&c. Col. 1:17. Heb. 1:2,3.
d 57:15. 2 Kings 22:19,20. 2 Chr. 34:27,28. Ps. 34:18. 51:17. 138:6. Jer. 31:19,20. Ez. 9:4—6. Matt. 5:3,4. Luke 18. 13,14.
e 5. Ezra 9:4. 10:3. Ps. 119:120,161. Prov. 28:14. Hab. 3:16. Acts 9:6. 16:29:30. Phil. 2:12.
f 1:11—15. Prov. 15:8. 21:27. Am. 5:21,22.
* Or, *kid.*
g Deut. 23:18.
h 17. 65:3,4. Deut. 14:8.
† Heb. *maketh a memorial of.* Lev. 2:2.
i 65:12. Judg. 5:8. 10:14.
k 1 Kings 22:19—23. Ps. 81:12. Prov. 1:31,32. Matt. 24:24. 2 Thes. 2:10—12.
‡ Or, *devices.*
l Prov. 10:24.
m 50:2. 65:12. Prov. 1:24. Jer. 7:13. Matt. 22:2—7.
n 65:3. 2 Kings 21:2,6.
o 2. Prov. 13:13. Jer. 36:16, 23—25.
p Ps. 38:20. Cant. 1:6. Matt. 5:10—12. 10:22. Luke 6:22,23. John 9:34. 15:18—20. 16.2. Acts 26:9,10. 1 Thes. 2:15,16. 1 John 3:13.
q Acts 2:33—47. 2 Thes. 1:6—10. Tit. 2:13. Heb. 9:28. 1 Pet. 4:12—14.
r 34:8. 59:18. 65:5—7. Joel 3:7—16. Am. 1:2,&c.

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that we shall be admitted to his holy habitation, where none shall hurt or destroy, but all shall be love and enjoyment, for ever and ever.

NOTES.

CHAP. LXVI. V. 1, 2. (*Notes*, 63:15—19. 64:9—12.) The Jews at all times, and especially in our Savior's days, were extremely attached to the temple, and its splendid external worship, which was one cause of their opposition to his spiritual kingdom and ordinances. (*Notes*, *Matt.* 26:57—62, *vv.* 61,62. 27:39—44, *v.* 40. *Acts* 6:9—14, *vv.* 13,14.) Just before the birth of Christ they had, by king Herod's assistance, almost entirely rebuilt the temple with great magnificence, having been forty-six years employed about it. (*Notes*, *Hag.* 2:6—9. *John* 2:18—22.) To this period the prophecy seems especially to relate: and the Lord addresses them, as engaged in this work, or glorying in it; and reminds them, that heaven was his throne of glory, and the earth his footstool; and that he wanted no house, or resting place, of *their* building. (*Notes*, 1 *Kings* 8:27. *Acts* 7:44—50.) The typical intention and temporary use of the temple were nearly accomplished; the labor and confidence of the Jews were vain; and the whole of that dispensation waxed old, and was ready to vanish away. (*Notes*, *Acts* 6:9—14. *Heb.* 8:7—13.) The heavens and the earth, which he made, had long continued and would still remain; but the temple and its worship "*had been*" for a while, and would soon be no more: for henceforth his temple on earth, to which he would have peculiar regard, would be the heart of the poor contrite penitent, who revered, and obeyed, and trembled at his word: whereas those who adhered to the temple and its worship, were proud blind Pharisees and hypocrites, or others, who despised both his authority and his gospel. (*Marg. Ref.*—*Notes*, 57:15,16. 2 *Kings* 22:15—20, *v.* 19. *Ps.* 51:17. *Matt.* 5:3,4.)

V. 3, 4. The Jews might have urged, that though God did not want the temple for his habitation; yet it was both honorable and necessary, as the place appointed for the offering of sacrifices: but the Lord by his prophet here teaches them, that this institution was about to be superseded, nay, to become a mark of obstinate rebellion to those who adhered to it.—Some interpreters suppose, that he reproves the wickedness of those, who brought their sacrifices to the temple, whilst they were living in the practice of murder, or the grossest crimes; "He that slayeth an ox, killeth a man, &c." *Bp. Lowth.* (*Notes*, 1:16—20. *Jer.* 7:8—11.) But it is not to be imagined, that any Jews, during or after the days of Christ, actually offered a dog, or swine's blood, in sacrifice, or that the priests blessed or worshipped idols. 'These two chapters manifestly relate to the 'calling of the Gentiles, the establishment of 'the Christian dispensation, and the reprobation 'of the apostate Jews, and their destruction ex-'ecuted by the Romans.' *Bp. Lowth.* The passage indeed does not merely imply, that their hypocrisy rendered their sacrifices abominable to God, though they were his own institutions: but the evident meaning is, that the coming and sacrifice of Christ would virtually abrogate the ceremonial law, and render all its observances nugatory; and that the Jews, who persisted in them, not as indifferent things, but in contempt of Christ and his priesthood, sacrifice, and intercession, would be guilty of as gross an affront to God, as if they had committed murder, or the most atrocious profanation, or idolatry. For in so doing, they would choose their own proud and rebellious ways, delight in their own abominations, and shew their contempt of JEHOVAH'S authority, and enmity to his holiness; even as much as their fathers did, when they were mad upon their idols. (*Notes*, 50:1—3. 65:3—7,11,12, *v.* 12.) He would therefore choose their delusions, as the means of bringing his judgments upon them: (*Notes*, 1 *Kings* 22:19—23. *Ez.* 14:6—11. 2 *Thes.* 2:8—12.) and as they rejected and crucified Christ, avowedly for fear of the Romans; he would bring their fears upon them, and the Romans should execute his vengeance on them, in consequence of their unbelief and disobedience. (*Notes*, 65:11—15. *John* 11:49—53. *Heb.* 10:26—31.)

that rendereth recompense to his enemies.

[*Practical Observations.*]

7 ¶ Before [s] she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who [t] hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* [u] shall a nation be born at once? for as soon as Zion travailed she brought forth her children.

9 Shall I [x] bring to the birth, and not [*] cause to bring forth? saith the LORD, shall I cause to bring forth: and shut *the womb?* saith thy God.

10 [y] Rejoice ye with Jerusalem, and be glad with her, [z] all ye that love her; rejoice for joy with her, all ye [a] that mourn for her:

11 That [b] ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the [†] abundance of her glory.

12 For thus saith the LORD, Behold, [c] I will extend peace to her like a river, and [d] the glory of the Gentiles like a flowing stream: [e] then shall ye suck, [f] ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As [g] one whom his mother comforteth, so will I comfort you; and [h] ye shall be comforted in Jerusalem.

14 And when ye see *this*, [i] your heart shall rejoice, and [k] your bones shall flourish like an herb: and [l] the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

[*Practical Observations.*]

s 54:1. Gal. 4:26. Rev. 12:1—5.
t 64:4. 1 Cor. 2:9.
u 49:20—22. Acts 2:41. 4:4. 21:20. Rom. 15:18—21.
x 37:3. Gen. 18:14.
* Or, *beget.*
y 44:23. 65:18. Deut. 32:43. Rom. 15.9—12.
z Ps. 122:6. 137:6.
a 61:2,3. Ez. 9:4. John 16:20—22. Rev. 11.3—15.
b 60.5,16. Ps. 36.8. Joel 3:18.
† Or, *brightness.*
c 9:7. 48:18. 60:5. Ps. 72:3—7.
d 19,20. 45.14. 49:19—23. 54:3. 60:4—14.
e 11. 60:16.
f 60:4.
g 51:3. 1 Thes. 2:7.
h 10. 65:18,19. Ps. 137:6.
i Zech. 10:7. John 16:22.
k 26:19. Prov. 17:22. Ez. 37:1—14. Hos. 14:4—8.
l 5. 65:12—16. Ezra 7:9. 8:18, 22,31. Mal. 3:18. Heb 10:27.

V. 5, 6. The Jewish converts to Christianity seem to be here addressed. They trembled at the word of God, and reverenced his authority: but, by embracing the gospel, they were exposed to the extreme hatred of their countrymen, who excommunicated and persecuted them for the Lord's sake, and out of a pretended or mistaken furious zeal for his glory: (*Notes, Matt.* 5:10—12. 10:16—18. *Luke* 6:21—23. *John* 9:19—23,35—38. 16:1—3.) but he assured them, that he would appear to their joy, and for the confusion of their persecutors; which was awfully accomplished in the siege and destruction of Jerusalem; and when the Christians left the devoted city and neighborhood, retired to Pella, and were preserved in peace and comfort. (*Note*, *Matt.* 24:15—18.) The Jews indeed trusted in the external sanctity of the city and temple: yet within their walls, and even in the courts of the temple, the Lord would execute vengeance on them, as his enemies; and their outcries and lamentations, would declare that he was rendering a recompense unto them, even for the abuse of those institutions, on which they ignorantly and presumptuously depended for safety.—'The prophet seems to hear the noise of the 'ruin of the city and temple sounding in his 'ears. ... The voice from the temple was veri-'fied in that voice, which Josephus tells us ... 'was heard in the temple, a little before the 'final destruction of it, saying, *Let us depart 'hence.*' Lowth.

Your brethren, &c. (5) Some explain this of the hatred borne to the Jews by the Gentiles, and their cruel oppressions of them: but unbelieving Jews cannot be said, to revere, or "tremble at the word of God;" (*Note*, 1,2.) and the context seems not to admit of this interpretation.

V. 7—9. When the temple should be destroyed, Jerusalem desolated, the instituted worship not only abrogated, but rendered impracticable, and the ancient people of God cast off; it might be apprehended, that he would no longer have a church, or at least that the number of his worshippers would be very small. In answer to this rising thought of his people, JEHOVAH by the prophet here assures them, that the church should at that time be exceedingly increased, by the addition of the converted Gentiles to the remnant of believing Jews. The ancient church and nation of Israel were not produced in less than four hundred and thirty years, from the calling of Abraham to the promulgation of the law by Moses: but the holy nation, now to be subject to the government of God, should be rapidly formed. Zion, represented as a pregnant woman, would be delivered of a son, even before her travailing pains came upon her: (*Note*, *Ex.* 1:19.) nay, her children would increase so rapidly, that a nation would seem to be born at once: and they would so speedily arrive at maturity, that it would be, as if the earth produced and ripened the harvest in one day. These events would indeed be unprecedented, and such as never before had been heard of; but they would certainly take place: the almighty God would bring the affairs of his church to so critical a situation, that this deliverance and increase must be afforded her, or she must perish: (*Note*, 2 *Kings* 19:3.) and could any think that he, who espoused Zion, and was the Father of all her children, would fail of giving her effectual assistance in this extremity? (*Notes*, 53:9,10. 54:1—5. *Gal.* 4:21—31. *Rev.* 12:1—6.)—'We may understand the 'former part of this sentence, of the speedy 'propagation of the gospel through the world; 'and the latter part of it of the sudden conver-'sion of the Jews, and their union with the 'gentiles into one church, when "God will re-'move the iniquity of the land in one day." '*Zech.* 3:9. Comp. *Mic.* 5:3. These two events, 'though distant in time, yet will agree very 'much in the swiftness of their progress.' *Lowth.* (*Notes*, *Mic.* 5:3,4. *Zech.* 3:9,10.)

V. 10—14. The Lord here calls on all, who love his church, and sympathize with her in her sorrows, to rejoice at the approach of her great prosperity. (*Notes*, *Ps.* 102:13—22. 137:1—6. *Rev.* 11:3—18.) The consolations, which would be prepared for all her children, in the promises and ordinances of the gospel, must be sought by earnest faith and prayer, as the infant desires the nutrimental milk, and draws it out from the mother's breast. (*Note*, 1 *Pet.*

15 ¶ For, behold, [m] the LORD will come with fire, and [n] with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and [o] by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that [p] sanctify themselves, and purify themselves in the gardens, [*] behind one *tree* in the midst, [q] eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For [r] I *know* their works, and [s] their thoughts: it shall come, [t] that I will gather all nations and tongues; and they shall come, [u] and see my glory.

19 And [x] I will set a sign among them, and [y] I will send those that escape of them unto the nations, *to* [z] Tarshish, Pul, and Lud, that draw the bow, [a] *to* Tubal, and Javan, *to* [b] the isles afar off, [c] that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall [d] bring all your brethren *for* [e] an offering unto the LORD, out of all nations, [f] upon horses, and in chariots, and in [†] litters, and upon mules, and upon swift beasts, to [g] my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And [h] I will also take of them for priests, *and* for Levites, saith the LORD.

22 For as [i] the new heavens, and the new earth, which I will make, shall remain before me, saith the LORD, [k] so shall your seed and your name remain.

23 And it shall come to pass, [l] *that* [‡] from one new moon to another, and from one sabbath to another, [m] shall all flesh come to worship before me, saith the LORD.

m 30:27,28,33. Ps. 11:6. 21:9. 50:3. 97:3. Am. 7:4. Matt. 22:7. 2 Thes. 1:6—9. 2 Pet. 3:10—12.
n Jer. 4:13. Dan. 11:40.
o 27:1. 34:5—10. Ez. 38:21,22. 39:2,&c. Rev. 19:11—21.
p 1:29. 65:3,4.
* Or, *one after another.*
q Lev. 11:2—8. Deut. 14:3—8.
r 37:28. Deut. 31:21. Am. 5:12. John 5:42. Rev. 2:2,9,13.
s Job 42:2. Ez. 38:10. Matt. 9:4. 12:25. Luke 5.22. 1 Cor. 3:20. Heb. 4:12.
t 2:2. Ps. 67:2. 72:11,17. 82:8. 86:9. Joel 3:2. Rom. 15:8—12. 16:26. Rev. 11:15.
u 10. Ez. 39:21. John 17:24. 2 Cor. 4:4—6.
x 11:10. 62:10. Luke 2:34.
y Mark 16:15. Rom. 11:1—6. Eph. 3:8.
z Gen. 10:4,13. 1 Chr. 1:7,11. Ez. 27:10. 30:5.
a Ez. 27:13. 38:2,3. 39:1.
b 24:15,16. 42:4. 43.6. 49:1,12. 51:5. Ps. 72:10. Zeph. 2:11.
c 29:24. 55:5. 65 1. Mal. 1:11. Matt. 8:11,12. Rom. 15:21.
d 43:6. 49:12,&c. 54:3. 60:3—14.
e Rom. 12:1,2. 15:16. Phil. 2:17. 1 Pet. 2:5.
f 60:9.
† Or, *coaches.*
g 11:9. 56:7. 65:11,25.
h 61:6. Ex. 19:6. Jer. 33:18—22. 1 Pet. 2:5,9. Rev. 1:6. 5:10. 20.6.
i 65:17. Heb. 12:27,28. 2 Pet. 3:13. Rev. 21:1.
k Matt. 28:20. John 10:27—29. 1 Pet. 1:4,5.
l 1:13,14. 2 Kings 4:23. Ez. 46:1,6. Col. 2:16,17.
‡ Heb. *from new moon to his new moon, and from sabbath to his sabbath.*
m Ps. 65:2. 86:9. Zech. 8:20—23. 14:16,17. Mal. 1:11. John 4:23. Rev. 15:4.

2:1—3, *v.* 2.) Thus all true believers would be satisfied and sanctified by her spiritual provisions, as well as enriched and delighted by the abundance, or the splendor, of her glory. For in due time the Lord would bestow on her peace and prosperity, in large measure, and with durable increase; and the most honorable and renowned of the nations would continue to flow into her, like the perpetual stream, or flowing branches of some large river. (*Note*, 48:17—19.) Nor would this be any diminution to the privileges of Zion's former children, but an increase of them: as they would be nourished and attended to, with still greater care and tenderness; being peculiarly loved and cherished by the Gentile converts. (*Notes*, *Acts* 11:27—30. *Rom.* 15:22—29.) Nay, the Lord himself would comfort them, not only with the prudent affection of a Father, but with tender blandishments and compassions resembling those of a fond mother. (*Note*, 60:4—7.) The prosperity of the church would add to their consolations, and cause their souls to thrive more abundantly; whilst the power of God would thus be manifested in favor of his servants, and his indignation in the punishment of his adversaries.—The sacred writer gradually, and almost insensibly, passes from the primitive times, to those more glorious events, to which he so frequently recurs; in which the conversion and restoration of Israel is a prominent part; but it does not appear to be in this place *exclusively*, or even *primarily* foretold. (*Notes*, *Rom.* 11:11—15. *Rev.* 19:1—6.)

V. 15—18. This seems a general prophetical declaration of the Lord's vengeance, on all the enemies of his church, through successive generations: especially the destruction of the unbelieving Jews, in the first ages of Christianity, and that of all antichristian opposers of the Gospel, in the latter days. God himself would come, with fiery indignation, and the instruments of his vengeance, to "plead with all flesh," and make terrible slaughter among them. (*Notes*, 34: 63:1—6.) The persons intended were guilty of many idolatries and superstitions, the description of which seems to be taken from the abominations, to which some of the Jews were addicted in the prophet's days. They sanctified themselves for the idolatrous sacrifices, which they offered in gardens, or groves, behind some one sacred tree in the midst, (or to *Achad*, an idol so called, and supposed to mean the sun:) and then they feasted on unclean animals, as if in contempt and defiance of God. (*Note*, 3,4.) These their works, and wicked thoughts, the Lord knew of long before, and would certainly punish: and he would shew all nations his glory in the destruction of his enemies, and by the promulgation of his Gospel. (*Notes*, *Ps.* 149:7—9. *Ez.* 38: 39: *Joel* 3:9—17. *Rev.* 14:14—20. 16:11—16. 19:11—21.)—'We must not be too 'positive, in assigning the particular place, time, 'or manner, how these prophecies shall be fulfilled; because the events are secret, whose 'causes lie hid as yet in the depths of provi-'dence. And the very great obscurity of the 'prophecies, which are supposed to relate to 'these matters, is to me a convincing argu-'ment, that they are not yet fulfilled.' *Lowth.*

V. 19—23. (*Notes*, 11:11—16. 24:13—16. 60:1—22. 61:4—6. 65:17—19.) When the standard of the gospel was first set up, the Jews who had been converted to Christ, and so "escaped" the general ruin of the nation, (οἱ σωζομενοι, the *saved*,) were sent as preachers to the Gentiles: and in like manner, it is probable that God will select some, who have been rescued from

24 And they shall go forth, [n] and look upon the carcasses of the men that have transgressed against me: for [o] their worm shall not die, neither shall [p] their fire be quenched; [q] and they shall be an abhorring unto all flesh.

n 15. Ps. 58.10,11. Ez. 39.9—16. Zech. 14.12,13,19. Rev. 19:17—21.

o 14:11. Mark 9.44—49. Rev. 14:10,11.

p 34:10. Matt. 3:12.

q 65:15. 1 Thes. 2:15,16.

the corruptions of antichristianity, to preach to the nations, far and near, where his fame and glory have never yet been heard and seen; even to isles as remote from us and as little known to us, as this our island was to the inhabitants of the East in the days of Isaiah. The persons thus converted are immediately considered as brethren: and they would be brought, by every method of conveyance then in use in those countries, to Jerusalem, as a sacred oblation to the Lord. This signifies the abundance of instruments and means, afforded for the conversion of sinners, and the admission of the converts into the church; and for their encouragement, edification, and devotedness to God, until they are brought to heaven. (*Note*, *Rom.* 15:14—17.)—Ministers were soon raised up from among the Gentiles, in the apostles' days, who ministered before God in holy things, (as the priests and Levites had been used to do,) according to the nature of their dispensation: and ministers will doubtless be hereafter raised up among the inhabitants of those nations, which are now sunk in the deepest ignorance and barbarity. For as God intended his new creation to endure before him for ever; so should the seed and name of the church under the Christian dispensation. They too would have their solemnities, sabbaths, sacraments, and ordinances, in which they would meet before the Lord: and all flesh, or all nations, would thus come to worship before him.—'Whereas before, there were ap'pointed seasons to sacrifice; in this there shall 'be one continued sabbath.'—The restoration of Israel is here implied: but this event cannot be considered as the exclusive meaning. None of Israel could be taken as priests and Levites, who were not of Aaron's family, or of the tribe of Levi: the priests and Levites, therefore, must be ministers of religion from among the Gentiles, or the converted Jews, who were not of that family or tribe; which cannot be the case among the Jews, if the ceremonial law were to be revived, at the restoration of Israel. (*Notes*, *Rom.* 15:14—17. *Phil.* 2:14—18, *v.* 17.)—*To Tarshish*, &c. (19) *Marg. Ref.* z. a, b.—*Notes*, *Gen.* 10:15—30.

V. 24. The inhabitants of the holy city, and all who had come thither, are here represented as going out, to look upon the dead bodies of those, whom the Lord had slain for opposing his cause; which are represented as being either eaten by worms, or burnt in the fire. (*Notes*, *Ez.* 39:11—16.) But "their worm would never die, nor their fire be quenched:" for whatever external events may be alluded to or predicted, "the worm" and "the fire" represent the place and nature of the punishment of sinners in another world. The fire, which is kindled by the wrath of God, shall not be quenched or cease to torment for ever: the worm of keen self-reflection, and the anguish of an accusing conscience, will endure for ever: because the existence and consciousness of the condemned will be everlasting. (*Notes*, *Matt.* 5:21,22,29,30. *Mark* 9:43—50.)—Some interpret the carcasses cast out of Jerusalem, to signify the ungodly who are excluded from the church, and remain under the wrath of God, and the power of their own wicked propensities and evil habits; and who, being thus abhorred on earth, will be miserable and abominable for ever in hell. 'Our Savior ... expressed the 'place of torment, under the image of Gehen'na; and the punishment of the wicked, by the 'worm which there preyed on the carcasses, 'and the fire which consumed the wretched 'victims. Marking, however, in the strongest 'manner, the difference between *Gehenna*, and 'the invisible place of torment; namely, that in 'the former the suffering is transient; the worm 'itself, that preys on the body, dies; and the 'fire, which totally consumes it, is soon extin'guished: whereas in the figurative *Gehenna*, 'the instruments of punishment shall be ever'lasting, and the suffering without end; for 'there "the worm dieth not, and the fire is not 'quenched."' *Bp. Lowth.*

Thus ends this most extraordinary propheey; to which nothing similar is extant in the world.—In the other prophecies, God speaks by the prophet, or the prophet says, "Thus saith the LORD." But from the beginning of the fortieth chapter to the end of this book, JEHOVAH, or MESSIAH, speaks in a continued discourse, in a few instances indeed noticing and directing the prophet, but still proceeding to speak as immediately from himself.—In the prophecies of Daniel, and in the Revelation of John, as well as the other prophetical writings; there are certain dates, or a regular order, which help us to understand to what period of time each prediction belongs: but in Isaiah, especially in the latter part of the book, the transition from the days of the prophet, to those after the captivity, or rather, those of the Messiah; and thence to the glorious times which we yet expect, and to the consummation of all things, is often sudden and unexpected. And as suddenly the prophecy reverts to the coming of Christ, and events connected with it. This increases the expositor's difficulty; and should increase his caution and diffidence, as to the interpretation given of many parts.

PRACTICAL OBSERVATIONS.

V. 1—6.

No externals, however splendid or costly, can please God, without a humble and upright heart. He wants not, and is not profited by, any of our services: and when we become proud of them, or trust in them; he abhors our attendance even on his own appointments. As he dwells in Christ, our Temple; so, for his sake, "he hath respect to every one that is poor and of a contrite spirit, and trembleth at his word:" for such persons value his salvation, and learn to love him and keep his commandments. But whatever men substitute in the place of the priesthood, atonement, and intercession of Christ, will be found most hateful to God: and he will as deeply resent this affront to his wisdom, grace, and truth, as any immorality or profaneness whatever. Yet alas! how many in this most important concern, "choose their own ways, and are delighted with their own abominations!" But we should be afraid of every deviation from scriptural truth, lest God should give us over to our own delusions.—Those who so fear the reproach or opposition of men, as to refuse the call and reject the salvation of God, will have their fears brought upon them in everlasting shame and contempt.—Seeing, that many have thought they did God service, when they

were "hating and casting out" his children; we should take care that our confidence and conscientiousness be scriptural. It will not avail a man to have said, "Let God be glorified," when in proud self-confidence and obstinate rage, he persecuted his people, and refused to ask counsel of his word and Spirit. But those who "tremble at the word of God," need not be alarmed even at the hatred of their professed brethren, or staggered by their "great swelling words of vanity;" as if they alone were the only true church, and all who differed from them were heretics and schismatics. Such boasts and censures are alike unwarranted: God will appear to the joy of the humble believer, and to the confusion of hypocrites and persecutors of every description; their destruction will come upon them in those very places, from those very persons, or by those very means, in which they presumptuously confided for safety; and they shall be accounted the enemies of God with a peculiar emphasis, and be punished with marked severity.

V. 7—14.

When the Lord lessens the numbers of his visible church, by cutting off hypocrites and persecutors; we need not fear, but he will supply their places by more valuable persons. He can add converts in multitudes, as though "a nation were born in a day." In the general course of Providence, we must expect to labor, wait, and pray for a considerable time, before we see the success of our work: and ministers must even "travail in birth," by their anxious desires and fervent wrestlings, before children are brought forth unto God. (*Note*, *Gal.* 4:17—20.) They must also wait, as the husbandman for the precious fruits of the earth; and at last be thankful even for a few seals to their ministry. But when the Lord is pleased to interpose in an extraordinary manner, the work will be done easily, speedily, and beyond expectation. The success, which would richly have repaid the labors of many years, shall crown one sermon; and believers shall grow as rapidly in grace, as converts are made to the Lord. Thus in the days of the apostles, "as soon as Zion travailed she brought forth her children;" "a nation" seemed to be "born in a day:" and the Lord is still able so to influence the hearts of men, that whole kingdoms shall at once, without labor or difficulty, welcome, profess, and adorn the gospel. The time of this deliverance of Zion approaches; and "he who bringeth to the birth, will give strength to bring forth." Let us then say, in admiring faith, "Who hath heard or seen such things!" and not fail to shew our sympathy with the church in her sorrows, by pleading continually for her joyful deliverance. Then shall we assuredly rejoice in her joy, and partake of her consolations. And even now, if we diligently attend on the ordinances of God, and desire and seek for "the sincere milk of the word that we may grow thereby," we shall "suck, and be satisfied with the breasts of her consolations;" especially if we carefully avoid whatever may prevent our "furtherance and joy of faith." Let us then renounce the vain pleasures of the world and of sin, that we may experience these pure and satisfying joys; and we shall soon be delighted with all the splendor and glory of the church triumphant.—In other possessions, as the numbers of proprietors increase, the value to each is diminished; but the privileges and felicity of all Christians is enhanced, by every accession of converts to Christ. There is also abundant provision made for the tending and nourishing up of the weakest of Zion's children, who shall "suck the breasts of her consolations, be carried on her sides, or dandled on her knees:" yea, the Lord himself will comfort them through all their tribulations, in such tender love as no human affection can possibly equal, or imagination conceive. (*Note*, 49:14—16.) But nothing tends more to the true Christian's comfort, than the peace and prosperity of the church. When the honorable of the church resort to her; believers, as her dutiful sons, rejoice heartily, and flourish like herbs in well watered gardens.

V. 15—24.

Whenever the Lord powerfully appears for his church; he displays his indignation against his adversaries. Thus the increase of believers, in the primitive times, was attended by tremendous judgments on the Jews: thus the future success of the gospel will be introduced by similar judgments on all opposers: and thus the final salvation of the righteous will be connected with vengeance on all the workers of iniquity. Then by the fire and sword of his indignation will he plead with all flesh, and the slain of the "LORD shall be many:" sinners of every description shall be consumed together; for "he knoweth their works and their thoughts;" and he will "gather all nations and tongues to see his glory." (*Notes*, *Matt.* 25:31—46.) In the mean time, he has set his gospel as a sign unto us; and even in these distant isles he sends us his message of love, by those whom "Jesus hath delivered from the wrath to come." (*Notes*, 2 *Cor.* 5:18—21. 1 *Thes.* 1:9, 10.) We have heard his name and the report of his salvation: may he open our eyes to see his glory, that we may forward the promulgation of his gospel, and the declaration of that glory, to the nations which have never yet seen or heard it. May the Lord send forth multitudes of able, faithful ministers into all lands, who, by every means and in every way, may gather in his elect from the four quarters of the globe; that all its inhabitants may become members of his church on earth, and inherit his holy mountain, "to the praise of the glory of his grace:" that even from among the benighted Indians and Africans, Chinese, and the inhabitants of Japan, South America, and the islands in the Pacific Ocean, priests and Levites may be raised up to minister before him; and thus to diffuse his salvation further and wider, till "the earth be filled with the knowledge of his glory, as the waters cover the sea."—The Lord will surely maintain and prosper his cause. The heavens and earth which now exist, are indeed "reserved unto fire, to the day of judgment and perdition of ungodly men:" but his new heaven and earth shall endure for ever; and so shall the name and seed of his believing people. Let us then hearken to his voice, attend on his ordinances, hallow his sabbaths, and keep his word. For all his enemies, whether they experience or escape his temporal judgments, shall perish: and we shall see all the ungodly "go away into everlasting fire, prepared for the devil and his angels." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."—If then "thy right hand," or foot, or eye, "offend thee, cut it off," or "pluck it out;" for it is better to "enter into life, with one eye, or hand, or foot; than having two, to be cast into hell-fire, where *their* worm dieth not, and the fire is not quenched," and "they shall be an abhorring to all flesh."

THE BOOK

OF THE

PROPHET JEREMIAH.

JEREMIAH (whose name signifies "The exaltation of JEHOVAH,") entered upon the prophetical office about seventy years after the death of Isaiah; during which time the reigns of Manasseh and Amon had intervened, (*Notes*, 2 *Kings* 21: 2 *Chr.* 33:) and the first years of Josiah. The nation of the Jews was at that time almost wholly given up to idolatry and wickedness. A short revival indeed took place under Josiah: but the people were, in general, hypocrites in the professed reformation; so that they speedily relapsed into idolatry, and soon became ripe for divine judgments.—Jeremiah prophesied for above forty years preceding the Babylonish captivity, and for some time afterwards; and this book consists chiefly of abstracts from the several messages with which he was sent by God to the people: these are remarkable for being replete with plain and faithful reproofs, tender and affectionate expostulations, and awful denunciations of impending judgments. They are occasionally interspersed with narratives of the hard usage, with which the prophet met, and with historical records of national affairs. No exact order is observed in the arrangement of the different prophecies; and the labors of learned men, in classing them, according to the time when delivered, are not altogether satisfactory: but many of them are dated.—Jeremiah was a man of very tender spirit, and he endured many sorrows; but he seems to have been most affected by the miseries of his people, which he both predicted, and witnessed. Having seen the utter desolation of Jerusalem and Judah, he was carried into Egypt by the remnant of the Jews, who rebelliously fled thither: and there he continued to prophesy; till they were at length so enraged by his reproofs, that they stoned him to death, as it is credibly attested by several ancient writers.—A large proportion of Jeremiah's predictions were accomplished during his life-time, or soon after his death: all those, for instance, which related to the desolations of Jerusalem and Judah, and the adjacent countries, by the Chaldeans: and the return of the Jews from Babylon at the end of seventy years. These, in the way of argument and evidence, were most conclusive to his contemporaries, and the immediately succeeding generations; especially, as the want of historical records renders us unable, in many cases, to explain the prophecies, except from the sacred narrative. But several of this prophet's predictions relate to more remote ages, and some have not yet been fulfilled.—When proud Babylon was at the height of her prosperity, he foretold, not only that the Medes and Persians should prevail against her, but also that she should sink and rise no more; (51:63,64.) which has received a most remarkable accomplishment. He predicted also the abolition of the ritual law, and the union of Israel and Judah in one faith; and the conversion of all nations; (*Notes*, 3:16—19. 31:31—34.) the dispersion of the Jews, and their preservation as a distinct people in their dispersions, which has been fulfilled to this day; (*Notes*, 30:10,11. 46:27,28.) the calling of the gentiles; (*Notes*, 4:1,2. 16:19—21.) the destruction of idolatry; (*Note*, 10:11.) and the person and kingdom of Christ, with the introduction of a new dispensation, and exceedingly great and permanent prosperity to the cause of religion; with clear declarations concerning the conversion of the Jews to Christ, and their restoration to their own land. (*Notes*, 23: 33:)—The comment will shew, that this statement is well founded: yet nothing could appear more improbable, when Jeremiah wrote, than many of the events which he predicted; and it is undeniable that his prophecies have been most wonderfully accomplished.——It appears, that Jeremiah's reputation as a prophet, was very high among the Jews, in the time of our Savior: for when the people were divided in opinion who Jesus was; some supposed him to be Elijah, and others Jeremiah.—His prophecies are repeatedly quoted in the New Testament, as "the oracles of God;" and thus receive the most unreserved sanction of the apostles and evangelists. (Compare 31:15. *Matt.* 2:17,18.—6:16. *Matt.* 11:29.—9:23,24. 1 *Cor.* 1:29—31.—31:31—34. *Heb.* 8:8—13. 10:15—17.) These last references are peculiarly important; for in the one of them, God himself is mentioned as speaking the words referred to; and in the other it is said, "Whereof the Holy Ghost is a witness to us." This is decisive, as to the judgment of the inspired apostles, respecting the book on which we now enter; and is peculiarly suited to put us upon our guard against those professed friends of the scriptures, who speak of these books, as venerable, authentic, or genuine remains of antiquity, of great value and high authority; but hesitate to vindicate them as divinely inspired.—A great part of this book is supposed to be poetry: and though Jeremiah is thought inferior to Isaiah in sublimity; (which may perhaps be owing to the different circumstances in which they lived, and the different subjects on which they treated;) yet it must be allowed, that he is admirably pathetical, his descriptions of approaching judgments are peculiarly vivid; and his eloquence is very vigorous and impressive, when inveighing against the shameless audacity of the people in rebellion against God.—It is generally allowed, that the last chapter was added after Jeremiah's death; perhaps by Ezra. It is not known who arranged his prophecies in their present order, or by what means it has occurred, that the arrangement appears so irregular and perplexed.

CHAP. I.

Some account of Jeremiah; and of the times during which he prophesied 1—3. His calling and commission, 4—10. His visions, of an almond-tree, and of a seething pot, explained to him, 11—16. He is encouraged by promises of protection and assistance, 17—19.

THE [a] words of Jeremiah the son of Hilkiah, [b] of the priests that *were* [c] in Anathoth in the land of Benjamin:

2 To whom [d] the word of the LORD came, [e] in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also [f] in the days of Jehoiakim the son of Josiah king of Judah, [g] unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive [h] in the fifth month.

a Is. 1:1. 2:1. Am. 1:1 7:10.
b Ez. 1.3.
c 11:21. 32:7—9. Josh. 21:17, 18. 1 Chr. 6:60.
d 4,11. 1 Kings 13:20. Hos. 1:1. Jon. 1:1. Mic. 1:1.
e 2 Kings 21:25,26. 22: 23: 2 Chr. 34: 35:
f 25:1—3. 26: 35: 36: 2 Kings 24:1—9. 2 Chr. 36:5—8.
g 21: 22: 28: 29: 34: 37:—39: 52. 2 Kings 24:17—20. 25: 2 Chr. 36:1—21.
h 52:12. 2 Kings 25:8. Zech. 7:5. 8:19.

4 ¶ Then [i] the word of the LORD came unto me, saying,

5 Before [k] I formed thee in the belly [l] I knew thee; [m] and before thou camest forth out of the womb I sanctified thee, [n] *and* I * ordained thee a prophet unto the nations.

6 Then said I, [o] Ah, Lord GOD, behold, [p] I cannot speak; [q] for I *am* a child.

7 But the LORD said unto me, Say not, I *am* a child: [r] for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be [s] not afraid of their faces: [t] for I *am* with thee to deliver thee, saith the LORD.

i *See on* b. 2.—Ez. 1:3. 3:16.
k Ps. 71:5,6. Is. 49:1,5. Luke 1:76. Gal. 1:15.
l Ex. 33:12,17. Rom. 8:29. 2 Tim. 2:19—21.
m Luke 1:15,41. Rom. 1:1.
n John 15:16. 20:21—23. Acts 1:8.
* Heb. *gave*. Eph. 1:22. 4:11, 12.
o 4:10. 14:13. 32:17.
p Ex. 4:10—16. 6:12,30. Is. 6:5.
q 1 Kings 3:7—9.
r 17,18. Ex. 7:1,2. 1 Kings 22:14. 2 Chr. 18:13. Ez. 2:3—5. 3:17—21,27. Matt. 28:20. Mark 16:15,16. Acts 20:27.
s 17. Is. 51:7,12. Ez. 2:6,7. 3: 8,9. Matt. 10:26,28. Luke 12: 4,5. Acts 4:13,29. Eph. 6:20.
t 15:20,21. 20:11. Ex. 3:12. Deut. 31:6,8. Josh. 1:5,9. Is. 43:2. Matt. 28:20. Acts 7:9, 10. 18:10. 26:17. 2 Cor. 1:8—10. 2 Tim. 4:17,18. Heb. 13: 5,6.

NOTES.

CHAP. I. V. 1—3. Jeremiah, being of the family of Aaron, would have been an ordinary teacher of the people, if he had not been called to his extraordinary office: and the priestly and prophetical character were combined in him; as in Ezekiel and in John the Baptist. Some think that he was the son of Hilkiah the high priest, who found the book of the law in the temple: (*Note*, 2 *Kings* 22:8—11.) but, as no intimation is given of this in the subsequent history, the opinion is not at all probable.—Anathoth was about three miles distant from Jerusalem. (*Marg. Ref.* c.) Jeremiah was appointed to prophesy just after Josiah had effectually begun his reformation: and great things might have been expected from the united efforts of such a king and such a prophet, both young, and likely to continue long to be useful to the nation: yet their zealous labors aggravated the guilt, and thus accelerated the ruin, of their incorrigible countrymen. Jeremiah prophesied forty years before the expulsion of the Jews from the promised land; as Moses had prophesied forty years previous to their entrance into it; but with a very different effect.—*Fifth month.* (3) *Note, Zech.* 7:2,3, *v.* 3.

V. 4. 'This seems to have been a visible 'appearance of the divine majesty, ... by the 'Son of God, or the second Person of the 'blessed Trinity. ... *Gen.* 18:2. *Josh.* 5:13. *Ez.* '1:26. *Dan.* 8:15,18. 10:6,10.' *Lowth.* (*Note*, 9,10. *Is.* 6:1—4.)

V. 5. The Lord foreknew Jeremiah before he was formed in the womb; and gave him his being for the purpose of making him a prophet to Israel, and to other nations: he *separated* him, by his fixed determination for this work, before his birth; and perhaps made him partaker of the regeneration of the Holy Spirit, even in his mother's womb. And he let him know this his appointment, that he might prepare for the work assigned him, and apply himself to it. (*Notes, Judg.* 13:2—5. *Is.* 49:1, 2. *Luke* 1:11—17. *Acts* 9:15,16, *v.* 15. *Gal.* 1:15—24, *v.* 15.)—'This favor is expressed by '*knowing him*, or taking special notice of him: 'as if a prince should single one particular per-'son out of a multitude, and call him by name, 'and appoint him to some honorable office or 'trust. So God expresses the peculiar favor 'he had to Moses, by saying, "I know thee by 'name," *Ex.* 33:12,17. The same thing is like-'wise expressed by God's "sanctifying him," or 'setting him apart for the prophetical office. '... *John* 10:36.' *Lowth.* (*Notes, Ex.* 33:12—17. *Is.* 45:1—6. *Acts* 15:13—18, *v.* 18. *Rom.* 8:29—31. 2 *Tim.* 2:19. *Heb.* 10:28—31, *v.* 29.) Jeremiah did not only prophesy concerning the Jews, and Israelites; but also the Egyptians, Babylonians, Moabites, and other nations. (*Notes*, 25: 46:—51:)

V. 6—8. The prophet would have declined, at least for the present, the service to which he was called. He was young and inexperienced; (*Notes*, 1 *Kings* 3:5—14. 1 *Chr.* 22:2—5, *v.* 5.) he did not consider himself as competent to so arduous and important an office; and he especially thought himself defective in the capacity of speaking with fluency and pertinency, or with that boldness and presence of mind which were requisite. (*Notes, Ex.* 3: 11—13. 4:10—14. 6:12.) This hesitation, though it arose from humility, and a proper sense of the greatness of the work, was alloyed with a mixture of unbelief, and a timid reluctancy to the perils and hardships, to which he might be exposed. The Lord therefore over-ruled his objection, and ordered him not to say that he was a child; for he would embolden and strengthen him to address all, to whom he sent him, and give him utterance to speak all that he commanded him: he ought therefore to dismiss his fears, and rest assured that God would be with him to defend and deliver him. (*Notes, Matt.* 10:19,20. 28:19,20, *v.* 20. *Luke* 12:11,12. 21:12—19, *v.* 15. *Acts* 4:29—31. 6:9—14, *v.* 10.)—The word translated "a child" is used with great latitude in scripture; and frequently signifies one who has arrived at full maturity: so that we cannot from it determine any thing concerning the age of Jeremiah, when he entered on his prophetical office: though the number of years, during which he executed the prophetical office, shews, that he must at this time have been young.—'To re-'prove the faults of all persons, the great men

9 Then the LORD put forth his hand, [u] and touched my mouth; and the LORD said unto me, [x] Behold, I have put my words in thy mouth.

10 See, [y] I have this day set thee over the nations, and over the kingdoms, [z] to root out, and to pull down, and to destroy, and to throw down, [a] to build, and to plant.

[*Practical Observations.*]

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, [b] what seest thou? And I said, I see [c] a rod of an almond-tree.

12 Then said the LORD unto me, [d] Thou hast well seen; for [e] I will hasten my word to perform it.

13 And the word of the LORD came unto me [f] the second time, saying, What seest thou? And I said, [g] I see a seething pot; and the face thereof *is* * toward the north.

14 Then the LORD said unto me, [h] Out of the north an evil shall † break forth upon all the inhabitants of the land.

15 For, lo, [i] I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and [j] they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, [k] and against all the cities of Judah.

16 And [l] I will utter my judgments against them, touching all their wickedness, [m] who have forsaken me, [n] and have burned incense unto other gods, and [o] worshipped the works of their own hands.

u Ex. 4:11,12. Is. 6:6,7. 49:2. 50:4. Luke 21:15.
x 5:14. Ex. 4:15,16. Is. 51:16. Ez. 3:10. Matt. 10:19,20. Luke 12:12.
y 25:15—27. 27:2—7. 46:—51: 1 Kings 17:1. Rev. 11:3—6.
z 18:7—9. 1 Kings 19:17. Ez. 32:18. 43:3. Am. 3:7. Zech. 1:6. Rev. 19:19—21.
a 18:9. 24:6. 31:4,5,28. Is. 44:26—28. Ez. 36:36. Am. 9.11.
b Am. 7:8. 8:2. Zech. 4:2. 5:2.
c Num. 17:8. Ez. 7:10.
d Deut. 5:28. 18:17. Luke 10:28. 20:39.
e 39: 52: Deut. 32:35. Ez. 12:22,23,25,28. Am. 8:2
f Gen. 41.32. 2 Cor. 13:1,2.
g Ez. 11:3. 24.3—14.
* Heb. *from the face of the north.*
h 4 6. 6:1,22. 10:22. 31:8. 46:20. 50:9,41. Is. 41:25. Ez. 1:4.
† Heb. *be opened.*
i 5:15. 6:22. 10:22,25. 25:9,28. 31,32.
j 39.3. 43:10. Is. 22:7.
k 4:16. 9:11. 33:10. 34.22. 44:6. Deut. 28:49—53. Lam. 5:11.
l 4:12,28. 5:9,29. Ez. 24:14. Joel 2:11. Matt. 23:35,36.
m 2:13,17. 15:6. 16:11. 17:13. 19:4. Deut. 28:20. 31:16,17. Josh. 24:20. 2 Kings 22:17. 2 Chr. 7:19. 15:2. 34:25.
n 7:9. 11:12,17. 44:17. Is. 65:3. Ez. 8:9—11. Hos. 11:2.
o 10:8,9,15. 51:17. Is. 2:8. 37:19. 44:15—17. Hos. 8:6. Acts 7:41.

'of the world, as well as those of lower degree, 'with that plainness and impartiality which the 'prophets used, requires a more than ordinary 'degree of courage. ... *Deut.* 31:8. *Josh.* 1:9. *Ez.* '2:6. 3:9.' *Lowth.*

V. 9, 10. This seems to have been an appearance of the personal Word, in human form, anticipating his incarnation. (*Notes*, 4. *John* 1:18.) JEHOVAH put forth his hand, and by touching Jeremiah's mouth signified, that he would "give him a mouth and wisdom, which all his adversaries should not be able to gainsay or resist." (*Notes*, 6—8. *Is.* 6:5—7. 51:15,16.) Thus he gave him commission, and authority over the nations, not to rule or make war against them, but to denounce the judgments of God upon them; and these judgments would be so certainly executed, according to his word, that he might be said "to root them out, and throw them down, &c." (*Note*, 18:7—10.) He was also to declare the Lord's mercies and salvation to his people, which would be effectual to build and to plant them. It may likewise mean, that the tendency of the prophet's ministry would be, to repress the idolatry and wickedness of the heathen, and to promote the knowledge of God and true religion among them: and the desolations to be wrought in some of those nations, which had most obstinately opposed the cause of God, would make way for the planting and building of others in their places, who would be more favorable to it. (*Marg. Ref.* z, a.)—'The prophets are said to do things, 'when they declare God's purpose of doing 'them. Thus Ezekiel ... was sent to "destroy 'the city;" (*Ez.* 43:3.) that is to prophesy con-'cerning its destruction. And Isaiah is com-'manded to "make the heart of the Jews fat," that is, to foretel their obduration and incre-'dulity. (*Is.* 6:10.)' *Lowth.* (*Notes*, *Is.* 6:9,10. *Ez.* 43:2—5.)—It may also be added, that God foresaw that the Jews and others would aggravate their past guilt, and even bring down on themselves both spiritual and temporal judgments, by hardening their hearts against the warnings and exhortations of his prophets. And thus the very messages, which, if properly received, would have been the means of their preservation, eventually accelerated and enhanced their punishment. (*Note*, 2 *Cor.* 2: 15—17.)

V. 11, 12. This vision of a rod of the almond-tree, which is more forward in the spring than any other tree, represented the speedy approach of the judgments predicted against the Jews, and other nations; and was an apt emblem of the prophet's mission, who lived to witness the accomplishment of more of his own predictions, than any other prophet did. *An almond-tree.* (11) שָׁקֵד, from שָׁקַד, *to hasten.* —שָׁקֵד, *hastening;* 12.—'Not only the nature of 'the almond-tree, but the very sound of the 'Hebrew word that signifies it, denotes God's 'hastening to fulfil the prophecies which Jere-'miah uttered by his directions.' *Lowth.*

V. 13, 14. By another emblem, the Lord shewed Jeremiah what was to be the grand subject of his ministry, namely, the destruction of his people by the king of Babylon, whose dominions lay northward of Judea. Jerusalem was represented to him, by a pot, or caldron, boiling, or pouring out steam, as placed over a large fire: for the city was all in commotion, and about to be emptied by that fiery indignation which distressed it. (*Note*, *Gen.* 15:17.) The face of this seething pot was towards the north: the place under the caldron, which was opened to receive the fuel, by which the fire was kept up, faced the north; by which the Lord instructed the prophet, that out of the north an evil should break forth upon all the inhabitants of the land. (*Notes*, 4:5—7. *Ez.* 11:1—12. 24:1—13.)

V. 15. The king of Babylon would invade Judea, and encamp against Jerusalem, not alone, but attended with all those kings and nations, who were his allies, or vassals, and who chiefly inhabited the countries still more to the north of Judea than Chaldea was. (*Notes*, 34:1—5, *v.* 1. 43:8—13, *v.* 10. 50:41,42.)

V. 16. Jeremiah would especially be employed, in solemnly denouncing, in the name

17 Thou therefore [p] gird up thy loins, and arise, [q] and speak unto them all that I command thee; [r] be not dismayed at their faces, [s] lest I * confound thee before them.

18 For behold, [t] I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the whole land,

p 1 Kings 18:46. 2 Kings 4:29. 9:1. Job 38:3. Luke 12:35. 1 Pet. 1:13.
q 7. 23:28. Ex. 7:2. Ez. 3:10, 11. Jon. 3:2. Acts 20:20,27.
r *See on* 8.—17:18. Ez. 2:6,7. 1 Thes. 2:2.
s Ez. 3:14—18. 33:6—8. 1 Cor. 9:16.
* Or, *break thee to pieces.*
t 6:27. 15:20. Is. 50:7. Ez. 3:8,9. Mic. 3:8,9. John 1:42.

[u] against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And [x] they shall fight against thee; but they shall not prevail against thee; [y] for I *am* with thee, saith the LORD, to deliver thee.

u 21:4—14. 22: 26:12—15. 34:3, 20—22. 36:27—32. 37:7—10. 38: 2,18—23. 42.22.
x 11:19—22. 15:10—21. 20:1—6. 26:11—24. 29:25—32. 37:11—21. 38:6—13. Ps. 129:2.
y *See on* t. 8.—15:20,21.

of God, that sentence against the Jews for their idolatries, which the northern nations would speedily execute. (*Notes*, 4:11—13, *v.* 12. 2 *Kings* 25:6,7.)—*Have forsaken me*, &c.] *Notes*, 2:10—13. 44:2—23. 2 *Kings* 17:7—11. 21:9—13. 23:26,27.

V. 17—19. (*Marg. Ref.* p, q.) God commands the 'prophet instantly to undertake the 'office he designed him for, and to discharge it 'with courage and presence of mind. ... The 'Hebrew word is the same in both parts of the 'sentence, which may literally be rendered 'thus, "Be not confounded at their faces, ... 'lest I confound thee before them." ... They 'shall no more be able to prevail against thee, 'than they could against an impregnable wall 'or fortress.' *Lowth.*—The Lord thus called on his servant to expect the most violent opposition, from the kings and all the most powerful persons in the land; that he might understand the nature of the service, and be prepared accordingly: (*Marg. Ref.* u, x.) but such express promises of protection, support, and deliverance were added, as were fully sufficient for his encouragement. (*Notes*, 6—8. *Matt.* 10:16—18,23. 28:19,20, *v.* 20. *Luke* 14:25—33. *John* 15:17—21. 16:31—33, *v.* 33. *Acts* 18:9—11. 23:11. 2 *Tim.* 3:10—12. 4:16—18.) He seems, however, afterwards on some occasions, to have greatly lost sight both of the warnings and the promises. (*Notes*, 15:19—21. 17:15—18. 20:10—18.)

Lest I, &c. (17) "Be not thou afraid of them, lest I should suffer thee to be crushed before them." There is no 'threat implied here. ... 'The particle פן points out the danger which 'might possibly alarm the prophet's fears, that 'of being overborne by the opposition he was 'likely to meet with. He therefore receives 'special assurances of God's immediate pro-'tection and support.' *Blayney.*

PRACTICAL OBSERVATIONS.

V. 1—10.

The Lord raises up and qualifies proper instruments for his work, in every age and circumstance of his Church: and when their labors fail to reform degenerate nations, they prove useful to individuals, and leave others without excuse.—He, who formed us in the womb, knew before-hand for what services or purposes he intended us: and if we desire to serve him, he will qualify us for all which he has for us to do or suffer in this world, and carry us through it. But except he "sanctify" us by his new creating Spirit, we shall neither be fit for his holy service on earth, nor his holy happiness in heaven. This is a most invaluable mercy, whenever it is vouchsafed; but the earlier in life, the happier for us and for others: and as the Lord sometimes sanctifies even infants, parents may be encouraged to pray for this blessing on their offspring, even from their conception in the womb.—He, who gives grace, can alone *efficaciously* ordain men to be his ministers. (*Note*, *John* 15:12—16.) In general, *young persons* are not so proper for the discharge of this sacred office, in important stations and difficult times, as their seniors; and a modest diffidence arising from conscious unworthiness and inability, is a more favorable token, than self-confidence and a hasty eagerness to be employed. (*Note*, 1 *Tim.* 3:6.) Yet the Lord may please to call one, who is a child in years and experience, and apparently of inferior endowments: in this case he will surely make it evident that it is his call; he will over-rule all objections, and remove all impediments; he will encourage his servant against dejection, as arising from the concurring influence of humility, and weakness of faith; and also against the fear of man: and he will bear him out in all to which he commissions him; he will "give him a mouth and wisdom, which all his adversaries shall not be able to gainsay or resist;" and will be with him in every work, in which he engages according to the instructions given him.—Whatever the wise men and politicians of the world may suppose or devise, the safety of kingdoms is decided, according to the purpose and word of God; and it greatly depends on the reception which is given to his faithful ministers. When their labors are unsuccessful, and their "prayers return into their own bosom:" and when they are persecuted, injured, and driven away, nations ripen apace for judgments "to root up and destroy" them. But when they are protected and prospered, when their prayers are answered, and the number of true believers is greatly increased; there will be more and more, by their prayers, examples, and exertions, to check the progress of impiety and iniquity; and thus faithful ministers are useful "to build, and to plant;" and to prolong the external prosperity of the community, as well as to promote the salvation of souls.

V. 11—19.

If we would speak in the name of God with propriety, decision, holy fortitude, and meekness, we must observe attentively his word and works, and study his providence as well as his precepts; this will bring us acquainted with "the signs of the times," and direct our labors and prayers: (1 *Chr.* 12:32.—*Note*, *Matt.* 16 1—4.) and though our services are all imperfect and defiled; yet God will graciously shew his approbation of all which we do well, according to our measure: and we should thus candidly accept of the well-meant services of each other.—The destruction of the wicked, and the salvation of the righteous, are ripening apace: in both respects the Lord will "hasten his word to perform it." (*Notes*, *Rom.* 13:11—14, *v.* 11,12. 2 *Pet.* 2:1—3, *v.* 3.) This ministers must boldly declare, according to all which God commands them. They should therefore gird up their loins, and without delay address themselves to their work: they ought to expect enmity and opposition from

CHAP. II.

God reminds Judah and Israel of his former kindnesses; and expostulates with them on their ungrateful, unreasonable, and unexampled apostacies and idolatries, 1—13. Their calamities originate from their crimes, 14—19. Their conduct is a breach of solemn engagements; degeneracy from their pious ancestors; undeniable, and inexcusable; the effect of impetuous lusts, and desperately persisted in, 20—30. It is connected with folly and wearying labor, murder and persecution, useless self-justification, and continual changes from one false confidence to another, 31—37.

MOREOVER [a] the word of the LORD came to me, saying,

2 Go, and [b] cry in the ears of Jerusalem, aying, Thus saith the LORD; I remember thee, [c] the kindness of thy youth, the love f [d] thine espousals, [e] when thou wentest fter me in the wilderness, in a land *that vas* not sown.

3 Israel *was* [f] holiness unto the LORD, *and* [g] the first-fruits of his increase: [h] all that devour him shall offend; evil shall come upon them, saith the LORD.

4 [i] Hear ye the word of the LORD, O house of Jacob, and [k] all the families of the house of Israel.

5 Thus saith the LORD, [l] What iniquity have your fathers found in me, that they [m] are gone far from me, and have [n] walked after vanity, [o] and are become vain?

1:11. 7:1. 23:28. Ez. 7:1. Heb. 1:1. 2 Pet. 1:21.
7:2. 11:6. 19:2. Prov. 1:20. 8:1—4. Is. 58:1. Hos. 8:1. Jon. 1:2. Matt. 11:15. Luke 12:3.
Or, *for thy sake.*
c Ex. 14:31. 15:1—20. Ez. 16:8,22,60. Hos. 2:15.
d Ex. 24:3—8. Cant. 3:11. Ez. 16:8.
e 6. Deut 2:7. 8:2,15,16. Neh. 9:12—21. Is. 63:7—14.
f Ex. 19:5,6. Deut. 7:6. 14:2. 26:19. Zech. 14:20,21. Eph. 1:4. 1 Pet. 2:9.
g Ex. 22:29. 23:16. Num. 18:12. Am. 6:1. *marg.* Rom. 11:16. 16:5. Jam. 1:18. Rev. 14:4.
h 12:14. 50:7. Ex. 4:22,23. Ps. 81:14,15. 105:14,15,25—36. Is. 41:11. 47:6. Zech. 1:15. 2:8. 12:2—4. Acts 9:4,5.
i 5:21. 7:2. 13:15. 19:3. 34:4. 44:24—26. Is. 51:1—4. Hos. 4:1. Mic. 6:1.
k 31:1. 33:24.
l 31. Is. 5:3,4. 43:22,23. Mic. 6:2,3.
m 12:2. Is. 29:13. Ez. 11:15. Matt. 15:8.
n 10:8,14,15. 14:22. Deut. 32:21. 1 Sam. 12:21. 2 Kings 17:15. Jon. 2:8. Acts 14:15.
o 51:17,18. Ps. 115:8. Is. 44:9. Rom. 1:21.

umbers, whose sins they reprove and whose oom they denounce: but they need not be disnayed at their stout, frowning, or menacing ountenances: and they must not yield to unelieving fears of man, lest the Lord should ut them to shame before their enemies, and mploy others to carry his messages. He will rotect such as simply follow and trust in him, gainst every assault of the wicked, as far as s good for them: he can make the feeblest nd most timid, firm and immoveable as "an ron pillar," and secure as a city defended by brazen walls," though whole nations should ombine against them. We should then pray or fortitude and constancy in every temptaion; and that these may be connected with rudence, meekness, humility, love, and a willngness to recede from every personal interest r inclination; whilst nothing must be allowed o move us from our place and duty. (*Note*, *Rom.* 15:1—3.) If men do not prevail against us, to render us unfaithful, negligent, or angry; they cannot greatly hurt us, however they nay fight against us. But as there is no respect of persons with God; and kings, princes, nd even priests, often need reproof and admonition, as much, nay far more, than others: so they, who are called to this most arduous nd perilous service will need, and may expect, peculiar supports, encouragement, and rotection; that "as their day is, so may their trength be."

NOTES.

CHAP. II. V. 2, 3. Jeremiah, now about to pen his public ministry, was ordered to "cry n the ears of Jerusalem:" to proclaim his message in the most public places of the city; (*Prov.* 1:20,21. 8:1—3.) and to assure the inhabtants, that the Lord remembered the nation f Israel, and those events, which had taken place from the calling of Abraham, to the departure of his posterity out of Egypt, which might be called the *youth* of the nation; and the solemn transactions that had taken place at mount Sinai, which were as their espousals to God. "The kindness of" Israel's "youth, and the love of their espousals," may signify Israel's professed love and zeal for him and his worship. They readily followed the Lord out of Egypt, and on the banks of the Red Sea they sang his praises: they cheerfully and unreservedly acceded to the covenant of Sinai: and though they were guilty of many rebellions and provocations, yet they did not utterly renounce his worship, and pertinaciously set up open idolatry, as they did in after ages. (*Notes*, *Ex.* 15:1—21. 24:) So that, in some sense, Israel might then be called "holiness to the LORD," his worshippers, and the first-fruits of that harvest of believers, which he intended afterwards to reap from among men: and, considering the nation as immediately dedicated to him, he openly shewed, that he was deeply offended with all those who attempted to injure them, and would punish them for sacrilegiously presuming to devour his portion. Yet JEHOVAH's mercy and kindness to Israel, in thus taking them for his people and entering into covenant with them seems rather to have been intended. '"I have called to mind in thy 'behalf the kindness shewn thee in thy youth, 'the love of thy espousals." ... The kindness 'was all shewn on the part of God, and was 'perfectly gratuitous, as the word חסר properly 'signifies; and it was his affection for them, 'and not theirs for him, that led him to *espouse* 'them, that is, to engage in a special contract 'with them to be their God, and to take them 'for his peculiar people. And thus the words 'are explained in the margin of our ancient 'English Bible (1583 folio) to be 'that grace and '"favor, which I shewed thee from the begin-'"ning, when I did first choose thee to be my '"people, and married thee to myself."' *Blayney.* (*Notes, Ex.* 19:5,6. *Deut.* 7:6—8. 9:4—6. *Ez.* 16:2—14. 20:5—26.)—The last clauses should be rendered, "*did* offend ... evil *did* come upon them;" referring to the judgments which had been executed on Egypt, Amalek, and other nations, who opposed or assaulted Israel. (*Notes*, *Ex.* 14: 17:8—16. *Num.* 21:1—3. *Ps.* 105:8—36.)

V. 4. The prophet's personal ministry was confined to Judah; and most of the ten tribes had been previously carried captive, and dispersed in foreign countries: yet in this, and many other places, he addresses all the descendants of Jacob. For in various ways, in that or future ages, numbers of the favored nation would read and profit by his instructions. (*Marg. Ref.* k.—*Notes*, 31:1,2.)

V. 5. After all that the Lord had done for Israel, and all their professed attachment to his worship, they actually apostatized from him: and they could have no excuse for this conduct, unless he had given them cause for it. Could they then bring any charge against

6 Neither said they, [p] Where *is* the LORD, that [q] brought us up out of the land of Egypt, that [r] led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of [s] the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And [t] I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered [u] ye defiled my land, and made mine heritage an abomination.

[*Practical Observations.*]

8 The [v] priests said not, Where *is* the LORD? [x] and they that handle the law knew me not: [y] the pastors also transgressed against me, and [z] the prophets prophesied by Baal, and walked after *things that* [a] do not profit.

9 Wherefore [b] I will yet plead with you, saith the LORD, and [c] with your children's children will I plead.

10 For pass * over [d] the isles of Chittim, and see; and send unto [e] Kedar, and consider diligently, [f] and see if there be such a thing:

11 Hath [g] a nation changed *their* gods, which *are* yet [h] no gods? but my people have [i] changed their glory for *that which* doth not profit.

12 [j] Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For [k] my people have committed two evils; they have [l] forsaken me, [m] the Fountain of living waters, *and* hewed them

p 8. 5:24. Judg. 6:13. 2 Kings 2:14. Job 35.10. Is. 64:7.
q Ex. 14: 15: Is. 63:11—13. Hos. 12:13. 13:4.
r *See on* 2.—Deut. 8:14—16. 32: 10.
s *See on* Job 3:5. 10:21,22.—Ps. 23.4. Matt. 4:16.
t Num. 13 27. 14.7,8. Deut. 6: 10,11,18. 8:7—9. 11:11,12. Neh. 9:25. Ez. 20:6.
u 3:1,9. 16:18. Lev. 18:24—28. Num. 35:33,34. Deut. 21:23. Ps. 78:58,59. 106:38,39. Ez. 36:17,18. Mic. 2:10.
v 6. 5 31. 8:10,11. 23:9—15. 1 Sam. 2:12. Is. 28:7. 29:10—12. 56:9—12. Hos. 4:6.
x 8:8,9. Deut. 33:10. Mal. 2: 6—9. Luke 11:52. John 8: 55. 16:3. Rom. 2:17—24. 2 Cor. 4:2.
y 10:21. 12:10. 23:1,2.
z 23:13. 1 Kings 18:19,22,40.
a 11. 7:8. 1 Sam. 12:21. Is. 30: 5. Hab. 2:18. Matt. 16:26.
b 29,35. Is. 3:13. 43:26. Ez. 20:35,36. Hos. 2:2. Mic. 6:2.
c Ex. 20:5. Lev. 20:5.
* Or, *over to.*
d Gen. 10:4,5. Num. 24:24. 1 Chr. 1:7. Ez. 27:6. Dan. 11: 30.
e Gen. 25:13.
f 18:13,14. Judg. 19:30. 1 Cor. 5:1.
g 5. Mic. 4:5. 1 Pet. 1:18.
h 16:20. Ps. 115:4. Is. 37:19. 1 Cor. 8:4.
i Deut. 33:29. Ps. 3:3. 106:20 Rom. 1:23.
j 6:19. 22:29. Deut. 32:1. Is. 1:2. Mic. 6:2. Matt. 27:45, 50—53.
k 31,32. 4:22. 5:26,31. Ps. 31 11—13. Is. 1:3. 5:13. 63:3. Mic. 2:8. 6:3.
l 17,19. 1:16. 15:6. Judg. 10: 13. 1 Sam. 12:10.
m 17:13. 18.14. Ps. 36:9. John 4:14. 7:37—39. Rev. 21:6. 22: 1,17.

him? Had their fathers ever found him unfaithful to his engagements, or oppressive in his government? Had he exacted unreasonable services, or inflicted unjust or immoderate punishments? Could they find fault with his precepts, ordinances, or providential dispensations? (*Notes*, 31,32. *Is.* 5:3,4. 43:22—25. *Mic.* 6:1—5.) If they could not, why had they gone far from him, to follow vain and worthless idols, and so to become as vain and worthless as they? (*Marg. Ref.—Notes*, *Ps.* 115:8. *Is.* 44:12—18.)

V. 6. 'God's sustaining such a vast multi-'tude, in a barren desert, was an amazing in-'stance of his almighty power, and his good-'ness, and care over his people. *Deut.* 8:16. 32: '16.' *Lowth.* (*Marg. Ref.—Note*, *Deut.* 32:10.)—*Of deserts.*] Or, of waste, uncultivated lands, without proprietor, or inhabitant, or road for travellers.—*Of pits.*] Or a *pit*, a land, 'into 'which when they were once entered, they 'were fairly shut up as in a pit.' *Blayney.* (*Note*, *Num.* 14:27—30.)—*Shadow*, &c.] (*Notes*, *Job* 10:18—22, *vv.* 21,22. *Ps.* 23:4.) A solitary waste, such as continually reminded the people of death, or threatened them with it; and which proved the grave of almost all that generation; and in which they seemed shut up, as in a pit: yet through this hitherto untrodden desert the Lord had led Israel.

V. 7. 'The Hebrew reads "into the land of 'Carmel," which was so plentiful a part of Ju-'dea, that the word came to signify a fruitful 'place in general. See *Is.* 10:18. 29:17. 32:15.' *Lowth.* *Ye defiled*, &c.] (*Notes*, *Lev.* 18:24—30. *Num.* 35:31—34. *Ps.* 106:35—38. *Ez.* 16:15—22. 20:27—29.)

V. 8, 9. 'The priests, whose office it was to 'instruct others in their duty, were ignorant or 'regardless of it themselves: and this was the 'principal reason of that degeneracy of man-'ners which prevailed among the people.' *Lowth.*—The Scribes, who undertook to expound the scriptures, did not understand them. (*Note*, *Ezra* 7:6—10.) The pastors, or rulers, civil and ecclesiastical, led the people into rebellion by example and influence: (*Notes*, 5:30, 31. *Is.* 56:9—12.) and even the prophets, or extraordinary teachers, who professed to be divinely inspired, taught the people to commit idolatry. (*Notes*, 23:9—32. *Ez.* 13:1—16. 14:9—11. 22:24—28. *Mic.* 3:8—12.) This concurrence of all orders in wickedness provoked God, to plead with, to judge, convict, condemn, and punish the nation, and their remote posterity; who would be induced, in the natural course of things, to imbibe the corrupt principles, and copy the bad examples, of their progenitors. (*Marg. Ref.—Note*, *Ex.* 20:5.)

V. 10—12. The Greeks, Romans, Arabians, and other inhabitants of the western or eastern regions, adhered tenaciously to the gods and religion of their fathers: though their idols were helpless and worthless, they would not change them; which would appear, in proportion as the fact should be investigated. Yet Israel, whose peculiar glory and happiness it was, to worship the self-existent, all-sufficient, eternal, and most holy and glorious JEHOVAH, the Creator of heaven and earth, were ready at all times to change their God and religion, for dumb idols and abominable superstitions, which tended to their disgrace and ruin! Well indeed might "the heavens be astonished" at this senseless and hateful ingratitude, and appear as in a horrible consternation, and withdraw their light, in token of grief, and abhorrence of such enormous guilt. (*Matt.* 27:45.) —'Such rhetorical apostrophes to heaven and 'earth import the unusualness, and likewise 'the indignity of the things spoken of; imply-'ing them to be such, that if men take no no-'tice of them, the elements themselves will tes-'tify against such practices. Comp. *Is.* 1:2. *Mic.* '1:2. 6:2. *Job* 20:27.' *Lowth.* (*Notes*, *Deut.* 32:1 *Luke* 19:28—40, *v.* 40.)

it cisterns, [n] broken cisterns, that can old no water. [*Practical Observations.*]

14 ¶ *Is* [o] Israel a servant? *is* [p] he a me-born *slave?* why is he * spoiled?

15 The [q] young lions roared upon him, *nd* † yelled, and [r] they made his land aste: [s] his cities are burned without in-abitant.

16 Also [t] the children of [u] Noph, and Tahapanes, ‡ have broken the crown of ıy head.

17 [y] Hast thou not procured this unto ıyself, [z] in that thou hast forsaken the ORD thy God, [a] when he led thee by the ay?

18 And now, [b] what hast thou to do in the way of Egypt, to drink the waters of [c] Sihor? or [d] what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine [e] own wickedness shall correct thee, and [f] thy backslidings shall reprove thee; know therefore and see, that *it is* an evil *thing* and [g] bitter, that thou hast forsaken the LORD thy God, [h] and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For [i] of old time I have broken thy yoke, *and* burst thy bands; [k] and thou saidst, I will not § transgress; when [l] upon every high hill, and under every green tree, thou wanderest, [m] playing the harlot.

21 Yet [n] I have planted thee a noble vine, [o] wholly a right seed: how then art

11,26,27. Ps. 115:4—8. 146: 4. Ec. 1:2,14. 2:11,21,26. 4. 12:8. Is. 44:9—20. 46:6,7. 5:2. 2 Pet. 2:17.
Ex. 4:22. Is. 50:1.
Gen. 15:3. Ec. 2:7.
Heb. become *a spoil?*
5:6. 25:30. 50:17. Judg. 14:5. ob 4:10,11. Is. 5:29. Hos. 14. 11:10. 13:7,8. Am. 3:4,8, 2. Nah. 2:11,12.
Heb. *gave out their voice.*
See on Is. 1:7. 24:1.—Ez. 5:14. 7. 9 11. 26:9. 33:10. 34:22. 44: 2. Is. 5:9. 6:11. Zeph. 1:13. 5. 3:6.
2 Kings 18:21. 23:33. Is. 30: —6. 31:1—3.
u 46:14,19. Is. 19:13. Ez. 30: 13,16.
x 43:7—9. 44:1. 46:14. *Tahpanhes.*
‡ Or, *feed on thy crown.* Deut. 33:20. Is. 8:8.
y 19. 4:18. Lev. 26:15,&c. Num. 32:23. Deut. 28:15,&c. Job 4:8. Is. 1:4.
z 13. 1 Chr. 28:9. 2 Chr. 7: 19,20.
a Deut. 32:10. Ps. 77:20. 78: 53,54. 107:7. 136:16. Is. 63:11 —14.
b 36. 37:5—10. Is. 30:1—7. 31: 1—3. Lam. 4:17. Ez. 17:15. Hos. 7:11.
c Josh. 13:3.
d 2 Kings 16:7—9. 2 Chr. 28: 20,21. Hos. 5:13.
e 17. Prov. 1:31. 5:22. Is. 3:9. 50:1. Hos. 5:5.
f 3:6—8,11—14. 5:6. 8:5. Hos. 4:16. 11:7. 14:1. Zech. 7:11.
g 4:18. Job 20:11—16. Am. 8: 10.
h 5:22. 36:23,24. Ps. 36:1. Rom. 3:18.
i 30:8. Ex. 3:8. Lev. 26:13. Deut. 4:20,34. 15:15. Is. 9:4. 10:27. 14:25. Nah. 1:13.
k Ex. 19:8. 24:3. Deut. 5:27. 26:17. Josh. 24:16—24.
§ Or, *serve.*
l 3:6. Deut. 12:2. 1 Kings 12: 32. Ps. 78:58. Is. 57:5—7. Ez. 16:24,25,31. 20:28.
m 3:1,6—8. Ex. 34:14,15. Ez. 16:15,16,28,41. 23:5. Hos. 2: 5. 3:3.
n Ex. 15:17. Ps. 44:2. 80:8. Is 5:1,2. 60:21. 61:3. Matt. 21:33 Mark 12:1. Luke 20:9. John 15:1.
o Gen. 18:19. 26:3—5. 32:28. Deut. 4:37. Josh. 24:31. Ps. 105:6. Is. 41:8.

V. 13. Every expression in this verse tends aggravate the folly and guilt of Israel. They ere the people of JEHOVAH, to whom his ecial favors had been shewn, to whom his ws and oracles had been given, among whom is wonderful works had been wrought, and whom his manifested presence was vouchfed. Even this people had forsaken their od, who is indeed "the Fountain of living aters," the sum of all excellency and the urce of all felicity; who communicates from is infinite fulness life and blessedness to his reatures: even to sinners who come to him in is appointed way; affording them freely whatver is necessary for acceptance, sanctification, and eternal salvation, and every thing onducive to their present comfort and securi. (*Notes*, 17:12,13. *Ps.* 36:5—9. *Rev.* 7:13—17, 17. 21:5—8, *v.* 6. 22:1,16,17, *v.* 17.) To this ountain of living waters Israel had free and nrestricted access, by means of their ordiances, and the promises made to them of a avior who was to come; from this Fountain ey might draw the waters of life by faith nd prayer, whenever they would. (*Note*, *Is.* 2:1—3, *v.* 3.) They had always found it full nd overflowing: and yet they had been so olish and ungrateful as to forsake it! Nay, s if this evil had not been sufficient, they had ommitted another also: they could not be atisfied without an object of worship, though hey renounced JEHOVAH; and therefore they ndeavored to form gods and a religion for hemselves: and thus, with much labor, they ewed out cisterns, which they preferred to the Fountain of living waters;" though at est they could hold but little, and would soon e emptied: nay, the water in them must needs e turbid and unwholesome; and therefore hey multiplied them to supply, if possible, his defect. But indeed their cisterns, when ompleted, were "broken cisterns, that could old no water:" their idols could do them no ood, either in respect of their temporal or eternal concerns. (*Notes*, 14—19,25—30. 18:13 —17.)

V. 14—19. The prophet seems here to allude to the case of the ten tribes. Was Israel born a slave in the family of some idolater? if not, why was he spoiled by the gentiles, and reduced to the basest bondage? (*Note*, *Is.* 50:1—3, *v.* 1.) The Assyrian princes, like young lions, had roared and prevailed against him, and desolated his land: and the inhabitants of Noph and Tahapanes, cities of Egypt, had destroyed his glory and strength. Yet this may be a prophetic intimation of the death of Josiah, when engaged against Pharaoh-necho king of Egypt, and of the dethroning and captivity of Jehoahaz by the same prince. (*Notes*, 2 *Kings* 23:29,30. 24:1—7. 2 *Chr.* 35:20—27.) The Israelites had brought all these calamities upon themselves, by apostatizing from God, and departing from the way in which he led them. And what business had they in Egypt, or in Assyria? Did they still prefer the waters of Sihor, (that is, the Nile,) or those of Euphrates, to "the Fountain of living waters?" (*Notes*, 13. *Is.* 23:3. 27:12,13.) Could such carnal confidences, and idolatrous connexions, tend more to their good, than a simple dependence on God, and devotedness to him? They would therefore find these revolts from him to be the sources of misery: for by giving strangers admission among them, they brought themselves into a dependence on them, which ended in their ruin: and they were thus taught, that to sin against God was a *bitter*, as well as an *evil* thing, as destructive of their comfort, as contrary to their duty; and that he was more to be feared than their strongest enemies. (*Marg. Ref.* c—h.) 'The 'miseries that your own sins have brought 'upon you, are a sufficient instruction to you, 'to break off your evil courses, and to return 'to God by a sincere repentance.' *Lowth.*—*Broken the crown*, &c. (16) *Marg.*—*Note*, *Deut.* 33:20,21.

thou turned [p] into the degenerate plant of a strange vine unto me?

22 For [q] though thou wash thee with nitre, and take thee much soap, [r] *yet* thine iniquity is marked before me, saith the Lord God.

23 How [s] canst thou say, I am not polluted, I have not gone after Baalim? [t] See thy way [u] in the valley, know what thou hast done: * *thou art* a swift dromedary traversing her ways;

24 † A wild ass ‡ used to the wilderness, *that* snuffeth up the wind at § her pleasure;

p Deut. 32.32. Is. 1:21. 5:4. Lam. 4:1.
q Job 9:30,31.
r 16:17. 17:1. Deut. 32:34. Job 14:17. Ps. 90:8. 130:3. Hos. 13:12. Am. 8:7.
s 34,35. Gen. 3:12,13. 1 Sam. 15:13,14. Ps. 36:2. Prov. 28: 13. 30:12,20. Luke 10:29. Rom. 3:19. 1 John 1:8—10. Rev. 3:17,18.
t 3:2. Ps. 50:21. Ez.16: 22:
u 7:31. Is. 57:5,6.
* Or, *O swift dromedary.* Esth. 8:10.
† Or, *O wild ass, &c.* Job 11: 12. 29.5—8.
‡ Heb. *taught.*
§ Heb. *the desire of her heart.*

in her occasion who can ‖ turn her away? all they that seek her will not weary themselves; [v] in her month they shall find her.

[*Practical Observations.*]

25 Withhold [x] thy foot from being unshod, and thy throat from thirst; but thou saidst, ¶ There is no hope: No; [y] for I have loved strangers, and [z] after them will I go.

26 As [a] a thief is ashamed when he is found, so is the house of Israel ashamed; they, [b] their kings, their princes, and their priests, and their prophets,

27 Saying [c] to a stock, Thou *art* my father; and to a stone, Thou hast ** brought

‖ Or, *reverse it.*
v 27. Hos. 5:15.
x 13:22. Deut. 28:48. Is. 20:2—4. Lam. 4:4. Hos. 2:3. Luke 15:22. 16:24.
¶ Or, *Is the case desperate?* 18: 12. Is. 57:10.
y 3:13. Is. 2:6.
z 44:17. Deut. 29:19,20. 2 Chr. 28:22. Rom. 2:4,5.
a 36. 3.24,25. Prov. 6:30,31. Is. 1:29. Rom. 6:21.
b 32:32. Ezra 9:7. Neh. 9:32—34. Dan. 9:6—8.
c 10:8. Ps.115:4—8. Is. 44:9—20. 46:6—8. Hab. 2:18,19.
** Or, *begotten me.*

V. 20, 21. In old times God had broken the Egyptian yoke from off his people, and they engaged by covenant to renounce idolatry and adhere to his worship: (*Notes*, *Ex.* 24:3—11. *Josh.* 24:15—26.) but they soon brake this solemn covenant, which was as the marriage-compact; and they were guilty of spiritual adultery with every abominable idol, in the high places and groves. (*Marg. Ref.* l, m.—*Notes*, *Ez.* 16:9—22.) Yet, in the choice of Abraham, and the patriarchs of their nation, God had "planted them a noble vine, wholly a right seed," as good a stock as could possibly be procured of the human species: and under Joshua, he had planted them in the land, after they had been very much purified from idolatry, and were an excellent race of men: yet, notwithstanding all their advantages, they were most inexcusably degenerated, and were become like the wild vine, that bears poisonous berries instead of grapes. (*Notes*, *Deut.* 32: 32,33. *Josh.* 22:34. *Is.* 5:2—7.)

I will not transgress. (20) The Hebrew text reads, "I will not serve;" but the margin, as in our version. In the former rendering the sense is, that the conduct of Israel implied a determined purpose of not serving God. (*Note*, *Ps.* 36:1.)—*A noble vine.* (21) "A vine of Sorek." *Is.* 5:2. Heb.

V. 22—24. The Jews could not conceal or excuse their guilt, by any palliations or evasions: the labors of their reforming princes and prophets could not purge away their deep stains: they were so marked before God, that no means could be devised of washing them out. (*Notes*, *Job* 9:25—35, *vv.* 29—31.) 'Though 'thou use all the purifications and ceremonies 'of the law, thou canst not escape punishment; 'except thou turn to me by faith and repent-'ance.'—And yet they presumptuously pleaded, that they were not polluted, and had not gone after idols! For a short space, they sometimes were restrained, by their pious kings, from the open practice of gross idolatry; but their hearts were bent upon it, and they speedily rushed into it again.—'The Jews, it seems, had found 'out distinctions, whereby to reconcile the 'worship of the true God with those religious 'rites, which they paid to the deities of the 'heathen, called here "Baalim." These, they 'pretended, were only inferior demons or spir-'its, or the souls of men departed; and might be 'worshipped in subordination to the supreme 'God. The word *Baalim* answers in the He-'brew to κυριοι πολλοι,' (the "lords many,") '1 *Cor.* '8:5. whom St. Paul mentions as the inferior 'deities of the heathen.' *Lowth.* This, and nothing better, can the papists urge in excuse of their manifest idolatry, in worshipping saints and angels. (*Note*, 1 *Cor.* 8:4—6.)—The valley, perhaps that of the son of Hinnom, where the Jews caused their children to pass through the fire, (*Notes*, 7:31. *Is.* 57:3—6.) was still marked with their footsteps, and the vestiges of their idolatry: and when freed from restraint, they were as eager to return to their former practices, as the swift dromedary to traverse the plain; and as ready to multiply their idolatries, as she is to run to and fro in every direction. Nay, they were like the wild ass, when she snuffs up the wind in her eager desire to find out the male, and cannot be restrained from her pursuit.—In that case, those who sought her would not weary themselves, but would wait till she was heavy with young, and then they would find her. Thus the Jews were greedily determined upon their idolatries, and often for the sake of those licentious practices with which they were attended: and nothing could restrain them, till they experienced the painful effects of their conduct, in the divine judgments executed upon them. (*Marg. Ref.*)

Nitre. (22) 'Not the same that we call nitre, 'or saltpetre, but a native salt of a different 'kind, distinguished among naturalists, by the 'name of *natrum*, or the nitre of the ancients. 'It is found in abundance in Egypt, and in 'many parts of Asia, where it is called soap-'earth, because it is dissolved in water, and 'used like soap in washing.' *Blayney.* (*Note*, *Prov.* 25:20.)—*Marked.*] *Notes*, *Deut.* 32:34,35. *Job* 14:16—22, *v.* 17.

V. 25. 'Do not wear out thy shoes or san-'dals, and expose thyself to thirst and weari-'ness, in undertaking long journeys, to make 'new alliances with idolaters.' *Lowth.* Or the consequences of the idolatries and iniquities, if persisted in, may be intended. (*Deut.* 28:48. *Notes*, *Deut.* 29:19,20. *Is.* 20:2—4.)—But they said, "There is no hope." (*Notes*, 18:11,12. *Is.* 57:9,10.) The case is desperate, meaning, that there was no hope of safety, except in heathen alliances, or in idolatry; or no hope of mercy from God and deliverance from distress; or no hope of getting the better of their headstrong inclinations. And therefore, as "they had loved strangers," and strange gods, they were de-

me forth: [d] for they have turned *their* * back unto me, and not *their* face; [e] but in the time of their trouble they will say, Arise and save us.

28 But [f] where *are* thy gods that thou hast made thee; let them arise, if they can save thee in the time of thy † trouble: for *according* [g] to the number of thy cities are thy gods, O Judah.

29 Wherefore [h] will ye plead with me? [i] ye all have transgressed against me, saith the LORD.

30 In [k] vain have I smitten your children; they received no correction: [l] your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O generation, [m] see ye the word of the LORD: [n] Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, [o] We ‡ are lords; we will come no more unto thee?

32 Can [p] a maid forget her ornaments, *or* a bride her attire? [q] yet my people have forgotten me days without number.

33 Why [r] trimmest thou thy way to seek love? therefore [s] hast thou also taught the wicked ones thy ways.

34 Also [t] in thy skirts is found the blood of the souls of the poor innocents: [u] I have not found it by § secret search, but upon all these.

35 Yet thou sayest, [x] Because I am innocent, surely his anger shall turn from me: behold, [y] I will plead with thee, because thou sayest, I have not sinned.

36 Why [z] gaddest thou about so much to change thy way? [a] thou also shalt be ashamed of Egypt, [b] as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and [c] thine hands upon thine head; [d] for the LORD hath rejected thy confidences, [e] and thou shalt not prosper in them.

d Ez. 8:16. 23:35.
* Heb. *the hinder part of the neck.*
e 24. 22:23. Judg. 10:8—16. Ps. 78:34—37. Is. 26:16. Hos. 5:15. 7:14.
f Deut. 32:37. Judg. 10:14. 2 Kings 3:13. Is. 45:20. 46:2,7.
† Heb. *evil.*
g 11:13. 2 Kings 17:30,31. Hos. 10:1.
h *See on* 23.—3:2. 5:1. 6:13. 9:2—6. Dan. 9:11. Rom. 3:19.
i 5:3. 6:29,30. 7:28. 31:18. 2 Chr. 28:22. Is. 1:5. 9:13. Ez. 24:13. Zeph. 3:2. Rev. 9:20, 21. 16:9.
k 26:20—24. 1 Kings 19.10,14. 2 Chr. 24:21. 36:16. Neh. 9: 26. Matt. 21:35,36. 23:34—37. Luke 11:47—51. 13:33,34. Acts 7:52. 1 Thes. 2:15.
l Am. 1:1. Mic 6:9.
m *See on* 5,6. 2 Sam. 12:7—9. 2 Chr. 31:10. Neh. 9.21—25. Hos. 2:7,8. Mal. 3.9—11.
n Deut. 8:12—14. 31:20. 32:15. Ps. 10:4. 12:4. Prov. 30:9. Hos. 13:6. 1 Cor. 4:8. Rev. 3:15—17.
‡ Heb. *have dominion.*
p 11. Gen. 24:22,30,53. 2 Sam. 1:24. Ps. 45.13,14. Is. 61:10. Ez. 16:10—13. 1 Pet. 3:3—5. Rev. 21:2.
q 3:21. 13:10,25. 18:15. Ps. 9:17. 106:21. Is. 17:10. Ez. 22:12. Hos. 8:14.
r 23,36. 3:1,2. Is. 57:7—10. Hos. 2:5—7,13.
s 2 Chr. 33:9. Ez. 16:27,47,51, 52.
t 7:31. 19:4. 2 Kings 21:16. 24: 4. Ps. 106:37,38. Is. 57:5. 59: 7. Ez. 16:20,21. 20 31.
u 6:15. 8:12. Ez. 24:7.
§ Heb. *digging.*
x *See on* 23,29.—Job 33:9. Prov 28:13. Is. 58:3.
y *See on* 9. 1 John 1:8—10.
z *See on* 18,23,33.—31:22. Hos. 5:13. 7:11. 12:1.
a 37:7. Is. 20:5. 30:1—7. 31:1—3. Lam. 4:17. 5:6. Ez. 29:7.
b 2 Chr. 28:16,20,21. Hos. 5:13. 10:6. 14:3.
c 2 Sam. 13:19.
d 36. 17:5. 37:7—10. Is. 10:4. Ez. 17:15—20.
e 32:5. Num. 14:41. 2 Chr. 13:12.

ermined to go after them, and desperately to venture all consequences. (*Marg.* and *Marg. Ref.* y, z.)

V. 26—30. The whole house of Israel, especially the rulers and teachers of every description, shunned detection, like a thief: and yet they would certainly be detected and put to shame; for the Lord would prove against them, that they had ascribed divine honors to senseless idols, and worshipped them, addressing them by the title of *father*, and saying, "Thou *hast begotten me*," (*Marg.—Notes, Is.* 44: 9—20. *Hab.* 2:18,19.) as if they had been the authors of their existence, and of all their comforts. But, though they thus turned their backs on JEHOVAH, in their approaching troubles they would call upon him to save them: but he would then send them to their idols to seek deliverance: (*Notes, Judg.* 10:10—14. 2 *Kings* 17:13,14.) yet they would not obtain any help from them, though they were become as numerous as the cities and towns in all Judah.—'Every ... city had its peculiar deity, after the manner of the heathen. 2 *Kings* 17:30,31. *Hos.* 8:11. 10:1.' *Lowth.* (*Note, Hos.* 10:1—3.)—And why should they attempt to plead their cause against God, or to expect the performance of his promises to the nation; when they had forfeited all their privileges by idolatry and iniquity, and when they were all involved in this national transgression, which violated their covenant? He had indeed long exercised patience towards them; he had corrected them in his providence, and warned them by his prophets: but they had not derived benefit from his corrections; (*Notes*, 5:3—6. *Is.* 1:5,6.) and by murdering his prophets, as a fierce lion devours the prey, they had filled up the measure of their iniquities. (*Notes*, 2 *Kings* 21:16. 24:3,4. 2 *Chr.* 24:19—22. 36:16. *Neh.* 9:26—30. *Matt.* 23:34—39. *Acts* 7:51—53. 1 *Thes.* 2:13—16.)

V. 31, 32. If the Jews would not diligently attend to the word of God, they must prepare to *see* it, as accomplished before their eyes, even in that very generation. Could they say that the LORD had been to them as a wilderness, or a land of darkness and distress? (*Notes*, 13:15—17. *Is.* 5:26—30. 8:21,22.) On the contrary it was plain, that they uniformly had prosperity and abundance of comforts, when they adhered to his service. Why then should they desire to renounce his authority, and set up for their own masters, and affect independence? (*Notes*, 10—13. *Gen.* 3:4,5. *Ps.* 12:1—4.) Why should they determine to come no more to him, from whom they had received so many pledges of love, and valuable blessings? Even the virgin was used to set far more store by her ornaments, or the bride by her nuptial garments or jewels, than Israel did by his relation to God, and all the honor, privilege, and happiness connected with it! Nay, they had forgotten him through alienation of heart, and dislike to retain him in their knowledge; and this for days which could not be numbered. (*Marg. Ref.* o—q.)

V. 33—37. God next inquired of the people, why they imitated harlots, who used every artifice to allure, and turned every way to meet, the companions of their shameful amors; (*Notes, Prov.* 7:6—23. *Hos.* 2:2—7.) for thus the Jews assiduously employed themselves in devising and embracing new idolatries. (*Note*, 3:1—3.) They not only became acquainted with the worst practices of the heathens, but refined upon them, and became teachers of professed idolaters in these infamous myste-

ries. (*Notes*, *Ez.* 16:44—51.)—The word, rendered "trimmest," is literally, *makest good*, which some understand of the plausible excuses which they made for their conduct; though they were so notoriously wicked.—They had also shed the innocent blood of their children whom they sacrificed to Moloch; (*Notes*, 7:31. *Ps.* 106:35—38.) of the prophets who reproved them for their sins; of the Lord's decided worshippers; and by cruel oppression of the poor: and these abominations were not committed in secret or carefully concealed; but the marks of them were evidently to be seen on the skirts of their garments, and their guilt defiled every thing they did. (30. *Notes*, *Ez.* 22:2—12,26—30. 24:6—8.) Yet they would still persist in justifying themselves; and they had a presumptuous confidence in God, as if he were, or soon would be, reconciled to them. (9,23,29.) But he would "enter into judgment with them," or "denounce sentence against" them, on that very account: for, in saying that they had not sinned, they affronted the God of truth in the grossest manner. (*Note*, 1 *John* 1:8—10.)—It was also undeniable, that they had not renounced their idolatrous connexions and confidences, but now expected help from Egypt, as they formerly had done from Assyria; and resembled an adulterous woman, who gads about from one paramour to another. Therefore the Lord was determined to put them to shame; and they should go forth from Pharaoh, with every expression of disconsolation: nay, they should go into captivity in the deepest distress and anguish: for the Lord reprobated, and rejected with abhorrence, all their confidences, and had determined never to prosper them in their evil ways.—The alliances of the Jews with Assyria had always proved ruinous and disgraceful: and the Egyptians slew Josiah, carried Jehoahaz prisoner into Egypt, and utterly disappointed all the expectations of the Jews. (*Marg. Ref.*—*Notes*, 37:1—10. 2 *Kings* 24:7. *Lam.* 4:17. *Ez.* 17:15—21.)

Poor innocents, &c. (34) "The blood of the lives of the innocent poor." This is a more literal translation.—Whatever be a man's character before God; if he be put to death without legal authority, or when not deserving of it, according to equitable human laws; his blood is *innocent blood*, in the language of scripture: and the blood of children sacrificed to idols was only a part of the aggregate guilt of innocent blood chargeable on the Jews. (*Notes*, 26—30. 19:4,5.)—*By secret search.*] "By digging." *Marg.* Comp. *Lev.* 17:13. *Ez.* 24:7.—*Upon all these.*] "Upon every oak." *Blayney.* That is, near which human sacrifices were offered.

PRACTICAL OBSERVATIONS.

V. 1—7.

The Lord will in one way or other, remind every man of all the favors, which he has conferred on him from his youth; and of all his professions of faith and love, since he first heard of his name and salvation.—It is very desirable and honorable to be early numbered among his worshippers, and admitted to those sacred ordinances, which are as the solemn espousals of the soul to God our Savior. (*Note*, *Cant.* 3:11.) Yet numbers on such occasions express much zeal and love, and appear ready to follow him through every trial and difficulty; who afterward give cause to suspect, that their affections were indeed moved, while their hearts were not changed; and that they "had no root in themselves, and therefore in time of temptation fell away." (*Note*, *Matt.* 13:20,21.) Thus their profession of being "holiness to the Lord," forms an additional reproach to their characters, and aggravation of their crimes. Yet some, who have fallen off after very promising beginnings, and who have run very wide in the ways of impiety or infidelity; have been recovered, and have "remembered the love of their first espousals," and their subsequent unfaithfulness, to their deeper humiliation before God, even to the end of their lives.—But, not hypocrites alone, and such persons as openly disgrace their profession, are criminal in these things: even true believers are often constrained to plead guilty. After having been delivered from the bondage of Satan, relieved in the hour of distress and dismay, conducted through many dangers and perplexities, and rendered comfortable in the hopes and earnests of heavenly felicity; they have evidently made unsuitable returns for these immense obligations; and have declined from that zeal and love, which marked their first entrance on a religious course. We all ought therefore to examine ourselves in this respect, that we may "repent and do our first works:" and we should be very careful, as we proceed in life, that we do not lose in zeal and fervency, what we gain in knowledge, prudence, and experience. (*Note*, *Rev.* 2:2—5. *P. O.* 2—7.) They, however, who are indeed "holiness to the Lord," and "the first fruits of his creatures;" (*Note*, *Jam.* 1:16—18, *v.* 18.) and who are following him through this dreary wilderness, to the promised rest; experience such love from him, as richly compensates all that they can lose, leave, or suffer, for his sake. and the Lord will resent the wrong done to his children and friends, as if done to himself.—No apostate, or backslider, can give a good reason for "going far from God:" none can charge him with unfaithfulness, injustice, or unkindness: and he may justly reproach them with folly, as well as ingratitude, in leaving such a tried and powerful Friend, to walk after vanity and become vain.—In nations, which have been most highly favored with temporal deliverances and advantages, and with abundance of the means of grace, how grievously do men generally defile themselves and their land, and make the Lord's heritage an abomination!

V. 8—13.

Too often the ministers of religion are peculiarly criminal, when nations are filling up their measure of iniquity. Men presume to officiate in holy things, without the spiritual knowledge of God, or earnest inquiry after him: they dare for lucre to handle the law, without any acquaintance with the Lawgiver; and to teach Christianity, while Christians themselves only in name, and ignorant of the nature of that holy religion: and thus pastors, and teachers, and rulers, by their example and doctrine, propagate iniquity, infidelity, and heresy, and harden the hearts of the numbers, who "walk after such things as cannot profit!" What will men of this character say, when the Lord shall plead against them? and how can they endure the thought of treasuring up judgments even for their children's children?—Men, who have been educated in any false religion, adhere tenaciously to it, and are hardly persuaded to change it, however absurd and unreasonable it be. (*Note*, 1 *Pet.* 1:17—21.) Thus Satan rivets the fetters of ignorance and delusion on men's minds, by means of their bigotry, prejudice, and pride, and relative attachments. But the professors of true religion have ever shewn a strange propensity, to change their glory for

any worthless superstition or absurdity! so that the truth and spiritual worship of God cannot be maintained among men, without continual divine interpositions. This is most lamentable, and may well excite our grief and consternation: but our astonishment will be diminished, if we duly consider, "that the carnal mind is *enmity* against God," and must therefore naturally prefer any gross, or sensual, or jovial worship, and proud self-exalting reasonings, and absurd superstitions, or fanatical delusions, to the holy character and precepts, the humbling truths, and spiritual worship, of JEHOVAH. (*P. O. Ex.* 32:1—14.) Indeed we all have committed, and are still prone to commit, the two evils of which Israel was proved guilty, even apostacy from God, and idolatrous love of some created object, or objects, from which we seek and expect our felicity. How do we forsake the pure joys to be found in the favor and service of God, for the polluting and wasting pleasures and interests of the world and sin! How apt are we to refuse the glorious salvation of Christ, and to prefer our own foolish ways of recommending ourselves to our offended Creator! How prone are we to forsake the unerring word of God, to follow human teachers, and the traditions of men! and to forego the consolations of the Holy Spirit, for the worthless joys of the enthusiast and hypocrite! With great labor do men frame and resort to these and many other broken cisterns; instead of "drawing with joy the waters of life from the wells of salvation." Thus man became, and thus unbelievers continue, the slaves of sin and Satan, and persisting in this course must remain so for ever.

V. 14—24.

The professed people of God are often reduced to a base and ruinous subjection to their own lusts; and by the wrath of God, to various cruel oppressors. But what has a Christian to do, in the ways of forbidden pleasure and vain dissipation, or in the pursuits of avarice or ambition? Can the waters of these rivers be equal to those of "the River, the streams of which make glad the city of God?" (*Note*, *Ps.* 46:4.) If men will thus turn aside, their backslidings will correct them, and they will learn the evil of their conduct, by the bitterness of its consequences, that they may be taught to "be in the fear of the LORD all the day long."—The history of the world, and of the church, and that of every man, (believer or unbeliever,) proves the total depravity of the human heart: no obligations, professions, pious ancestors, good education, or external means, can ensure any man's continuance in the ways of godliness: no ingenuity or eloquence can extenuate this matter: though men "wash themselves with nitre and take much soap," yet their iniquities are *marked* before God, and will demonstrate their depravity, when produced against them at the day of judgment. The fact is evident and very affecting, that the descendants of the most pious men, who seem to be "planted a noble vine, wholly a right seed," have in many cases degenerated, and become hardened infidels or profligates.—But a disposition to self-justification is strongly marked as a feature of man's character: when his criminality cannot be denied, he will vindicate or excuse it; and if he can plead not guilty as to a few gross outward wickednesses, he will deem this a compensation for all other offences: nay, a short-lived, reluctant abstaining from habitual sin, shall be pleaded as an *atonement* for all former gratifications, and even as an *excuse* for returning again to the commission of it, or indulgence and dispensation to do this! But when the Lord shall cause men to review their ways, and to know and see what they have done, "every mouth will be stopped, and all the world will be found guilty before him." (*Notes*, *Ez.* 16:60—63, *v.* 63. *Rom.* 3:19,20.) Indeed they are often as much under the power of their lusts, and as regardless of consequences in gratifying their present inclinations, as the brute beasts; and as inaccessible to arguments, warnings, or motives, when urged against their impetuous cravings. It is vain in such cases to weary ourselves about them: the only hope is, that the painful effects of their vices will lead them to salutary reflection; or give some future opportunity of expostulating with them, and suggesting useful admonitions.

V. 25—37.

Sometimes despair of mercy, or of victory over domineering evil habits and lusts, leads men to as unrestrained indulgence, as the most presumptuous infidelity could do. They think that there is "no hope" for them, and as they have loved their sinful pleasures, they may as well go on in them as not. To this case the abundant mercy and almighty assistance, proposed in the gospel, form a suitable remedy; and indeed the only one, which is at all adequate to the awful case.—Sinners, of every rank and distinction, must all stand before the Judge of the world: and most of them are conscious, that they cannot vindicate their conduct before him: then they will appear like the poor convict before the bar, on the day of his trial; when he stands to hear the ignominious sentence against him for his crimes. Even ungodly kings, princes, priests, and prophets will be thus put to shame before the assembled world: and the unreasonableness of men's conduct, whether they have been idolatrous infidels, or profane and profligate, will as much shame their understandings, as their hearts.—It may be vain to expect help from God in the time of trouble, if we now turn our backs on him: yet many call upon him, when they think death at hand, who never before regarded him. As the Lord will not help the perishing sinner, who continues to the last impenitent; so all his other confidences will fail him, how many soever they may have been. This will be the awful case of those especially, who have hardened themselves against convictions and reproofs, and who have hated and persecuted such as have warned and instructed them.—Men do not forsake God, merely because they suppose his service unprofitable or injurious, or experience satisfaction in the ways of sin; but also because they are of a proud independent spirit, which scorns subjection and subordination, or to own their guilt and folly: and because they desire to be "lords, they will come no more unto him." In this manner they forsake their honor, privilege, interest, and happiness; and thus we all have too often, and too long, forgotten and neglected him.—Men may employ all their ingenuity and application in the cause of impiety; but they can find no happiness in it: they may teach other wicked ones their way, and thus be accessaries to their destruction; they may do much mischief, and thus "treasure up wrath against the day of wrath;" they may varnish the matter over with fair pretences, and shift from one sin to another, and seek safety and happiness by varied means: but confusion is their portion; "the LORD hath rejected their confidences, and they shall not prosper in them." (*Note*, *Is.* 50:10,11.)

CHAP. III.

God invites Judah to return to him, with intimations of mercy; but with rebukes and expostulations, 1—5. Israel, though rejected for sin, is less criminal than Judah, who had not profited by the judgments inflicted on Israel, 6—11. Both are called to repentance, with gracious promises and predictions, 12—19. The people being sharply reproved, are prophetically represented, as repenting and confessing their sins, 20—25.

* THEY say, [a] if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? [b] shall not that land be greatly polluted? [c] but thou hast played the harlot with many lovers; [d] yet return again to me, saith the LORD.

2 [e] Lift up thine eyes [f] unto the high places, and see where thou hast not been lien with. [g] In the ways hast thou sat for them, as the Arabian in the wilderness;

* Heb. *Saying.*
a *See on* Deut. 24:1—4.
b 9.—*See on* 2:7.—Lev. 18:24—28. Is. 24:5. Mic. 2:10.
c 2:20,23. Deut. 22:21. Judg. 19:2. Ez. 16:26,28,29. 23:4,&c. Hos. 1:2. 2:5—7.
d 12—14,22. 4:1,14. 8:4—6. Deut. 4:29—31. Is. 55:6—9. Ez. 33:11. Hos. 14:1—4. Zech. 1:3. Luke 15:16—24.
e 2:23. Ez. 8:4—6. Luke 16:23.
f 2:20. Deut. 12:2. 1 Kings 11:3. 2 Kings 23:13. Ez. 16:16,24,25. 20:28.
g Gen. 38:14,15. Prov. 7:11,12. 23:28. Ez. 16:24,25.

and [h] thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore [i] the showers have been withholden, and there hath been no [j] latter rain; and thou hadst [k] a whore's forehead, [l] thou refusedst to be ashamed.

4 Wilt [m] thou not from this time cry unto me, [n] My Father, thou *art* [o] the Guide of my youth?

5 Will [p] he reserve *his anger* for ever? will he keep *it* to the end? Behold, [q] thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me, in the days of Josiah the king, Hast thou seen *that* which [r] backsliding Israel hath

h *See on* 1,9. 2:7.
i 9:12. 14:4,22. Lev. 26:19. Deut. 28:23,24. Is. 5:6. Joel 1:16—20. Am. 4:7. Hag. 1:11.
j 5:24.
k 5:3. 6:15. 8:12. 44:16,17. Ez. 3:7. 16:30—34.
l 5:3. Neh. 9:17. Zech. 7:11,12. Heb. 12:25.
m 19. 31:9,18—20. Hos. 14:1—3.
n *See on* 2:27.
o Ps. 48:14. 71:5,17. 119:9. Prov. 1:4. 2:17. Hos. 2:15 Mal. 2:14.
p 12. Ps. 77:7—9. 85:5. 103:8,9. Is. 57:16. 64:9.
q Ez. 22:6. Mic. 2:1. 7:8. Zeph. 3:1—5.
r 8,11—14.—*See on* 2:19.—7:24. 2 Kings 17:7—17. Ez. 23:11

NOTES.

CHAP. III. V. 1. (*Note*, 2:33—37.) The beginning of this chapter, in the original, seems to connect with the conclusion of the preceding. "*In saying*, if a man, &c." God would never prosper his professed worshippers, while they proceeded in their evil courses: and this appeared, not only by his threatenings and judgments, but even by his calls to repentance and promises of mercy. For, in saying, 'Return to me, and I will pardon thee, 'notwithstanding thy past atrocious crimes,' he in effect said, that he would not otherwise pardon them. ' "In saying," or "whilst thou 'sayest," or acknowledgest, that the law of God '(*Deut.* 24:1—4.) forbids a man to take his wife 'again, whom he had divorced; and who had 'gone from him and engaged herself to anoth-'er; *even thou* hast gone from me, and hast had 'unlawful commerce with many lovers. ... Yet 'after all this, I give thee liberty to return to 'me, saith JEHOVAH.' *Blayney.* To shew that his ways and thoughts are unspeakably above those of man; (*Note*, *Is.* 55:8,9.) God illustrates the subject from the law given by Moses; in which any one who had divorced his wife, was forbidden to take her back, if she had been married to another: (*Note*, *Deut.* 24:1—4.) and it must be allowed, that such a conduct would introduce a community of wives, and greatly pollute the land where it was practised. Yet after all the idolatries committed by the Jews, the Lord could honorably, and would certainly, receive them to full favor, if they returned to him. (*Notes*, 12—15. 2:20—24. *Hos.* 2:10—17. 3:1—3.)

V. 2, 3. The people might see the traces of their idolatries, on every high place on which they looked: they were continually devising new species of idolatry, and tempting others to it: even as the prostitute sits by the way to seduce the passengers; or as the Arabian robber waits in the desert for the traveller. (*Marg. Ref.* f, g, h.—*Notes*, *Ez.* 16:23—34. 23:1—35.) Thus they polluted the land by their abominable idolatries and crimes: and when the Lord visited them with drought or famine, they persisted in them with the most shameless effrontery. (*Marg. Ref.* i, k.—*Note*, 6:13—15, *v.* 15.) 'The *former rain* ... falls in autumn, after the 'long summer's drought: ... the *latter rain* .. 'generally comes about the middle of April: af-'ter which it seldom or never rains during the 'whole summer. ... The *former* being absolutely 'necessary for seed-time; and the *latter* for fill-'ing the ears of corn before the harvest comes 'on.' *Blayney.* Rain falls also in the winter months; but scarcely ever in the summer: so that the parched land could not be sown, without the former rain. (*Notes*, 5:20—25, *vv.* 24, 25. *Joel* 2:21—24, *v.* 23. *Am.* 4:7.)

V. 4, 5. Some interpret these verses as a reproof of the hypocrisy and presumption of the Jews. Notwithstanding their abandoned and obstinate wickedness, they would still call God their "Father and the Guide of their youth;" (*Notes*, 19. 31:9. *Ps.* 71:17,18. *Prov.* 2:17. *Is.* 63:15—19. 64:6—8.) the Friend, who had taken care of the nation from its infancy: and they presumed to expect help from him, though they continued to imitate the rebellious son, or the adulterous wife. (*Notes*, 7:8—11. *Is.* 48:1,2. 58:1,2.) Nor would they be induced to believe, that he would so reserve his anger for ever, as to bring his threatened judgments upon them: but they expected, that he would relent before matters came to this extremity: though they were conscious, that they had spoken and done evil to the extent of their ability, and were not restrained from transgression by any other hindrance, than want of power and opportunity.—This is a probable interpretation; but the passage is more commonly understood in a contrary sense. Would not the people, from this time, (when they were warned, corrected, and invited to repentance, and favored with a pious reforming king,) come and seek mercy from that God, who had always been the Father and Guide of Israel? Would they not entreat him again to take them under his fatherly guidance? Would they not do it immediately, without further delay? And would the Lord, in that case, reserve his anger for ever, and punish them to the end? (*Notes*, *Ps.* 77:5—12. 89:46—48. 103:9.) By no means: though they had done all in their power to provoke him, he was yet disposed to be merciful to them. (*Notes*, 1. 2:2,3.) 'Thy 'behavior has been in direct opposition to these 'kind admonitions: thou didst still persist in

done? [s] she is gone up upon every high mountain, and under every green tree, and there hath [t] played the harlot.

7 And I said, after she had done all these *things*, [u] Turn thou unto me; but she returned not: and [x] her treacherous sister Judah saw *it*.

8 And I saw, [y] when for all the causes whereby backsliding Israel committed adultery, I had put her away, [z] and given her a bill of divorce; yet her treacherous sister Judah [a] feared not, but went and played the harlot also.

9 And it came to pass through the * lightness of her whoredom, that [b] she defiled the land, and [c] committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister [d] Judah hath not turned unto me with her whole heart, but † feignedly, saith the LORD.

11 And the LORD said unto me, [e] The backsliding Israel hath [f] justified herself more than treacherous Judah.

[*Practical Observations.*]

s *See on* 2:20. Is. 57:7. Ez. 16: 24,25,31. 20:28.
t *See on* 1.
u 2 Kings 17:13,14. 2 Chr. 30: 6—12. Hos. 6:1—4. 14:1.
x 8—11. Ez. 16:46. 23:2—4.
y *See on* 1.—2 Kings 17:6—18. 18:9—11. Ez. 23.9. Hos. 2: 2,3. 3:4. 4:15—17. 9:15—17.
z Deut. 24:1. Is. 50:1.
a 2 Kings 17:19. Ez. 23:11—21. Hos. 4:15.
* Or, *fame*. Ez. 23:10.
b *See on* 2. 2:7.
c 2:27. 10.8. Is. 57:6. Ez. 16: 17. Hos. 4:12. Hab. 2:19.
d 2 Chr. 34:33. 35:1—18. Ps. 78:36,37. Is. 10:6. Hos. 7:14.
† Heb. *in falsehood*. Ps. 18:44. 66.3. *margins*.
e 8,22. Hos. 4:16. 11:7.
f Ez. 16:47,51,52. 23:11.

12 ¶ Go, and proclaim these words [g] toward the north, and say, [h] Return, thou backsliding Israel, saith the LORD; [i] *and* I will not cause mine anger to fall upon you: [k] for I *am* merciful, saith the LORD, *and* [l] I will not keep *anger* for ever.

13 Only [m] acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, [n] and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, [o] O backsliding children, saith the LORD, [p] for I am married unto you; and I will take you, [q] one of a city, and two of a family, and I will bring you to Zion:

15 And [r] I will give you pastors according to mine heart, [s] which shall feed you with knowledge and understanding.

16 And it shall come to pass, [t] when ye be multiplied and increased in the land; in those days, saith the LORD, [u] they shall say

g 18. 23:8. 31:8. 2 Kings 15:29. 17:6,23. 18:11.
h 1,7,22. 4.1. Is. 44:22. Ez. 33 11. Hos. 6:1. 14:1—3.
i 30:11. 33:26. Ez. 39:25. Hos. 11:8,9.
k 31:20. Deut. 4:29—31. Ps. 86:5,15. 103:8,9,17. 145:8. Mic. 7.18—20. Rom. 5:20,21.
l 5. Ps. 79:5.
m 25. 31:18—20. Lev. 26:40—42. Deut. 30:1—3. Job 33:27, 28. Prov. 28:13. Luke 15: 18—21. 1 John 1:8—10.
n 2,6. 2:20,25. Ez. 16:15,24,25.
o *See on* 2:19.
p 1,8. 2:2. 31:32. Is. 54:5. Hos. 2:19,20.
q 23.3. 31:8—10. Is. 1:9. 6:13. 10:22. 11:11,12. 17:6. 24:13—15. Ez. 34:11—14. Zech. 13.7—9. Rom. 9:27. 11:4—6.
r 23:4. 1 Sam. 13:14. Is. 30:20, 21. Ez. 34:23. 37.24 Mic. 5: 4,5. John 10:1—5. 21:15—17. Eph. 4:11,12. 1 Pet. 5:1—4.
s Prov. 10:21. Luke 12:42. Acts 20:28. 1 Cor. 2.6,12,13. 3:1,2. Heb. 5:12—14. 1 Pet. 2:2.
t 30.19. 31 8,27. Is. 60:22. 61:4. Ez. 36:8—12. 37:26. Hos. 1: 10,11. Am. 9:9,14,15. Zech. 8:4,5. 10:7—9.
u 7:4. Zeph. 3:11. Matt. 3:9.

'malicious wickedness, and by thy actions 'she wedst the utmost hatred and despite against 'God and goodness.' *Lowth.*

V. 6—11. A new message seems to be begun in this place, which probably was delivered after Josiah had made great progress in his reformation. The prophet was called on to take a retrospective view of the wickedness of Israel, the kingdom of the ten tribes, which had apostatized, or turned away from God; and of the desolations which followed. The word "backsliding" seems to be taken from oxen, when they turned back, instead of drawing forward, in the yoke; and it is used for an individual, or a people, renouncing the worship and service of God. Israel had utterly renounced the temple, and almost wholly forsaken the worship of God; and they had committed idolatry in every part of the land. The Lord had also sent Elijah, Elisha, and several other prophets to bring them back to him; but in general "they returned not." The kingdom of Judah, descended from the same stock, was equally treacherous and unfaithful to the covenant of God with them, and they had witnessed all these transactions. At length God saw it necessary to put Israel away, as an adulterous woman; which he did by the kings of Assyria. (*Notes*, 1. 2 *Kings* 17:5—23. *Is.* 50:1—3.) Yet Judah took not warning, and was not afraid to continue, and to grow even more impudent, in the most abominable and senseless idolatries. And after all that Judah had heard and witnessed of the long continued captivity and misery of Israel; the people in general did not fall in cordially with good Josiah's reformation, but only "feignedly," reluctantly, and hypocritically. (*Notes*, 2 *Kings* 23:26,27. 2 *Chr.* 34:33. *Zeph.* 1:1—8.) So that all things considered, Israel was not so inexcusable as Judah was become; for Judah had been favored with many pious kings, had enjoyed far greater advantages than Israel, had been borne with in greater patience, and had the doom of Israel set before them as a warning; and all these circumstances aggravated their guilt. (*Notes*, *Ez.* 16:48—55. 23:4—21. *Matt.* 11:20—24.)

V. 12—15. The prophet was next ordered to proclaim his message toward the north, where the ten tribes were dispersed in captivity, in Assyria, Media, and other more distant regions. The prophet did not go into those countries to preach to the Israelites: but this order was intended to shame the Jews, and it implied that mercy was in reserve for Israel. They were thus called on to repent of their idolatries, and return to the Lord: and he would no longer "cause his anger to rest upon them," being at all times disposed to mercy. They were exhorted to acknowledge that they had sinned against that God, whose professed and covenanted worshippers they had been; and that they had basely turned every way to seek out other objects of worship, which they preferred to him. (*Notes*, 4:1,2. *Lev.* 26: 40—42. *Deut.* 4:29—31. 30:1—10. 1 *Kings* 8:33, 34. *Neh.* 1:5—11, *vv.* 8,9.) They were encouraged to repent and return to God, by an intimation that he still considered them as children, though rebellious; and as married to him, though adulterous; and that he had yet a favor towards them, on account of his ancient transactions with the nation. They were also

no more, [x] The ark of the covenant of the LORD: neither shall it come *to mind; neither shall they remember it; neither shall they visit *it;* neither shall †*that* be done any more.

17 At that time they shall call Jerusalem [y] the throne of the LORD; [z] and all the nations shall be gathered unto it, [a] to the name of the LORD, to Jerusalem: neither shall they [b] walk any more after the ‡imagination of their evil heart.

18 In those days [c] the house of Judah shall walk § with the house of Israel, and they shall come together [d] out of the land of the north, to the land that I have ‖ given for an inheritance unto your fathers.

19 But I said, [e] How shall I [f] put thee among the children, and give thee [g] a ¶ pleasant land, a ** goodly heritage of the hosts of nations? and I said, [h] Thou shalt call me, My Father; and [i] shalt not turn away †† from me.

x Is. 65:17. 66:1,2. Mal. 1:11. John 4:20—24. Heb. 9:9—12. 10:8,9,19—21.
* Heb. *upon the heart.*
† Or, it *be magnified.*
y 14:21. 17:12. 31:23. Ps. 87:3. Is. 6:1. 66:1. Ez. 1:26. 43:7. Gal. 4:26.
z Is. 2:2—4. 49:18—23. 60:3—9. 66:20. Mic. 4:1—5. Zech. 2: 11. 8:20—23.
a Is. 26:8. 55:6. 59:19.
b 7:24. 9:14. 11:8. 16:12. 18:12. Gen. 8:21. Num. 15:39. Rom. 1:21. 2 Cor. 10:4,5. Eph. 4: 17—19.
‡ Or, *stubbornness.* Deut. 29: 19. *marg.* Judg. 2:19. Ps. 78:8.
c 30:3. 31:1. 50:4,20. Is. 11:11—13. Ez. 37:16—22. 39:25—28. Hos. 1:11. Zech. 10:6.
§ Or, *to.*
d *See on* 12.—23:8. 31:8.
‖ Or, *caused your fathers to possess.*
e 5:7. Hos. 11:8.
f 4. 31:9,20. John 1:11—13. 2 Cor. 6:17,18. Gal. 3:26. 4:5—7. Eph. 1:5. 1 John 3:1—3
g 12:10. Ps. 106:24. Ez. 20:6. Dan. 8:9. 11:16,41,45.
¶ Heb. *land of desire.*
** Heb. *heritage of glory,* or: *beauty.* Prov. 3:35. 1 Pet. 1: 3,4.
h *See on* 4.—Is. 63:16. 64:8. Matt. 6:8,9. Rom. 8:15—17. Gal. 4:5.
i 32:39,40. Heb. 10:39.
†† Heb. *from after me.*

to be assured, that he intended to take a small remnant of them, as one from the whole number of the inhabitants of a city, or two from a family, or subordinate division of a tribe; to bring them back to Zion, and place over them rulers and teachers like David; "men after his own heart," who should feed them wisely and prudently, or with divine knowledge and wisdom, which are the proper food of the soul. (*Notes, Is.* 24:13—15. 27:2—6,12,13. 30:20—26.) This was in part accomplished, when some of the Israelites returned with the Jews from Babylon, and were ruled and taught with them, by Zerubbabel, Joshua, Ezra, Nehemiah, and others. But it refers to the gathering of the dispersed Israelites with the Gentiles, into the Christian church in the primitive times and in after ages; and to the future restoration of Israel.

I will not cause mine anger to fall, &c. (12) '"I will not look down upon you with a lower-'ing brow." ... Literally "I will not let my coun-'tenance fall upon you." So when Cain was 'wroth, it is said, that "his countenance fell." '... *Gen.* 4:5. On the contrary, *the lifting up of 'the countenance upon* any person denotes favor 'and good-will towards him. *Num.* 6:26.' *Blayney.* (*Notes, Num.* 6:24—26. *Ps.* 4:6—8.)

V. 16—18. It is generally agreed, that the ark of the covenant was not found after the captivity, neither "was it made any more," and that nothing was substituted in its place: yet far more than this must be here intended. The ark was the chief symbol of the Lord's presence with Israel, the principal type of Christ, and the centre of the ritual law. (*Notes, Ex.* 25:10—22.) The meaning therefore seems to be, that the whole of that dispensation was about to be abolished; which took place after the multitude of believers had been greatly increased, by the conversion of the Gentiles, and of the Israelites scattered among them. The strong attachment of the Jews to externals, and their reluctance to part with them, seem to be denoted. They could not be weaned from these "beggarly elements," till Jerusalem and the temple were destroyed: then the observance of them became impracticable, and the Jewish converts to Christ perceived that they were no longer of any value: and thus they sunk into disuse, and gradually into oblivion. (*Notes, Is.* 66:3,4. *Matt.* 24:29—31. *Acts* 6:9—14, *v.* 14. *Gal.* 4:8—11.) At the same time the church, "the Jerusalem from above," became more glorious: (*Notes, Gal.* 4:21—31. *Heb.* 12:22—25.) the Lord openly reigned there as on his throne, all the nations were gathered before him to worship, and no longer followed the imaginations of their own evil hearts, in the worship of idols. In this happy state of the church, it is predicted that the Jews and Israelites would lay aside their ancient contests, cordially unite in the worship of God, and enjoy together the peculiar privileges of his people. (*Notes,* 23:5,6. 30:1—3, *v.* 3. 31:1,3—7. *Is.* 11:11—16, *v.* 13. *Hos.* 1:11.)—As this is here introduced subsequent to the calling of the Gentiles, it evidently foretels the future calling of the tribes of Israel into the church, and their restoration to their own land. 'That in 'the latter days they shall actually return from 'their several dispersions, to dwell as a nation 'in their own land, is declared in such express 'terms by most of the ancient prophets, that 'there cannot be a doubt, I think, of its being 'literally accomplished in due time.' *Blayney.* (*Notes,* 30:1—11. 31:1—14. *Is.* 2:2—5. 11:16. 66: 19—23. *Ez.* 37:15—28. *Hos.* 1:8—11. 3:4,5.) 'Whatever way we understand these promises, 'about the restoration of the Jews from captiv-'ity, or dispersion, it cannot annul the evidence 'of the chief predictions in view, viz. those re-'lating to the abolishing of the ceremonial law 'and the conversion of the Gentiles; begun by 'the calling or gathering in of many nations, 'and completed, by "the gathering of all nations 'to the name of the LORD." ' *Maclaurin.*

Neither shall it be done, &c. (16) '"Neither 'shall it be made any more." ... The ark once 'lost was never to be made again.' *Blayney.*

V. 19. The blessings, promised in the preceding verses, were exceedingly great; and a difficulty, apparently insurmountable, lay in the way of their accomplishment, arising from the deep guilt and depravity of the nation: for how could JEHOVAH, consistently with his justice and holiness, put such obstinate rebels among his children, and give them that pleasant and glorious land for their inheritance, which had been long possessed as an heritage by the nations and their armies? (*Marg.—Dan.* 8:9,10. *Notes, Ez.* 20:5,6. *Dan.* 11:40—45. *Luke* 21:20—24, *v.* 24.) To this he answers, that he would bring them to repentance, faith, and prayer, and give them "the spirit of adoption," the temper of dutiful children; and then they would call on him and fear him, and love him as their Father: (*Notes, Deut.* 30:1—10. *Rom.* 8:14—17. *Gal.* 4:4—7.) and that he would so influence their hearts by his grace, that they should no more depart from him. It is implied, that when this took place, he would cast

20 ¶ Surely *as* a wife treacherously departeth from her *husband, [k] so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A [l] voice was heard upon the high places, weeping *and* supplications of the children of Israel: [m] for they have perverted their way, [n] *and* they have forgotten the LORD their God.

22 [o] Return, ye backsliding children, *and* I will heal your backslidings. [p] Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly [q] in vain *is salvation hoped for*

* Heb. *friend.* Hos. 3:1.
k 1,2,8—10.—5:11. Is. 48:8. Ez. 16:15,&c. Hos. 5:7. 6:7. Mal. 2:11.
l 30:15—17. 31:9,18—20. 50:4,5. Ez. 7:16. Zech. 12:10—14.
m Num. 22:32. Job 33:27. Prov. 10:9. 19:3. Mic. 3:9.
n *See on* 2:32.—Is. 17:10. Ez. 23:35. Hos. 8:14. 13:6.
o 14. Hos. 14:1.
p 31:18. Ps. 27:8. Cant. 1:4. Hos. 3:5. 6:1,2. 14:8. Zech. 13:9.
q 6. 10:14—16. Ps. 121:1,2. Is. 44:9. 45:20. 46:7,8. Ez. 20:28. Jon. 2:8,9.

from the hills, *and from* the multitude of mountains: truly [r] in the LORD our God *is* the salvation of Israel.

24 For [s] shame hath devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We [t] lie down in our shame, and our confusion covereth us: [u] for we have sinned against the LORD our God, [x] we and our fathers, from our youth even unto this day, [y] and have not obeyed the voice of the LORD our God.

r 14:8. Ps. 3:8. 37:39,40. Is. 12:2. 43:11. 45:15,17. 63:1 Hos. 1:7. John 4:22.
s 11:13. Ez. 16:61,63. Hos. 2:8. 9:10. 10:6. Rom. 6:21.
t 2:26. 6:26. Ezra 9:7—15. Ps. 109:29. Is. 50:11. Lam. 5:16. Ez. 7:18. Dan. 12:2.
u 2:17,19. Deut. 31:17,18. Ezra 9:6. Ez. 36:32.
x 2:2. Ez. 9:7. Neh. 9:32—34. Ps. 106:7. Is. 48:8. Lam. 5:7. Dan. 9:6—9.
y 22:21. Judg. 2:2. Prov. 5:13. Dan. 9:10.

out their enemies before them, as he had done when their fathers were first put in possession of Canaan. (*Notes*, 31:31—34. 32:37—41. *Ez.* 11:14—20. 36:20—38. 39:23—29. *Zech.* 12:9—14.)

V. 20—25. This seems to be a prophetical representation of the manner, in which the change before mentioned would be effected. The Lord would convince the people of their wickedness, in treacherously departing from him. Then the voice of their lamentations and prayers would be heard, even in the places where their crimes had been perpetrated: and this open confession was necessary, as they had so perversely forsaken the way of obedience, and forgotten their God. He then graciously invites them to return to him, and he will both pardon their guilt and heal their backslidings; establishing their hearts and healing the diseases of their souls, by his sanctifying grace. Thus encouraged, they readily declare their purpose of immediately returning to the Lord, who had a right to their worship and service. (*Notes*, 31:8,9,18—20. 50:4—6, *v.* 4. *Lev.* 26:40—42. *Deut.* 4:29—31. 30:1—10. 1 *Kings* 8:46—53. *Is.* 26:12—18. *Hos.* 14:1—3.) They are now convinced that salvation, temporal or eternal, must be sought in vain from their idols or superstitions, and that it could only be had from the Lord. (*Notes*, *Ps.* 27:1—3. 62:1,2,5—7. 121:1,2. *Is.* 45:15—17, 23—25. *Hos.* 1:6,7.) They confess, that, for their sins, they had endured much disgrace and misery, having been violently robbed of their property, and bereaved of their children: they are now ashamed before God to reflect on their iniquities and idolatries, and those of their fathers, through all their generations: and, being thus penitent, they are reinstated in the family of God, and numbered among his children. (*Notes*, *Is.* 63:7—19. 64: *Ez.* 16:60—63. 36:31,32. *Dan.* 9:4—19.)—Some expositors consider the word "shame," as relating to the shameful idolatries of Israel; especially the worship of Baal; for this idol is sometimes called *Bosheth*, the word rendered *shame:* (11:13. *marg. Hos.* 9:10. *Note*, *Judg.* 6:31,32.) but this exclusive interpretation is not at all necessary or proper. The present dispersed and disgraced state of the nation is evidently the punishment of crimes, entirely distinct from gross idolatry, from which the Jews have long been free; and the recovery of Israel as a nation, from this abject condition, seems especially predicted.

From her husband. (20) "Her friend." *Marg. Hos.* 3:1.—'מרעה seems to be the feminine of 'מרע, *an evil doer*, or *wicked person*, and is thus 'to be joined with אשה. "As a wicked woman 'breaketh her faith."' *Blayney.*

PRACTICAL OBSERVATIONS.
V. 1—11.

The Lord is so "rich in mercy," and has made such abundant provision for the honorable exercise of it; that he is ever ready to receive to full favor the vilest of transgressors: even when it would be contrary to the most approved rules of society, exactly to copy his example, in our conduct to those who grossly violate their relative obligations. But whilst he glorifies the abundance of his grace, by inviting rebels and apostates to return unto him; he will also bring their iniquities to remembrance: nor can any man expect the tokens of his favor, who is not humbled and ashamed on account of his sins, and in some proportion to their aggravations. If then we would escape rebukes, corrections, or ruinous judgments; we must judge ourselves, and examine, with minute exactness, all the sins which we remember to have committed, that we may condemn ourselves for them before God. In this frame of mind, the greatest transgressor may approach him as a kind Father and may plead with him all the favors, which he has bestowed, as the Creator, Preserver, and Savior of men. All the mercies of God to his church in every age may suggest encouragement to the humble inquirer: and what can be so desirable for the young and inexperienced, in this ensnaring, perilous world, as to have the Lord Almighty for "their Father, and the Guide of their youth?" (*Notes*, *Ps.* 119:9. *Ec.* 12:1. 2 *Cor.* 6:14—18, *v.* 18.) Let young persons then daily and fervently pray for this mercy: and let parents direct and help their children in seeking it, and earnestly entreating God to bestow it on them. Let those, who have not hitherto begun to seek God, "from this time" begin to do it in good earnest: and if any have grown negligent in this important concern; let them, without delay and with their whole heart, return unto him.—But it will not avail the obstinate and hypocritical, to use the most excellent words, and to presume on external privileges, and their relation to God: or on his mercy; as if he would not execute his threatened vengeance, especially on

CHAP. IV.

Israel and Judah are called to repent, with gracious promises and solemn warnings, 1—4. A prediction of the invasion of Judah and the ravages of war, for the wickedness and hypocrisy of the inhabitants, 5—18. The prophet bitterly laments the sins and miseries of his people, 19—31.

IF thou [a] wilt return, O Israel, saith the LORD, [b] return unto me: and if thou wilt [c] put away thine abominations out of my sight, [d] then shalt thou not remove.

2 And thou [e] shalt swear, The LORD liveth, [f] in truth, in judgment, and in righteousness; [g] and the nations shall bless themselves in him, [h] and in him shall they glory.

a 4. 3.12,22.
b 3:1,14. Is. 31:6. Hos. 7:16. 14:1. Joel 2:12.
c Gen. 35:2. Deut. 27:15. Josh. 24:14. Judg. 10.16. 1 Sam. 7.3. 2 Kings 23:13,24. 2 Chr. 15:8. Ez. 11.18. 18.13. 20.7,8. 43.9. Hos. 2:2. Eph. 4:22—31.
d 15:4. 22:3—5. 24:9. 25:5. 36:3. 2 Chr. 33:8.
e 5:2. Deut. 10:20. Is. 45:23. 48:1,2.
f 9:24. 1 Kings 3:6. Ps. 99:4. Hos. 2:19. Zech. 8:8.
g Gen. 22:18. Ps. 72:17. Is. 65:16. Gal. 3:8.
h 9.24. Is. 45:25. 1 Cor. 1:31. 2 Cor. 10:17. Phil. 3:3. *Gr.*

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those who call him Lord and Father, while they continue to "speak and do evil as they can."—Alas! how plainly do many of us find, on an impartial review of our conduct, that we have had it in our hearts to do far more evil, than it was in our power actually to perpetrate: and that we should have made ourselves far more criminal and mischievous, if we had had more liberty, health, riches, ingenuity, or opportunity; or if we could have got over the fear of reproach, or punishment from man! And how few temptations, comparatively, have we resisted out of pure regard to God!—When we carefully mark the crimes of others, especially of such as break off from a religious profession, and despise warnings and convictions, we should also note the consequences: and then we shall generally see abundant reason to shun their evil ways. But when the Lord makes sinners a warning and beacon to their companions; and yet these fear not, but rush into similar iniquities, their guilt is greatly aggravated. He is the only competent Judge of characters: he knows perfectly how to estimate men's comparative advantages, with the warnings and the strivings of his Spirit, which they resist; the hypocrisy of their apparent good, and many other discriminating circumstances: and he alone can infallibly determine, whether the open infidel and profligate, or the designing hypocrite, be the more atrocious character. It is dreadful to be proved more criminal than those, who have actually perished in their sins: yet it will be no comfort to the condemned to know, that some others were even still worse than they.

V. 12—25.

Blessed be God, his word has been proclaimed in this our distant land, not only to dispersed Israel, but to us "sinners of the gentiles" also; calling on us to return unto him, and declaring his plenteous mercy, and readiness to forgive. This goodness of our God should "lead us to repentance," and humble confession of our sins. But, alas! most men, "after the hardness of their impenitent hearts despise the riches of his mercy," and proceed to "treasure up wrath against the day of wrath." (*Note*, *Rom.* 2:4—6.) Hitherto only a small remnant has been called into the true church of God, even from that nation which was, as it were, "married to him;" and but few of *this* nation, which has been almost equally favored. What abundant cause then have we to be thankful, if we be of this number? How ought ministers to pray for themselves, and how ought the people to pray for them, that they may be "pastors after God's own heart, to feed the people with knowledge and understanding:" and that very many such pastors may be raised up in all parts of the world.—In the primitive ages of the church, when the partition-wall was taken down, such pastors abounded, and the number of true Israelites was rapidly increased. But "yet there is room:" the holy nation may still be multiplied exceedingly, its worship may be rendered far more spiritual, its people more weaned from "the imagination of their evil hearts;" and they may be taught to be more of one heart and soul, and "to keep the unity of the Spirit in the bond of peace." Then Jerusalem will appear to be the glorious throne of JEHOVAH; Israel and Judah will become one in Christ Jesus, and all nations will be gathered unto him.—We are ready, on considering the character of hardened sinners, to say, 'How 'can the LORD put such persons among his 'children, and give them those privileges, and 'that inheritance, which belong to every one 'of his family?' Yet surely the mercy and grace, which have sufficed for us, would suffice for the worst whom we know or can conceive of. He can teach all the nations of the earth to call him Father, and to exercise every filial disposition towards him: and without this change, no man can be partaker of the inheritance of the children of God. But, while professed Christians often treacherously depart from God; the voice of godly sorrow and prayer is sometimes heard from those, who have been most wicked: they have indeed perverted their ways, and forgotten the Lord; and they humbly confess it. Let such then without delay come unto the God of Israel for salvation, that "their backslidings may be healed."—Sincere penitents renounce all other hopes of salvation, as well as their idols and iniquities.—Whilst men harden themselves in sin, contempt and misery are their portion: but when they are covered with shame and confusion before God, they enter upon safety, comfort, and honor: for "he that covereth his sins shall not prosper, but he that confesseth and forsaketh them, shall have mercy." (*Notes*, *Prov.* 28:13. 1 *John* 1:8—10.)

NOTES.

CHAP. IV. V. 1, 2. These verses seem to be addressed to the ten tribes, and to continue the subject of the preceding chapter. (*Note*, 3:20—25.) They had been introduced, saying, "Behold we come unto thee, for thou art the LORD our God:" and here they are reminded to return, wholly and in good earnest, to him and his service; and not to rest in a partial or superficial reformation: (*Notes*, 3:6—11. *Hos.* 7:13—16.) and God assures them, that if they evidence their sincerity, by putting away all their abominable idolatries and iniquities, which they had wrought as in his sight, they shall be re-established in their ancient inheritance, and not remove from it any more, or wander about as they had done. (*Note*, *Ez.* 39:23—29.) This was a clear intimation to Judah also, by what means their removal might be prevented.—Thus they would become serious and devout in their religious worship; and they would use the name of the living God, and not that of any idol, in their solemn oaths: they would use it in sincerity, and with reverence and consideration, and not in a trifling manner, or on

3 For thus saith the LORD to the men of Judah and Jerusalem, [i] Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, [j] and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: [k] lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 ¶ [l] Declare ye in Judah, and publish in Jerusalem; and say, [m] Blow ye the trumpet in the land: cry, gather together, and say, [n] Assemble yourselves, and let us go into the defenced cities.

6 Set up [o] the standard toward Zion: [*] retire, stay not: [p] for I will bring evil from the north, [q] and a great [†] destruction.

7 The [r] lion is come up from his thicket, and [s] the destroyer of the Gentiles is on his way; he is gone forth from his place [t] to make thy land desolate; *and* thy cities shall be laid waste without an inhabitant.

8 For [u] this gird you with sackcloth, lament [x] and howl: for [y] the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, [z] *that* the heart of the king shall perish, and the heart of the princes; [a] and the priests shall be astonished, and the prophets shall wonder.

i Gen. 3:18. Hos. 10:12. Matt. 13:7,22. Mark 4:7,18,19. Luke 8:7,14. Gal. 6:7,8.
j 9:26. Deut. 10.16. 30:6. Ez. 18.31. Rom. 2:28,29. Col. 2: 11.
k 21:5,12. 23:19. 36:7. Lev. 26: 28. Deut. 32:22. Is. 30:27,33. 51:17. Lam. 4:11. Ez. 5:13—15. 6:12. 8:18. 16:38. 20:33,47, 48. 21:17. 24:8,13. Am. 5:6. Nah. 1:2. Zeph. 2:2. Mark 9:43—50.
l 5:20. 9:12. 11:2.
m 6:1. Ez. 33:2—6. Hos. 8: 1. Am. 3:6,8.
n 8:14. 35:11. Josh. 10:20.
o 21. 50:2. 51:12,27. Is. 62:10.
* Or, *strengthen.*
p 1:13—15. 6:22. 21:7. 25:9.
q 50:22. 51:54.
† Heb. *breaking.* Zeph. 1:10.
r 5:6. 25:38. 49:19. 50:17,44.
s 25:9. 27.8. Ez. 21:19—21. 26: 7—10. 30:10,11. Dan. 5:19.
t 2:15. 9:11. 26:9. 33:10. 34:22. Is. 1:7. 5:9. 6:11.
u 6:26. Is. 15.3. 22 12. 32:11. Joel 2:12,13. Am. 8:10.
x 48:20. Is. 13:6. 15:2,3. Ez. 21:12. 30:2.
y Is. 5:25. 9:12,17,21. 10:4. 12:1.
z 39:4,5. 52:7. 1 Sam. 25:37,38. 2 Kings 25:4. Ps. 102:4. Is. 19:3,11,12,16. 21:3,4. 22:3—5.
a 5:31. 6:13,14. 37:19. Is. 29:9, 10. Ez. 13:9—16. Acts 13:41.

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frivolous occasions: and they would punctually observe their oaths, "in truth, judgment, and righteousness." (*Notes*, 5:1,2. *Is.* 48:1,2.) Then the nations, seeing their holiness and prosperity, would be induced to seek happiness from God, and to glory in him as their Portion and Salvation; and thus his *name* would be glorified, which had been dishonored by the crimes and calamities of his professed worshippers. This implies a prediction of the conjunction of the Israelites and the Gentiles in the Christian church.—The constant mention of *swearing*, as an act and a part of true religious worship, which in some cases is expressly commanded, constitutes a full proof, that those who understand certain passages in the New Testament, as indiscriminately prohibiting all oaths in every case, lie under a mistake: for God could never have *commanded* that, which is directly evil in its very nature, as all oaths by this interpretation are supposed to be. (*Marg. Ref.—Notes*, *Matt.* 5:33—37. *Jam.* 5:12.)—*The nations shall bless themselves in him.* (2) *Notes*, *Gen.* 12:1—3, *v.* 3. 22: 16—18, *v.* 18. *Ps.* 72:17—19.

V. 3, 4. The Jews are here addressed. They were still continued in the land, and favored with the ordinances of God: their pious king, (assisted by the prophets and others,) was sedulously employed in extirpating idolatry, and in promoting religion and righteousness: but the people were generally hypocritical in their concurrence; their hearts continued proud, hard, stout, and carnal; producing spontaneously vice and impiety, but incapable of receiving the good seed of divine instruction. (*Note*, 3:6—11.) It was therefore incumbent on them, and absolutely necessary, earnestly to use all means of preparing their hearts for the good seed of divine truth; together with diligence and self-denial, in mortifying their worldly lusts; that they might receive the good seed into a humble, teachable, contrite, and upright heart, by faith and in love; and so bring forth the fruits of it in a holy life. (*Notes*, *Hos.* 10:12,13. *Matt.* 13:3—8,18—23.) They were indeed disposed to confide and glory in circumcision, as a token of their relation to God. But this would not profit them, unless their hearts were circumcised, by the mortification of all depraved propensities, that they might love God and his holy ways. (*Notes*, 9: 25,26. *Gen.* 17:9—12. *Deut.* 10:16. 30:1—10, *v.* 6. *Acts* 7:51—53. *Rom.* 2:25—29, *vv.* 28,29. 4:9 —12. *Col.* 2:11,12.) Except this inward circumcision, and the consequent dedication of themselves to his service took place; no external privileges or reformation could prevent the execution of the predicted judgments on them: for the wrath of God, for their personal and national sins, would break forth, and burn like fire which could not be quenched.—This preparation of heart is indeed the gift of God, and is frequently promised in scripture: yet it is the sinner's duty to repent, to submit, to fear God, to believe his word, to turn to him, to love and to serve him: and therefore these things are frequently and expressly commanded. (*Notes*, *Ps.* 51:10. *Ez.* 11:17—20. 18:30—32. 36:25—27. *Jam.* 4:7—10, *v.* 8.)—The word rendered "fore-skins" is translated by the LXX "hardness of heart," which gives the proper meaning, though not the literal sense, of the passage. Does not this verse strongly mark the distinction between the sacrament of regeneration and regeneration itself? And is it not in fact equivalent to a command to baptized persons, who are not born of God, to regenerate themselves?

V. 5—7. Even during Josiah's reformation, the prophet was commissioned to predict the invasion of the land by Nebuchadnezzar, which took place above thirty years after. The alarm is given, as by one upon the spot; it is ordered to be published by the blowing of the trumpet; and the people are called upon to assemble, and take refuge in their strong holds. The standard was to be erected in the way to Zion, that the people might without delay repair thither for safety; and yet this would be in vain, for destruction was at hand. Because Nebuchadnezzar, the conqueror and destroyer of the nations, in all that part of the earth, was risen up, as a fierce lion from the thicket, to go in quest of his prey; and had left Babylon, commissioned by God, to desolate the land and the cities of Judah. (*Marg. Ref.* r—t.—*Notes*, 27:4—11. 49:19,20. 51:20—24. *Ez.* 21:19—22.)—*North.* (6) *Notes*, 1:13,14. 25:8,9. *Ez.* 1:4.

V. 8, 9. (*Marg. Ref.—Note*, 6:24—26.) 'Great 'calamities often deprive men of their wonted

10 Then said I, [b] Ah, Lord GOD! [c] surely thou hast greatly deceived this people and Jerusalem, saying, [d] Ye shall have peace; whereas [e] the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem; A [g] dry wind of the high places in the wilderness toward [h] the daughter of my people, [i] not to fan, nor to cleanse;

12 *Even* * a full wind from those *places* shall come unto me: now also will I † give sentence against them.

13 Behold, [k] he shall come up as clouds, and [l] his chariots *shall be* as a whirlwind: [m] his horses are swifter than eagles. [n] Woe unto us! for we are spoiled.

[*Practical Observations.*]

b 1:6. 14:13. 32:17. Ez. 11:13.
c 14:13,14. 1 Kings 22:20—23. Is. 63:17. Ez. 14:9,10. Rom. 1:24,26,28. 2 Thes. 2:9—12.
d 5:12. 6:14. 8:11. 23:17. Is. 30:10.
e 18. Ex. 9:14.
g 23:19. 30:23,24. 51:1. Is. 27:8. 64:6. Ez. 17:10. 19:12. Hos. 13:3,15.
h 8:19. 9:1,7. 14:17. Is. 22:4. Lam. 2:11. 3:48. 4:3,6,10.
i 51:2. Is. 41:16. Matt. 3:12. Luke 3:17.
* Or, *a fuller wind than those.*
† Heb. *utter judgments.* 1:16. Ez. 5:8. 6:11—13. 7:8,9.
k Is. 13:5. 19:1. Nah. 1:3. Matt. 24:30. Rev. 1:7.
l Is. 5:28. 66:15. Nah. 2:3,4.
m Deut. 28:49. Lam. 4:19. Dan. 7:4. Hos. 8:1. Hab. 1:8.
n *See on* 31. 10:19.

14 ¶ O Jerusalem, [o] Wash thine heart from wickedness, that thou mayest be saved. [p] How long shall thy vain thoughts lodge within thee?

15 For [q] a voice declareth from Dan and publisheth affliction from [r] moun Ephraim.

16 Make [s] ye mention to the nations; behold, publish against Jerusalem, [t] *that* watchers come [u] from a far country, and [x] give out their voice against the cities of Judah.

17 As [y] keepers of a field, are they against her round about; [z] because she hath been rebellious against me, saith the LORD.

18 Thy [a] way and thy doings have procured these *things* unto thee; this *is* thy

o Is. 1:16—19. 55:7. Ez. 18:31. Matt. 12:33. 15:19,20. 23:26,27. Luke 11:39. Jam. 4:8.
p 13:27. Ps. 66:18. 119:113. Prov. 1:22. Acts 8:22. Rom. 1:21. 1 Cor. 3:20.
q 6:1. 8:16. Judg. 18:29. 20:1.
r Josh. 17:15. 20:7.
s 6:18. 31:10. 50.2. Is. 34:1.
t 17. 5:6. 16:16. 39:1.
u 5:15. Deut. 28:49—52. Is. 39:3.
x 2:15. Ez. 21:22.
y 6:2,3. 2 Kings 25:1—4. Is. 1:8. Luke 19:43,44. 21:20—24.
z 5:23. Is. 1:20—23. 30:9. Lam. 1:18. Ez. 2:3—7.
a *See on* 2:17,19.—5:19. 6:19. 26:19. Job 20.5—16. Ps. 107:17. Prov. 1:31. 5:22. Is. 50.1.

'courage, and that presence of mind which is 'necessary for the due management of their 'affairs: and sometimes a divine infatuation 'accompanies God's other judgments. (See *Is.* '19:11,12.) ... "The priests shall be astonished, 'and the prophets shall wonder," who have 'both agreed to make the people believe, that 'none of these calamities should come upon 'them.' *Lowth.* (*Notes*, 38:14—16,20--23. 2 *Kings* 25:1—7,19--21. *Is.* 19:2,3,16,17. *Ez.* 12:8--16.)

V. 10. In the prospect of these calamities, the prophet was astonished and afflicted, to see the people secure, and seduced into a vain expectation of peace and prosperity, by means of the false prophets. This the Lord permitted, and appointed *in judgment*, to punish their contempt of him; and the prophet lamented it, as the most awful of their calamities. For they expected peace, whilst the indignation of the Lord, as a sharp sword, "reached even to the soul," and inflicted a mortal wound.—'Thou hast suffered them to 'be greatly deceived by their false prophets. ... 'These pretenders to prophecy studied only to 'speak pleasing things to the people, and 'soothe them in their impenitency and carnal 'security; and thou hast in thy just judgment 'given them up to follow these delusions. 'Comp. 2 *Thes.* 2:11,12.' *Lowth.*—'Then said I, 'Ah, Lord GOD, surely this people and Jerusa-'lem will be ready to cast upon thee the im-'putation of deceiving them; in that those who 'have pretended to prophesy unto them, have 'said, Ye shall have peace, whereas there is 'nothing but slaughter and devastation.' *Bp. Hall.*—'Thou hast punished their stubborn-'ness, by causing them to hearken unto lies, 'who would not believe thy truth.' (*Notes*, 14:13—16. 1 *Kings* 22:19—23. *Is.* 63:15—19, *v.* 17. *Ez.* 14:9—11. 2 *Thes.* 2:8—12.)

V. 11—13. The approach of the invaders is here represented by striking similitudes. It would be as "a dry wind," increasing drought and famine, bringing suffocating heat, and occasioning fatal diseases; and sometimes overwhelming travellers with immense quantities of burning sands, as they passed through the deserts. (*Note*, *Is.* 21:1.) It would blow from the high places, or waste and unsheltered places in the wilderness, towards Zion. It was not intended to correct and purify the people, as the gentle gale fans and cleanses the corn; but as a full wind to drive all away together: and it would come "unto me:" either to the Lord's sanctuary, who seems here to speak; and at his command; or to the habitation of the prophet by whom he spake: for God would speedily denounce sentence against Zion, as a condemned criminal. (*Note*, 1:16.)—To execute this sentence Nebuchadnezzar and his armies would come swiftly and in immense multitudes, so that nothing could stop their progress; as clouds speedily formed darken the sky, and burst forth in a dreadful storm. Thus his chariots would be like a whirlwind to desolate the land. (*Notes*, *Deut.* 28:49—57. *Is.* 30:27,28. *Lam.* 4:18,19. *Nah.* 2:3--6.)

V. 14. Some attention had been paid by the Jews to external reformation: but the heart of Jerusalem, or of its inhabitants, was still polluted, and the seat of idolatry and wickedness: vain and corrupt imaginations, desires, and affections, not only obtained admission, but *lodged* within, as welcome guests. (*Notes*, *Ps.* 66:18,19. 119:113. *Acts* 8:18—24, *v.* 22.) The people still harbored with pleasure the thoughts of returning to their idols and iniquities; and vainly imagined they should be safe and happy in their evil ways; and prosper by their presumptuous confidence in the Egyptians, or in their religious privileges. (*Marg. Ref.*) This had long been the case, and the prophet inquired, how long they intended that it should be so. (*Notes*, *Prov.* 1:21—23. *Hos.* 8:5,6.) For it was absolutely necessary that their hearts should be washed, through true repentance and faith, and by divine grace, from the love and pollution of sin; since no external ablutions and purifications could save their city from desolation, or their souls from hell.

wickedness, because it is bitter, [r] because it reacheth unto thine heart.

19 ¶ My bowels, [x] my bowels! I am pained at * my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, [y] O my soul, [z] the sound of the trumpet, the alarm of war.

20 Destruction [a] upon destruction is cried; for the whole land is spoiled: [b] suddenly are my tents spoiled, *and* my curtains [c] in a moment.

21 [d] How long [e] shall I see the standard, *and* hear the sound of the trumpet?

22 For [f] my people *is* foolish, [g] they have not known me; they *are* sottish children, and they have none understanding: [h] they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld [i] the earth, and, lo, *it was* without form and void; and [k] the heavens, and they *had* no light.

24 I beheld the [l] mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, [m] *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, [n] the fruitful place *was* a wilderness, and all the cities thereof were broken down, at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, [o] The whole land shall be desolate; [p] yet will I not make a full end.

28 For this shall [q] the earth mourn, and

v *See on* 10.
x 9:1,10. 13:17. 14:17,18. 23:9. 48:31,32. Ps. 119:53,136. Is. 15:5. 16:11. 22:4. Lam. 1:16. 2:11. 3:48—51. Dan. 7:15,28. 8:27. Hab. 3:16. Luke 19: 41,42. Rom. 9:2,3. 10:1. Gal. 4:19.
* Heb. *the walls of my heart.*
y Gen. 49:6. Judg. 5:21. Ps. 16:2. 42:5,6. 103:1. 116:7. 146:1.
z *See on* 5,21.—Am. 3:6. Zeph. 1:15,16.
a *See on* 6.—17:18. Lev. 26:18, 21,24,28. Ps. 42:7. Is. 13:6. Lam. 3:47. Ez. 7:25. 14:21. Joel 1:15. Matt. 10:28. 2 Thes. 1:9.
b 10:19,20. Is. 33:20. 54:2. Lam. 2:6—9. Hab. 3:7.
c Ex. 33:5. Num. 16:21,45. Ps. 73:19. Is. 47:9.
d *See on* 14.
e *See on* 5,6,19.—6:1. 2 Chr. 35:25. 36:3,6,7,10,17.
f 5:4,21. 8:7—9. Deut. 32:6,28. Ps. 14:1—4. Is. 1:3. 6:9,10. 27: 11. 29:10—12 42:19,20. Hos. 4:1,6. Matt. 23:16—26. Rom. 1:22. 3:11.
g Hos. 5:4. John 16:3. Rom. 1:28. 1 Cor. 1:20,21.
h 2 Sam. 13:3,&c. 16:21—23. Luke 16:8. Rom. 16:19. 1 Cor. 14:20.
i 9:10. Gen. 1:2. Is. 24:19—23. Rev. 20:11.
k Is. 5:30. 13:10. Ez. 32:7,8. Joel 2:10,30,31. 3:15,16. Am. 8:9. Matt. 24:29,35. Mark 13:24,25. Luke 21:25,26. Acts 2:19,20.
l 8:16. 10:10. Judg. 5:4,5. 1 Kings 19:11. Ps. 18:7. 77:18. 97:4. 114:4—7. Is. 5:25. Ez. 38:20. Mic. 1:4. Nah. 1:5,6. Hab. 3:6,10.
m Hos. 4:3. Zeph. 1:2,3.
n 12:4. 14:2—6. Deut. 29:23—28. Ps. 107:34. Is. 5:9,10. 7: 20—25. Mic. 3:12.
o *See on* 7.—7:34. 12:11. 18:16. 2 Chr. 36:21. Is. 6:11,12. 24:1, 3—12. Ez. 6:14. 33:28.
p 5:10,18. 30:11. 46:28. Lev. 26:44. Is. 24:12,13. Ez. 11: 13. Am. 9:8,9. Rom. 9:27—29. 11:1—7.
q *See on* 23—26.—12:4. 23:10. Is. 24:4. 33:8,9. Hos. 4:3. Joel 1:10.

(*Notes*, *Is.* 1:16—20. *Matt.* 23:25—28. *Luke* 11:39,40. *Jam.* 4:7—10.)

V. 15—18. The prophet, in vision, beholds the invaders entering the northern border of the land. (*Judg.* 18:29. 20:1. *Notes*, 8:14—16.)—Babylon was indeed rather towards the *east* than directly north from Judah: but the destruction entered the land, at the northern extremity of it. The report of this would spread swiftly from Dan, through the nations which inhabited Ephraim: but the design of the invading army was especially against Jerusalem and Judah; they came from a far country to besiege the cities of Judah, and to watch around them, that no relief should be brought in, and no inhabitants escape out; as men are set to guard the field, and keep the cattle from getting out, or the robbers from breaking in. (*Marg. Ref.* s.) Thus the sword of the enemy, or the vengeance of the Lord, would pierce their vitals to punish their atrocious rebellions. (*Note*, 2:14—19, *vv.* 15,18.)—*These things.* (18) "Thy way, and thy doings have brought a curse upon thee." *Blayney.*

V. 19—27. The prophet, to express his full conviction of the certainty of these predicted judgments, and to shew that he had no pleasure in delivering such terrible messages, here speaks of himself, as in great anguish at what in vision he saw and heard. His bowels were in great commotion and agony; his heart was pained and in a tumult through consternation; he could not hold his peace, but must speak of what he foresaw coming on his people, if they persisted in refusing to hearken to him. (*Notes*, *Is.* 16:8—11. 22:4. *Lam.* 2:11. *Luke* 19:41—44.) The whole scene was shewn him, as if present before him. He heard the trumpet sound the alarm; it was reported to him that one city after another was destroyed; and the whole land was desolated, as easily and speedily as a few tents may be removed: he had continually before his eyes the standard of war, and the trumpet still sounded in his ears. (*Note*, 5—7.)—Upon this complaint, the Lord himself speaks, to convince his servant of the propriety of his conduct in these awful judgments. He shews him that though the Jews were his professed people, they were foolish and ignorant, and knew him not, because they disliked his holy character and service: they were heedless and inattentive as children; yea, they were sottish, stupid, unteachable children, and seemed destitute of common sense. They had indeed some ingenuity in impiety and iniquity; but were perfectly destitute of understanding as to every thing good. (*Note*, 1 *Cor.* 14:20—25.)—In consequence of this declaration, the prophet is shewn again, and still more distinctly, in vision, the whole land reduced to confusion and emptiness, like the original chaos: (*Note*, *Gen.* 1:2.) the heavens darkened, the mountains trembling, all the inhabitants, and even the fowls of the air, driven away. This represents, in the style of very sublime poetry, the entire subversion of their civil and ecclesiastical government, the termination of all their prosperity, and the total desolation of the land, after the most violent convulsions; which is more plainly predicted in what follows. 'The assemblage is finely made, so as 'to delineate altogether a most striking and in-'teresting picture of a ruined country; and to 'justify what has been before observed of the 'author's happy talent for pathetic description. 'The earth is brought back as it were to its 'primitive state of chaos and confusion, the 'cheerful light of the heavens is withdrawn, 'and succeeded by a dismal gloom; the moun-'tains tremble and the hills shake under dread-'ful apprehensions of the Almighty's displeas-'ure; a frightful solitude reigns all around; not 'a vestige is to be seen of any of the human 'race; even the birds themselves have deserted 'the fields.' *Blayney.* (*Notes*, *Is.* 13:9—15. *Matt.* 24:29—31.) Yet it is also intimated, that this ruin of the nation would not be final. (*Marg. Ref.*—*Notes*, 30:10,11. 46:27,28.)

[r] the heavens above be black: [s] because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city [t] shall flee for the noise of the horsemen and bowmen; [u] they shall go into thickets, and climb up upon the rocks: [x] every city *shall be* forsaken, and not a man dwell therein.

30 And [y] *when* thou *art* spoiled, what wilt thou do? [z] Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest thy *face with painting, [a] in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For [b] I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child; [c] the voice of the daughter of Zion, *that* bewaileth herself, *that* [d] spreadeth her hands, *saying*, [e] Woe *is* me now! [f] for my soul is wearied [g] because of murderers.

r Is. 5:30. 34:4. 50:3. Joel 2:30, 31. Matt. 27:45. Mark 15:33. Luke 23:44. Rev. 6:12.
s 7:16. 14:11,12. 15:1—9. Num. 23:19. 1 Sam. 15:29. Is. 14: 24—27. 46:10,11. Ez. 24:14. Hos. 13:14. Eph. 1:9,11. Heb. 7:21.
t 39:4—6. 52:7. 2 Kings 25:4—7. Is. 30:17. Am. 9:1.
u 1 Sam. 13:6. 2 Chr. 33.11. Is. 2.19—21. Luke 23:30. Rev. 6:15—17.
x *See on* 27.
y 5:31. 13:21. Is. 10:3. 20:6. 33: 14. Heb. 2:3.
z Ez. 23:40,41. 23.9,13. Rev. 17:4.

* Heb. *eyes*. 2 Kings 9:30. *marg.*
a 22:20—22. Lam. 1:2,19. 4:17. Ez. 16:36—41. 23:9,10,22—24, 28,29. Rev. 17:2,13,16—18.
b 6:24. 13:21. 22:23. 30:6. 43:41. 49:22,24. 50:43. Is. 13 8. 21:3. Hos. 13:13. 1 Thes. 5:3.
c 6:2,23. Matt. 21:5.
d Is. 1:15. Lam. 1:17.
e 10:19. 15:18. 45:3. Ps. 120:5. Is. 6:5. Mic. 7:1. 1 Cor. 9:16.
f Gen. 27:46. Job 10:1.
g 14:18. 18:21. Lam. 1:20. 2:21. Ez. 9:5,6. 23:46,47.

V. 28, 29. *Notes*, 23—27. *Is.* 5:26—30. 50:1—3.—*I have purposed*, &c. (28) *Notes*, 18:7—10. *Ps.* 110:4. *Is.* 14:24—27. 46:10,11.—*Not a man*, &c. (29) This was exactly fulfilled by the Chaldeans, and afterwards by the Romans. (*Note*, *Is.* 6:11,12.)

V. 30, 31. Jerusalem is here represented as a harlot: and it is inquired, what she would do when these judgments came upon her. Her gay clothing and costly ornaments, and her painting, (which for the present might cover the defects of the face, but afterwards would rend it, and make it deformed,) could be of no avail. (*Notes*, 2 *Kings* 9:30—37, *v.* 30. *Is.* 3:16,17.) That is, none of Jerusalem's outward privileges, or hypocritical professions, none of her contrivances and efforts would prevent her destruction: for even the nations, which had seduced her to idolatry, would despise her. (*Notes*, 22:20—23. *Lam.* 1:1,2,18—22. *Ez.* 23:11—27.) The city is therefore next represented under the image of a travailing woman, in her first labor, when her pains and fears may be supposed the greatest: for in this manner, and under the impression of these affecting images, the prophet must bewail the massacres and desolations, which were coming on the inhabitants of Jerusalem: or, Jerusalem would bewail her own complicated miseries. (*Marg. Ref.* b—g.)

PRACTICAL OBSERVATIONS.
V. 1—13.

The Lord will assuredly pardon and bless all those, however criminal, who "return to him with their whole hearts;" and shew that they are sincere penitents, "by putting away all their abominations," as in his sight who "requires truth in the inward parts:" but a formal or a partial reformation will be of no avail.—While Christians, so called, are notoriously addicted to injustice, fraud, lying, and oppression; while they trifle with the most solemn subscriptions, engagements, and oaths, which are administered without reverence, taken without consideration, and violated without hesitation; while these are multiplied on such frivolous occasions, and men shew a contempt of God and of justice, at the same time, by rash, as well as profane swearing; it cannot be expected that Pagans or Mohammedans should be impressed in favor of Christianity, or expect much good from embracing it. But whenever a contrary conduct shall distinguish the disciples of Jesus from all other men, in all parts of the world; one grand obstacle to the conversion of the nations will be removed, and we may confidently hope, that they will be induced to "bless themselves, and glory" in our God and Savior. It should therefore be our constant aim, to prevail, if possible, with professed Christians, to "break up the fallow ground, and not to sow among thorns:" that, not content with empty forms and notions, they may seek for a humble, serious, and broken heart, in which the word of God may take root, and bring forth fruit to perfection. (*Note*, *Luke* 8: 4—15.) And we should begin with ourselves: for without serious self-examination, deep convictions of our guilt and depravity, fervent prayers, and constant endeavors to be influenced in our conduct by the truths which we receive; all the advantages of revelation, and all the labors of the minister, will to us be in vain. Let us then recollect, that the true baptism, as well as the true "circumcision, is that of the heart:" and as the Lord commands us to "put off the body of the sins of the flesh," and to remove all the impediments of our corrupt nature, that we may fear, trust, and love him; let us turn these precepts into prayers, and entreat him to "create in us a clean heart, and renew a right spirit within us." For "except a man be born again, he cannot see," or "enter into, the kingdom of God;" and if men die unchanged, "his fury will come forth like fire and burn that none can quench it, because of the evil of their doings." In a case therefore of such urgent necessity, the less we can do of ourselves, the more need we have to cry incessantly to the Lord for help. (*Note*, 31:18—20.)—He commonly warns before he strikes: but if his warnings are despised, they will soon be realized in judgments: and when he arises to execute vengeance, sinners will find it in vain to combine for mutual defence, or to flee any whither for refuge; and no "roaring lion," or "destroyer of the nations," is to be dreaded, in comparison with "him who is able to destroy both body and soul in hell." Yet when he uses ambitious men, besides their intention, as his instruments of temporal punishment, the sufferers are made to howl and lament most dolefully. When he contends, men are soon dispirited and infatuated; their resolution and capacity fail them, and their hearts sink and perish within them: but none are more stupified with astonishment and terror on such occasions, than ungodly priests and false teachers.—The justice of God, in leaving sinners to be deceived, and to "expect peace when vengeance reacheth to the soul," is very awful. The faithful servants of God deprecate from the people this judgment, above all others; yet

CHAP. V.

The judgments of God on the Jews, for the incorrigible wickedness of all ranks and orders among them, 1—6; for adultery, 7—9; impious contempt of God's word, 10—14; idolatry, 15—19; blindness, presumption, and ingratitude, 20—25; injustice and oppression, 26—29; and the favor shewn to false prophets, 30, 31.

[a] RUN ye to and fro through the streets of Jerusalem, and see now, and know, and [b] seek in the broad places thereof, [c] if ye can find a man, [d] if there be *any* that executeth judgment, [e] that seeketh the truth; and I will pardon it.

2 And [f] though they say, The LORD liveth, surely they swear falsely.

a 2 Chr. 16:9. Dan. 12:4 Joel 2:9. Am. 8:12. Zech. 2:4.
b Prov. 8:3. Cant. 3:2. Luke 14:21.
c 1 Kings 19:10. Prov. 20:6. Ez. 22:30.
d Gen. 18:23—32. Ps. 12:1. 14:3. 53:2—4. Mic. 7:1,2.
e Prov. 2:4—6. 23:23. Is. 59:4, 14,15. 2 Thes. 2:10.
f *See on* 4:2.—7.9. Lev. 19:12. Is. 48:1. Hos. 4:1,2,15. 10:4 Zech. 5:3,4. Mal. 3:5. 1 Tim. 1:10. 2 Tim. 3:5. Tit. 1:16.

they often pereeive that he sees good to inflict it. On this aceount they are treated as malevolent, censorious, and spiritually proud; for they eannot but remind their hearers of the distinction betwixt a faithful minister of the gospel, and a blind guide, or a teacher of lies in the garb of a priest: but the event will justify their conduct, and convince all the world of the reality and immense importance of this disregarded distinction.—When light ealamities are not effeetual to fan and eleanse congregations, ehurches, or nations professing Christianity, God will give sentenee upon them; a whirlwind and storm of vengeanee will be eommissioned to exeeute his word; and then it will be unavailing to say, "Woe unto us! for we are undone."

V. 14—31.

Exhortations and encouragements should be blended with warnings; that men may neither presume, nor be left without hope: but we must still insist upon it, that without "the heart be washed from wickedness," and vain thoughts and desires dislodged from it, there ean be no salvation. (*Note*, *Is.* 55:6,7.) We ean also point out that Fountain, in whieh the most polluted may wash and be clean; and direct them to One, that is able and willing to assist them in this work: we ean assure them, that all who are thus washed shall be saved: and we should distinguish between those, who "hate vain thoughts" and sinful imaginations, but are often harassed by them; and those, who love, entertain, and lodge them in their hearts.—This has too long been the ease with us all: but how long do sinners intend that it should be so with them? Would they be willing to die, when their hearts are thus occupied with evil imaginations and lustings; and remain to eternity the proud earnal enemies of God and holiness? If not, no time should be lost. For his voice deelares from afar, that misery is speedily approaehing, especially against wieked professors of the gospel: and when this overtakes them, it will be evident, that their rebellious "ways and doings have procured these things unto themselves;" and that the fruit of wickedness is bitter and the end fatal.—Those who believe and preaeh the word of God, clearly foresee that destruction of sinners, of whieh others have little apprehension; and the prospeet often pains them to the heart: yet beeause they cannot hold their peace, but must warn, exhort, and expostulate with sinners, and entreat them to "flee from the wrath to eome," they are deemed troublers of the city: and are even accused of taking pleasure in denouncing damnation; whilst their aim and constant prayers are, that men may be wise and make haste to eseape it; and while their benevolence, and eompassion towards even their revilers, in their temporal distresses, fully refute the injurious charge. But often neither warnings nor judgments make due impression, even on men ealled Christians; they shew themselves foolish and rebellious, and prove that they know not the Lord; yea, sottish children, without common sense in the eoncerns of their souls, though in other respects ingenious, and reputed as oracles. But what a wretched thing is it to be "wise to do evil," and treasure up wrath; but to have no understanding to do good! Whatever else we know not, may the Lord make us to be 'of 'good understanding in the way of godliness!' —How has sin marred God's fair creation, and almost reduced it again to a confused ehaos! They, whose treasure is on earth, may be soon bereaved of it, by revolutions in kingdoms or human affairs, or removed from it by death: and ere long the visible creation will pass away, and be no more seen. (*Notes*, 2 *Pet.* 3:10—13. *Rev.* 20:11—15.) But the Lord will not make a full end of his people. As for his enemies: their light will soon be put out in utter darkness: and all those things, whieh have here appeared admirable or honorable in them, will terminate in contempt and misery, of which no images in nature ean give us an adequate eonception.

NOTES.

CHAP. V. V. 1, 2. We are not informed, at what time this message from God was delivered: if it eould be supposed to have been in the latter part of Josiah's reign, it might serve to explain the mystery of Providence, in removing so prematurely that pious king. Yet it ean searcely be eonceived, that the external eonduct of the Jews was so very abandoned during his life: and therefore it may perhaps be referred to the time immediately sueceeding his death, when their wickedness burst forth the more impetuously, for the temporary restraint whieh had been put upon it. (*Note*, 2 *Chr.* 24:17—26.)—The Lord speaks to the prophet, and a very few others who interceded for the people; and directs them to make a diligent and aecurate survey of Jerusalem; of her streets, and the broad plaees where business was transaeted, and where justice should have been administered; and let them see whether they could find a man, who executed justice and sought the truth: and if they could, he would for his sake pardon the city; and not bring on it those desolating judgments, which they deprecated. (*Notes*, *Gen.* 18:23—32. *Is.* 59:9—15, *v.* 15,16—19, *v.* 16. *Ez.* 22:30.) Their depravity was so universal, that none could be found, who either did justice to man, or inquired after the truth and will of God. The very few persons of this charaeter who remained, were driven into obscurity, and made afraid to shew themselves. (*Notes*, 1 *Kings* 19:10,18. *Prov.* 28:28.) Especially not one could be met with, among the rulers and chief priests, who acted as a pious and upright man, in the important duties of his station. Multitudes, as avowed idolaters, sware by their idols: (7) and even the few, who professed themselves the worshippers of JEHOVAH, and sware by his name, scrupled not to commit perjury, and to use a solemn act of worship to cloke their iniquity; and hesitated not to vio-

3 O LORD, [g] *are* not thine eyes upon the truth? [h] thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: [i] they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, [j] Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will [k] get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: [l] but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore [m] a lion out of the forest shall slay them, [n] *and* a wolf of the * evenings shall spoil them, [o] a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: [p] because their transgressions are many, *and* their backslidings are † increased.

7 [q] How shall I pardon thee for this? thy children have forsaken me, and [r] sworn by *them that are* [s] no gods: when [t] I had fed them to the full [u] they then committed adultery, and assembled themselves [v] by troops in the harlots' houses.

8 They were *as* fed horses in the morning: [x] every one neighed after his neighbor's wife.

9 Shall [y] I not visit for these *things?* saith the LORD; [z] and shall not my soul be avenged on such a nation as this?

10 ¶ Go [a] ye up upon her walls, and destroy, [b] but make not a full end: take away her battlements, for [c] they *are* not the LORD's.

11 For [d] the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They [e] have belied the LORD, and

g 32:19. 2 Chr. 16:9. Ps. 11:4—7. 51:6. Prov. 22.12. Rom. 2:2.
h 2:30. 7:28. 2 Chr. 28:22. Prov. 23:35. 27:22. Is. 1:5,6. 9:13. 42:25. Ez. 24.13. Zeph. 3:2,7.
i Prov. 21:29. Is. 48:4. Ez. 3:7—9. Zech. 7:11,12. Rom. 2:4,5.
j 4:22. 8:7. Is. 27:11. 28:9—13. Hos. 4:6. John 7:48,49.
k Am. 4.1. Mic. 3:1. Mal. 2:7.
l 6:13. Ps. 2:2,3. Ez. 22:6—8,25—29. Mic. 3:1—4,11. 7 3, 4. Zeph. 3:3—5. Matt. 19. 23—26. Luke 18:24. 19:14. Acts 4:26,27. Jam. 2:5—7.
m 2:15. 4:7. 25:38. 49:19. Ez. 14:16—21. Dan. 7:4. Hos. 5:14. 13:7,8. Am. 5:19. Nah. 2:11,12.
n Ps. 104:20. Hab. 1:8. Zeph. 3 3.
* Or, *deserts.*
o Dan. 7:6. Hos. 13:7. Rev. 13:2.
p *See on* 2:17,19.—9:12—14. 14:7. 16.10—12. 30.24. Num. 32:14. Ezra 9:6. 10:10. Is. 59:12. Lam. 1:5. Ez. 16:25. 23:19.
† Heb. *strong.*
q 3.19. Hos. 11:8. Matt. 23:37,38.
r 12:16. Josh. 23.7. Hos. 4:15. Am. 8:14. Zeph. 1:5.
s *See on* 2:11.—Deut. 32:21. 1 Cor. 8:4. Gal. 4:8.
t *See on* 2:31.—Deut. 32:15. Ez. 16:49,50. Hos. 13:6. Jam. 5:1—5.
u 9:2. 23:10. 29:22,23. Lev. 20:10. Ps. 50.18. Ez. 22:11. Hos. 4:2,13,14. 7:4. Mal. 3:5. 1 Cor. 6:9. Heb. 13:4. Jam. 4:4.
v Num. 25:1—3.
x 13:27. Gen. 39:9. Ex. 20:14,17. Deut. 5:18,21. 2 Sam. 11:2—4. Job 31:9. Matt. 5:27,28.
y 29. 9:9. 23:2. Lam. 4:22. Hos. 2:13. 8:13.
z 44:22. Lev. 26:25.—*See on* Deut. 32:35,43. Is. 1:24. Ez. 5:13—15. 7:9. Nah. 1:2.
a 6:4—6. 25:9. 39:8. 51:20—23. 2 Kings 24:2—4. 2 Chr. 36:17. Is, 10.5—7. 13:1—5. Ez. 9:5—7. 14:17. Matt. 22:7.
b 18. *See on* 4:27.—30:11. 46:28. Ez. 12:16. Am. 9:8.
c 7:4—12. Ps. 78:61,62. Hos. 1:9.
d *See on* 3:6—11,20.—Is. 48:8. Hos. 5:7. 6:7.
e 31. 4:10. 14:13,14. 23:14—17. 28:15—17. 43:2,3. Deut. 29:19. 1 Sam. 6:9. 2 Chr. 36:16. Is. 28:14,15. Ez. 12:22 -28. 13:6. Mic. 2:11. 3:11. Hab. 1:5,6. 1 John 5:10.

late the vows and engagements which they had thus ratified. (*Note*, 4:1,2.)

V. 3—6. Undeniable facts constrained the prophet to allow, that the character of his people was such as had been described.—Were not the eyes of God upon the truth? His "judgment was according to truth:" he looked on sincerity and equity with approbation, and he was concerned to maintain the cause of truth; but he could not fail to abhor the iniquity and hypocrisy which he witnessed. It was evident, that the people despised his rebukes and corrections; and refusing to profit by them, they obstinately persisted in impenitence, and their hearts were become even harder than a rock. (*Notes*, 2:26—30. 2 *Chr.* 28:22,23. *Prov.* 29:1. *Is.* 1:5,6. *Zech.* 7:11—14.)—The prophet had hoped that this was the case only of the poor, who were profane and wicked, for want of a better education and fuller instructions, and more leisure for studying the law of God. Having therefore met with discouragement in speaking to them, he purposed to address the rich and great, whose minds were more stored with the knowledge of God and his word, and who would better understand his instructions. But he found them even far worse: for they had altogether cast off the yoke of subjection to God; broken through all the restraints of duty, conscience, fear, and shame; and run into the most enormous impiety and iniquity: (*Note*, *Is.* 29:9—12.) therefore their enemies, like lions, or wolves, (in the evening, when they are most fierce and hungry,) and leopards, would be let loose to besiege their cities and destroy the inhabitants: especially as they grew more determined in their *apostacies*, notwithstanding all the methods used to reclaim them. (*Marg.* and *Marg. Ref.* m—p.)

V. 7—9. Could it consist with the honor of God to pardon Israel these complicated and obstinate rebellions? (*Notes*, 44:20—23, *v.* 22.) One generation after another grew up in idolatry, and even sware by idols, whose names they were forbidden to mention; thus giving them the honor due to the omniscient God alone. (*Notes*, 1,2. 12:14—17. *Ex.* 23:13. *Josh.* 23:7. *Hos.* 4:15. *Zeph.* 1:5.) And when the Lord, who gave them their good land, had exceedingly prospered them, they assembled by troops, not only in the temples of their idols, and for their licentious rites; but in the harlots' houses, without any regard to decency. (*Notes*, *Num.* 25:1—3.) Their idolatry was connected with most scandalous and shameless lewdness, and their plenty led them to every kind of self-indulgence: so that, in contempt of God's ordinance of marriage, and of his holy law, they every one impetuously coveted his neighbor's wife, and sought opportunities of committing adultery with her. (*Notes*, *Job* 24:13—17. 31:9—12.) And ought not the Lord to visit his professed people, when thus abandoned to licentiousness; and to take such vengeance on them, as would shew his entire abhorrence of their abominations? And ought he not to be avenged of every nation, at any time, who should in such circumstances thus rebel against him? (*Marg. Ref.* y, z.—*Note*, 26—29, *v.* 29.)—*Fed horses* (ε) Pampered stallions. θηλυμανεις. *Sept.*

said, *It is* not he; [f] neither shall evil come upon us; neither shall we see sword nor famine:

13 And [g] the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, [h] I will make my words in thy mouth fire, and this people wood, and it shall devour them. [*Practical Observations.*]

15 Lo, [i] I will bring a nation upon you from far, [k] O house of Israel, saith the LORD: it *is* [l] a mighty nation, it *is* an ancient nation, [m] a nation whose language thou knowest not, neither understandest what they say.

16 Their [n] quiver *is* as an open sepulchre, they *are* all mighty men.

f 23:17. 28:4. Ps. 10:6. 1 Thes. 5:2,3.
g 18:18. 20.8—10. 28:3. Job 6: 26. 8:2. Hos. 9.7.
h 1:9. 23:29. 28:15—17. 2 Kings 1:10—14. Hos. 6:5. Zech. 1: 6. Rev. 11:5,6.
i *See on* 1.15.—5:22. 25.9. Deut. 28:49. Is. 5.26. 39:3.
k 11. 2:26. 9:26. Is. 5:7. Ez. 18:31. Matt. 3:9,10
l Dan. 2:37,38. 7:7. Hab. 1:5 —10.
m Is. 28:11. 33:19. 1 Cor. 14: 21.
n Ps. 5.9. Is. 5:28. Rom. 3: 13.

17 And [o] they shall eat up thine harvest and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: [p] they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, [q] I will not make a full end with you.

19 And it shall come to pass, when ye shall say, [r] Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, [s] Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land *that is* not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, [t] O foolish people,

o Lev. 26:16. Deut. 28.30,31, 33. Judg. 6:3,4. Is. 62:9. 65: 22. Hab. 3.17,18.
p *See on* 2:15. 4.7,26.—Lam. 2: 2. Ez. 36:4. Zeph. 3:6.
q *See on* 10. 4:27. Ez. 9:8. 11: 13. Rom. 11:1—5.
r *See on* 2:35.—13.22. 16:10. 22: 8,9. Deut. 29:24—28. 1 Kings 9:8,9. 2 Chr. 7:21,22.
s *See on* 2:13.—Deut. 4:25—28 28.47,48. Lam. 5:8.
t *See on* 4. 4:22.—8:7. 10:8. Deut. 29:4. 32:6. Ps. 94.8. Is. 6:9,10. 27:11. 44:18. Ez. 12:2. Matt. 13:13—15. John 12:40. Acts 28:26. Rom. 11:8.

V. 10—13. The Lord, having passed sentence on Jerusalem, commissions the Chaldeans to carry it into execution. Let them scale her walls and destroy her inhabitants; yet they should not make a full end: for a remnant would be preserved, as the seed of their church and nation in future ages. (*Note*, 4:19—27, *v.* 27.) Let them demolish all her fortifications, which the Lord disowned; for they had so profaned the city and temple, that he would no longer protect them. The whole nation had treacherously broken their covenant; and they treated his word by his prophets as a falsehood, and by their unbelief made him a liar: (*Note*, 1 *John* 5:9,10.) thus they presumed that no evil would befal them, and that the messages of the prophets were merely as a wind, and that they had no authority from God to denounce judgments against them: nay, they imagined that the predicted calamities would fall on the prophets themselves, and not on them. (*Marg. Ref.*—*Notes*, 4:10. 23:13—15,33—40. 26:7—9,20—23. 29:24—32. 1 *Kings* 22:24—28.)—*Battlements.* (10) '"Her branches." נטישׁיה is thus rendered *Is.* 18:5. And by '"her branches" may be understood the lesser 'cities of Judah.' *Blayney.*

V. 14. 'The effect of those threatenings, 'which are denounced by thy mouth, shall be 'as speedy and certain, as that of fire is when 'put to dry wood. ... Thus Christ is described 'as having a sharp sword proceeding out of his 'mouth; because the judgments he denounces 'against the wicked are like the sentence of a 'judge, which is certainly followed with exe-'cution.' *Lowth.* (*Notes*, 1:9,10. 23:18—20,28, 29. 28:15—17. *Hos.* 6:4,5.)

V. 15—18. In the preceding verse God addressed the prophet: but here he speaks by him to the people, and declares that he will bring against them "from afar," a very powerful and ancient nation. (*Notes*, 2 *Kings* 20:14, 15. *Is.* 5:26—30, *v.* 26.)—Judah and Israel had in former times been principally oppressed by the adjacent nations: but the Chaldeans came from a great distance, having subjugated all the former oppressors of Israel, and become exceedingly powerful. The building of Babylon was begun soon after the flood; (*Notes*, *Gen.* 10:8—12. 11:1—9.—*Mic.* 5:5,6.) and we read of the Chaldeans in the book of Job, which is supposed to have been written as early as the time of Moses; (*Job* 1:17.) though the Chaldean monarchy had but lately been established.—God would bring this mighty nation upon them, to inflict the vengeance predicted by Moses: (*Notes*, *Deut.* 28:49—59.) and as they used another language, which the Jews did not understand, they would be more regardless of their complaints, and cruel in their oppressions. (*Note*, *Is.* 33:17—19.) When they opened their quivers, destruction would be the certain consequence; as the opening of a sepulchre denotes that death has taken place. (*Note*, *Ps.* 5:9.) Thus the Jews would endure every misery, as far as consisted with their escaping total extirpation. (*Notes*, *Deut.* 28:30—34.)—Some indeed suppose the words, "I will not make a full end with you," to mean, that God would still have further judgments in reserve for them. "For all this his anger is not turned away; but his hand is stretched out still." (*Note*, *Is.* 5:24,25.) In either sense it is a most remarkable prediction.—The vengeance executed on the Jews, for "crucifying the Lord of glory," was far more terrible, and has been of far longer continuance, than that brought upon them by the Chaldeans: and yet "a full end has not been made" of the nation, which is at present exceedingly numerous, and is preserved distinct from other nations, no doubt for very important purposes in Providence. (*Marg. Ref.* on 10. 4:27.—*Notes*, 30:10, 11. 46:27,28. *Is.* 6:13. 65:8—10. *Matt.* 24:21, 22.)

V. 19. 'Those that fall under the severity of 'God's judgments, are apt to think so favorably 'of themselves, as to wonder why they should 'be singled out as examples of the divine ven-'geance, and of terror to others. And particu-'larly the Jews thought this severe proceeding 'scarce consistent with those many gracious

and without * understanding; which have eyes, and see not; which have ears, and hear not:

22 [u] Fear ye not me? saith the LORD; will ye not [v] tremble at my presence, which have [x] placed the sand *for* the bound of the sea, by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath [y] a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, [z] Let us now fear the LORD our God [a] that giveth rain, both the former and the latter in his season: he reserveth unto us [b] the appointed weeks of the harvest.

25 Your [c] iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For [d] among my people are found wicked *men:* [e] they † lay wait as he that setteth snares; they set a trap, they [f] catch men.

27 As a ‡ cage is full of birds, [g] so *are* their houses full of deceit: therefore they are become great, and waxen rich

28 They are [h] waxen fat, they shine; yea, [i] they overpass the deeds of the wicked: [k] they judge not the cause, the cause of the fatherless, [l] yet they prosper; and the right of the needy do they not judge.

29 Shall [m] I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ § A wonderful and [n] horrible thing is committed in the land;

31 The [o] prophets prophesy falsely, and the priests ‖ bear rule by their means; and [p] my people love *to have it* so: [q] and what will ye do in the end thereof?

* Heb. *heart.* Prov. 17:16. Hos. 7:11.
u 10:7. Deut. 28:58. Ps. 119:120. Matt. 10:28. Luke 12:5. Rev. 15:4.
v Ps. 119:120. Is. 66:5. Dan. 6:26.
x Job 26:10. 38:10,11. Ps. 33:7. 93:3,4. 104:9. Prov. 8:29. Is. 50:2. Am. 9:6. Nah. 1:4. Mark 4:39.
y *See on* 5.—6:28. 17:9. Ps. 95:10. Is. 1:5. 31:6. Hos. 11:7. Heb. 3:12.
z *See on* 22.—50:5. Is. 64:7. Hos. 3:5. 6:1.
a 14:22. Deut. 11:14. 28:12. 1 Kings 17:1. Job 5:10. 36:27,28. 38:37. Ps. 147:8. Joel 2:23. Am. 4:7. Zech. 10:1. Matt. 5:45. Acts 14:17. Jam. 5:7, 17,18. Rev. 11:6.
b Gen. 8:22.
c *See on* 2:17—19. 3:3.—Deut. 28:23,24. Ps. 107:17,34. Is. 59:2. Lam. 3:39 4:22.
d 4:22. Is. 58:1. Ez. 22:2—12.
e 18:22. 1 Sam. 19:10,11. Ps. 10:9,10. 64:5. Prov. 1:17,18. Hab. 1:14,15.
† Or, *pry as fowlers lie in wait.*
f Luke 5:10.
‡ Or, *coop.* Rev. 18:2.
g Prov. 1:11—13. Hos. 12:7,8. Am. 8:4—6. Mic. 6:10,11. Hab. 2:9—11.
h Deut. 32:15. Job 15:27,28. 21:23,24. Ps. 73:6,7,12. 119:70. Am. 4:1. Jam. 5:4,5.
i 2:33. Ez. 5:6,7. 16:47—52. 1 Cor. 5:1.
k 22:16. Job 29:12—14. Ps. 72:4. 82:2—4. Is. 1:23. Zech. 7:10.
l 12:1. Job 12:6. Ps. 73:12.
m *See on* 9.—9:9. Mal. 3:5. Jam. 5:4.
§ Or, *Astonishment and filthiness.*
n 2:12. 23:14. Is. 1:2. Hos. 6:10.
o 14:14. 23:25,26. Lam. 2:14. Ez. 13:6. Mic. 3:11. Matt. 7:15—17. 2 Cor. 11:13—15. 2 Pet. 2:1,2.
‖ Or, *take into their hands.*
p Is. 30:10,11. Mic. 2:6,11. John 3:19—21. 2 Thes. 2:9—11. 2 Tim. 4:3,4.
q 4:30,31. 22:22,23. Is. 10:3. 20:6. 33:14. Ez. 22:14. Zeph. 2:2,3.

'promises God had made unto their nation.' *Lowth.*—Yet the very books of Moses, if they had been duly attended to, were fully sufficient to silence for ever this presumptuous objection. (*Marg. Ref.—Notes*, 2:10—13. *Deut.* 4:25—28. 28:28,29. 29:19—28. 1 *Kings* 9:7—9.)

V. 20—25. The whole seed of Jacob, but especially the Jews, are here called upon to hear the rebuke of God. He had given them senses, rational powers, and abundant opportunities of information; yet they continued as senseless, as if destitute of eyes, ears, and understandings. (*Notes*, *Is.* 6:9,10. 44:18. *Matt.* 13:13—15. *Mark* 8:17—21.) The restless and impetuous waves of the ocean seemed to stand in awe of that decree, which God had given from the beginning, to continue in perpetual force, that they should not pass the bounds of the sandy shore. (*Notes*, *Gen.* 1:9. *Job* 38:8—11. *Ps.* 33:7,8. 104:6—9. *Prov.* 8:27—30.) Yet Israel, more senseless and unruly, did not reverence the authority of God, nor tremble at his wrath; but burst all the restraints of his law, in the rebellion of their apostate hearts, and were wholly revolted and gone into idolatry, impiety, and wickedness! Neither had they understanding to consider their own interest. When they adhered to the worship of God, he gave them seasonable rains and plentiful harvests: yet when their apostacy had caused him to withhold these good things from them, they could not be induced to return to him, in order that they might recover them. (*Notes*, 3:2,3. 14:19—22. *Joel* 2:12—17. *Acts* 12:20—23, *v.* 20.)—*Fear ye not me?* (22) *Notes*, 10:6—8. *Matt.* 10:27,28. *Rev.* 15:1—4.

V. 26—29. Men as atrociously wicked might be found among the people of JEHOVAH, as among the worst of the Gentiles. They were generally occupied in over-reaching and defrauding one another: and thus their houses were replenished with the gains of deceit, as the fowler's cage with the birds that he has ensnared. In this manner they lived in luxury and magnificence, and even surpassed in wickedness the worst of sinners in other ages and nations. Nor did the rulers redress the wrongs done to the poor, the widows, and orphans, being induced to connivance by bribes, and interested motives: yet by these means they prospered, whilst the Lord was preparing vengeance against the whole nation. (*Marg. Ref.—Note*, 7—9. 9:3—6. *Ps.* 10:2—11, *vv.* 8—10. 101: *Prov.* 1:10—14. *Hos.* 12:7—9. *Mic.* 6:10—15. 7:1—4. *Hab.* 1:12—17, *vv.* 14—16. *Mal.* 3:5,6. *Jam.* 5:1—6.)—The last clause is very expressive in the original. "Shall not my soul avenge itself on a nation, which is like unto this?—*Yet they prosper.* (28) "The cause of the orphan, so as to cause it to prosper." *Blayney.*

V. 30, 31. The most wonderful and horrible wickedness that was committed in the land, and which above all things hastened the ruin of the nation, was the combination of the false prophets and ambitious priests, to seduce the people into a presumptuous security. The prophets accommodated their predictions to the humor of the chief priests, and the princes who were influenced by them: and thus the nation was deceived into the expectation of permanent prosperity, and submitted quietly to the despotic domination of the ungodly rulers and teachers: for they loved the flattering delusion, which encouraged them in sin; and emboldened them to despise the disagreeable messages of the true prophets. (*Notes*, 23:9—15. 26:9—11. *Is.* 30:8—11. *Ez.* 22:25—28. 34:2—6. *Mic* 3:8—12.) But what would they do

when the event should verify those dreadful denunciations, which they now treated as the effect of a gloomy imagination, or a malevolent disposition? (*Note*, *Is.* 10:1—4. *Ez.* 22:14. *Zech.* 1:5,6.)

PRACTICAL OBSERVATIONS.

V. 1—14.

To what an awful condition is the earth reduced by sin, when even in the cities and countries most favored with the means of grace, so few are found, who "execute judgment and seek the truth;" or who make any conscience of the most solemn oaths and sacred engagements! Alas, impiety and iniquity greatly abound in this our land: yet we may find a considerable number, who are both conscientious in their whole conduct, and steady friends to the truths of God: and for their sakes, in answer to their prayers, and by his blessing on their endeavors, we hope that the Lord will yet spare us. It must, however, be confessed, that the more carefully we investigate the state of religion, comparing it accurarely with the standard of scripture; the worse opinion we shall generally be constrained to entertain of it: and too often we find, that an attachment to the truths, and an attendance on the most sacred ordinances of religion, are made subservient to mere secular designs. But nothing more provokes the Lord, than our multiplied perjuries, prevaricating subscriptions in sacred things, and prostituted sacramental engagements.—We are sure that "the eyes of the Lord are upon the truth:" and, believing him to be righteous in his most mysterious dispensations, we shall gradually be led to see something of the *reasons* of his conduct; by observing the ingratitude, perverseness, and obstinate rebellion of sinners, who harden their hearts against his mercies, rebukes, corrections, and convictions. This is readily allowed to be the case of numbers in the lower orders of society, who are as profligate, as ignorant; who neither know, nor desire to be taught, the way of the Lord; and who plead their want of learning and leisure as an excuse for the most abandoned vice and impiety. But if the faithful minister of God, discouraged by his ill-success among them, and by their unteachableness and obstinacy, should embrace some opportunity of betaking himself to those in superior stations, and such as possess authority, affluence, dignity, or learning; he will commonly have cause to mourn under still greater discouragements. He will find their pride of superiority; their habits of being flattered, humored, and submitted to, by every one, and indulged in every thing; their infidel contempt of sacred things, which they have learned sophistically to defend; and their enmity to the truths and precepts of the gospel, which run counter to all their maxims, habits, and pursuits; to be far more insurmountable obstacles to his success, than even the ignorant profligacy of the unprincipled poor. So that, in our land, though we have a few exceptions, to the honor of divine grace to which nothing is impossible; it may be said of most of the great and noble, that "they have altogether broken the yoke, and burst the bonds." Nay, in one respect they are worse than the Jewish nobles: for many of them are more unacquainted with the scriptures, than the untutored multitude. This is an alarming symptom of the decayed condition of our constitution in church and state: and as "our transgressions are multiplied, and our apostacies increased," we cannot but fear that national judgments, though mercifully retarded, will at length overtake us. And indeed how can we expect, that the Lord should always bear with us and pardon us; when our youth are trained up in infidelity and impiety; when they abuse the bounty of Providence in licentious excess, and learn *early* to "commit adultery, and assemble themselves by troops in the harlots' houses;" and when such numbers, whose example should discountenance vice, not content with every other indulgence of their unbridled lusts, are "like fed horses in the morning, every one neighing after his neighbor's wife?" "Shall not the LORD then visit for these things? and will not his soul be avenged on such a nation as this?"—But in general the minister of God must expect to be disregarded, when he protests against these and similar abominations, and warns ungodly men to beware of temporal judgments, and of eternal punishment. For their presumption commonly equals their profligacy; and frequently they deem themselves entitled to the special protection of God, and deserving of his favor, notwithstanding their enormous wickedness! We must therefore lay our account with being called misanthropes, hypocrites, or fanatics, if we faithfully "declare the whole counsel of God." But, whilst men thus revile or ridicule those, who "speak according to the oracles of God;" they treat *Him as a liar*, his word as an imposture, and his denunciations as a bugbear; and they will surely find at length, that the words which they despised will prove fire, to consume them as the fuel for the Lord's indignation.

V. 15—31.

Ministers are not at present authorized to *predict* national judgments, or to declare what instruments God intends to employ, or in what way he will punish sinners: but they are commissioned to declare, that all the prosperity and confidence of the ungodly will shortly fail, and leave them in everlasting misery and despair. If men will yet inquire, "Wherefore doeth the LORD these things unto us?" let them be referred to their unnumbered iniquities, and manifold ungodliness, for an answer. And let them be reminded, that the most tremendous effects of their sins might yet be prevented, if they could but be prevailed on to use their senses, faculties, and advantages in a proper manner. But alas! for this they have no disposition; "having eyes they see not, having ears they hear not," and their rational powers leave them without understanding. So that, whilst all nature proclaims the perfections, and obeys the mandates, of her Creator; man, when left to himself, with all his boasted powers, neither fears his wrath, regards his authority, is grateful for his mercies, nor values his favor; but his revolting and rebellious heart carries him far off from the worship and service of his Maker. And whilst the Lord, year after year, gives plenteous seasons, and "reserveth to us the appointed weeks of harvest;" men live on his bounty, and are thus emboldened to increase their transgressions against him. Nay, when their "iniquities have turned away these good things from them," they seldom so far consider even their temporal interest, as to use any means of recovering his favor; but vent their disquietude in rebellious complaints, and bitter revilings of one another! It is notorious, that wickedness of every kind prevails among multitudes of nominal Christians, as much as among heathens; nay, that in some respects they even exceed them: so that they treat their brethren as lawful prey, and set traps and lay snares for each other, to plunder, defraud, enslave, or murder

CHAP. VI

The eagerness of Zion's enemies prophetically described, 1—5. Because of her sins and impenitency, God will prosper them, 6—9. The prophet pathetically declares the sins and miseries of the people, 10—15. Having in vain warned them to repent, he denounces the judgments of God; calls the people to mourning; and predicts their incorrigible obduracy, 16—30.

O [a] YE children of Benjamin, [b] gather yourselves to flee out of the midst of Jerusalem, [c] and blow the trumpet in [d] Tekoa, and set up a sign of fire in [e] Beth-haccerem: for [f] evil appeareth out of the north, and great destruction.

2 I have likened [g] the daughter of Zion to a * comely and delicate *woman*.

3 The [h] shepherds with their flocks shall come unto her; [i] they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 [k] Prepare ye war against her: arise, and let us go up [l] at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and [m] let us destroy her palaces.

6 For thus hath the LORD of hosts said, [n] Hew ye down trees, [o] and † cast a mount against Jerusalem: [p] this *is* the city to be visited; she *is* [q] wholly oppression in the midst of her.

7 As [r] a fountain casteth out her waters, so she casteth out her wickedness: [s] violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be [t] thou instructed, O Jerusalem, [u] lest my soul ‡ depart from thee; [x] lest I make thee desolate, a land not inhabited.

a Josh 15:63. 18:21—28. Judg. 1:21.
b 4:29. 10:17,18.
c *See on* 4:5,6,19,20.
d 2 Sam. 14:2. 2 Chr. 11:6. Am. 1:1.
e Neh. 3:14.
f *See on* 22. 1:14,15.—4:6. 10:22. 25.9.
g *See on* 4:31. Is. 1:8. 3:16,17. —Lam. 2:1,13.
* Or, a woman *dwelling at home*.
h Nah. 3:18.
i 4.16,17. 39 1—3. 2 Kings 24: 2,10—12. 25:1—4. Luke 19:43.
k 5:10. 51:27,28. Is. 5:26—30. 13:2—5. Joel 3:9.
l 15:8. Zeph. 2:4.
m 9:21. 17:27. 52:13. 2 Chr. 36: 19. Ps. 48:3. Is. 32:14. Hos. 8:14. Am. 2:5. 3:10,11. Zech. 11:1.
n Deut. 20:19,20.
o 32:24. 33:4. 52:4. Is. 37:33. Ez. 21:22.
† Or, *pour out the engine of shot*.
p *See on* 5:9,29.
q 2 Kings 21:16. Is. 59:13,14. Ez. 7:23. Am. 4:1. 8:5,6. Zeph. 3:1—3. Jam. 5:1—5.
r Prov. 4.23. Is. 57:20. Jam. 3:10—12.
s 20:8. Ps. 55:9—11. Ez. 22 3—12. 24.7. Mic. 2:1,2,8—10 3:1—3,9—12. 7:2,3.
t *See on* 4:14.—7.3—7. 17:23 31:19. 32:33. 35:13—15. Deut. 32:29. Ps. 2:10. 50:17. 94:12. Zeph. 3:7.
u Ez. 23:18. Hos. 9:12. Zech. 11:8,9.
‡ Heb. *be loosed*, or, *disjointed*
x *See on* 2:15.—7:20,34. 9:11. Lev. 26:34.

them, and thus fill their houses with abundance, through deceit; they wax rich and great, and live in luxury and splendor on the spoils of the poor. It is also to be lamented, that even rulers, out of interest and policy, often leave such men unmolested, and do not judge the cause of the orphan, the widow, the destitute, the oppressed. But, whilst these things ripen guilty nations for vengeance, and ruin the souls of men; nothing is in reality so horrible and lamentable, as the ambition, avarice, ignorance, unfaithfulness, and wickedness of numbers, who are the nominal priests and prophets of the Lord. (*Note*, *Is.* 56:9—12.) Too many, who profess to teach religion, prophesy falsely; others enjoy affluence, dignity, and authority by their means; and most of the people love to be thus soothed into a false and fatal security. But what will they do in the approaching day of judgment, and final retribution? "Oh, that men were wise, that they understood these things, that they would consider their latter end!"

NOTES.

CHAP. VI. V. 1. This chapter proceeds with the subject of the foregoing, and predicts the increasing wickedness of the Jews till the captivity; as well as the desolations which then took place. Part of Jerusalem was situated in the lot of Benjamin, and inhabited by that tribe: (*Note*, *Deut.* 33:12. *Josh.* 15:63.) and the Benjamites are here warned to prepare with concert and earnestness to leave the city, that they might seek refuge in some other place. —In the beginning of the Chaldean invasion, the people no doubt flocked to Jerusalem as a place of safety; (25) but this prophetical warning intimated, that it would soon be so straitened by the siege, that its old inhabitants would be glad to leave it. (*Note*, *Matt.* 24:15—18.)—The signals, here mentioned, were those at that time in use.—Beth-haccerem was about three miles from Jerusalem, in the road to Tekoa. *Marg. Ref. Neh.* 3:14.)—*North.*] *Notes*, 1:13 4. 4:15- 18.

V. 2, 3. The prophet here compares Jerusalem to a beautiful woman, accustomed to a delicate and self-indulgent life, who would be soon exposed defenceless to brutal violence: or, as some render it, to "a luxuriant pasture," which allures the shepherds to bring their flocks to eat it up. Thus the Chaldean invaders were induced by the riches and prosperity of Jerusalem, to encamp in companies against her: and, meeting with feeble resistance, they soon devoured her and shared the spoil. (*Marg.* and *Marg. Ref.*)

I have likened, &c. (2) "The habitation, even the delightful one, I have doomed to destruction." *Blayney.* The verb דמה signifies *to destroy*, as well as *to liken;* but not *to doom to destruction;* yet the predicting of any event is sometimes expressed in this manner. (*Note*, 1: 9,10.) On this rendering, JEHOVAH himself is the Speaker.

V. 4—8. The Lord here commissions the Chaldeans to prepare war against Jerusalem: and immediately they are represented, as all in earnest and in motion, exciting each other to despatch, lamenting that the least time is lost, and beginning or continuing their march even during the night, as in haste to destroy her palaces. The Lord purposed that they should execute his judgments on that city, which was to be visited for her oppression and impiety: and they were as effectually induced to besiege it, as if he had headed their troops, and given the word of command.—The wicked lives of the inhabitants sprang from their corrupt principles and depraved affections, as naturally and plentifully, as waters from the fountain. (*Marg. Ref.* r.—*Notes*, *Prov.* 4:23. *Matt.* 15:15—20.) The cries of those, who suffered violence and oppression, were continually heard in the city: and the Lord meditated to repay the wickedness of the oppressors with grief and wounds. Yet still instruction was given, and mercy proposed; which would leave the obstinate transgressors more inexcusable, but would give encouragement to the few who

9 Thus saith the LORD of hosts, [y] They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

[*Practical Observations.*]

10 ¶ To [z] whom shall I speak, and [a] give warning, that they may hear? behold, [b] their ear *is* uncircumcised, and they cannot hearken: behold, [c] the word of the LORD is unto them a reproach; they have no [d] delight in it.

11 Therefore [e] I am full of the fury of the LORD; I am weary with holding in: [f] I will pour it out upon the children abroad, and upon the assembly of young men together: [g] for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And [h] their houses shall be turned unto others, *with their* fields and wives

y 5:16. 49:9. 52:28—30. Ob. 5,6. Rev. 14:13.
z *See on* 5:4,5. Is. 28:9—13.
a Ez. 3:18—21. 33:3,9. Matt. 3:7. Col. 1:28. Heb. 11:7.
b 4:4. 7:26. Ex. 6:12. Deut. 29:4. Is. 6:9,10. 42:23—25. Acts 7:51.
c 20:8. 2 Chr. 36:15,16. Am. 7:10. Luke 11:45. 20:19. John 7:7 9:40. 2 Tim. 4:3.
d Ps. 1:2. 40:8. 119:16,24,35,70, 77,174. Rom. 7:22.
e 20:9. Job 32:18,19. Ez. 3:14. Mic. 3:8. Acts 4:20. 17:16. 18:5.
f 9:21. 18:21. Rev. 16:1.
g Ez. 9:6. Luke 17:34.
h 8:10. Deut. 28:30—33,39—43. Is. 65:21,22. Lam. 5:3,11. Zeph. 1:13.

together; for [i] I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For [k] from the least of them even unto the greatest of them, every one *is* given to covetousness; [l] and from the prophet even unto the priest every one dealeth falsely.

14 They have [m] healed also *the hurt *of the daughter* of my people slightly, saying, [n] Peace, peace; when *there is* no peace.

15 Were [o] they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they [p] blush: [q] therefore they shall fall among them that fall; [r] at the time *that* I visit them, they shall be cast down, saith the LORD.

[*Practical Observations.*]

i 1 Chr. 21:16. Is. 5:25. 9:12, 17,21. 10:4. Lam. 2:4,5,8. 3:3.
k 8:10. 22:17. Is. 56:9—12. 57:17. Ez. 22:12. 33:31. Mic. 2:1,2. 3:2,3,5,11. Zeph. 3:3,4. Luke 16:14. 1 Tim. 3:3. 2 Pet. 2:3,14,15.
l 2:8,26. 5:31. 23:11,14,15. 26:7,8. 32:32. Is. 28:7. Lam. 4:13. Ez. 22:25—28. Zeph. 3:4.
m 8:11.
* Heb. *bruise*, or, *breach*. 14:17. Is. 1:6. 30:26.
n 4:10. 5:12. 23:17. 23:3. Lam. 2:14. Ez. 13:22. Mic. 2:11. 2 Pet. 2:1,18,19.
o 3:3. 8:12. Is. 3:9.
p Ez. 2:4. 16:24,25. 24:7. Zeph. 3:5. Phil. 3:19.
q 23:12. Is. 10:4. Ez. 14:9,10. Mic. 3:6. Matt. 15:14.
r *See on* 5:9,29.—Ex. 32:34. Ez. 7:6—9. Hos. 9:7. Mic. 7:4.

might repent: and the people were warned to profit by their corrections and rebukes, as well as by their peculiar advantages, otherwise the special favor of God for them as a nation would be discontinued, as well as their land left utterly desolate. (*Notes*, *Hos.* 9:9—14.)—'This 'threatening God fulfilled afterward, when he 'suffered the city and nation to be utterly ru-'ined and destroyed by Nebuchadnezzar: but it 'still received a further completion, in that final 'desolation brought upon them by the Romans.' *Lowth.*—*Prepare*, &c. (4) Or, "Sanctify." (*Note*, *Is.* 13:2—5.)—*Hew ye down trees*, &c. (6) *Notes*, *Deut.* 20:19,20.

V. 9. The Chaldeans would not only carry away captive the principal people of the land; but they would return again and again, to gather the poor remains, till all were gone: as the gleanings of the vine are gathered; when the gatherer, having put some of the grapes into his basket, turns back his hand to collect those which yet remain, and to convey them to the same place. (*Marg. Ref.*—*Notes*, 49:9—11, *v.* 9. 52:24—29. *Is.* 17:4—8, *v.* 6. 24:13—15, *v.* 13.)

V. 10—12. (*Notes*, 5:3—6. *Is.* 28:9—13.) The prophet had, without success, addressed both the poor and the rich: and to whom should he now testify, or give warning? (*Note*, 1 *Thes.* 4:6—8, *v.* 6.) Pride, prejudice, and the love of idols and iniquities, so closed their ears, that the word of God could find no entrance: they *could* not hearken, because they hated God and his service; and their inability aggravated their guilt. (*Notes*, 4:3,4. *Is.* 6:9,10. *John* 5:39—44, *v.* 44. 12:37—41. *Acts* 7:51—53.) They counted his precepts, warnings, and reproofs to be a reproach to them: they were affronted at the prophets for describing their characters, exposing the ingratitude and rebellion of their conduct, and shewing what punishment they deserved and were exposed to: they could not endure those teachers, who were always reproaching them with their sins; but preferred such as had a better opinion of them, and gave them more encouragement. (*Notes*, *Luke* 11:45. 2 *Tim.* 4:1—5.)—The prophet, perceiving them set against his testimony, seems to have been tempted to decline his work: but he was inwardly constrained to speak, being full of the furious indignation of the Lord against their sins, and not able to withhold himself from declaring it. (*Note*, 20:7—9.) He would therefore pour his warnings out before the first persons that he met with; though they should be the children playing in the streets, or the young men assembled for their pleasure and diversion: as he clearly foresaw desolating judgments coming upon all the inhabitants of the land, without distinction of age or sex.

Assembly. (11) 'סוד signifies properly a pri-'vate consultation, or cabal.' *Blayney.*—*Aged, and full of days.*] Those advanced in life, and those who were arrived at its latest period.

V. 13—15. The words, rendered "given to covetousness," are peculiarly emphatical.—Both the priests and the prophets dealt falsely for filthy lucre's sake. (*Marg. Ref.* k.—*Notes*, 5:26—31. 8:10—12. *Is.* 56:9—12. *Mic.* 3:8—12.) They ought to have probed the consciences of the people, and faithfully shewn them their real state and character, with solemn warnings, reproofs, and expostulations; and, taking the opportunity of public calamities or perils, have attempted to lead them to true repentance and conversion: but, instead of treating them in this faithful and skilful manner, which would have put them to some pain, yet might have effected a radical cure; being themselves slaves to avarice and other corrupt passions, they only directed them to superficial observances, and then confidently assured them of peace and prosperity. Thus the wound was skimmed over without being cured, and was sure to break out more fatally in a little time. (*Notes*, 4:10. 5:30,31. 14:13—16. 23:13—17. 28:2—4. *Is.* 1:5,6. *Ez.* 13:10—23. *Mic.* 3:5—7.) This seems especially to be the abomination, of which the prophet next speaks; and which, having committed, they were not ashamed of:

16 ¶ Thus saith the LORD, [s] Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, [t] and walk therein, and [u] ye shall find rest for your souls. But they said, [x] We will not walk *therein*.

17 Also [y] I set watchmen over you, *saying*, [z] Hearken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore [a] hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, [b] O earth; behold, I will bring evil upon this people, [c] *even* the fruit of their thoughts, because they have not hearkened unto my words, [d] nor to my law, but rejected it.

20 To [e] what purpose cometh there to me incense from [f] Sheba, and the [g] sweet cane from a far country? [h] your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, [i] I will lay stumbling-blocks before this people, [k] and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish.

22 Thus saith the LORD, Behold, [l] a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They [m] shall lay hold on bow and spear; they *are* [n] cruel, and have no mercy; [o] their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We [p] have heard the fame thereof: our hands wax feeble: [q] anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go [r] not forth into the field, nor walk by the way: for [s] the sword of the enemy *and* fear *is* on every side.

26 O [t] daughter of my people, [u] gird *thee* with sackcloth, and wallow thyself in ashes; [x] make thee mourning, *as for* an only son, most bitter lamentation: [y] for the spoiler shall suddenly come upon us.

s 18:15. Deut. 32:7. Cant. 1:8. Is. 8:20. Mal. 4 4. Luke 16:29. John 5:39,46,47. Acts 17:11. Rom. 4:1—6,12. Heb. 6:12. 11:2,&c. 12:1.
t 7:23. Is. 2:5. 30:21. John 12:35. 13:17.
u Is. 28:12. Matt. 11:28,29.
x 2:25. 18:12. 22:21. 44:16. Matt. 21:28—32.
y 25:4. Is. 56:10. Ez. 3:17—21. 33:2—9. Hab. 2:1. Acts 20:27—31. Heb. 13:17.
z Is. 58:1. Hos. 8:1. Am. 3:6—8.
a *See on* 4:10.—31:10. Deut. 29:24—28. Ps. 50:4—6. Is. 5:3. Mic. 6:5.
b 22:29. Deut. 4:26. 30:19. 32:1. Is. 1:2. Mic. 6:2.
c 4:4. 17:10. Prov. 1:24—31. 15:26. Is. 59:7. 66:18. Hos. 10:13. Acts 8:22.
d *See on* 10. 8:9.—1 Sam. 15:23, 26. Hos. 4:6. John 3:19—21. 12:48.
e Ps. 40.6. 50:8—13,16,17. 66.3. Ez. 20.39. Am. 5:21,22. Mic. 6:6,7.
f 1 Kings 10:1,2,10. Is. 60:6. Ez. 27:22.
g Is. 43:23,24.
h *See on* 7:21—23.
i 13:16. Is. 8:14. Ez. 3:20. Rom. 9:33. 1 Pet. 2:8.
k 9:21,22. 15:2—9. 16:3—9. 18:21. 19:7—9. 21:7. 2 Chr. 36:17. Is. 9:14—17. 24:2,3. Lam. 2:20—22. Ez. 5:10. 9:5—7.
l 1:14,15. 5:15. 10,22. 25:9. 50:41—43.
m 5:16. 50:42. Is. 13:18. Ez. 23:22—25. Hab. 1:6—10.
n 30:14. Is. 13:18. 19:4.
o 4:13. Is. 5:26—30. Luke 21:25,26.
p 4:6—9,19—21. Is. 28:19. Ez. 21:6,7. Hab. 3:16.
q 4:31. 13:21. 22:23. 30:6. 49:24. 50:43. Ps. 48:6. Is. 21:3. Mic. 4:9,10. 1 Thes. 5:3.
r 4:5. 8:14. 14:18. Judg. 5:6,7.
s 20.3,4. *marg.* 10. 49:29. 2 Chr. 15:5. Job 18:11. Ps. 31:13. Luke 19:43.
t 14. 4:11. 8:19,21,22. 9:1. 14:17. Is. 22:4. Lam. 2:11. 3:48. 4:3,6,10.
u 4:8. 25:33,34. Is. 32:11. Ez. 27:30,31. Mic. 1:8—10.
x 9:1,10,17—22. 13:17. Is. 22:12. Lam. 1:2,16. Ez. 7:16—18. Zech. 12:10. Luke 7:12 Jam. 4:9. 5:1.
y 4:20. 12:12. 15:8. Is. 30:13.

nay, when the event shewed them to be lying prophets, they could not be put to the blush, but faced it out with the utmost effrontery; and still carried on the same infamous business for filthy lucre's sake. The Lord had therefore determined, that the covetous priests and lying prophets should be especially marked for destruction, among those that would fall by the sword. (*Marg. Ref.* o—q.—8:10—12.)

V. 16, 17. The Lord here reminds the people of the directions, which he had always given them by his prophets, in order that they might know and walk in his ways. They were called on to attend to instruction, and to inquire for the old way, which had been prescribed by Moses and the ancient prophets, and which was marked with the footsteps of the patriarchs, and their pious ancestors in more prosperous days. Thus, by diligent inquiry they would find the good way of repentance, faith, and holy obedience, and, walking in it, they would "find rest to their souls." (*Notes*, *Cant.* 1:7,8. *Is.* 28:12,13. *Matt.* 11:28—30.) But they resolved, and avowed their determination, not to walk in those ways. And when the Lord had set his prophets, as watchmen, to sound the alarm of approaching judgments, they determined not to take warning! (*Notes*, 25:3—7. 43:1—3. 44:15—18. *Ez.* 3:17—21. 33:2—9. *Matt.* 11:16—24.)—*Old paths.* (16) נתיבות עולם. *Note*, *Is.* 64:5.

V. 18—20. The heathen nations, as well as "the congregation" of Israel, are here called upon to hear and understand the wickedness, which was found among the people of JEHOVAH: for which he would bring evil upon them. This would be the natural consequence of their rebellious thoughts and devices, and of their contemptuous rejection of his law and authority, and his messages by the prophets. (*Note*, 31:10—14, *v.* 10.) And how could they expect, that their hypocritical burning of costly incense and perfumes, and their multiplied sacrifices, could be acceptable to him; when the spirit, in which they offered them, was an additional provocation? (*Notes*, 7:21—23. *Is.* 1:10—15. 43:22—25.)

V. 21. The Lord, provoked by the sins of the Jews, was determined so to order his providential dispensations, as to *occasion* their judicial infatuation. Thus they would, through their own perverseness, stumble and fall, by choosing those measures which directly tended to their ruin. (*Marg. Ref.*—*Notes*, 13:15—17, *v.* 16. *Is.* 8:11—15. *Ez.* 14:1—11. *Rom.* 9:30—33. 11:7—10. 2 *Thes.* 2:8—12. 1 *Pet.* 2:7,8.)

V. 22,23. (*Marg. Ref.*—*Notes*, 1:13,14. 5:15—18. 50:41,42. *Is.* 47:6.)—*Roareth*, &c. (23) 'Hostile invasions are fitly compared to great inundations, that carry all before them, and lay a country waste. *Is.* 17:12. *Dan.* 9:26.' *Lowth.* (*Note*, *Is.* 5:26—30.)

V. 24—26. The people seem to be here prophetically represented, as in conversation on the report of the Chaldean invasion: and, being filled with anguish and dismay, they exhort one another to keep close within the walls of Jerusalem; as all other places were exposed to the ravages of the enemy, and full of terror and destruction. And while thus employed,

27 ¶ I [z] have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* [a] all grievous revolters, [b] walking with slanders: [c] *they are* brass and iron; they *are* all [d] corrupters.

z *See on* 1:18.—15:20. Ez. 3:8—10. 20.4. 22:2.
a *See on* 5:23. Is. 1:5. 31:6.
b 9.4. 18:18. 20:10. Ps. 50:20.
c 30. Ez. 22:18—22.
d Is. 1:4. Rev. 11:18. 19:2.

29 The bellows are burned, the lead is consumed of the fire; [e] the founder melteth [f] in vain: for the wicked are not plucked away.

30 * Reprobate [g] silver shall *men* call them, because [h] the LORD hath rejected them.

e 9.7. Prov. 17:3. Zech. 13:9. Mal. 3:2,3. 1 Pet. 1:7. 4:12.
f Is. 49.4. Ez. 24:13. Hos. 11:7.
* Or, *Refuse silver.*
g Ps. 119:119. Prov. 25:4. Is. 1:22,25. Ez. 22:18,19.
h 14:19. Lam. 5:22. Hos. 9:17. Rom. 11:1.

the prophet is sent to warn them and the whole nation, (called, "the daughter of my people,") to shew every token of the deepest sorrow and distress, as they would suddenly be plundered, with immense slaughter, by the victorious assailants. (*Marg. Ref. Notes*, 4:5—13. 9:17—19. *Jon.* 3:5—9. *Mic.* 1:10—16. *Zech.* 12:9—14, *v.* 10.)

V. 27—30. The Lord had raised up the prophet, made him courageous and firm in his duty, and secured him as a fortress against every enemy: (*Note*, 1:17—19.) not in order to preserve the city from ruin; but to prove and discover the temper of the people, to shew their incorrigible wickedness, and to illustrate the divine justice in punishing them: thus he was appointed to investigate their whole conduct, and to bring in his report concerning them. For they were most grievous rebels and apostates, who slandered the ways and prophets of God to excuse themselves, and employed themselves as tale-bearers. (*Note, Lev.* 19:16.) They seemed to be gold or silver: but indeed they were base metal, without any mixture of precious ore; and they continually corrupted one another more and more. (*Note, Is.* 1:4.) The prophets, whom the Lord used as instruments to assay, refine, and purify them, were not only worn out by useless labor, but put to death for attempting it; as if the refiner's bellows were thrown into the fire, and his lead consumed to no purpose: nay, all the judgments and mercies of God were in vain; for wickedness was not separated from among them. (*Notes*, 9:7. *Prov.* 17:3. 25:4,5. *Is.* 1:21—27. *Ez.* 22:18—22. *Zech.* 13:8,9. *Mal.* 3:1—4, *v.* 3. 1 *Pet.* 1:6,7.) Indeed the whole mass was proved to be refuse metal; and not silver, as it had once appeared to be: and men would treat them with contempt, because God no longer regarded them as his people.—'Their impu-'dence resembles brass, and their obstinacy 'may be compared to iron. ... Before the use of 'quicksilver was known, they made use of lead 'for the refining their metals.' *Louth.*

Corrupters. (28) Or, "Adulterating;" as men adulterate silver or gold, with base metals.—*Reprobate.* (30) *Note*, 2 *Cor.* 13:5,6.

PRACTICAL OBSERVATIONS.

V. 1—9.

Ungodly prosperity, when the Lord is provoked to withdraw his protection, renders men the richer prey to the rapacious, and affords them no security against their depredations: and the more admired, indulged, or delicate they are, the more dreadful will they find it to endure hardship.—Those who are intent on worldly gain, or glory and dominion, (though by inflicting miseries on others,) are assiduous, and indefatigable; they lose no time, deny themselves even ordinary refreshments, and consider hindrances as grievous calamities: how shameful then is it, that we should be so attached to our own ease and indulgence, when the glory of God, the welfare of our neighbors, and the salvation of our own souls, demand our vigorous and patient activity!—(*Notes, Luke* 16:1—8, *v.* 8. 1 *Cor.* 9:24—27.)—The Lord uses wicked men as the executioners of his vengeance; and he girds, directs, and prospers them, though they know him not: but it is far more desirable, in the humblest station, to promote the good of our brethren; and it will meet with a far different recompense.—The wickedness of men's lives springs from the corrupt nature of their hearts: this fountain may, in part and for a time, be stopped; yet it will "cast forth its waters;" and unless it be cleansed and changed, we can do nothing spiritually good. (*Note*, 17:9,10.)—All the secret, as well as the open iniquity in the world is continually "before the eyes of the LORD;" and he will repay oppressors with more terrible miseries, than they can inflict on their poor brethren.—To be separated from God and his favor, is the greatest evil which can befal a rational creature: yet numbers hear the words of the Judge himself declaring, that he will at last say to all the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and yet they continue careless and unconcerned! Nay, they even seem to "say to the Almighty, Depart from us, we desire not the knowledge of thy ways!"—So long as men continue uninstructed amidst opportunities of instruction, and unsanctified amidst the best means of sanctification, and under repeated salutary chastisements, there is reason to fear, that the Lord will depart from them in final indignation: and he will surely withdraw the light of his gospel from those, who generally despise and abuse it; and this is a more grievous judgment, than any temporal calamity.—When he shall arise to take vengeance, no sinner, of any age, rank, or sex, can possibly escape; but they shall every one be collected, as grapes are gathered to be cast into the wine-press.

V. 10—15.

The most obvious and undeniable truths are, alas! properly noticed by very few. Most men stop their ears against all salutary warnings and instructions; and their pride and lusts render them incapable of hearing, understanding, believing, and obeying the gospel of Christ. They count the faithful preaching of God's word "a reproach" and affront to them; and either neglect all religious instruction, or "turn away their ears from the truth to hearken to fables." This often so discourages the zealous minister, that he has little heart to speak any more: yet a sense of duty, zeal for the honor of God, holy indignation against sin, and a hope of rescuing a few at least from perdition, constrain him to proceed, and to declare the wrath of God against the impenitent workers of iniquity: and, being weary of holding in, he may sometimes introduce the important subject in such places and companies, as may appear unseasonable and improper. But every man is concerned in it: very few are duly sensible of its importance, and of their own danger: and those scenes of amusement and pleasure, which engross the time, the thoughts, and

CHAP. VII.

Jeremiah is sent to the temple, to call the Jews to repentance, that they might not be removed, 1—3; to reprove their presumptuous confidence in the temple, while living in gross wickedness, 4—11; and to predict that Jerusalem would be desolated, like Shiloh; and the people carried captive, as Israel had been, 12—15. God directs the prophet not to pray for them. He shews him their idolatries, and the judgments about to come on them, 16—20. He rejects with disdain the sacrifices of the disobedient; and exposes the perverse conduct of the nation, from their departure out of Egypt, 21—28. A call to mourning for the prevailing abominations, and a denunciation of desolating judgments, 29—34.

THE word that came to Jeremiah from the LORD, saying,

2 Stand [a] in the gate of the LORD's house, and proclaim there this word, and say, [b] Hear the word of the LORD, all *ye of* Judah, [c] that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel; [d] Amend your ways and your doings, and I will cause you to dwell in this place.

4 [e] Trust ye not in lying words, saying, [f] The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

a 17:19. 19:2 14. 22:1. 26:2. 36:6,10. Prov. 1:20,21. 8:2,3. John 18:20. Acts 5:20,42.

b 2:4. 10:1. 19 3. 34:4. 44:24. 1 Kings 22:19. Is. 1:10. Ez. 2:4,5. Hos. 5:1. Am. 7:16. Mic. 1:2. 3.1,9. Matt. 13.9. Rev. 2:7,11,17,29. 3:6,13,22.

c 17:19,20. 22.2.

d 5—7. 18:11. 26:13. 35:15. Prov. 28:13. Is 1:16—19. 55:7. Ez. 18:30,31. 33:4—11. Matt. 3:8—10. Jam. 4.8.

e 8. 6:14. 28:15. 29:23,31. Ez. 13:19.

f 9—12. 1 Sam. 4:3,4. Mic. 3:11. Zeph. 3.11. Luke 3.8.

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affections of the young and gay, are proofs what need they have of being "warned to flee from the wrath to come." But that "covetousness," to which elder persons are addicted, is a more dangerous obstruction to the care of the soul, than the diversions of children, or even the dissipated pleasures of youth. If we judge of this vice by the word of God, we shall find immense multitudes, in every rank of life, *given up* to it: and too often we shall have to lament, that even the ministers of religion are by it induced to deal unfaithfully and falsely, in the most sacred concerns and transactions, which involve the most awful responsibility. Many are so taken up with forming connexions, and seeking preferment, that they neglect the study of the scriptures, and the discharge of their duty; they adopt smooth, fashionable, soothing systems of divinity: like unskilful surgeons, they heal every wound slightly; either because through negligence or pride they know no better; or because they do not choose to avow sentiments unfavorable to their interests, or to utter things grating to the ears of their generous patrons. Thus, they speak "Peace, peace, when there is no peace:" but what a dreadful account will be at last required of them!—Whilst sinners are ashamed of the abominations, which they have committed, their case is hopeful: but when they are incapable of blushing, and can "glory in their shame," they ripen apace for destruction.

V. 16—30.

If we would learn the safe and happy path, amidst the discordant opinions that prevail on every side; let us look well to our steps, put ourselves in the way of instruction, ask wisdom of God, and reduce what we know to practice: especially let us diligently inquire for the old paths, in which patriarchs, prophets, apostles, martyrs, and other honored servants of God, have walked, and which they have pointed out to others. (*Notes*, *Heb.* 11: 12:1.) Following their steps we cannot fail of finding "rest to our souls." But many know nothing of these ways, and take no pains to inquire after them: many prefer modern *improvements* and *discoveries:* nay, many treat these *ancient* ways, as *novel* inventions, and enthusiastical reveries; and others who have some speculative knowledge of them, do not walk in them. But if men will not obey the voice of God, nor take warning when his watchmen sound the alarm, nor flee to his appointed refuge; it will appear at the day of judgment to all the world, that their ruin originated from their own wicked thoughts, because they would not hearken unto the words of God, but rejected them. Nor can any man reasonably expect, that the Lord should accept the most costly oblations or services, which are offered in impenitence, or in proud contempt of the sacrifice and intercession of our great High Priest. To such men, even this "tried Foundation" becomes "a Rock of offence:" every doctrine, and ordinance, and providential dispensation, concurs in blinding and hardening them to their perdition: and thus unbelievers will perish together, being unable to help one another. They despise indeed the distant report, both of temporal judgments and of eternal punishment; but their near approach will soon cause their courage to fail, and then anguish will seize upon them: for the sword of the most cruel enemy is as nothing, in comparison of the final wrath of almighty God. (*Note*, *Ps.* 90:11.) In short, sinners must lament and mourn, either here in penitent sorrow and self-abasement; or hereafter with doleful, unavailing, and eternal "wailing and gnashing of teeth." If the bold and faithful ministers of God are not instrumental to the conversion of those whom they address; they will be found unanswerable witnesses against them, and men will be judged and condemned according to their word. And when warnings, corrections, rebukes, and every means of grace, leave men unrenewed; they will be left as rejected of God to everlasting contempt and misery.

NOTES.

CHAP. VII. V. 1, 2. This chapter begins a new prophecy, which seems to have been delivered some time after the preceding. The prophet was commanded to station himself in the entrance of the temple, and there to proclaim his message to all those, who came thither to worship, probably, on some of the solemn feast-days. This must have given great offence to the chief priests, and to those who had authority in ecclesiastical concerns. (*Notes*, 26:2—9. *Matt.* 21:23—46. *Acts* 5:17—28.)

V. 3, 4. (*Marg. Ref.*—*Notes*, 5—15.) The people gloried and trusted in the temple of JEHOVAH, even when they were given up to idolatry and wickedness: and when the prophets foretold judgments from God on the city and nation; they boasted that the temple, with its courts and solemnities, belonged to the Lord; and they were confident that he would spare the city on that account; and not suffer his sanctuary to be defiled by the heathen. Thus they "trusted in lying words," which the false prophets spake to them: as if they were so unalterably the favorites of heaven, that they might be sure of protection, whatever wickedness they committed.—The three-fold repetition seems only to mark the rash and

5 For [g] if ye throughly amend your ways and your doings; [h] if ye throughly execute judgment between a man and his neighbor;

6 *If* ye [i] oppress not the stranger, the fatherless, and the widow, [k] and shed not innocent blood in this place, [l] neither walk after other gods to your hurt;

7 Then [m] will I cause you to dwell in this place, [n] in the land that I gave to your fathers, for ever and ever.

8 Behold, [o] ye trust in lying words, that cannot profit.

9 Will ye [p] steal, murder, and commit adultery, and swear falsely, [q] and burn incense unto Baal, [r] and walk after other gods whom ye know not;

10 And [s] come and stand before me in this house, * which is called by my name, and say, We are delivered to do all these abominations?

g 3. 4:1,2. Is. 1:19,20.
h 5:1. 21:12. 1 Kings 6:12,13. Is. 16:3. Ez. 18:8,17.
i 22:3,4,15,16. Ex. 22:21—24. Deut. 24:17. 27:19. Job 31:13—22. Ps. 82:3,4. Zech. 7:9—12. Mal. 3 5. Jam. 1:27.
k 2:30,34. 22:17. 26:15,23. 2 Kings 21:6. 24:4. Ps. 106:38. Is. 59.7. Lam. 4:13. Ez 22:3—6. Matt. 23.35—37. 27:4, 25.
l 13.10. Deut. 6:14,15. 11:28. Ez. 18:6.
m 17:20—27. 18:7,8. 25:5.
n *See on* 3:18.—Deut. 4:40. 2 Chr. 33:8.
o *See on* 4.—4:10. 5:31. 8:10. 23:14—16,26,32. Is. 28:15. 30.10. Ez. 13:6—16.
p 9:2—9. Ps. 50:16—21. Is. 59:1—8. Ez. 18:10—13,18. 33.25,26. Hos. 4:1—3. Mic. 3:8—12. Zech. 5:3,4. Mal. 3:5. 1 Cor. 6:9,10. Gal. 5:19—21. Eph. 5:5—7. 2 Tim. 3:2—5. Jam. 4.1—4. Rev. 21:8. 22:15.
q 11:13,17. 32:29. 1 Kings 18:21.
r 6. 13:10. 44:3. Ex. 20:3. Deut. 32:17. Judg. 5.8.
s Prov. 7:14,15. 15:8. Is. 1:10—15. 43:2. 58:2—4. Ez. 20:39. 23:37—39. 33.31. Matt. 23:14. John 13.18,26,27. 18:28.
* Heb. *whereupon my name is called.* 11,14,30. 32:34. 2 Kings 21:4. 2 Chr. 33:4,7.

11 Is [t] this house, which is called by my name, become a den of robbers in your eyes? Behold, [u] even I have seen *it*, saith the LORD.

12 But go ye now unto [x] my place which *was* in Shiloh, [y] where I set my name at the first, [z] and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, [a] and I spake unto you, rising up early and speaking, but ye heard not; [b] and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, [c] wherein ye trust, and unto the place which I gave to you and to your fathers, [d] as I have done to Shiloh.

15 And [e] I will cast you out of my sight, as I have cast out all your brethren, *even* [f] the whole seed of Ephraim.

[*Practical Observations.*]

16 Therefore [g] pray not thou for this people, neither lift up cry nor prayer for

t Is. 56:7. Matt. 21:13. Mark 11:17. Luke 19:45,46. John 2:16.
u 2:34. 16:16,17. 23:24. Heb. 4:13. Rev. 2:18,19.
x Josh. 18:1. Judg. 18:31. 1 Sam. 1.3.
y Deut. 12:5,11.
z 1 Sam. 4:3,4,11,22. Ps. 78:60—64.
a 25. 11:7. 25:3. 35:15. 44:4. 2 Chr. 36:15,16.
b Prov. 1:24. Is. 50:2. 65:12. 66.4. Hos. 11:2,7. Zech. 7:13. Matt. 23:37.
c *See on* 4,10.—Deut. 28:52. Mic. 3:11. Acts 6:13,14.
d 26:6—9,18. 52:13,&c. 1 Kings 9:7,8. 2 Kings 25:9. 2 Chr. 7.21. 36:18,19. Ps. 74:6—8. Is. 64.11. Lam. 2:7. 4:1. Ez. 7:20—22. 9:5—7. 24:21. Mic. 3:12. Matt. 24:1,2.
e 8:8. 15:1. 23:39. 52:3. 2 Kings 17:18—20. 24:20. Hos. 1:4. 9:9,16,17. 13:16.
f 2 Chr. 15:9. Ps. 78:67,68.
g 11:14. 14:11,12. 15.1. 18:20. Ex. 32:10. Ez. 14:14—20. 1 John 5:16.

presumptuous confidence of those who used the words. (*Notes*, 18:18. *Is.* 66:1,2. *Mic.* 3:8—12. *Acts* 6:9—14, *vv.* 13,14. 7:44—50. 21:27—30.)

V. 5—7. As the omniscient God foresaw, that the Jews would not thus repent, and amend their lives: the absolute predictions of desolating judgments were in no wise inconsistent with these conditional promises. It was their undeniable duty, "throughly to amend their ways and their doings," and to "do justice, love mercy, and walk humbly with their God;" and it was peculiarly honorable to him, thus to hold out encouragements to them, in case they attended to his exhortations.—The prescience or decrees of God cannot be the rule or motive of man's duty: and the exhortations, promises, and threatenings, should always be considered, as abstracted from that incomprehensible subject; because this is the scriptural and rational way of stating the matter: for "the secret things belong unto the LORD our God; but those things which are revealed belong to us, and to our children for ever, that we may do all the words of this law." (*Note*, *Deut.* 29:29.)—*Amend*, &c. (5) "Make good your ways." These had been very bad. (*Marg. Ref.*—*Note*, 2:33—37.)—*For ever and ever.* (7) *Note*, *Gen.* 17:7,8.

V. 8—11. (*Note*, *Ez.* 23:39.) The Jews acted, as if God had delivered and protected them, that they might have the opportunity of committing every kind of abomination: thus men sometimes appear very penitent, when they are sick and think themselves near death; but when they recover, they return to wickedness, as if they supposed that God had restored them for that purpose. Or, they thought, that an attendance on the worship at the temple had delivered them from the guilt of their past sins, and that they might now without concern return to their idolatries and iniquities: as some men task themselves with fastings and devotions, and come to the Lord's table; that having, as they think, settled the old account, they may return to their former course of life without scruple, till the next reckoning day. Or, they prayed, "Deliver us, that we may do all these abominations." This was the real import of their devotions. Thus they made the house of God a den of robbers, by frequenting it in the midst of their unrepented frauds, oppressions, murders, adulteries, perjuries, and idolatries; and yet they thought, that the temple, which they so scandalously profaned, would be their protection! (*Marg. Ref.*—*Notes*, *Matt.* 21:12,13. *John* 2:14—17.)—*I have seen*, &c. (11) *Notes*, *Ps.* 94:8,9. *Mal.* 3:5,6, *v.* 5.

V. 12—15. The tabernacle and ark of God had been long stationed at Shiloh; till at length the impiety of Eli's sons, and the wickedness of the people, provoked God to give up the ark into captivity: then it was finally removed from Shiloh, which was afterwards reduced or desolated. (*Notes*, *Josh.* 18:1. 1 *Sam.* 2:13—16,22—34. 4:3—18. *Ps.* 78:56—69.)—Probably, Shiloh was wholly destroyed when the ten tribes were carried captive. Yet the inhabitants of that city had had as good ground to presume, that God would preserve them for the sake of his sanctuary, as the inhabitants of Jerusalem now had; especially as the latter

them, neither make intercession to me: for [h] I will not hear thee.

17 ¶ [i] Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The [j] children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the * queen of heaven, and [k] to pour out drink-offerings unto other gods, [l] that they may provoke me to anger.

19 Do [m] they provoke me to anger? saith the LORD; *do they* not *provoke* themselves to [n] the confusion of their own faces?

20 Therefore thus saith the Lord GOD; [o] Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground: and it shall burn, [p] and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [q] Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, [r] nor commanded them, in the day that I brought them out of the land of Egypt, concerning † burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, [s] Obey my voice, [t] and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, [u] that it may be well unto you.

24 But [x] they hearkened not, nor inclined their ear, but [y] walked in the coun-

h 1 Sam. 8:18. Is. 1:15. Mic. 3:4.
i *See on* 6:27.—Ez. 8:6—18. 14: 23.
j *See on* 44:17—19,25
* Or, *frame*, or *workmanship, of heaven.* Deut. 4:19. Job 31:26—28.
k 19:13. 32:29. Deut. 32 37,38. Ps. 16:4. Is. 57:6. 65:11. Ez. 20.28.
l 25:7. Is. 3:8. 65.3.
m 2:17,19. Deut. 32:16,21,22. Is. 1:20,24. Ez. 8:17,18. 1 Cor. 10.22.
n 20:11. Ezra 9:7. Is. 45:16. Dan. 9.7,8.
o 4:23—26. 9:10,11. 12:4. 14:16. 42 18. 44.6. Is. 42:25. Lam. 2:3—5. 4:11. Ez. 20:47,48. 22: 22. Dan. 9:11. Nah. 1:6. Mal. 4:1. Rev. 14:10. 16:1—21.
p *See on* 17:27.—2 Kings 22:17. Is. 66:24. Mark 9:43—48.
q *See on* 6:20.—Is. 1:11—15. Hos. 8.13. Am. 5:21—23.
r 1 Sam. 15:22. Ps. 50:8—17. 51:16,17. Hos. 6:6. Matt. 9: 13. Mark 12:33.
† Heb. *the matter of burnt-offerings.*
s 11:4,7. Ex. 15:26. 19:5,6. Lev. 26:3—12. Deut. 5:29,33. 6:3. 11:27. 13:4. 30:2,3,20. Rom. 16:26. 2 Cor. 10:5. Heb. 5:9.
t *See on* 31:33.
u 42:6. Deut. 4:10. 5:16,33.
x 26. 11:8. Ex. 32:7,8. Neh. 9.16—20. Ps. 81:11,12. 106:7, &c. Ez. 20:8,13,16,21.
y 23:17. Deut. 29:19.

were become still more abandoned than they, in the midst of more abundant means and advantages. Accordingly, the Lord assured them, that he would deal with Jerusalem, as he had dealt with Shiloh; destroying the temple, removing all the sacred utensils, and utterly desolating the city: and that he would drive the inhabitants out of their favored land, into heathen countries, as he had done the inhabitants of the kingdom of Israel; banishing them, as it were, from the sight of his eyes. (*Note, Deut.* 11:12. *Is.* 50:1—3.)—'"Rising up early" '(13) signifies diligence and assiduity. The 'same sense is elsewhere expressed in the He-'brew by doing any thing *in the morning;* 'which our translators render *early, Ps.* 46:5. '90:14.' *Lowth.* (*Notes*, 25:3. *Is.* 50:4.)

V. 16. The prophet, hoping that the threatenings were not absolute, continued to intercede for the people. But the Lord not only said to him, "Let me alone;" (*Notes, Ex.* 32:7 —10, *v.* 10.) but he absolutely forbad him to pray for them any more, for he would not hear him; nor would he have him pray in vain. (*Notes*, 14:7—12. 15:1. *Ez.* 14:13—21.) He might pray for the conversion and salvation of individuals; for the mitigation of national judgments; for the preservation of the Jews during the captivity, and for their restoration: but he was not allowed any more to deprecate the destruction of the city and temple, the desolations of the land, and the captivity of the people. (*Note*, 5—7.)—'Nothing but an universal 'reformation, which God foresaw would not 'be effected, could deliver the Jews from ... cap-'tivity and desolation. ... The divine decree, 'being without repentance irrevocable, 4:28. '14:11,12. God forbids Jeremiah to interpose 'by his prayers for the reversing of it.' *Lowth.*

V. 17, 18. To convince the prophet, that the irreversible sentence was most just, the Lord calls his attention to the unanimous zeal of old and young, men and women, for their abominable idolatries. (*Notes*, 44:15—18. *Lev.* 2:4—8. *Num.* 28:5—7.)

Queen of heaven. (18) This may be understood of the moon, or of the whole frame of the visible heavens, of which the people had some image or symbol, that they worshipped with great earnestness. (*Notes, Deut.* 4:19. *Job* 31:24—28.)—Some think, that the cakes here mentioned, were stamped with the likeness of the idol, to which they were offered.—It is remarkable that the papists have adopted this title in the worship of the Virgin Mary, styling her 'The queen of heaven;' as if they were ambitious of resembling the Jews in their idolatry.

V. 19. The people committed wickedness, as if they meant it on purpose to affront the Lord: (18) but did they think they could do him any real harm? Or could they expect any other, than to expose themselves by it to confusion and misery? (*Notes, Ez.* 8:17,18. 1 *Cor.* 10:18—22.)

V. 20. *Marg. Ref.—Notes*, 4:19—27. 9:10,11. 12:1—4. *Deut.* 32:22. *Lam.* 4:11.

V. 21—23. The Jews confided in their sacrifices, especially the burnt-offerings, which were wholly consumed on the altar, (*Notes, Lev.* 1:) as if by them they made the Lord their debtor. But he indignantly bade them take these and add them to the peace-offerings, on which the priests and offerers feasted; (*Notes, Lev.* 7:12—18. *Deut.* 12:5—7.) for he would not accept them at their hands. It was the grand design of the whole revelation to Israel at Mount Sinai, to lead the people to obedience, and the sacrifices were appointed in subserviency to that end: and not merely as external observances, pleasing to God, however offered, or by men of any character. They were in themselves instances of obedience; they formed an expression of the offerer's repentance, and faith in the promised Savior; and they were 'means of grace,' and of communion with God; all which, when genuine, conduced to the conscientious obedience of holy fear and love. In this way the Lord would have been their God, and they would have been his people: but all their external observances must be worthless, when this obedience was wanting. (*Notes*, 1 *Sam.* 15:22,23. *Ps.* 50:7—15. *Is.* 1:10—15. 66:3,4. *Hos.* 6:6. 8:13. *Am.* 5:21—24. *Mark* 12: 28—34.)—*Concerning.* (22) Or, "For the sake of, &c." This the word properly signifies.

sels, *and* in the * imagination of their evil heart, and † went [z] backward, and not forward.

25 Since [a] the day that your fathers came forth out of the land of Egypt unto this day, I have even [b] sent unto you all my servants the prophets, daily rising up early and sending *them:*

26 Yet [c] they hearkened not unto me, nor inclined their ear, [d] but hardened their neck: [e] they did worse than their fathers.

27 Therefore [f] thou shalt speak all these words unto them; [g] but they will not hearken to thee: [h] thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, [i] nor receiveth ‡ correction: [k] truth is perished, and is cut off from their mouth.

29 ¶ [l] Cut off thine hair, *O Jerusalem,* and cast *it* away, [m] and take up a lamentation on high places: [n] for the LORD hath rejected and forsaken [o] the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: [p] they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built [q] the high places of Tophet, which *is* in [r] the valley of the son of Hinnom, [s] to burn their sons and their daughters in the fire; [t] which I commanded *them* not, neither § came it into my heart.

32 Therefore, behold, [u] the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: [x] for they shall bury in Tophet till there be no place.

33 And [y] the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

* Or, *stubbornness.* 3:17. *marg.*
† Heb. *were.*
z 26. 2:27. 8:5. 32:33. Neh. 9:29. Hos. 4:16.
a 32:30,31. Deut. 9:7,21—24. 1 Sam. 8:7,8. Ezra 9:7. Neh. 9:16—18,26. Ps. 106:13—22 Ez. 2:3. 20:5,&c. 23:2,3.
b 13. 25:4. 2 Chr. 36:15. Neh. 9:30. Matt. 21:34—36. Luke 20:10—12.
c *See on* 24. 6:17. 25:3,7. 26:5. 29:19. 34:14. 44:16. 2 Chr. 33:10. Neh. 9:16. Dan. 9:6.
d 19:15. 2 Kings 17:14. 2 Chr. 30:8. Neh. 9:17,29. Prov. 29:1. Is. 48:4. Acts 7:51. Rom. 2:5.
e 16:12. Matt. 21:38. 23:32.
f 1:7. 26:2. Ez. 2:4—7. 3:17,18. Acts 20:27.
g 1:19. Is. 6:9,10. Ez. 3:4—11.
h Is. 50:2. 65:12. Zech. 7:13.
i 2:30. 5:3. 6:29,30. Is. 1:4,5. Zeph. 3:2.
‡ Or, *instruction.* 6:8. 32:33. Ps. 50:17. Prov. 1:7. Zeph. 3:7.
k 5:1. 9:3—8. Is. 59:14,15. Hos. 4:1. Mic. 7:2—5.
l 16:6. 47:5. 48:37. Job 1:20. Is. 15:2,3. Mic. 1:16.
m 9:17—21. Ez. 19:1. 28:12.
n *See on* 6:30.—2 Kings 17:20. Zech. 11:8,9.
o Deut. 32:5. Matt. 3:7. 12:39. 16:4. 23:36. Acts 2:40.
p 23:11. 32:34. 2 Kings 21:4,7. 23:4—6,12. 2 Chr. 33:4,5,7,15. Ez. 7:20. 8:5—17. 43:7,8.
q 19:5,6. 2 Kings 23:10. 2 Chr. 33:6.
r 19:2. Josh. 15:8. 2 Chr. 28:3.
s Deut. 12:31. 2 Kings 17:17. Ps. 106:37,38. Ez. 16:20.
t Lev. 18:21. 20:1—5. Deut. 17:3.
§ Heb. *came it upon my heart.*
u 19:6. Lev. 26:30. Ez. 6:5—7.
x 19:11,13. 2 Kings 23:10.
y 8:1,2. 9:22. 16:4. 22:19. 25:33. 34:20. Deut. 28:26. Ps. 79:2,3. Ez. 39:4,18—20. Rev. 19:17,18.

V. 24—28. The prophet ought not to be discouraged, as if his labors were singularly unsuccessful: for the people had always been disobedient and obstinate, notwithstanding all the means which God, by his servants the prophets had perseveringly used to reclaim them. (*Marg.* and *Marg. Ref.*—*Notes, Zeph.* 3:5—7. *Zech.* 1:2—6.)—The command given to Jeremiah to speak all the words of God to his people, though previously assured that they would not believe and obey them, shews that invitations, exhortations, and expostulations, are in no wise inconsistent with the prescience of God, that men will not regard them; nor with his decree to "give them up to their own hearts' lusts." Such protestations, indeed, tend eventually to manifest the divine justice in pouring out his vengeance on hardened rebels, and answer most important purposes in the moral government of God.

They went backward, &c. (24) 'The expres-'sion is taken from headstrong oxen, that draw 'back and refuse to put their necks under the 'yoke. 26. *Neh.* 9:29. *Hos.* 4:16.' *Lowth.*—*Worse,* &c. (26) *Note,* 30.—*Truth is perished.* (28) *Notes,* 5:1,2. 9:3—6. *Is.* 59:9—15.

V. 29. The hair of the Nazarites was the token of their peculiar dedication to the Lord, which was terminated or profaned, when it was cut off: (*Notes, Num.* 6:2—5,9—12,18—20. *Judg.* 16:17—21.) and cutting or shaving the hair was in all cases a token of grief and humiliation. (*Marg. Ref.* l.) Thus Jerusalem was ordered to cut off her hair, as about to be profaned and trodden down by the Gentiles: she was also to use every token of deep distress; for that generation of Israel would endure the severe wrath of God, and be rejected and forsaken by him. (*Marg. Ref.* m—o.)—This implied, that there was mercy in reserve for future generations of that people. (*Notes, Num.* 14:22—31.)

High places.] שְׁפָיִם. "The open plains." *Blayney.* The word seems to mean a place, which is without covert, unsheltered, exposed to open view; whether on a hill, or in an open plain or desert. (*Note,* 4:11—13, *v.* 11.)

V. 30. Manasseh placed his idols in the courts of the temple, nay, in the temple itself! (*Marg. Ref.*—26. *Notes,* 2 *Kings* 21:4,5,7,8. 23:4. 2 *Chr.* 33:6—8. *Ez.* 8:2—12.)

V. 31. The Lord had never commanded such unnatural and cruel sacrifices, as are here described, or the people might have had some excuse for renouncing his worship. But indeed he had expressly prohibited them; nay, he abhorred them as most detestable: and yet the people preferred the worship of Molech, which imposed on them so hard an injunction, to his reasonable and spiritual service! (*Note,* 19:5. *Lev.* 18:21. 20:2—5. 2 *Kings* 17:17. *Ps.* 106:35—38. *Mait.* 5:21,22.)

High places.] 'The high places ... were in 'all probability, artificial mounts, or *tumuli,* 'thrown up about the place, for the purpose of 'performing some of the rites, with which 'these sacrifices were accompanied; or from 'which the persons assembled might command 'a view of the dreadful spectacle.' *Blayney.*

I commanded them not.] 'A great deal more 'is implied than is expressed; a way of speak-'ing frequent in scripture. *Deut.* 17:3. *Is* 65:12.' *Lowth.*

V. 32, 33. Tophet is supposed to have had its name from the drums which they beat, or the noises which they made, to drown the

34 Then will I cause [z] to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: [a] for the land shall be desolate.

z 16:9. 25:10. 33:10,11. Is. 24:7,8. Ez. 26:13. Hos. 2:11. Rev. 18:23.

a 4:27. Lev 26:33. Is. 3:26. 6:11. Mic. 7:13.

cries of their tortured children. (*Notes*, 2 *Kings* 23:10. *Is.* 30:33.) But it should no longer serve for that purpose, or retain its ancient names; but be called "The valley of slaughter," from the multitudes of the Jews, who would be slaughtered in it, and there buried, till it was full of graves; and then the remainder of dead bodies would be left unburied, to be devoured by beasts and birds of prey. (*Marg. Ref.* y.—*Note*, 8:1—3.)

V. 34. *Notes*, 16:2—9. 25:10. 33:10,11. *Rev.* 18:21—24.

PRACTICAL OBSERVATIONS.

V. 1—15.

The great doctrines and precepts of the scriptures should be proclaimed in the most public manner; and those who are employed in this service, must not fear the faces or respect the persons of men, whatever be their rank or office.—Faithful preaching ought to attend on the administration of other sacred ordinances; that men may be warned not to rest in forms, and to beware of irreverence and hypocrisy.—No observances, creeds, or experiences, in which men glory and confide, will profit them; if they do not sincerely and thoroughly amend their ways and doings. They may in various ways "trust in lying words," and in the words of lying teachers, presuming themselves to be the people of God, and entitled to all the blessings of his covenant; whilst they neglect justice and equity, oppress the stranger, the fatherless, and widow, or commit other atrocious crimes: but if God would not suffer Israel to inhabit Canaan, when they thus abused their privileges; will he admit those into heaven who copy their example? He graciously pardons and saves the most atrocious criminals, who embrace his gospel; and his "saving grace teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world;" but no one can have any ground to deem himself a partaker of this salvation, who allows himself in the practice of one known sin, or the habitual neglect of one known duty. But presumptuous hypocrites deny, overlook, or evade these conclusions, by various subterfuges; and they shift from one delusion to another, as times and circumstances change. The *legal* Pharisee, for instance, pays a sort of quit-rent to the Lord, by a task of austerity or devotion; and thus he purchases the liberty, as he supposes, to live the rest of his time according to his own plan. And many of this description, after all their sanctimonious scrupulosity, will cheat, lie, perjure, commit adultery, or any other wickedness, which they hope may escape detection and punishment from man. The *evangelical* Pharisee, and antinomian enthusiast, receive a mutilated and distorted evangelical creed, into a carnal heart: they contend earnestly for the doctrines of free grace; they mistake some change of sentiment, or sect, or some lively impression on the imagination or affections, for "a new creation" unto holiness; they call the most open apostacy, "backsliding;" or the most notorious and unrepented vices, "the spots of God's children;" and then by perverting the doctrine of final perseverance, they hope to live the life of the wicked, and at last to "die the death of the righteous!" Thus men "sin on that grace may abound;" they think themselves delivered from wrath, to commit all kinds of abomination; and speak of the church of God, as if it were a den of robbers, and adulterers, and covetous oppressors, or of contentious, and ill tempered neighbors and relatives! Those who are not conversant with such matters, can scarcely deem it possible, that men should hold such impious sentiments: yet it is, alas! too true that many do; and it is no more incredible, than that the Jews should come from their idols and wicked practices, to the temple of God, and then be confident of his protection, because his ordinances were thus profaned among them! If any thing could break this "strong delusion," the dealings of God with his ancient people might teach men another lesson: but the cross of Christ, when duly understood, forms the most effectual antidote to these detestable sentiments. Did the Son of God then indeed give himself for our transgressions, to shew the justice and holiness of God, the excellency and obligation of the violated law, and the evil and desert of sin? and was this in order to give his followers leave to commit sin with impunity? Who can adequately abhor such a thought!

V. 16—34.

When the professed worshippers of God have been deluded into a vain imagination, that the practice of allowed sin, and the enjoyment of the divine favor may, by some means or other, be reconciled; they are seldom recovered. We are not indeed forbidden to pray for any person, or people, by name: yet there are some, respecting whom we feel discouragement, whenever we attempt to plead in their behalf; as if the Lord said to us, "Make no intercession for them, for I will not hear thee." (*Note*, 1 *John* 5:16—18, *v.* 16.)—Whatever enormity we witness in the conduct of the ignorant and profane, there remains hope concerning them: but presumptuous professors of religion, who commit and plead for sin, must in general be let alone. If, however, they will learn nothing from us; we may learn from them, "whilst we think we stand, to take heed lest we fall:" and to be as diligent and as careful in instructing our children in the truths of God, and in habituating them to attend on divine ordinances, as they often are, in initiating them in the mysteries of iniquity.—Hardened sinners often delight in shewing their contempt of God, as if this could interrupt his happiness, when it only provokes him to hasten and enhance their misery. Nothing can avert the ruin of those who persist in disobedience: and we understand the gospel as little, as the Jews did the law; if we think that a notional belief and a high confidence that we are the people of God, can avail us, if we persist in rebellion; or that he will accept any particular services, which are intended as compensations for continuing in the practice of some beloved iniquity. The way is indeed open for the sinner to return: and when we are brought to obey the gospel, all former offences are pardoned, imperfect services are accepted, the Lord becomes our God, and numbers us among his people; we learn to walk in his ways, and "it is well with us;" his gospel furnishes us with motives, encouragements, and assistance; and his ordinances are means of grace to our souls. But he abhors

CHAP. VIII.

A prediction of the indignities, which would be shewn to the bones of the idolatrous Jews; and of such miseries, that men would prefer death to life, 1—3. Severe reproofs of the obstinacy, avarice, and shameless wickedness of the people, 4—12. A prophetical description of the dismay occasioned by the Chaldean invasion, 13—17. The grief of the prophet in the prospect of these calamities, 18—22.

AT [a] that time saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, [b] and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; [c] they shall be for dung upon the face of the earth.

3 And [d] death shall be chosen rather than life, by all the residue of them that remain of this evil family, which remain [e] in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; [f] Shall they fall, and not arise? shall he [g] turn away, and not return?

5 Why *then* is this people of Jerusalem [h] slidden back by a perpetual backsliding? [i] they hold fast deceit, [k] they refuse to return.

6 I [l] hearkened and heard, *but* they spake not aright: [m] no man repented him of his wickedness, [n] saying, What have I done? Every one turned to his course, [o] as the horse rusheth into the battle.

7 Yea, [p] the stork in the heaven knoweth her appointed time; and [q] the turtle, and the crane, and the swallow observe the time of their coming; but [r] my people [s] know not the judgment of the LORD.

a 7:32—34. 1 Kings 13:2. 2 Kings 23:16,20. 2 Chr. 34:4,5. Ez. 6:5. Am. 2:1.
b 19:13. 44:17—19. Deut. 4:19. 17:3. 2 Kings 17:16. 21:3,5. 2 Chr. 33:3—5. Ez. 8:16. Zeph. 1:5. Acts 7:42.
c 9:22. 16:4. 22:19. 36:30. 2 Kings 9:36,37. Ps. 83:10. Ec. 6:3. Zeph. 1:17.
d 20:14—18. 1 Kings 19:4. Job 3:20—22. 7:15,16. Jon. 4:3. Rev. 6:16. 9:6.
e 23:3,8. 29:14,28. 32:36,37. 40:12. Deut. 30:1,4. Dan. 9:7.
f Prov. 24:16. Hos. 14:1. Am. 5:2. Mic. 7:8.
g 3:1,22. 4:1. 23:14. 36:3. 1 Kings 8:38. Is. 44:22. 55:7. Ez. 18:23. Hos. 6:1. 7:10.
h 2:32. 3:11—14. 7:24—26. Hos. 4:16. 11:7.
i 9:6. Prov. 4:13. Is. 30:10. 44:20. 1 Thes. 5:21. 2 Thes. 2:9—12. Rev. 2:25.
k 5:3. Is. 1:20. Zech. 7:11. Heb. 12:15.
l Job 33:27,28. Ps. 14:2. Is. 30:18. Mal. 3:16. 2 Pet. 3:9
m 5:1. Is. 59:16. Ez. 22:30 Mic. 7:2.
n Job 10:2. Ez. 18:28. Hag. 1:5,7. Luke 15:17—19.
o 2:24,25. *See on* Job 39:19—25
p Prov. 6:6—8. Is. 1:3.
q Cant. 2:12.
r 5:4,5. Is. 1:3. 5:12.
s 5:4,5.

external services, when men continue to follow their own counsels, to walk after their own evil imaginations; and when they grow worse in the midst of opportunities of improvement. —The minister must speak all the message of God, though men will not hear: he must call on them to repent, and invite them to come to Christ, even could he know that they would reject his message: and when individuals or nations cast off the authority of God, and "refuse correction;" or become so addicted to dissimulation and hypocrisy, that "truth perisheth, and is cut off from their mouth;" their guilt should be charged home upon them, and warning given to them and to others.—The Lord hates sin the most, when it is nearest to him; and the profanation of his solemn ordinances is the worst of all impiety.—If men were required to endure such losses, hardships, weariness, or expense, in the service of God, as they often impose on themselves in their sinful pursuits, they would complain bitterly of his commandments. But they are frequently cruel to themselves, their families, and children; they ruin their health or circumstances, and act contrary to natural affection, without complaining, when serving sin and Satan.—All the precepts and prohibitions of the Lord are "holy, just, and good;" and the self-denial which he requires, rational and salutary. But the devil is a cruel tyrant as a *tempter* in this world: what then will he be, as a *tormentor* in the next? There all joy will for ever cease from the workers of iniquity. May we then learn to relish holy and spiritual joys, and to sit loose to all other satisfactions, however lawful in themselves.

NOTES.

CHAP. VIII. V. 1—3. When the Chaldeans had taken Jerusalem, without doubt they accomplished this prediction: and being enraged at the Jews, especially at the rulers and teachers, who had violated their treaties, and made so obstinate a resistance; they absurdly vented their indignation, by abusing the bodies of the dead, as well as by massacreing the living. Thus the bones of the principal persons especially were taken from the graves, and spread before the sun, moon, and stars: and they were disgraced, and left as dung on the earth; (*Notes*, 22:13—19, *v.* 19. 36:30,31. 1 *Kings* 21:23. 2 *Kings* 9:30—37, *vv.* 35—37. *Is.* 14:16—20.) as it were, in the presence of those creatures, whom they had worshipped and served, instead of the great Creator. Their idolatry is spoken of in a variety of phrases of similar import, to shew their excessive attachment to it. And the remains of Israel, (no more worthy to be called "a holy nation," but an "evil family,") being dispersed into distant countries, would encounter such miseries, as would cause them to envy those, who were slain at the taking of the city. (*Notes*, *Lam.* 4:6—9. *Rev.* 9:6.)—Some think that the Chaldeans broke open the monuments of the great men, in searching for the treasures, which were supposed to be laid up in them.—The latter part of the second verse might be rendered, "Because they loved them, and because they served them, &c." They were thus disgraced, by the just judgment of God, *for* their idolatry.

V. 4—7. 'Some explain the fourth verse to 'this sense: Are they so far plunged in sins, 'and the miseries consequent thereto, that there 'is no hope of their recovery?... If they will 'turn to God, will not he immediately be paci-'fied and return to them?' *Lowth.* The same word is in that verse rendered *turn* and *return;* but if a man have turned out of the way, he must turn again, in order to return into it: so that the same sense is preserved, by the interpretation given below, which seems most agreeable to the context, and the scope of the prophet's keen expostulations. If men fall into a pit, or fall down by the road, they attempt

8 How do ye say, [t] We *are* wise, and [u] the law of the LORD *is* with us? Lo, certainly * in vain made he *it;* the pen of the scribes *is* in vain.

9 † The wise *men* are [x] ashamed, they are dismayed and taken: [y] lo, they have rejected the word of the LORD; and ‡ what wisdom *is* in them?

10 Therefore [z] will I give their wives unto others, *and* their fields to them that shall inherit *them:* [a] for every one, from the least even unto the greatest, is given to covetousness; [b] from the prophet even unto the priest every one dealeth falsely.

t Job 5:12,13. 11:12. 12:20. Rom. 1:22. 2:17,&c. 1 Cor. 3:18—20.
u Ps. 147:19,20. Hos. 8:12.
* Or, *the false pen of the scribes worketh for falsehood.* Prov. 17:16. Is. 10:1.
† Or, *Have they been ashamed, &c.*
x 49:7. Job 5:12,13. Is. 19:11, 12. Ez. 7:26. 1 Cor. 1:26—29.
y Deut. 4:6. Ps. 19:7. 119:98—100. Is. 8:20. 1 Cor. 1:18—29. 2 Tim. 3:15.
‡ Heb. *the wisdom of what thing, &c.*
z 6:12. Deut. 28:30—32. Am. 5:11. Zeph. 1:13.
a *See on* 6:13.—Is. 56:10—12. Ez. 33.31. Mic. 3:5,11. Tit. 1:7,11. 2 Pet. 2:1—3.
b *See on* 5:31.—23:11—17,25,26. 32.32. Is. 28:7. Lam. 4:13. Ez. 22:27,28.

11 For [c] they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when *there is* no peace.

12 Were they [d] ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: [e] therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. [*Practical Observations.*]

13 § I will surely consume them, saith the LORD: [f] *there shall be* no grapes on the vine, nor figs on the fig-tree, and [g] the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 ¶ Why [h] do we sit still? assemble

c *See on* 6:14.—14:14,15. 27.9,10. 28:3—9. 1 Kings 22:6,13. Lam. 2:14. Ez. 13:10—16,22. Mic. 2:11.
d 3:3. 6:15. Ps. 52:1,7. Is. 3:9. Zeph. 3:5. Phil. 3:19.
e Is. 9:13—17. 24:2. Ez. 22:25—31. Hos. 4:5,6.
§ Or, *In gathering I will consume.* Is. 24:21,22. Ez. 22:19—21. 24:3—11.
f Lev. 26:20. Deut. 28:39—42. Is. 5:4—6,10. Hos. 2:8,9. Joel 1:7,10—12. Hab. 3:17. Hag. 1:11. 2:17. Matt. 21:19. Luke 13:6—9.
g 17:8. Ps. 1:3,4. Jam. 1:11.
h 2 Kings 7:3,4.

to rise again, and are glad of assistance: when they fall into trouble, they endeavor to extricate themselves: and if a traveller have lost his way, he will bear to be told of his mistake, and be ready to ask for information, and to return back to the road. Why then did the people of Jerusalem persist in apostacy from God? Why were they so obstinate in idolatry, notwithstanding all the methods used to reclaim them? It was undeniable, that they were fallen into sin and misery: and yet they held fast the delusion, and could not be induced to return to the worship and service of God! They were fallen into a pit, and would not attempt to get out of it! they had wandered from the way, and would not attempt to return to it! The Lord had his eye upon them in all their trials; but saw no man who spake aright, and as it became sinners in such circumstances. None of them repented of their sins, or condemned themselves for their rebellion, ingratitude, and folly. On the contrary, every one of them returned to his sinful practices, as eagerly, and with as little regard to consequences, as the impetuous horse rushes into the battle. (*Note*, *Job* 39:19—25.) Even the birds of passage knew the times, which Providence had appointed for their removal from one climate to another: but the Jews, more stupid than they, could not perceive "the signs of the times;" they did not see that the Lord was about to execute judgments, which could not be shunned, without repentance and conversion; indeed, they knew neither their duty, nor the rules of the Lord's dealings with them. (*Marg. Ref.*—*Notes*, *Prov.* 6:6—11. *Is.* 1:3.)

V. 8, 9. (*Notes*, *Rom.* 2:17—23.) The Jews valued themselves upon their superior wisdom and knowledge, and upon having the law of God among them. But what ground had they for such glorying, when they were guilty of the most atrocious idolatry and iniquity? They might as well have been left in ignorance, with the poor Gentiles. The Lord had given the law, and the scribes labored in writing copies of it, and expounding it, to no purpose, if obedience was not rendered to it. Indeed their politicians and counsellors, could not prevent the ruin of the state: they would be frustrated in all their devices, put to shame, dismayed, ensnared, and taken prisoners. For what wisdom could be in such men, as rejected the truths, precepts, and warnings of God's word? (*Note*, *Is.* 8:20.) 'The title of *Scribe*, as applied 'to the skill of transcribing or interpreting the 'law, is first given to Ezra; (*Ezra* 7:6.) who 'was not merely a copier of the law, but likewise an explainer of the difficulties of it. '(*Neh.* 8:9,13.) And it is likely none made it 'their business to write copies of the law, but 'those who were well versed in the study of it; 'which would best secure them from committing mistakes in their copies: from hence the 'word signifies, in the New Testament, those 'who were learned in explaining the law.' *Lowth.* (*Notes*, 36:4. *Ezra* 7:6—10. *Neh.* 8:1—13. *Matt.* 13:51,52.)—As Ezra lived long after Jeremiah; the quotation can refer only to the order of books in our Bibles.—The word (שֶׁכֶר,) rendered "in vain," generally signifies "a lie;" ("dealeth *falsely*," the same word, 10.) and perhaps it refers to the false interpretations of the scribes. (*Notes*, *Matt.* 15:1—6.)

V. 10—12. Not only would the women be carried captive, the fields ravaged, the crops carried off, and the cattle driven away; but God would give the estates of the Jews to those, who would permanently possess them, as their own inheritance.

Given to covetousness. (10) One effect of covetousness, in the ministers of religion, (*Note*, 6:13—15. *P. O.* 10—15.) may here be noticed; and it is too important to be omitted: namely, that of those, in highly responsible stations in the church, who appropriate to the emolument of their own families and connexions, what was intrusted to their stewardship for the common benefit of the souls of men.

V. 13. This verse may be literally translated, "In gathering I will consume them, saith JEHOVAH. *There are* no grapes on the vine; no figs on the fig-tree: the very leaf is fallen; and *what* I gave them shall pass away from them." Israel was a vine, or fig-tree: but there was no fruit on the vine, or fig-tree, even the profession of true religion was cast off; and therefore God would take away from the people all the peculiar advantages, which he had afforded them. (*Notes*, *Is.* 5:1—7

ourselves, [i] and let us enter into the de-enced cities, and [k] let us be silent there: or the LORD our God hath put us to ilence, and given us [l] water of [*] gall to drink, because we have sinned against the LORD.

15 We [m] looked for peace, but no good ame; *and* for a time of health, and behold rouble.

16 The snorting of his horses [n] was eard from Dan: [o] the whole land trem-led [p] at the sound of the neighing of his trong ones; for they are come, and have levoured the land, and [†] all that is in it; the ity, and those that dwell therein.

17 For, behold, [q] I will send serpents, ockatrices, among you, [r] which *will* not *be* harmed, and they shall bite you, saith the LORD.

4:5,6. 35:11. 2 Sam. 20:6. Lev. 10:3. Ps. 39:2. Lam. 3:27,28. Am. 6:10. Hab. 2:20. Zech. 2:13.
9:15. 23:15. 25:15,17. Num. 5:23—24. Deut. 32.32,33. Ps. 69:21. Lam. 3:19. Matt. 27:34.
Or, *poison.*
4:10. 14:19. Mic. 1:12. 1 Thes. 5:3.
n 4:15,16. Judg. 18:29. 20:1.
o 4:24. Hab. 3.10.
p 6:23. 47:3. Judg. 5:22. Nah. 1:4,5. 3:2.
† Heb. *the fulness thereof.* Ps. 24:1. 1 Cor 10.26,28.
q Deut. 32:24. Is. 14:29. Am. 5:19. 9:3. Rev. 9:19.
r Ps. 58:4,5. Ec. 10:11.

18 ¶ *When* I would comfort myself against sorrow, [s] my heart *is* faint [‡] in me.

19 Behold, [t] the voice of the cry of the daughter of my people, because of [§] them that dwell in a far country: [u] *Is* not the LORD in Zion? [x] *is* not her King in her? [y] Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 The [z] harvest is past, the summer is ended, and we are not saved.

21 For [a] the hurt of the daughter of my people am I hurt; [b] I am black; astonishment hath taken hold on me.

22 *Is there* [c] no balm in Gilead? *is there* [d] no physician there? [e] Why then is not the health of the daughter of my people [‖] recovered?

s 6:24. 10:19—22. Job 7:13,14. Is. 22:4. Dan. 10:16,17. Hab. 3:16.
‡ Heb. *upon.*
t *See on* 4:16,17,30,31. Is. 13:5. 39.3.
§ Heb. *the country of them that are afar off.*
u 14.19. Is. 12:6. 52:1. Joel 2:32. 3:21. Ob. 17.
x Ps. 146:10. 149:2.
y *See on* 5,6.—Deut. 32:16—21. Is. 1:4.
z Prov. 10:5. Luke 13:25. 19:44. Heb. 3:7—15.
a 4:19. 9:1. 14:17. 17:16. Neh. 2.3. Ps. 133.3—6. Luke 19:41. Rom. 9.1—3.
b Cant. 1:5,6. Joel 2:6. Nah. 2:10.
c 46:11. 51:8. Gen. 37:25. 43.11.
d Luke 5.31,32. 8:43.
e 30:12—17.
‖ Heb. *gone up.* Is. 1:5,6.

Matt. 21:17—20,33—44. 25:24—30. *Luke* 13:6—9.)

V. 14—16. The Jews are again introduced, conferring together on the report of the Chaldean invasion as already arrived. They exited one another without delay to leave the villages and open country, that they might take refuge in the defenced cities; and there remain silent and inactive, as resistance seemed hopeless: for they saw the hand of God in the visitation, and this damped their expectations and enervated their efforts; as he had, for their sins, given them water mingled with gall, hemlock, or poison, to drink. (9:15. *Notes*, 3:13—15. 25:15—17. *Deut.* 29:18. *Ps.* 75:8.) This may be considered either as the language of the remnant, who humbled themselves under the afflicting hand of God; or of those, who counted him their inexorable enemy, and sat down in sullen despondency. (*Am.* 6:9—11.) The former had hoped, that their brethren would have joined with them in repentance and prayer, and that the storm would have thus been averted: the latter, through their own presumption and the deception of their false prophets, had expected peace and deliverance, when these desolating judgments came upon them.—The snorting of the horses of the Chaldean army, being heard in the northern extremity of the land, terror would soon diffuse itself in every place, and speedily be followed by tremendous devastations; not only in the open country, but in Jerusalem itself.—This last verse is awfully sublime. (*Note*, 5:19—27.)—'Nebuchadnezzar, having subdued Phenicia, passed through the tribe of Dan, in his way to Jerusalem.' *Blayney.* (*Notes*, 1:13, 14. *Judg.* 18:7—10, *v.* 7.)

V. 17. The Chaldeans are here represented as pestiferous serpents, on account of their motives and conduct in this invasion, and of its fatal effects upon the Jews. The invaders were so cruel, subtle, and malicious, and so intent upon the spoil, that they were deaf to all arguments and entreaties; nothing could mollify them, or interrupt their progress, or escape their ravages. (*Note*, *Ps.* 58:3—5.)—*Serpents.*] נחשים. *Gen.* 3:1. Heb.

V. 18, 19. The prophet complains, that his heart was ready to faint under the pressure of his sorrow: he had endeavored to comfort himself in submission to the will of God: but Jerusalem and her inhabitants, exposed to be plundered and massacred, continually haunted his imagination, and the cries of the sufferers seemed to sound in his ears. Even before these calamities arrived, the people distressed him by inquiring, whether JEHOVAH did not inhabit Zion; and whether their king were not of David's line, and of God's own appointment: or, whether God himself, the King of Israel, was not in her. (*Notes*, *Is.* 12:4—6. *Zeph.* 3:14—17. *Zech.* 2:10—13. 9:9,10.) How then could he leave his city to be profaned and spoiled by idolaters? Would not this dishonor his great name?—In answer to this the LORD demands, why the Jews had renounced his worship, and provoked him to anger with their multiplied idolatries and lying vanities, invented in foreign countries. They had broken the covenant and defiled the city and temple, and his honor required him to execute condign punishment on them.—"The words may be rendered, more agreeably to the Hebrew thus: "The voice of the cry of the 'daughter of my people, from a land afar off." '... So that the prophet represents the doleful 'complaints of the Jews, under a state of cap-'tivity, as if God had quite forsaken and dis-'owned them. ... "But why have ye provoked 'me? &c." ' *Lowth.*—The instruction is the same, whether our translation be adhered to, or this be adopted.

V. 20. The people seem here to speak. When pressed closely by the siege, they had waited for deliverance in vain. The Egyptians had been expected to come to their relief: but the harvest and the summer were past, and they were not delivered; so that immediate destruction now stared them in the face. (*Notes*, *Luke* 19:41—44. *Heb.* 3:7—13.)

V. 21, 22. The prophet here tenderly sym-

pathized with his people in their troubles; for he was melancholy, disconsolate, and stupified with astonishment. He saw the nation lying in the condition of a man expiring of wounds, to which no proper remedy was applied: yet as Gilead produced medicinal balm, (*Marg. Ref.* c.) and there were physicians, or surgeons, who had skill to use it for healing wounds; so, in this case likewise, effectual relief might be obtained. The Lord was ever ready to deliver his people, when they returned to him; his mercy and grace were proposed to all who sought them; and his prophets were sent to exhort and instruct them. Why then did they remain in so hopeless a condition? Because they were set against their only remedy and Physician, and were vainly employed in seeking help in other ways, and from other quarters.—'"I am black;" I look ghastly, as 'those who are dying. ... God had sent his 'prophets, as so many spiritual physicians; 'and they had given the best advice: but the 'fault lay wholly in the patients themselves, 'who refused to submit to their prescriptions.' *Lowth.*—The wickedness and negligence of the rulers and priests might likewise be assigned as a reason. (*Notes*, 6:13—15, *v.* 14. 30: 12—18, *vv.* 13,14. *Is.* 1:5,6,21—24.)—It is not agreed what kind of gum is meant by the balm of Gilead: but it was considered in those days as a very efficacious healing medicine.

PRACTICAL OBSERVATIONS.

V. 1—12.

The Lord can employ the most ferocious conduct of insulting victors to execute his own righteous purposes: and, though no real harm can be done to a dead body; yet, when ringleaders in atrocious crimes are disgraced after death, it has a tendency to impress terror on the minds of survivors; and it affectingly teaches us, that the vengeance of God after death is most to be dreaded. This will be executed without respect of persons; and those who have abused superior talents and done the most mischief, will have the largest share of contempt and misery.—The example even of zealous idolaters may instruct us, how we ought to love and serve, to walk with, obey, imitate, seek after, and worship the Lord our God, as our one great privilege, business, and delight. But, as the conduct of mankind is generally the reverse of this, we need not wonder that his jealous indignation renders them miserable even in this world. Thus many are led to prefer a hopeless death to a joyless life; and then rashly and rebelliously to rush into the presence of their angry Judge, with all their unrepented sins upon their heads, even by the commission of another most atrocious crime! But, whatever comes upon us here, let us humble ourselves before God, "submit to his righteousness," and seek his mercy. Then we shall be enabled to "possess our souls in patience," and to wait the appointed season of deliverance; then we shall be willing to live, though afflicted, and yet "count it far better to depart, and to be with Christ." (*Note*, *Phil.* 1:21—26.)—But men do not act in the concerns of their souls as in other matters. They fall into sin and suffer for it; they are consumed with terrors; and they are conscious that they are in the road to misery, and not felicity: yet they will use no proper means of escape! Nay, they are affronted by the offer of help or counsel! They rush into dissipation to banish reflection, and strive to forget present sorrows by ensuring severer in future! Thus men depart from God "with a perpetual backsliding:" when they can find a soothing delusion, either by infidelity, or some false system of religion, "they hold fast the deceit and refuse to return." In this way many professors of the gospel turn aside, and "their last state is worse than the first." So that, after all the warnings and invitations of the sacred oracles, and the present painful effects of men's sins, even the all penetrating eye of God sees no man disposed of himself to true repentance; but many return, even after convictions, to their evil courses, with the most irrational impetuosity. Yet some do speak aright; do examine, judge, and condemn themselves; repent, forsake their sins, and do works meet for repentance: they "work out their own salvation with fear and trembling; for it is God worketh in them to will and to do, of his good pleasure." If then one thought or desire of escaping the wrath of God be excited in any person's mind, it should be turned into a prayer, that 'God would give him repentance 'and his Holy Spirit,' that he may be made wise unto salvation. For though many boast of religious knowledge, and value themselves on being acquainted with the scriptures; yet, except taught by the Spirit of God, the instinct of brutes will prove a far surer guide, than man's supposed wisdom: for the most sagacious in other respects act foolishly in the most important concerns, and know not aright the truths, precepts, or ordinances of God; they neither profit by the dispensations of Providence, nor prepare for the judgment to come. When we see, how men oppose, neglect, abuse, or despise the scriptures; we may sometimes be ready to conclude, that they were given in vain, and that preachers and expositors labor to no purpose. Yet, while many "wrest them to their own destruction," others are "made wise to salvation." But there is nothing worthy of the name of wisdom in those who reject revelation: and they will soon be ashamed of all the systems which they now adopt: they will be dismayed at the approach of those judgments, which they now deride; and find themselves caught in a snare, of which they now have no conception.—Selfish teachers indeed speak in a more soothing strain, and promise "peace when there is no peace:" thus men encourage each other in committing abomination without shame or fear; but, "in the day of visitation," their abused plenty will be torn from them, and they will have no refuge to flee to.

V. 13—22.

Happy are they, who by calamities, or by any means, are brought to be silent in submission and self-abasement before God: (*Note*, *Ez.* 16:60—63, *v.* 63.) for all, who are not thus humbled, will be silenced before his judgment-seat, and made to drink the water of gall for their sins. (*Note*, *Rom.* 3:19,20.)—While transgressors look for peace and prosperity, sudden destruction overtakes them: and there will be no charming or escaping the executioners of divine vengeance; no comforting of themselves under these sorrows. But, however the servants of God may grieve for the miseries, which they foresee coming upon those whom they love; they will soon be satisfied with the reasons of the divine conduct, and "their sorrow will be turned into joy."—The justice of God is peculiarly manifest in the punishment of those who deem themselves secured, by the engagements of the new covenant and their relation to God; whilst they idolize the world and are slaves to their lusts.—As salvation by Christ can only be found in this life, so the

CHAP. IX.

The prophet shews the excess of his grief for the miseries of his people, and his abhorrence of their crimes; and also the justice of God in his dealings with them, 1—16. He calls them to lamentation, 17—22. Warnings not to glory in wisdom, strength, riches, or external distinctions, but in the knowledge of God, and of his grace, 23, 24. Wicked Israelites, and uncircumcised Gentiles, will be punished together, 25, 26.

OH, that [a] my head were waters, and mine eyes a fountain of tears, that I might [b] weep day and night for the slain of the daughter of my people!

2 Oh, [d] that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! [e] for they *be* all adulterers, [f] an assembly of treacherous men.

3 And [g] they bend their tongues *like* their bow *for* lies: but they are not [h] valiant for the truth upon the earth; [i] for they proceed from evil to evil, and [j] they know not me, saith the LORD.

4 Take [k] ye heed every one of his [†] neighbor, and trust ye not in any brother: for [l] every brother will utterly supplant, and every neighbor will [m] walk with slanders;

5 And [n] they will [‡] deceive every one his neighbor, and will not speak the truth: they have [o] taught their tongue to speak lies, *and* [p] weary themselves to commit iniquity.

6 Thine [q] habitation *is* in the midst of deceit; through deceit they [r] refuse to know me, saith the LORD.

a Heb. *Who will give my head, &c.*
4:19. 13:17. 14:17. Ps. 119:136. Is. 16:9. 22:4. Lam. 2:11,18,19. 3:48,49. Ez. 21.6,7.
b Ps. 42.3. *See on* 6:26. 8:21,22. Ps. 55:6—8. 120.5—7. Mic. 7:1—7.
5:7,8. 23:10. Ez. 22:10,11. Hos. 4:2. 7:4. Jam 4:4.
f 12:1,6. Hos. 5:7. 6:7. Zeph. 3:4. Mal. 2:11.
g 5,8. Ps. 52:2—4. 64:3,4. 120:2—4. Is. 59.4,5,13—15. Mic. 7:3—5. Rom. 3:13.
h Matt. 10.31—33. Mark 8:38. Rom. 1.. Phil.1:28,29. Jude 3. Rev.12:11.
i 7:26 2 Tim. 3:13.
j 4:22. 22:16. 31:34. Judg. 2:10. 1 Sam. 2:12. Hos. 4:1. John 8:54,55. 17:3. Rom. 1:28. 2 Cor. 4:4—6.
k 12:6. Ps. 12:2,3. 55:11,12. Prov. 26:24,25. Mic. 7:5,6. Matt. 10:17,21,34,35. Luke 21:16.
† Or, *friend.*
l Gen. 27:35,36. 32:23. 1 Thes. 4:6.
m *See on* 6:28.—Lev. 19:16. Ps. 15.3. Prov. 6:16,19. 10:18. 25:18. Ez. 22.9. 1 Pet. 2:1,2.
n *See on* 5,8.—Is. 59:13—15. Mic. 6:12. Eph. 4:25.
‡ Or, *mock.* Job 11:3.
o 3. Job 15:5. Ps. 50:19. 64:3. 140:3. 1 Tim. 4:2.
p Gen. 19:11. Ps. 7:14. Prov. 4:16. Is. 5:18. 41:6,7. 44:12—14. 57:10. Ez. 24:12. Mic. 6:3. Hab. 2.13.
q 11:19. 13:18. 20:10. Ps. 120:2—6.
r 13 10. Job 21:14,15. Prov. 1:24,29. Hos. 4:6. John 3.19, 20. Rom. 1:28. 1 Cor. 15.34.

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present opportunity should be seized; lest at the hour of death, or the day of judgment, any should dolefully exclaim, "The harvest is past, the summer is ended, and we are not saved." —The Lord hath graciously become our Physician; and the blood of Christ, and the influences of the Holy Spirit are more effectual to heal the wounded conscience, and the distempered heart, than any medicines to cure the diseases of the body. Why then are sinners not healed? Is there no Savior, no Sanctifier? Alas! they deem themselves whole, or are in love with their disease, or hate the Physician and his means of cure, or employ "physicians of no value," and madly attempt other methods of recovery. Thus they die unpardoned and unchanged; for they will not come to Christ for life and salvation. (*Note*, *Matt.* 9:10—13, v. 12.)

NOTES.

CHAP. IX. V. 1, 2. The prophet did not think himself sufficiently affected by the foresight of the miseries, which he was sent to predict: he longed to be more deeply and evidently impressed and in earnest; and by the excess of his sorrow to shew the people his assured belief of what he spake, and his tender love for them, and to affect them by his example. (*Marg. Ref.* a—c.) He therefore pathetically exclaimed, 'Oh, that one would grant me, (*marg.*) that my head were a well of waters, and mine eyes as fountains, whence tears might flow without intermission, for the calamities which I foresee can never be sufficiently lamented.' 'The same word in the Hebrew signifies both the eye, and a fountain: as if, in this land of sorrows, our eyes were designed rather for weeping, than seeing.' *Henry.*—At the same time the prophet spake with equal energy of his abhorrence of their crimes. "Dwelling among them, in seeing and hearing," he "vexed his righteous soul from day to day with their unlawful deeds," by which God was dishonored, and vengeance was brought down upon them. He would therefore have preferred some mean hut in the wilderness, erected by travellers for a temporary accommodation, or the life of a hermit, to his present situation; had not his duty made it necessary for him to continue among them.—'The prophet sheweth the great compassion, 'that he had toward his people; ... which is a 'special note to discern the true pastors from 'the hirelings.' (*Notes*, 8:21,22. 13:15—17, *v.* 17. *Luke* 19:41—44. *Rom.* 9:1—3.) The word *adulterers* may mark, either the *licentiousness*, or the *idolatry*, of the people; or both combined, which was generally the case.

A lodging place of way-faring men. (2) 'If the 'weary traveller ... passes through the desert, 'it is well for him, if he can light on a cave, or 'a hut, which some one before him may have 'erected for a temporary shelter. And this last 'I conceive to be here meant.' *Blayney.*

V. 3—6. The people cultivated the art of lying, as men prepare bows and arrows for war. (*Note*, *Ps.* 52:3—5.) They habituated their tongues to lies, that they might utter them, without hesitation and with confidence: they devised ingenious methods of deception, and strove to get over the restraints of shame and conscience. They were ambitious of being adepts in the whole system of dissimulation, and were continually employed in slander, flattery, cheating, and over-reaching. They were very bold in this work, and sought to obtain authority by these base practices; instead of being valiant for the truths of God, or in maintaining truth and justice in judicial proceedings. They were indefatigable in committing iniquity, and mutual deceit and fraud were so universal, that the nearest relations and neighbors could not safely trust one another.—Whilst the prophet thus complained of his people, the Lord himself spake, and allowed that his servant's dwelling was in the midst of deceit and lies, and that he was on that account despised and hated: but he might be patient in his situation, when he considered, that, through the same deceit, the people were resolved not to know God, and despised him even more than his prophet. They trusted to lies for safety; they hated the holy perfections, truths, and precepts of God, because contrary to their own character and conduct: they "loved darkness rather than light, because their deeds were evil;" they preferred any worthless idol

7 Therefore thus saith the LORD of hosts; Behold, [s] I will melt them, and try them: for how [t] shall I do for the daughter of my people?

8 Their [u] tongue *is as* an arrow shot out; it speaketh deceit: [x] *one* speaketh peaceably to his neighbor with his mouth, but * in heart he layeth † his wait.

9 Shall [y] I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

[*Practical Observations.*]

10 ¶ For [z] the mountains will I take up a weeping and wailing, and for the ‡ habitations of the wilderness a lamentation, [a] because they are § burned up, [b] so that none can pass through *them;* neither can *men* hear the voice of the cattle; ‖ both the fowl of the heavens and the beast are fled, they are gone.

11 And [c] I will make Jerusalem heaps, *and* [d] a den of dragons; [e] and I will make the cities of Judah [¶] desolate without an inhabitant.

12 Who *is* [f] the wise man that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, [g] for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, [h] Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have [i] walked after the ** imagination of their own heart, and after Baalim, [k] which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, [l] I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will [m] scatter them also among the heathen, whom neither they nor their fathers have known: [n] and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and [o] call for the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and [p] take up a wailing for us, that [q] our eyes may run

s 6:29,30. Is. 1:25. 48:10. Ez. 22:18—22. 24:11,12. Zech. 13:9. Mal. 3:3. 1 Pet. 1:7. 4:12.
t 31:20. 2 Chr. 36:15. Hos. 6:4,5. 11:8,9. Zech. 1:14—16.
u 3,5. Ps. 12:2. 57:4. 64:8. 120.3.
x 2 Sam. 3:27. 20:9,10. Ps. 28:3. 55:21. Prov. 26:24—26. Matt. 26:48,49.
* Heb. *in the midst of him.*
† Or, *wait for him.*
y *See on* 5:9,29. Is. 1:24.
z 4:19—26. 7:29. 8:18. 13:16,17. Lam. 1:16. 2.11.
‡ Or, *pastures.*
a 12:10. 14:6. 23:10. Joel 1:10—12.
§ Or, *desolate.*
b 2:6. Is. 34:19. Ez. 14:15. 29:11. 33:28.
‖ Heb. *from the fowl even to, &c. See on* 4:25.—Hos. 4:3.
c 26:18. 51:37. Neh. 4:2. Ps. 79:1. Is. 25:2. Mic. 1:6. 3:12.
d 10:22. Is. 13:22. 34:13. Rev. 18:2.
e 34:22. Is. 44:26.
¶ Heb. *desolation.* 25:11,18. Lam. 3:47. Mic. 6:16.
f Deut. 32:29. Ps. 107:43. Hos. 14:9. Matt. 24:15. Rev. 1:3.
g 5:19,20. 16:10—13. 22:8,9. Deut. 29:22—28. 1 Kings 9:8,9. Ps. 107:34. Ez. 14:23. 22:25—31.
h 22:9. Deut. 31:16,17. 2 Chr. 7:19. Ezra 9:10. Ps. 89:30. 119:53. Prov. 28:4. Zeph. 3:1—6.
i 3:17. Gen. 6:5. Rom. 1:21—24. Eph. 2:3. 4:17—19.
** Or, *stubbornness.*
k 44:17. Zech. 1:4,5. Gal. 1:14. 1 Pet. 1:18.
l *See on* 8:14.—23:15. 25:15. Ps. 60.3. 69:21. 75.8. 80.5. Is. 2 17,22. Lam. 3:15,19. Rev. 8:11.
m 13:24. Lev. 26:33. Deut. 4:27. 28:25,36,64. 32:26. Neh. 1:8. Ps. 106:27. Ez. 11:17. 12:15. 20:23. Zech. 7:14. Jam. 1.1.
n 15:2—4. 24:10. 25:27. 29:17. 49.36,37. Ez. 5:2:12. 14:17.
o 2 Chr. 35:25. Job 3:8. Ec. 12:5. Am. 5:16,17. Matt 9:23. Mark 5:38.
p 10,20.
q *See on* 1.—6:26. 13:17. 14:17. Is. 22:4. Lam. 1:2. 2:11,18. Luke 19:41.

and superstition to God and his worship: and their religion was wholly hypocrisy. (8)

Walk with slanders. (4) 'They who sow con-'tentions and calumnies, walk about the houses 'of their neighbors, to examine, whether they 'can see or hear ought which they may report 'in the street.' (*Notes, Lev.* 19:16. *Prov.* 11:13. 18:8.)

Through deceit, &c. (6) 'It is natural for 'those, that are resolved at all events to abide 'in their evil courses, to endeavor, if possible, 'to divest themselves of all religious principles; 'which, if insufficient to restrain, will be sure 'at least to be very troublesome to them. For 'this cause, they are ready to "say unto God, 'Depart from us, for we desire *not the knowledge* 'of thy ways." *Job* 21:14.' *Blayney.* (*Notes, Rom.* 1:28—32.)

V. 7. In this corrupt state of the whole nation, the only one on earth in which the name of God was known and worshipped, what did it behove him to do? It would have been very dishonorable to him to connive at their wickedness: yet he would not be without a church on earth; and his engagements, to Abraham and David, forbad him utterly to cast off the nation, before the coming of the Messiah. He was therefore determined to cast them into the furnace, to melt, prove, and refine the mass; which would be attended with the destruction of immense multitudes. consumed as dross. But it would refine a small number, from whom he would raise up a purer church for the honor of his name.—'What can I do else for my peo-'ple; but by all means try to save them from 'the common destruction?' *Lowth.* (*Notes,* 6:27—30. *Is.* 1:25—27. *Zech.* 13:8,9. *Mal.* 3:1—4.)

V. 8. (*Note,* 3—6.) "Their tongue is as the arrow of a murderer." *Blayney.* (*Marg. Ref.* u, x.)

V. 9. *Notes,* 5:9,29.

V. 10, 11. (*Marg. Ref.*) The most dreadful desolations are here predicted, with the most exquisite *pathos;* the prophet being suffused in tears, and unable to repress his groans and bitter lamentations, when compelled to deliver his awful message. "I have not desired the woeful day, LORD, thou knowest." (*Notes,* 4:19—27. 8:18,19. 10:19—22. 17:15—18. *Is.* 13:19—22. 34:9—15.)

V. 12. 'Is there none of you so well acquaint-'ed with the will of God and the methods of 'his providence, as to be able to declare the 'reasons, why he has given such severe in-'stances of his anger against this land?' *Lowth.* (*Marg. Ref.* f, g.)

V. 13—16. 'God himself declares the rea-'sons of his judgments, by the mouth of his 'prophet, *viz.* Because they have forsaken his 'law, &c.' *Lowth.* (*Marg. Ref.*—*Notes,* 8:14—16. 15:1—4. *Lev.* 26:31—35, *v.* 33. *Ez.* 5:1—4. —*Imagination.* (14) Or "stubbornness." *Marg.* —*Baalim.*] *Note,* 2:22—24

down with tears, and our eyelids gush out with waters.

19 For [r] a voice of wailing is heard out of Zion, How are we spoiled! [s] we are greatly confounded, because we have forsaken the land, because [u] our dwellings have cast *us* out.

20 Yet [x] hear the word of the LORD, O ye women, and let your ear [y] receive the word of his mouth, [z] and teach your daughters wailing, and every one her neighbor lamentation.

21 For [a] death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall [b] fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather *them*.

23 ¶ Thus saith the LORD, [c] Let not the wise *man* glory in his wisdom, [d] neither let the mighty *man* glory in his might; [e] let not the rich *man* glory in his riches:

24 But [f] let him that glorieth, glory in this, that he understandeth and [g] knoweth me, that I *am* the LORD, which exercise [h] loving kindness, judgment, and righteousness in the earth: [i] for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the

r 4:31. Ez. 7:16—18. Mic. 1: 8,9.
s 2:14. 4:13,20,30. Deut. 28:29. Lam. 5:2. Mic. 2:4.
u Lev. 18:25,28. 20:22. Lam. 4:15. Mic. 2:10.
x Is. 3:16,&c. 32:9—11. Luke 23:27—30.
y Job 22:22.
z *See on* 17,18.
a 6:11. 15:7. 2 Chr. 36:17. Ez. 9:5,6. 21:14,15. Am. 6:10,11.
b 7:33. 8:2. 16:4. 25:33. 2 Kings 9:37. Ps. 83:10. Is. 5:25. Zeph. 1:17.
c Job 5:12—14. Ps. 49:10—13, 16—18. Ec. 2:13—16,19. 9: 11. Is. 5:21. 10:12,13. Ez. 28:2—9. Rom. 1:22. 1 Cor. 1:19—-21,27—-29. 3:18—-20. Jam. 3:14—16.
d Deut. 8:17. 1 Sam. 17:4—10, 42. 1 Kings 20:10,11. Ps. 33: 16,17. Is. 10:3. 36:8,9. Ez. 29:9. Dan. 3:15. 4:30,31,37. 5:18—23. Am. 2:14—16. Acts 12:22,23.
e Job 31:24,25. Ps. 49:6—9. 52: 6,7. 62:10. Prov. 11:4. Ez. 7:19. Zeph. 1:18. Mark 10: 24. Luke 12:19,20. 1 Tim. 6: 10.
f 4:2. Ps. 44:8. Is. 41:16. 45: 25. Rom. 5:11. *Greek.* 1 Cor. 1:31. 2 Cor. 10:17. Gal. 6:14. Phil. 3:3.
g 31:33,34. Ps. 91:14. Matt. 11:27. Luke 10:22. John 17: 3. 2 Cor. 4:6. 1 John 5:20.
h Ex. 34:5—7. Ps. 36:5—7. 51: 1. 145:7,8. 146:7—9. Rom. 3: 25,26.
i 1 Sam. 15:22. Ps. 99:4. Is. 61:8. Mic. 6:8. 7:18.

V. 17, 18. 'Consider the evil circumstances 'you are in, which call for mourning and la- 'mentation: and since you yourselves are not 'sufficiently affected with the dangers that 'threaten you; send for those women, whose 'profession it is to make public lamentations 'at funerals and upon other sorrowful occa- 'sions, and let their mournful ditties excite ... true sorrow in you.' *Lowth.* (*Marg. Ref.* o--q. —*Notes*, *Am.* 5:16,17. *Matt.* 9:18—26, *v.* 23.)

V. 19. (*Note*, 4:30,31.) 'Our land hath spued 'us ont, according to the expression of Moses, '(*Lev.* 18:28.) and would no longer bear with 'our abominations.' *Lowth.* (*Note*, *Lev.* 18:24 —30.) Or, "They have cast down our habitations."

V. 20, 21. (*Marg. Ref.*) Throughout this chapter, the prophet speaks of the predicted judgments as actually arrived: and he addresses different descriptions of people, as if present at the calamitous scene, that he might affect their minds with the foresight of those terrible judgments, which so much affected his own. Thus death is here spoken of as a person, that entered by the windows to destroy those, who were shut up in the houses and palaces; as well as cutting off the children found playing in the streets, and the young men from their places of resort. (*Notes*, 6:10 —12. *Zech.* 8:4,5.)

V. 22. The bodies of the slain would lie as thick on the ground, as the heaps of dung do on the field, which the husbandman is manuring; or even as the handfuls of corn do after the reapers: the latter, however, are soon either gathered by the owner, or gleaned by the poor, but the dead bodies of the Jews would be left unburied, to be devoured by the wild beasts and the fowls of the air. (*Notes*, 7:32,33. 8:1—3. *Zeph.* 1:17.)

V. 23, 24. Men "glory" in those things, by which they account themselves honorably distinguished from others, and entitled to applause, respect, or admiration; on which they congratulate themselves; which they make the subject of their boastings; and from which they expect safety and felicity. (*Marg. Ref.* c --f.) Thus the Jews were prone to glory in their prudence, policy, valor, strength, or wealth, both as to their national and their personal concerns. But the Lord here solemnly warned them not to glory in these empty distinctions, which at all times were precarious and transient, and could little profit their possessors; and in their case, would only expose them very speedily to more complicated miseries, by rendering them the first objects of attention to the rapacious, revengeful, and cruel invaders. If however, any of them were disposed to glory; let him see to it, that he possessed a really valuable and honorable distinction, and ground of self-congratulation, and confident expectation of good. This no man could have, but he who knew the Lord, and by faith had become acquainted with his glorious perfections, and the methods of his dealings with mankind. (*Notes*, 1 *Chr.* 28:9. *John* 17:1 —3.) 'To have a serious sense of his mercies 'to the penitent, of his judgments to the obsti- 'nate, and of his truth and integrity in making 'good his promises and threatenings to both.' *Lowth.* To have a genuine transforming knowledge of the eternal and glorious God, in the character of a merciful Father, and of a righteous Judge; and as exercising his abundant mercy and truth, in full harmony with his glorious justice and holiness, according to the wonderful plan devised by infinite wisdom, and revealed in his holy word; and as delighting in these displays of his perfections, and in seeing his creatures copy the example of his mercy, truth, purity, and righteousness: this formed the only distinction, in which any one could reasonably glory, as his inestimable privilege and happiness; because the only thing, which would secure his permanent, yea, eternal honor and felicity.--As God is thus known to sinners in and through Christ alone, the apostle applies this passage in its genuine meaning, when he speaks of believers glorying in him and his salvation. (*Notes*, *Job* 31:24 —28. *Ps.* 49:6—9. 52:1. 62:8—10. *Is.* 45:23—25. 1 *Cor.* 1:26—31. *Gal.* 6:11—14. *Phil.* 3:1—7, *v.* 3.)

LORD, [k] that I will * punish all *them which are* circumcised with the uncircumcised:

26 [l] Egypt, and [m] Judah, and Edom, and the children of Ammon, and Moab, and all *that are* † in the [n] utmost corners, that dwell in the wilderness; for all *these* nations *are* uncircumcised, and all the house of Israel *are* [o] uncircumcised in the heart.

k Ez. 28:10. 32:19—32. Am. 3:2. Rom. 2,3,9,25,26. Gal. 5:2—6.
* Heb. *visit upon.*
l 25:9—26. 27:3—7. 46:—52: Is. 13:—24: Ez. 24:—32. Am. 1: 2: Zeph. 1: 2:
m Is. 19. 24,25.
† Heb. *cut off into corners;* or *having the corners* of their hair *polled.*
n 25:23. 49:32.
o 4:4. Lev. 26:41. Deut. 30:6 Ez. 44:7,9. Acts 7:51. Rom. 2:28,29.

V. 25, 26. The Jews were especially prone to glory and confide in the external sign of circumcision: but the Lord here assures them, that he would entirely disregard this distinction, in the judgments about to be inflicted on the nations by the Chaldeans. Accordingly Judah seems purposely to be named betwixt Egypt and Edom, as no more entitled to the special benefits vouchsafed to the people of God, than those nations; because of the uncircumcision of their hearts, and their utter want of faith and love to him. The Septuagint instead of "Judah" read *Idumea*, though "Edom," another name for the same people, follows directly! It seems these translators were unwilling to have Judah introduced in this connexion. (*Notes*, 4:3,4. *Gen.* 17:9—12. *Lev.* 26:41, 42. *Deut.* 10:16. 30:1—10, *v.* 6. *Rom.* 2:25—29, *vv.* 28,29.) If the Jews were "uncircumcised in heart;" why may it not be said of very many Christians in name and by baptism, that they are unbaptized and unregenerate in heart, having the outward sign of baptism, but not the inward and spiritual grace?

The uncircumcised. (25) 'Or "the uncircum-'cision," as it is in the Hebrew. So the Greek 'ακροβυστια is used by St. Paul for the persons who 'are uncircumcised. *Rom.* 2:26,27. 3:30. *Gal.* 2: '7. *Col.* 3:11.' *Lowth.*

In the utmost corners, &c. (26) 'The margin-'al reading is to be preferred, ... "They that 'have the corners of their hair polled." Comp. '25:23,24. 49:32. The expression denotes those 'Arabians who cut their hair on the forepart of 'the head round, and let the hair behind grow 'long.' *Lowth.* (*Lev.* 19:27.) Some however, think, that the peninsular form of one main division of Arabia, is intended.

PRACTICAL OBSERVATIONS.

V. 1—9.

If ministers would have the people deeply affected, by their representations of the malignant nature and fatal consequences of sin, their conduct must manifest that their own hearts are suitably impressed with the subject, as well as full of tender sympathy with them in their sufferings: thus shewing that their severe rebukes and awful warnings spring from love, and not from resentment or moroseness. But they, who most lament the miseries which are coming on the wicked, are sensible that they ought to be far more deeply affected: and if they could "weep over them day and night," it would not exceed the cause of sorrow, and would give emphasis to their exhortations and expostulations. Nay, the state of this world always suggests matter of lamentation; and a compassionate heart is ready to "take up a weeping and wailing" continually, for the havoc made among the human species by wars, famines, pestilences, and other judgments, with which God visits guilty nations, turns cities into heaps, and desolates the countries. Yet we must adore the divine justice, and acquiesce in the divine will: and what we see, hear, and discover by careful investigation, of the conduct of mankind, even where favored with revelation, will serve to explain these mysteries of Providence. Such scenes might also render us weary of human society, and lead us to prefer a lodging place in the wilderness: were we not conscious, that we must carry along with us, in our own hearts, an epitome of this wicked world; and that the powers of darkness would have access to us in every retirement. Even the desert would certainly be the scene of horrid temptations, abominable imaginations, and the most hateful affections, without communion with God through Jesus Christ, and the influences of the Holy Spirit: whereas, with these, we may live in purity and peace, amidst the wickedness of populous cities. Yet, the more holy any man is, the more painful will it be for him to witness the impiety and wickedness of mankind: and when ministers see no success attend their labors, it is not wonderful that they are often desirous of relinquishing them. They are men of like passions with others: continual disappointment, in the leading desire of their hearts, is very painful; they cannot but *feel* the contempt and ill treatment, which they meet with for their plain-dealing; and though preserved from resentment, they must be grieved to be always giving offence, and rendering themselves obnoxious. It also distresses them to recollect, that they must prove the occasion of increasing the condemnation of those whose salvation they long after. But, whilst it is proper for them to express very strongly their sentiments on these subjects: it is generally best for them to abide in their place and work, and to leave the event with God. If their lot be cast where deceit and wickedness abound, they should protest against these evils by their example and their preaching: and in reproving sin, it is necessary to mention particulars, even *in the detail*, that their hearers may know themselves to be the persons concerned; whether they be living in adultery, or dishonesty, or avarice, or malice. —Whilst all men are offended at the imputation of being liars, all, in one way or other, have been guilty of lying; and multitudes in every rank of society use their tongues almost wholly for this purpose. The whole social intercourse of thousands and millions is a mere interchange of dissimulation: now they lavish deceitful compliments, professions, and panegyrics; and shortly they deviate as widely from the truth, in slander and backbiting, and perhaps in respect of the very same persons! In trade, a similar system of falsehood is prevalent; and buying and selling are often conducted by the same interchange of deceit, as visiting and conversation; but with still more atrocious iniquity. In short, men are every where seeking to *accomplish* their selfish designs by *concealing* them; and to prey on one another by fair professions, and with smiling countenances: and, as nothing is so prolific as lies, they "proceed from evil to evil;" wander more and more from God and truth; and employ all their ingenuity, industry, and even intrepidity, in venturing upon daring schemes of deception. So that there is need for every one to "take heed of his neighbor" and to be

CHAP. X.

Warnings against the idolatry and superstition of the heathen, 1—5. None like to JEHOVAH the Creator and Lord of all, 6—16. Prophecies concerning the captivity, with suitable lamentations and prayers, 17—25.

[a] HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, [b] Learn not the way of the heathen, and [c] be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For [d] the * customs of the people *are* vain: for [e] *one* cutteth a tree out of the forest, the work of the hands of the workmen, with the axe.

4 They [f] deck it with silver and with gold; [g] they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but [h] speak not: they must needs [i] be borne, because they cannot go. Be not afraid of them; for [j] they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as [k] *there is* none like

a 2:4. 13:15—17. 22:2. 42:15. 1 Kings 22:19. Ps. 50:7. Is. 1:10. 28:14. Hos. 4:1. Am. 7:16. 1 Thes. 2:13. Rev. 2:29.
b Lev. 18:3. 20:23. Deut. 12:30,31. 20:18. Ez. 20:32.
c Is. 47:12—14. Luke 21:25—28.
d 8. 2:5. Lev. 18:30. 1 Kings 18:26—28. Matt. 6:7. Rom. 1:21,22. 1 Pet. 1:18.
* Heb. *statutes*, or, *ordinances*, *are vanity*.
e *See on* Is. 44:9—20.—45:20. Hos. 8:4—6. Hab. 2:18,19.
f Ps. 115:4. 135:15. Is. 40:19,20.
g Is. 41:6,7. 44:12.
h Ps. 115:5—8. 135:16—18. Hab. 2:19. 1 Cor. 12:2. Rev. 13:14,15.
i Is. 46:1,7.
j Is. 41:23,24. 44:9,10. 45:20. 1 Cor. 8:4.
k Ex. 8:10. 9:14. 15:11. Deut. 32:31. 33:26. 2 Sam. 7:22. Ps. 35:10. 86:8—10. 89:6—8. Is. 40:18,25. 46:5,9.

cautions how he trusts even the nearest relation; lest he should be supplanted and circumvented. But whilst men thus lie in wait for their neighbors, Satan takes their souls in his snare, and "God sends them strong delusions:" the state of their hearts indisposes them for true religion: if they pretend to any, they are mere hypocrites; "not liking to retain God in their knowledge," they are left to some foolish scheme of superstition, enthusiasm, or skepticism; and so become perhaps the instruments of the devil, in propagating and strenuously contending for lies, instead of being "valiant for the truth upon the earth." But, however corrupt any part of the visible church may become, or however God may visit and avenge himself on guilty nations, who are called by his name, he will always have a people upon earth. And he will either utterly cast off professing churches, which become thus corrupt; or he will melt and try them; and, putting away numbers as dross, he will bring forth a few as "vessels of honor," fitted for his use.

V. 10—26.

When the judgments of God are abroad in the earth, those who are indeed *wise*, and understand such matters, and have heard and believed his word, will perceive for what reason he causes these calamities. And surely it behoves the Jews, who have been so long scattered among the nations, and consumed by a succession of calamities, to inquire, "wherefore the LORD hath thus fed them with wormwood, and given them water of gall to drink." Must it not be obvious, that it is because they have "forsaken his law, and not obeyed his voice; but followed their own imaginations" and *stubbornness*, and the traditions of their fathers, in contempt of the Messiah, "the Prince of peace, and the King of Israel?"—It avails little to multiply expressions of sorrow, or to excite each other to lamentation, when death enters our houses, or desolates our streets; except we obey the word of the Lord, and mourn with "that godly sorrow, which worketh repentance unto salvation, not to be repented of." This, and this alone, can prepare the heart for true comfort, and convert the heaviest afflictions into the most precious mercies.—But, in this world of sin and sorrow, terminating speedily in death, and future judgment; how unreasonable is it for men to glory in learning, knowledge, sagacity, health, strength, authority, wealth, or any other appendage, which leaves them under the dominion of sin and the wrath of God! which cannot avert temporal or eternal misery! which may be torn from them in a moment, and of which an account must hereafter be given! which instead of rendering them happy, may probably increase their eternal condemnation! Happy is he, who knows God, by true faith in his word, and the experience of his mercy and grace in Jesus Christ; who beholds his glory, and is changed into his image; who is a follower of him in his "loving-kindness, judgment, and righteousness;" and who delights in those things in which God delights! This is the true "circumcision of the heart, the praise of which is not of men but of God." Such men are the true Israel, "who worship God in the Spirit, glory in Christ Jesus, and have no confidence in the flesh." Let us then prize this distinction, which is divine and eternal. Let us seek for it diligently, and then rejoice and glory in it above all other things: let us so value ourselves upon it, as to be above grovelling pursuits, and deem ourselves set apart for the glory of God our Savior; and to him let us devote all our possessions and endowments, that he may be honored in our use of them.—But the time is coming, when the uncircumcised in heart, and those who know no other than baptismal regeneration, will, notwithstanding their external forms and notions, along with the heathens and infidels, be "punished with an everlasting destruction from the presence of the Lord."

NOTES.

CHAP. X. V. 1, 2. This is addressed, in general, to the house of Israel. The nation, when in their own land, had always been disposed to learn the idolatries and superstitions of their neighbors: the ten tribes were already dispersed in heathen countries, and the Jews were about to be carried captive to Babylon, the very centre and metropolis of idolatry. The Gentiles in general, and the Chaldeans above all others, were addicted to astrology and omens; they were dismayed by comets, eclipses, and other unusual appearances of the heavenly bodies; and their determinations in the most important matters were often formed from these "signs of the heavens," rather than from sound policy. This was the effect of ignorance concerning God, of idolatrous regard to his creatures, and of vain endeavors to pry into futurity; and therefore JEHOVAH's worshippers must not imitate their customs. Whatever might seem to be portended by the signs of the heavens, they would be safe while trusting in God and walking in the path of duty; and nothing could *truly* presage prosperity to them, in the way of disobedience. (*Marg. Ref.* b, c.—*Notes*, *Is.* 47:12—15. *Dan.* 2:2.)

V. 3—5. The prophet exposes the folly and

unto thee, O LORD; [l] thou *art* great, and thy name *is* great in might.

7 Who [m] would not fear thee, [n] O King of nations? for [*] to thee doth it appertain: forasmuch as [o] among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are [†] altogether [p] brutish and foolish: [q] the stock *is* a doctrine of vanities.

9 [r] Silver spread into plates is brought from [s] Tarshish, and gold from [t] Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*.

10 But [u] the LORD *is* the [‡] true God, he *is* [x] the living God, [y] and an [§] everlasting King: [z] at his wrath the earth shall tremble, and [a] the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, [b] The gods that have not made the heavens and the earth, *even* [c] they shall perish from the earth, and from [d] under these heavens.

l 32:18. Neh. 4:14. 9:32. Ps. 48:1. 96:4. 145:3. 147:5. Is. 12:6. Dan. 4:3,34,35. Mal. 1:11,14.
m 5:22. Job 37:23,24. Luke 12:5. Rev. 15:4.
n Ps. 22:28. 72:11. 86:9. Is. 2:4. Zech. 2:11. Rev. 11:15.
* Or, *it liketh thee.* Ps. 76:7.
o *See on* 6.—Ps. 89:6. 1 Cor. 1:19,20.
† Heb. *in one*, or, *at once.*
p 14. 51:17,18. Ps. 115:8. 135:18. Is. 41:29. Hab. 2:18. Zech. 10:2. Rom. 1:21,22.
q 2:27. Is. 44:19. Hos. 4:12.
r *See on* 4.
s 1 Kings 10:22. Ez. 27:12.
t Dan. 10:5.
u 1 Kings 18:39. 2 Chr. 15:3. John 17:3. 1 Thes. 1:9. 1 John 5:20.
‡ Heb. *God of truth.* Deut. 32:4. Ps. 31:5. 100:5. 146:6.
x 23:36. Deut. 5:26. 1 Sam. 17:26,36. Ps. 42:2. 84:2. Is. 37:4,17. Dan. 6:26. Matt. 16:16. 26:63. Acts 14:15. Heb. 10:31.
y Ps. 93:2. 145:13. Dan. 4:3,34. 7:14. 1 Tim. 1:17.
§ Heb. *King of eternity.* Is. 57:15.
z Judg. 5:4. Job 9:6 Ps. 18:7. 68:11. 77:18. 97:4. 104:32. 114:7. Mic. 1:4. Nah. 1:6. Hab. 3:6,10. Matt. 27.51,52. Rev. 20:11.
a Ps. 76:7. 90:11. Joel 2:11. Nah. 1:6. Mal. 3:2.
b Ps. 96:4.
c 15. 51:18. Is. 2:18. Zeph. 2:11. Zech. 13:2. Rev. 20:2.
d Lam. 3:66.

stupidity of idolaters, in the same manner as Isaiah had before done. (*Notes*, *Is.* 41:5—7,21—24 44:9—20. 46:1—9.)—*Upright*, &c. (5) ‘ “They are made with due proportion like a ‘pillar.” The word *Tamar* is rendered pillar, ‘ ... *Cant.* 3:6. *Joel* 2:30.’ *Lowth.*

V. 6—8. The prophet here contrasts the glory of Israel's God with the impotency of senseless idols, in an act of solemn worship addressed to him; that by interweaving adorations with his instructions, the people might be led to concur in this holy service. None of the imaginary deities, which some professed to worship under the form of their images, could be equalled to JEHOVAH: they were either inanimate creatures, or the departed spirits of eminent men, or ideal characters, or devils. (*Notes*, *Deut.* 32:17. 1 *Cor.* 8:4—6. 10:18—22.) Nor could any of the wise legislators, philosophers, or rulers of the nations vie with the Lord, “the King of nations.” The word is the same, before rendered “heathen.” (2. *Marg. Ref.*) Who then would refuse to fear and worship him; whose infinite perfection, and absolute, universal, and everlasting sovereignty over all creatures, which are the works of his hands and wholly dependent on him; and whose power to save and to destroy, entitle him to this honor, and make it reasonable and advantageous to all rational creatures? Idolaters therefore must be altogether brutish and foolish; and the worship of a senseless block of wood, (however carved, or ornamented, or whatever it was supposed to represent,) must lead to the most unworthy apprehensions of God, to the most gross and pernicious mistakes, and to all vain and abominable practices. (10. *Notes*, 5:20—25. *Ps.* 115:3—8. *Hab.* 2:18—20. *Rev.* 15:1—4, *v.* 4.)

The stock, &c. (8) ‘ “The very wood itself ‘being a rebuker of vanities.” ... מוסר properly ‘signifies *rectifying*, or *correcting* a false notion ‘by just reproof; and by *vanities* are meant ‘idols. ... This unprofitableness of the idol, the ‘very dull and senseless matter, says the proph-‘et, out of which it is formed, is capable of de-‘monstrating.’ *Blayney.*

V. 9, 10. Some think that Uphaz is the same as Ophir: but this is quite uncertain. (*Dan.* 10:5.)—The contrast is very expressive and instructive between the most expensive and most richly ornamented dead images, and “the living and true God, the everlasting King, or King of eternity;” (*marg.*) “at whose wrath the earth doth tremble, and the nations shall not be able to abide his indignation.” They (the idols,) are ‘indebted to the art and labor ‘of man, for all their costly ornaments, their ‘splendid outward shew. ... Upon what ground ‘then could the thing formed pretend to a na-‘ture more excellent than its former!’ *Blayney.* —Where, but in the Scriptures, do we meet with such sublime and rational thoughts concerning the great Creator and Lord of all? The very circumstance that the Bible, (and the Bible alone,) has established the doctrine of one God of infinite perfection, to the exclusion of all others, who have been or are called God, or have been or are worshipped; is a very convincing argument to a considerate mind, that it is the word of that One living and true God himself. (*Marg. Ref.*—*Note*, 11.)

V. 11. This verse, in the original, is in the Chaldee, and not in the Hebrew language; and it seems to have been thus previously inserted, that the captive Jews might have an answer ready for the idolaters, in their own language, when they tempted them to join in their worship. The idols were no gods; they had not created the world, and they would shortly be destroyed from the earth. This is an express prediction of the total extirpation of idolatry, which has already received a most wonderful accomplishment; and will be perfectly fulfilled, when that ambitious spirit, whom all idolaters worship, shall be confined in the bottomless pit. (*Note*, *Rev.* 20:1—3.)—‘Lest they should ‘think they had acquitted themselves well, if ‘they abstained from what they should see the ‘heathen do; he tells them, they must do yet ‘more than this: they must make open profes-‘sion against their gods; they must proclaim ‘against their idolatry: ... and therefore in the ‘middle of his exhortation, he interlaceth these ‘words in the Chaldee tongue. ... Can every ‘friar in a pulpit ... warrant his words from be-‘ing mistaken or perverted to heresy? And are ‘the words ... of God so obnoxious that they ‘may not be read? Nay, if God himself may ‘not speak in a vulgar tongue, I see far less ‘reason why a friar should. ... Ye have heard ‘the state of the times, wherein this prophecy ‘is commanded; now let us consider of the ‘event. ... We have heard ... of the admired ‘oracles of the gentiles, of Apollo at Delphos, ‘of Jupiter Ammon in Egypt: ... but all of them ‘are long since perished “from the earth, and ‘from under these heavens.” We have heard ‘of the names of many gods in former times of ‘great renown in these islands of the gentiles·

12 He [e] hath made the earth by his power, he hath [f] established the world by his wisdom, and hath [g] stretched out the heavens by his discretion.

13 When he [h] uttereth his voice, *there is* a * multitude of waters in the heavens, and [i] he causeth the vapors to ascend from the ends of the earth: he [k] maketh lightnings † with rain, and [l] bringeth forth the wind out of his treasures.

14 Every [m] man is ‡ brutish in *his* knowledge; [n] every founder is confounded by the graven image; for his molten image *is* falsehood, [o] and *there is* no breath in them.

15 They *are* [p] vanity, *and* the work of errors: [q] in the time of their visitation they shall perish.

16 The [r] portion of Jacob *is* not like them: for he *is* [s] the Former of all *things;*

e 32:17. 51:15,16. Gen. 1:1,6—9. Job 38:4—7. Ps. 33.6. 136:5,6. 146:5,6. 148:4,5. John 1:3. Col. 1:16.
f Ps. 24:2. 78:69. 93:1. 119:90. Prov. 3:19. 30:4. Is. 45:18. 49:8.
g Job 9:8. 26:7. Ps. 104:2,24. Is. 40:22. 42:5. 44:24. 45:12. 48:13. Zech. 12:1.
h Job 37:2—5. 38:34,35. Ps. 18:13. 29:3—10. 68:33.
* Or, *noise.*
i 1 Kings 18:41,45,46. Job 36:27—33. Ps. 135:7. 147:8.
k Ex. 9:23. 1 Sam. 12:17,18. Job 38:25—27,34,35. Zech. 10:1. *marg.*
† Or, *for rain.*
l Job 38:22. Ps. 135:7.
m *See on* 8.—51:17,18. Ps. 14:2. 94:8. Prov. 30:2. Is. 44.18—20. 46:7,8. Rom. 1:22,23.
‡ Or, *more brutish than to know.*
n 51:17. Ps. 97:7. Is. 42:17. 44:11. 45:16.
o Ps. 115:4—8. 135:16—18. Hab. 2:18,19.
p 8. 8:19. 14:22. 51:18. Deut. 32:21. 1 Sam. 12:21. Is. 41:24,29. Jon. 2.8. Acts 14:15.
q 11. 8:12. Is. 2:18—21. Zeph. 1:3,4. Zech. 13:2.
r 51:19. Ps. 16:5,6. 73:26. 119:57. 142:5. Lam. 3:24.
s *See on* 12.—Prov. 16:4. Is. 45:7.

and [t] Israel *is* the rod of his inheritance: [u] the LORD of hosts *is* his name.

[*Practical Observations.*]

17 ¶ Gather up [x] thy wares out of the land, O § inhabitant of the fortress.

18 For thus saith the LORD, Behold, [y] I will sling out the inhabitants of the land at this once, and will distress them, [z] that they may find *it so.*

19 [a] Woe is me for my hurt! my wound is grievous: but I said, [b] truly this *is* a grief, and I must bear it.

20 My [c] tabernacle is spoiled, and all my cords are broken: [d] my children are gone forth of me, and they *are* not: [e] *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For [f] the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all [g] their flocks shall be scattered.

22 Behold, [h] the noise of the bruit is

t Ex. 19:5,6. Deut. 32:9. Ps. 74:2. 135:4. Is. 47:6.
u 31:35. 32:18. 50:34. Is. 47:4. 51:15. 54:5.
x 6:1. Ez. 12:3—12. Mic. 2:10. Matt. 24:15—18.
§ Heb. *inhabitress.* 21:13. *marg.*
y 15:1,2. 16:13. Deut. 28:63,64. 1 Sam. 25:29.
z 23:20. Ez. 6:10. Zech. 1:6.
a *See on* 4:19,31. 8:21. 9:1.—17:13. Lam. 1:2,12,&c. 2:11,&c. 3:48.
b Ps. 39:9. 77:10. Is. 8:17. Lam. 3:18—21,39,40.
c 4:20. Is. 54:2. Lam. 2:4—6.
d 31:15. Job 7:8. Prov. 12:7. Is. 49:20—22.
e 4:20. Is. 51:16.
f *See on* 8,14.—2.8. 5:31. 8:9. 12:10. 23:9,&c. Is. 56:10—12. Ez. 22:25—30. 34:2—4. John 10:12,13.
g 23:1. 49:32. 50:17. Ez. 34:5,6,12. Zech. 13:7.
h 1:15. 5.15. 6:1,22. Hab. 1.6—9.

'Jupiter, Mars, Apollo, &c. ... yet now are they 'perished. Where is now Bel, the god of Bab-'ylon, Nisroch, the god of Assyria, Baal and 'Asteroth the gods of the Zidonians, ... Milcom 'of the Ammonites, Chemosh of Moab, and 'Tammuz of the Egyptians? Even these also 'are perished with their very names.' *Mede's Sermon on this text.* (*Notes*, *Zeph.* 2:11. *Zech.* 8:20—23. 13:2,3.)—The fulfilment proves the words genuine and divine; though Blayney unreasonably supposes this important verse to be an interpolation.

V. 12, 13. (*Note*, 51:15—19.) Here again, the almighty and all-wise Creator and Upholder of the universe is contrasted with the senseless idols, in a manner exquisitely suited to shame the idolaters. The great Disposer of all events, "giveth rain from heaven and fruitful seasons;" and often accompanies the rain with tremendous thunder and lightning; and with hurricanes, which, while they produce terrible effects at the time, greatly tend to purify the atmosphere, and to render the air salubrious. Thus he orders the whole in judgment and mercy. (*Notes*, 14:19—22, *v.* 22. *Job* 37:1—13. 38:31—41, *vv.* 34—37. *Ps.* 135:7. *Zech.* 10:1.)

V. 14, 15. (*Marg.*) 'The more any man 'thinketh to do any thing well by his own wis-'dom, and not as God instructeth him, the 'more doth he prove himself to be a vile beast.' (*Notes*, 3—8.)—"The time of their visitation" means, the time appointed by the only wise God for punishing the idolaters, and pouring contempt on the idols. (*Notes*, 11. *Zech.* 12:2, 3.)

V. 16. (*Notes*, *Ps.* 89:6—12. *Is.* 40:18—26.) JEHOVAH himself was Jacob's Portion; and he was not at all like the worthless idols, which were the portion of the heathen: for he is the Former, or Creator, of all things, and existed before all things, and from eternity. His infinite sufficiency is the riches of his chosen people; his wisdom chooses, and his power effects, their felicity; his truth engages to them, and his bounty bestows upon them, whatever can conduce to their good; and he is their great Protector; "the LORD of hosts," or armies, "is his name."—The nation of Israel typified this people of God; and as far as they lived up to their privileges, they possessed this happiness, and needed not to seek help from idols. In his disposal of the nations, JEHOVAH had taken them as his inheritance: his worship was established among them, his revenue of honor, from fallen man, was chiefly collected from them, and his peculiar delight was in them; while other nations were left to the worship and service of Satan. (*Notes*, *Ex.* 19:5,6. *Deut.* 32:9. *Mal.* 3:13—18. 1 *Pet.* 2:9,10.)

The rod of his inheritance.] 'He had made 'choice of Israel for the special object of his 'concern; and had marked him out for his own 'possession, as with a measuring rod.' *Blayney.*

V. 17, 18. Here the siege and destruction of Jerusalem are again predicted. Her inhabitants are called on to collect their treasures from the country, within the walls of the capital; yet this would not secure either themselves or their property: or rather to collect their moveables, as those who were about to change their abode; for they would at once and altogether be violently driven out of the land: (*Notes*, 1 *Sam.* 25:23—31, *v.* 29. *Ez.* 12:1—16.) and the Lord would make them feel the bitter effects of their sins, and the truth of his despised predictions, in their deep distress.

come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* [i] a den of dragons.

23 ¶ O LORD, [k] I know that the way of man *is* not in himself; *it is* not in man that walketh to direct his steps.

24 O LORD, [l] correct me but with judgment; not in thine anger, [m] lest thou * bring me to nothing.

i *See on* 9:11.—Mal. 1:3.
k Ps. 17:5. 37:23. 119.116,117. Prov. 16:1. 20:24. 30:11. *See on* Ps. 6:1. 38:1.—Hab. 3:2.
m Job 6:18. Is. 40:23. 41:11,12.
* Heb. *diminish me.*

25 [n] Pour out thy fury upon the heathen [o] that know thee not, and upon the families that [p] call not on thy name: for they have [q] eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

n *See on* Ps. 79:6,7.
o Job 18:21. John 17:25. Acts 17:23. 1 Cor. 15.34. 1 Thes. 4:5. 2 Thes. 1:8.
p Ps. 14:4. Is. 43:22. 64:7. Zeph. 1:6.
q 8:16. 50:7,17. 51:34,35. Ps. 27:2. Ez 25.6—8. 35.5—10. Ob. 10—16. Zech. 1:15.

V. 19—22. The prophet here sympathizes with his country, and bewails its calamities; personating Judah, or Jerusalem.—The wound which had been inflicted was indeed very grievous, and greatly to be deplored: but it was unavoidable, and must be patiently endured, being the righteous appointment of God. 'Thus he sheweth the people how to 'behave themselves.'—The city and temple were plundered and destroyed, like the removal of a tent: the children of his people were slain, or carried captive; so that none remained to rebuild their ruins. For the pastors (both rulers and teachers,) were become brutish in their conduct, neglecting every duty to God and man; (*Note*, *Ps.* 92:6,7.) and thus they had occasioned the flock to be scattered, and the cities of Judah to be turned into a desert, where dragons or serpents abide.—The clause, "they shall not prosper," is rendered in the old translation, "they have none understanding:" as they would not seek the Lord, they were judicially infatuated. (*Notes*, 4:5—7. 5:30,31. 23:9—12. *Is.* 56:9—12. *Ez.* 22:25—28. 34:2—6.)—"The noise of the *bruit*," (22) (an obsolete word signifying *a report*,) means an alarming rumor, circulated in a loud and earnest manner, that the Chaldeans had entered the northern part of the land, and were marching directly to Judea. (*Marg. Ref.* h.)

V. 23—25. By thus addressing God, the prophet taught the people in what light to view their calamities, and how to pray respecting them.—'He speaketh this, because 'that Nebuchadnezzar purposed to have made 'war against the Moabites and Ammonites; 'but hearing of Zedekiah's rebellion, he turned 'his power against Jerusalem.' (*Note*, *Ez.* 21: 19—22.)—In this enterprise he had been guided and prospered by God himself, who employed him to punish his rebellious people; "howbeit he meant not so."—The hand of the Lord must therefore be acknowledged, and his justice submitted to, in these afflictive dispensations.—In like manner, the counsels and devices of the people would not accomplish their own purposes, but the decrees of God; nor would they ever be led back into the right way, by their own natural willingness, wisdom, or strength: and therefore the case must be referred to the Lord, with prayer that he would guide and set them right. (*Notes*, *Ps.* 37:23,24. *Prov.* 19:21. 20:24.)—The prophet next deprecates from his people that anger of God, which would utterly destroy them; (*Marg.* and *Marg. Ref.* l, m;) and prays that their corrections might be so moderated, by his fatherly wisdom and love, that they might work together for good; (*Notes*, 30:10,11. 46:27,28. *Hab.* 3:2.) and that his vindictive fury might be averted from Israel, and poured out upon the idolatrous nations, especially such as had devoured and desolated Jacob his people. (*Gen.* 10:32. *Notes*, 1:15. *Ps.* 79:6,7.)—The last clause is literally, "They have eaten Jacob, yea, they have eaten him and consumed him, &c."—*Bring me to nothing.* (24) "Diminish me." *Marg.* "Crush me to atoms." *Blayney.*

PRACTICAL OBSERVATIONS.
V. 1—16.

Man's apostacy from God has made way for his being deluded and enslaved by Satan to such a degree, as to be capable of the greatest absurdities under the notion of religion! and these soon become the customs of whole nations, who join together in worshipping a lifeless block, which cannot possibly do them either good or harm! Nothing, but revelation, has prevented this degrading folly and impiety from becoming universal: this appears, not only from the very general prevalence of idolatry; but from the strange propensity, which the worshippers of God have ever shewn to learn the ways of the heathen, and to turn aside to pagan idolatries and superstitions. Even in those Christian countries, where images and other vain pageantries no longer disgrace the worship; the regard paid by multitudes to the signs of the heavens, to charms, to astrological predictions in almanacs, and elsewhere; to lucky days, lucky numbers, good or bad omens, and things of a like nature; and all that fear of some unknown invisible power, which, in one way or other, is supposed to act independently of God, strangely prevails; and is evidently copied from the vain customs of the heathen, but is far more criminal in professed Christians than in them. But those who do not *fear* God, are always liable to be dismayed without cause: while such as reverence his majesty, dread his anger, seek his favor, worship his name, and walk in his ways need not fear either the powers on earth, or the powers of hell. For there is "none like unto JEHOVAH, who is great in might, the King of nations," and "the Lord of all." To him all worship and honor appertain; and all who are not foolish and brutish, will fear and serve him: for he is the true, living, and eternal God; and his wrath not only makes the earth to tremble, and overwhelms the nations; but "he is able to destroy body and soul in hell." Let sinners then forsake the company of his enemies, and join that of his reconciled people. He has a right to our devoted service as our great Creator: his wisdom contrived the glorious fabric of the universe, his power completed the grand design; in his knowledge and discretion he has established it hitherto. His command continues the course of the seasons and the variations of the weather; the tremendous voice of his thunder, and the lightnings which attend his fertilizing rain, and the tempestuous winds which he "bringeth out of his treasures," shew him to be the Author of all our mercies, and warn us not to abuse them nor to forget the Giver. But though we al

CHAP. XI.

The prophet is sent to proclaim the covenant of God, and to reprove the Jews for breaking it, 1—10. He denounces vengeance against them, 11—17: and against the men of Anathoth, who devised his death, 18—23.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye [a] the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; [b] Cursed *be* the man that obeyeth not the words of this covenant,

4 Which [c] I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the [d] iron furnace, saying, [e] Obey my voice, and do them, according to all which I command you: so shall [f] ye be my people, and I will be your God:

5 That I may [g] perform the oath which I have sworn unto your fathers, to give them [h] a land flowing with milk and honey, as *it is* this day. Then answered I, and said, * So be it, O LORD.

6 Then the LORD said unto me, [i] Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, [j] Hear ye the words of this covenant, and do them.

7 For [k] I earnestly protested unto your fathers, [l] in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they [m] obeyed not, nor inclined their ear, but walked every one in the † imagination of their evil heart: [n] therefore I will bring upon them all the words of this covenant which I commanded *them* to do; but they did *them* not.

a 6. 34:13—16. Ex. 19:5. 2 Kings 11:17. 23:2,3. 2 Chr. 23:16. 29.10. 34:31.
b Deut. 27:26. 28:15,&c. 29:19, 20. Gal. 3:10—13.
c 31:32. Ex. 24:3—8. Deut. 5:2,3. 29:10—15. Ez. 20.6—12. Heb. 8:8—10.
d Deut. 4:20. 1 Kings 8:51. Is. 48:10.
e *See on* 7:22,23.—26:13. Ex. 20:6. 23:21,22. Lev. 26:3. Deut. 11:27. 28:1,&c. 1 Sam. 15:22. Zech. 6:15. Matt. 28:20. Heb. 5:9
f 24:7. 30:22. 31:31,33. 32:38. Gen. 17.8. Lev. 26:12. Ez. 11:20. 14:11. 36:28. 37:23,27. Zech 8:8. 13:9. 2 Cor. 6:16. Heb. 8 10.
g Gen. 22:16—18. 26:3—5. Ps. 105:9—11.
h *See on* Ex. 3:8,17.—Lev. 20:24. Deut. 6:3. 7:12,13.
* Heb. *Amen*. 28:6. Deut. 27:15—26. Matt. 6:13. 1 Cor. 14:16.
i 3:12. 7:2. 19:2. Is. 58:1. Zech. 7:7.
j *See on* 2—4.—Ps. 15:5. John 13.17. Rom. 2:13. Jam. 1:22.
k 1 Sam. 8:9. Eph. 4:17. 2 Thes. 3:12.
l *See on* 7:13,23—25.—25:4. 35 15. Ex. 15:26. 23:21,22. Deut. 4:6. 5:29. 6:2. 8:6. 10.12,13. 11. 26—28. 12:32. 28:1,&c. 30:20.
m 6:16,17. 7.24. 9:13,14. 35:15. 44·17. Neh. 9·16,17,26,29. Ez. 20:8,18—21. Zech. 7:11.
† Or, *stubbornness*. 7:24. *marg.*
n Lev. 26:16,&c. Deut. 28 15, &c. 29:21—24. 30:17—19. 31: 17,18. 32.20—26. Josh. 23:13 —16. Ez. 20.37,38.

have, for our rebellion and ingratitude, deserved his indignation; yet he is ready to forgive and save all, who repent and "believe in the name of his Son Jesus Christ;" and thus sinners become a part of his valued inheritance, and he becomes their unchangeable Friend and all-sufficient Portion. These blessed truths faith learns from the word of God; but all other sources of instruction lead to doctrines of vanity: and all idols and impenitent idolaters, of every kind, will perish in the time of God's visitation.

V. 17—25.

We are continually warned to beware of resting in mere profession, and external forms and advantages. No place is so sacred, or so fortified, as to secure the workers of iniquity: and those who do not believe that God will execute his awful threatenings, will "find it so," when their wound will be far more grievous than they can now conceive. A gracious resignation indeed will support the believer under every grief, which the Lord may allot him: but what can render the load of divine and eternal vengeance tolerable to those, who fall under it in sullen despair? Alas! that the pastors of God's church should very often become so brutish, as to be given up to the pursuit of worldly interests and pleasures, to the neglect of him and his service! Such men cannot prosper, and their misconduct not only scatters their flocks, but brings down divine judgments on guilty nations.—But "the way of man is not in himself:" if the Lord has directed our steps into the ways of peace and righteousness; let us continually entreat him to enable us still to walk in them, and to "hold up our goings that we slip not:" and let us lift up our prayer for others, that they may be guided and directed in the same path.—If even severe corrections lead sinners to a conviction of these salutary truths, they will have abundant cause for gratitude: they will then humble themselves before God, and seek his guidance and assistance; they will submit to his correcting rod, and only deprecate the destroying sword of his avenging justice; and they will no longer remain under the condemnation of those nations, families, or individuals, "who call not upon the name of the Lord." But whilst he visits the offences of his people with sharp corrections, and destroys hypocrites; his hot displeasure will be poured out on those who have not known and worshipped him, and especially on the persecutors of his chosen people.

NOTES.

CHAP. XI. V. 2—8. The directions to the prophet are here given in the plural number, "Hear ye, &c." to Jeremiah as one of many, who had been charged with the same message: and they refer to the national covenant made with Israel at mount Sinai; and renewed just before the people took possession of the promised land. (*Notes*, *Ex.* 19:5—9. 24:1—11. *Deut.* 5:22—29. 27:8—26. 28:1—15. 29:) This was the charter of all Israel's privileges, as long as they were obedient, according to the terms of it. But idolatry and apostacy from God, when general; and when committed or connived at by public authority, forfeited the covenant. The prophet was therefore sent to remind the people of the curses denounced in the law against the rebellious; and to shew, that the continuance of the benefits covenanted to them, when they were delivered from Egyptian bondage, depended on their obedience. (*Note*, 7:21—23.) Whilst the Lord charged him with this message, and mentioned the good land given them, Jeremiah answered and said, "Amen, So be it, O LORD;" as expressing his acquiescence in this reasonable requirement, and the justice of the punishment denounced against the disobedient; (*Notes*, 28:6,7. *Deut.* 27:15—26.) and also his

9 And the LORD said unto me, [o] A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are [p] turned back to [q] the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: [r] the house of Israel, and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, [s] I will bring evil upon them, [t] which they shall not be able to *escape; and though [u] they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem [x] go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their † trouble.

o 5:31. 6:13. 8:10. Ez. 22:25—31. Hos. 6:9. Mic. 3:11. 7:2, 3. Zeph. 3:1—4. Matt. 21:38,39. 26:3,4,15. John 11:53. Acts 23.12—15.
p 3:10. 1 Sam. 15:11. 2 Chr. 34:30—33. Hos. 6:4. 7:16. Zeph. 1:6.
q Judg. 2:17,19. Ps. 78:8—10, 57,58. Ez. 20:18—21. Zech. 1:4. Acts 7.51,52.
r *See on* 3:6—11.—31:32. Lev. 26:15. Deut. 31:16. 2 Kings 17.7—20. Ez. 16:59. 44:7. Hos. 6:7. 8:1. Heb. 8:9.
s 17. 6:19. 19:3,15. 23:12. 35:17. 36:31. 2 Kings 22:16. 2 Chr. 34:24. Ez. 7:5.
t 15:2,3. Prov. 29:1. Is. 24:17,18. Am. 2:14,15. 5:19. 9:1—4. 1 Thes. 5:3. Heb. 1:3. Rev. 6:16,17.
* Heb. *go forth of.*
u 14:12. Ps. 18:41. 66:18. Prov. 1:28. Is. 1:15. Ez. 8:18. Mic. 3:4. Zech. 7:13. Luke 13:24—28.
x *See on* 2:28.—44:17—27. Deut. 32:37,38. Judg. 10:14. 2 Chr. 28:22,23. Is. 45:20.
† Heb. *evil.*

13 For [y] *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up [z] altars to *that* ‡ shameful thing, *even* altars to burn incense unto Baal.

14 Therefore [a] pray not thou for this people, neither lift up a cry or prayer for them: [b] for I will not hear *them* in the time that they cry unto me for their § trouble.

15 ‖ What hath [c] my beloved [d] to do in mine house, [e] *seeing* she hath wrought lewdness with many, and [f] the holy flesh is passed from thee? ¶ when thou [g] doest evil, then thou rejoicest.

16 The LORD called thy name, [h] A green olive-tree, fair, *and* of goodly fruit: [i] with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

y 2:28. 3:1,2. Deut. 32:16,17. 2 Kings 23:4,5,13. Is. 2:8. Hos. 12:11.
z 19:5. 32:35. 2 Kings 21:4,5.
‡ Heb. *shame.* Hos. 9:10.
a *See on* 7:16.—14:11. 15:1. Ex. 32:10. 1 John 5:16.
b *See on* 11.—Ps. 66:18. Hos. 5:6.
§ Heb. *evil.* 11.
‖ Heb. *What is to my beloved in my house.* Luke 8:28. *Greek.*
c 2:2. 3:14. 12:7. Hos. 3:1. Rom. 11:28.
d 3:3. 7:8—11. 15:1. Ps. 50:16. Prov. 15:8. 21:27. 28:9. Is. 1:11—15. 50:1.
e 3:1,2. Ez. 16:25,&c. 23:2 &c.
f Hag. 2:12—14. Tit. 1:15.
¶ Or, *when thy evil is.*
g Prov. 2:14. 10:23. 26:18,19. 1 Cor. 13:6. Jam. 4:16.
h Ps. 52:8. Rom. 11:17—24.
i Ps. 80:16. Is. 1:30,31. 27:11. Ez. 15:4—7. 20:47,48. Matt. 3:10. John 15:6.

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hearty desire, that the people might return to obedience, and be continued in the possession of their privileges. He was then ordered to proclaim the covenant very publicly and extensively, in the cities of Judah, as well as in the streets of Jerusalem; to shew the people how their fathers had broken it; to predict the speedy approach of the calamities threatened in it; and to charge the whole nation with having conspired together to forsake God, and give themselves up to idolatry.—Some think that the prophet also reminded the people of the renewal of the covenant, lately made during the reign of Josiah. (*Marg. Ref.—Notes*, 2 *Kings* 23:1—3. 2 *Chr.* 34:29—33.)

Iron furnace. (4) 'The use of an iron furnace 'is to melt and purify metals, and it is an apt 'representation of any sore affliction.' *Lowth.* (1 *Kings* 8:51. *Notes*, *Deut.* 4:20. *Is.* 48:9—11.)

V. 9, 10. (*Notes*, *Deut.* 29:10—15.) 'They 'made some steps towards a reformation in the 'time of Josiah: but now they have agreed or 'conspired together to return back to their for-'mer idolatries.' *Lowth.* (*Notes*, *Ez.* 22:25—30.) The house of Israel, having broken the covenant, had been rejected and cast out of the land: and the house of Judah was proceeding in the same course. (*Notes*, 2—8. 3:6—11.)

V. 11, 12. (*Marg. Ref.*) 'I will not hearken 'to them, because they will not pray with true 'faith and repentance; but for the smart and 'grief which they feel.'—So that, not directly receiving a favorable answer from God, they again turned to their idols and sought help from them; as Saul, when God did not answer him, consulted the witch: and they would meet with a similar event. (*Notes*, *Judg.* 10:11—16. 1 *Chr.* 10:13,14. 2 *Chr.* 28:22,23.)

V. 13. (*Marg. Ref.—Notes*, 2:26—30, *v.* 28. *Hos.* 12:10—14, *v.* 11.) '*Bosheth*, *shame*, was a 'nickname for Baal. (*Hos.* 9:10.) So Jerub 'baal is called Jerubbesheth, 2 *Sam.* 11:21.' (*Note*, *Judg.* 6:31,32.)

V. 14. *Marg. Ref.—Notes*, 7:16. 14:10—12. *Ez.* 14:13—21. 1 *John* 5:16—18.

V. 15. God had always treated Israel as his beloved, and had still mercy in reserve for the nation. (*Notes*, 2:2,3. 3:1—3. 12:7—9. 13:27. *Hos.* 2:1—7. 3:1—3.) He had espoused the nation by the Sinai-covenant; and they vainly deemed themselves his favorite people, and still came to his temple. But what had the spouse to do in the house of her husband, after all her shameless adulteries? She was now about to be divorced and turned out of doors. The Jews would soon be driven from the city and temple; the holy flesh of their sacrifices, which was burned upon the altar, or feasted on in the courts of the Lord, would cease from among them: (*Note*, *Hag.* 2:10—14.) for God abhorred their oblations, seeing they rejoiced in iniquity.

When thou doest evil, &c.] Or, "When thou art wicked, shalt thou rejoice?" 'The LXX and 'vulgar Latin give a more easy sense of this 'verse; "Why hath my beloved committed 'lewdness in my house? Can vows, or the 'holy flesh take away thine iniquities from 'thee?" ' *Lowth.* They probably read הנדרים instead of הרבים.

V. 16. (*Notes*, *Rom.* 11:16—24.) The Lord had planted Israel in Canaan, as a good olive-tree in a rich soil; he had made the nation very prosperous, and afforded them every advantage for fruitfulness. (*Notes*, 2:20,21. *Is.* 5:1—7.) Once they were fruitful; and he called the nation "a green olive-tree, fair and of goodly fruit." But they were now so degenerated, that he was determined to *consume*

17 For the LORD of hosts, [k] that planted thee, hath [l] pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves, to provoke me to anger in offering incense unto Baal.

[*Practical Observations.*]

18 ¶ And [m] the LORD hath given me knowledge *of it*, and I know *it:* then thou shewedst me their doings.

19 But [n] I *was* like a lamb, *or* an ox *that* is brought to the slaughter; [o] and I knew not that they had devised devices against me, *saying*, Let us destroy * the tree with the fruit thereof, [p] and let us cut him off [q] from the land of the living, [r] that his name may be no more remembered.

k *See on* 2:21.—12:2. 24:6. 42:10. 45:4. 2 Sam. 7:10. Ps. 44:2. 80:8,15. Is. 5:2. 61:3. Ez. 17:5.
l *See on* 11.—16:10,11. 18:8. 19: 15. 26:13,19. 35:17. 36:7. 40:2.
m 19. 1 Sam. 23:11,12. 2 Kings 6:9,10,14—20. Matt. 2:13.
n Prov. 7:22. Is. 53:7.
o 18:18. 20:10. Ps. 31:13. 35: 15. 37:32,33. Is. 32:7. Matt. 26:3,4.
* Heb. *the stalk with his bread.*
p Ps. 83:4. Is. 53:8. Dan. 9:26.
q Job 28:13. Ps. 27:13. 52:5. 116:9. 142:5
r Ps. 109:13. 112:6. Prov. 10:7. Is. 38:11. Nah. 1:14.

20 But, O LORD of hosts, [s] that judgest righteously, [t] that triest the reins and the heart, [u] let me see thy vengeance on them: for unto thee have I [x] revealed my cause.

21 Therefore thus saith the LORD, of the men of Anathoth, [y] that seek thy life, saying, [z] Prophesy not in the name of the LORD, that [a] thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will † punish them: [b] the young men shall die by the sword; their sons and their daughters shall die by famine.

23 And there shall be [c] no remnant of them: for I will bring evil upon the men of Anathoth, *even* [d] the year of their visitation.

s 12:1. Gen. 18:25. Ps. 98:9. Acts 17:31.
t 17:10. 20:12. 1 Sam. 16:7. 1 Chr. 28:9. 29:17. Ps. 7:9. Rev. 2:23.
u 15:15. 17:18. 18:20—23. 2 Tim. 4:14. Rev. 6:9,10. 18:20.
x 1 Sam. 24:15. Job 5:8. Ps. 10:14,15. 35:1. 43:1. Phil. 4:6. 1 Pet. 2:23.
y 12:5,6. 20:10. Mic. 7:6. Matt. 10:21,34—36. Luke 4:24.
z Is. 30:10. Am. 2:12. 7:13—16 Mic. 2:6,11.
a 20:1,2. 38:1—6. Matt. 21:35. 22:6. 23:34—37. Luke 13:33, 34. Acts 7:51,52.
† Heb. *visit upon.*
b 9:21. 18:21. 2 Chr. 36:17. Lam. 2:21. 1 Thes. 2:15,16.
c 19. 44:27. Is. 14:20—22.
d 5:9,29. 8:12. 23:12. 46:21. 48: 44. 50:27. Hos. 9:7. Mic. 7: 4. Luke 19:44.

them, as with fire, by means of the tumultuous and furious Chaldean invaders. (*Notes*, *Ez.* 15: *Matt.* 3:7—10.)

V. 17. (*Marg. Ref.*) *Against themselves.*] The evils which both Israel and Judah had done, in sinning against God, proved eventually to be committed "against themselves;" as the self-murderer destroys himself, soul and body, by breaking God's commandment. (*Notes*, 7:19. *Prov.* 8:36.)

V. 18—23. Whilst the prophet was earnestly seeking the good of his people, a conspiracy was formed against his life. His brethren the priests, and the other inhabitants of his own city Anathoth, were the ringleaders in this combination. They could not endure his faithful warnings and reproofs: they hated "the man and his communications," and were determined either to silence or to slay him; to "destroy the tree and its fruit," ("the tree in its nutriment," *Blayney*,) that he and his predictions might be forgotten together. But, before they had brought their matters to bear; the Lord discovered their devices to his prophet, and probably directed him how to frustrate them. Upon this he spake, as one in amazement: he had done nothing to merit this treatment from them; and had never suspected them, any more than the lamb, or ox, suspects danger when led to the slaughter. (*Note*, *Prov.* 7:6—23, *v.* 22.) He then appeals for his innocence to God, who knows what passes in the inmost recesses of the heart; and refers his cause to him: and then, in the name of the Lord, denounces vengeance on his persecutors, root and branch; so that no remnant should be left of them in the approaching season of visitation. (*Marg. Ref.*--*Notes*, 12:5,6. 15:10—21. 18:18—23. 20:10—18.)—The words rendered, "Let me see thy vengeance on them," are literally, "I shall see thy vengeance on them." (*Notes*, *Ps.* 54:7. 59:10. 92:11.) 'I 'foresee it and predict it: so that they will ruin 'themselves in seeking my ruin.'—This is one out of many instances, in which, I apprehend, an undue regard to the Septuagint has induced our venerable translators, needlessly to introduce the sacred writers, as uttering *imprecations*, rather than *predictions*, against their persecutors. It cannot be denied that these predictions sometimes must be rendered as imprecations; but this should not be done, when the words may literally be otherwise translated.

PRACTICAL OBSERVATIONS.
V. 1—17.

Not only did the covenant of works, and Israel's national covenant, denounce curses on those who obeyed not; (*Note*, *Ex.* 19:5.) but the very Gospel threatens even severer vengeance on those who refuse obedience to the divine Redeemer: so that no man can be saved, who does not obey the command of God to repent, to believe in Christ, to separate from sin and the world, to deny himself, and to "walk in newness of life." Indeed it is absurd to suppose, that a God of unchangeable holiness should, under any dispensation, authorize rebellion and ingratitude. Still he earnestly protests to all men, saying, "Obey my voice;" and commands his ministers most publicly to make known his words; and especially to charge "all that name the name of Christ to depart from iniquity." But alas! how few do thus obey! In general men cry, "Lord, Lord, but do not the things which he says." They hearken to his ministers, whilst they speak of doctrines, promises, and privileges: but when self-denying duties are mentioned, they will not "incline their ear, but walk every man in the imagination of his evil heart." And professed Christians in general seem to have conspired together to run down strict holy walking with God; to return back to the iniquities of their heathen ancestors; and to copy after those, who have refused to hear the commandments of God! But the law is not written in the hearts of such men; and it is certain, that the new covenant is not ratified with them; their sins are not forgiven; and the curses of the Bible belong to them, and nothing else. (*Note*, *Jer.* 31:33,34.) Evil is coming upon them, which they cannot escape: if they now remain impenitent, their extorted cries for mercy will at last be disregarded; and they will be left to seek help from their idolized lusts and possessions: their shameful practices will be exposed; and they will find, that even

CHAP. XII.

The prophet pleads with God concerning the prosperity of the wicked; appeals to him for his integrity; and prays that they, for whose sins the land was visited, might be selected for punishment, 1—4. God reproves his impatience, warns him to expect heavier trials, describes the wickedness of the people, and denounces sentence against them, 5—13. A prophecy of heavy judgments on the oppressors of the Jews, who would be restored to their own land: and of the calling of the Gentiles; the privileges of the obedient, and the destruction of the disobedient, 14—17.

[a] RIGHTEOUS *art* thou, O LORD, when I plead with thee: yet let me [*] talk with thee of *thy* judgments: [b] Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that [c] deal very treacherously?

2 Thou [d] hast planted them; yea, they have taken root: they [†] grow; yea, they bring forth fruit: thou *art* [e] near in their mouth, and far from their reins.

a 11:20. Gen. 18:25. Deut. 32:4. Ps. 51:4. 119:75,137. 145:17. Dan. 9:7 Hab. 1:13—17. Zeph. 3.5. Rom. 3.5,6.
* Or, *reason the case with thee.* Job 13.3. Is. 41:21.
b 5:28. Job 12:6. 21 7—15. Ps. 37:1,35. 73.3,&c. 92.7. 94.3,4. Prov. 1:32. Hab. 1:4. Mal. 3:15.
c 6. 5:11. Is. 48:8. Hos. 6:7
d *See on* 11:17.—45:4. Ez. 17:5—10. 19.10—13.
† Heb. *go on.*
e Is. 29:13. Ez. 33 31. Matt. 15:8. Mark 7:6. Tit. 1:16.

3 But thou, O LORD, [f] knowest me: thou hast seen me, and tried mine heart [‡] toward thee: [g] pull them out like sheep for the slaughter, and prepare them for [h] the day of slaughter.

4 How [i] long shall the land mourn, and [k] the herbs of every field wither, for the wickedness of them that dwell therein? [l] the beasts are consumed, and the birds; because they said, [m] He shall not see our last end.

5 If [n] thou hast run with the footmen, and they have wearied thee, [o] then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst *they wearied thee*, then how wilt thou do [p] in the swelling of Jordan?

f 11:20. 2 Kings 20:3. 1 Chr. 29.17. Job 23:10. Ps. 17:3. 26:1. 44:21. 139:1,23. John 21:17. 1 John 3:20,21.
‡ Or, *with.*
g 17:18. 18:21—23. 20:12. 48:15. 50:27. 51:4.
h 11.19. Ps. 44:22. Jam. 5:5.
i 9:10. 14:2. 23:10.
k Ps. 107.34. Joel 1:10—17. l 4:25. 7:20. Hos. 4:3. Hab 3:17. Rom. 8:22.
m 5:13,31. Ps. 50:21. Ez. 7:5—13.
n Prov. 3:11. 24:10. Heb. 12 3,4. 1 Pet. 4.12.
o 26:8. 36:26. 38:4—6.
p 49:19. 50:44. Josh. 3:15. Chr. 12:15. Ps. 42:7. 69:1,2.

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the prayers of despised ministers for their conversion, having returned into their own bosom, will only aggravate *their* condemnation.—They may glory in their relation to God, as his "beloved," and presume that all the privileges of his covenant are their own: but whilst they "rejoice in iniquity," they profane his ordinances here, and have nothing to do in his holy habitation in heaven. For when the olive-trees and fig-trees, that have been planted in this vineyard, remain unfruitful; though they be luxuriant in foliage and of promising appearance, yet they shall surely be cut down, and cast into the fire. (*Note*, *Luke* 13:6—9.)

V. 18—23.

Those who venture to address presumptuous professors of religion, after the manner in which Jeremiah addressed the Jews, must expect to be hated for their faithfulness; how much soever they weep over them, and pray for them, or spend themselves in laboring for their good. Though they be harmless and gentle as the lamb, and patient and laborious as the ox, and devoid of guile and suspicion, they will be persecuted, instead "of highly esteemed, for their works' sake:" for such men as crucified the holy Lamb of God, will always abhor those who rebuke and warn them as he did: and they would put them to death also, if they had it in their power, and if they could not otherwise silence them. For they want to destroy their reprovers, that they may no more remember or be tormented by their faithful testimony. (*Notes*, *Matt.* 5:10—12. *Rev.* 11:7—12.) But the Lord knows his servants, and can protect them against all the devices of persecutors: and he will certainly plead their cause, and execute vengeance on their enemies.—In every age of the church, ungodly priests have been ringleaders in this diabolical work; "a man's foes are often those of his own household;" and a prophet will be sure to be most without honor in his own country. (*Note*, *Matt.* 13:54—58.)—When the Lord, by any means, discovers to us the enmity and devices of our opposers; we shall find it a peculiar comfort to be able to appeal to him, as the heart-searching and righteous Judge, that we suffer for well doing, and not for evil-doing: (*Notes*, 1 *Pet.* 3:17,18. 4:12—16.) and we should reveal our cause, and refer the whole matter to him. We should, however, also look well to our spirits, that we "be not overcome with evil;" but that, by patient continuance in praying for our enemies, and shewing them kindness, we may, if possible, "overcome evil with good." (*Note*, *Rom.* 12:17—21.)

NOTES.

CHAP. XII. V. 1—4. (*Note*, 11:18—23.) The prophet's discomposure, on account of the conspiracy formed against him, led him into a perplexity about the prosperity of the workers of iniquity, among whom he numbered the men of Anathoth as the principal. He also thought that judgments inflicted on the ringleaders might prevent the ruin of the nation; and he resolved to pour out his heart before God on this subject. He assumed it as certain, that the Lord was righteous in his most mysterious dispensations: yet he entreated him, to allow him to "expostulate with him of judgments;" (1:16. 4:12. Heb.) and to shew him the reasons of his conduct; and why he suffered such treacherous men, as cloked their inward iniquitous devices with a profession of piety, to prosper in their families, circumstances, and undertakings. (*Notes*, *Lev.* 26:3,4. *Job* 12:6—10. 21:7—16. *Ps.* 37:1,2. 73:) He could with confidence appeal to the heart-searching God, that he acted uprightly; and that he was hated and persecuted for his sake: and he therefore prayed that these principal transgressors might be singled out for punishment, as sheep are for the slaughter; that a check being thus given to the growth of wickedness, and a sacrifice as it were made to divine justice, the drought under which the land labored might be terminated. (*Note*, 14:2—6.)—These presumptuous criminals had said, that the prophet "should not see their last end:" that is, they were confident that the judgments which he predicted would not be executed: and they had determined to compass his death, and thus prevent him from seeing whether they would or not.—'God will 'never bring that destruction upon us, with 'which Jeremiah threatens us.' *Lowth.* (*Notes*,

6 For even [q] thy brethren, and the house of thy father, even they have dealt treacherously with thee: [r] yea, they *have called a multitude after thee: believe them not, [s] though they speak † fair words unto thee.

7 ¶ I [t] have forsaken mine house, I have left mine heritage; [u] I have given ‡ the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it ◊ crieth out against me: [x] therefore have I hated it.

9 Mine heritage *is* unto me *as* a ‖ speckled bird, [y] the birds round about *are* against her, [z] come ye, assemble all the beasts of the field, ¶ come to devour.

10 Many [a] pastors have destroyed [b] my vineyard, they [c] have trodden my portion under foot, they have made my ** pleasant portion a desolate wilderness.

11 They have [d] made it desolate, *and being* desolate [e] it mourneth unto me; the whole land is made desolate, because no man [f] layeth *it* to heart.

12 The [g] spoilers are come upon all high places through the wilderness: for [h] the sword of the LORD shall devour, from the *one* end of the land even to the *other* end of the land: [i] no flesh shall have peace.

13 [j] They have sown wheat, but shall reap thorns: they have [k] put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD [l] against all mine evil neighbors, [m] that touch the inher-

q 9:4. 11:21. 20:10. Gen. 37:4—11. Job 6.15. Ps. 69.8. Ez. 33:30,31. Mic. 7.5,6. Matt. 10:21. Mark 13:12. John 7:5.
r Is. 31:4. Acts 16:22. 18:12. 19:24—29. 21:28—30.
* Or, *cried after thee fully.*
s Ps. 12:2. Prov. 26:25. Matt. 22:16—18.
† Heb. *good things.*
t 11:15. 51:5. Is. 2:6. Hos. 9:15. Joel 2:17. 3:2.
u 7:14. Lam. 2:1,&c. Ez. 7:20,21. 24:21. Luke 21:24.
‡ Heb. *the love of.*
◊ Or, *yelleth.* Heb. *giveth out his voice.* 2:15. 51:38.
x Hos 9:15. Am. 6:8. Zech. 11:8
‖ Or, *a bird having talons.*
y 2:15. 2 Kings 24:2. Ez. 16:36,37. 23:22—25. Rev. 17:16.
z 7:33. Is. 56:9. Ez. 39:17—20. Rev. 19:17,18.
¶ Or, *cause them to come.*
a *See on* 6:3.—25:9. 39:3.
b Ps. 80.8—16. Is. 5:1—7. Luke 20.9—16.
c Is. 43:28. 63:18. Lam. 1:10, 11. Luke 21:14. Rev. 11:2.
** Heb. *portion of desire. See on* 3:19.
d 6:8. 9:11. 10:22,25. 19:8.
e *See on* 4—8.—14:2. 23:10. Lam. 1:—5: Zech. 7:5.
f Ec. 7:2. Is. 42:25. 57:1. Mal. 2:2.
g *See on* 4:11—15. 9:19—21.
h 15:2. 34:17 47:6. 48:2. Lev. 26.33. Is. 34:6. 66.15,16. Ez. 5 2. 14:17. Am. 9:4. Zeph. 2:12. Rev. 19 16—21.
i Is. 57:21. Matt. 24:21,22. Rev. 6:4.
j Lev. 26:16. Deut. 28:38. Mic. 6:15. Hag. 1:6. 2:16,17.
k *See on* 3:23—25. Is. 30.1—6. 31:1—3. 55:2. Hab. 2:13. Rom. 6:21.
l 48:26,27. 50.9—17. 51:33—35. Ez. 25:3—15. Am. 1:2—15. Zeph. 2:8—10.
m 2 3. 49:1,7. Ps. 105:15. Ob. 10—16. Zech. 1:15. 2:8. 12:2—4.

Ps. 94:1—9.)—*Near*, &c. (2) *Notes*, *Is.* 29:13—16. *Matt.* 15:7—9.

V. 5, 6. The Lord seems here gently to reprove the prophet's impatience. The opposition of the men of Anathoth was not so formidable, as what he must expect to encounter from the kings and rulers of Judah; and the present calamities of the nation were trivial, compared with the approaching desolations. If then he was so disconcerted by these lighter trials, how would he endure more severe afflictions? If he was so wearied with running with footmen, or contending with his equals; how would he be disquieted, when required to run with horsemen, or execute his office in defiance of those in authority? (*Notes*, 26: 36: 37: 38:) If he could scarcely endure, when the land, (in which he too confidently had expected safety,) remained in peace; what would he do, when hostile invasions would bear down all before them, like the overflowing waters of Jordan? (*Notes*, 49:19,20. *Josh.* 3: 15.) And as his nearest relations, even such as were nearer to him, than the rest of the men of Anathoth, and whom he probably supposed to be unconcerned in the conspiracy, would fiercely combine against him, and excite the multitude to assault him; so he must expect opposition from every quarter, and prepare for it; and he ought not to trust even those who spake most friendly to him. (*Marg. Ref.*—*Notes*, *Mic.* 7:5—7. *Matt.* 10:34—36.)

V. 7—9. The Lord next condescended to explain his purposes concerning the Jews, and the reasons of his conduct, to his discouraged servant. He was determined to forsake his temple, and to give up his heritage, (which he had so long treated with peculiar kindness,) into the hands of his enemies. (*Notes*, 10:16. 11:15.) For his people were become outrageous and rapacious as lions; they openly quarrelled with his appointments and requirements; and because they could not reach him, they shewed their enmity by murdering his prophets. This was the general character of the nation, and therefore the Lord abhorred them. Nay, they were become as a speckled bird: they had collected together all the abominations of the surrounding countries; and combined them, together with the worship of JEHOVAH, into one motley mixture of idolatry and superstition. Therefore the nations should be let loose against them, to punish them for borrowing their idolatries; and as birds of prey, or wild beasts to devour them. (*Marg. Ref.* z.)—The word, rendered "speckled," is of uncertain signification; occurring only in this place. It is derived from a root, which signifies *to color*, or, to *paint in a variegated manner.* A bird seems evidently meant, by the context. The margin renders it "having talons."

V. 10—13. (*Notes*, 6:2,3. *Is.* 5:1—7.) The captains of Nebuchadnezzar's army were the many pastors here intended; they came, as shepherds with their flocks, to devour and tread down Judah and Jerusalem; (the Lord's vineyard, the hedge of which he had broken down:) and when this pleasant portion should be desolated, it would mourn unto him; the very ruins of the city and temple would, as it were, mournfully cry for redress; and the captive Jews would repent of their sins, and seek deliverance. But till these judgments were actually inflicted, none of the people would lay either the denunciations, or any preceding corrections, to heart. (*Note*, *Is.* 42:22—25.) The Chaldean spoilers therefore would come through the wilderness, to destroy Jerusalem, and all their fortified places; for the Lord would use them as his sword to destroy the whole land, and to take away peace from every inhabitant: all the methods, which could be taken for relief, though laborious and expensive, would resemble the sowing of wheat and the reaping of thorns or thistles: and they would be ashamed, when they saw the wretch-

itance which I have caused my people Israel to inherit; Behold, [n] I will pluck them out of their land, [o] and pluck out the house of Judah from among them.

15 And it shall come to pass, [p] after that I have plucked them out, I will return, and have compassion on them, and will bring them again, [q] every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to [r] swear by my name, The LORD liveth; [s] as they taught my people to swear by Baal; then shall they be [t] built in the midst of my people.

17 But [u] if they will not obey, I will utterly [x] pluck up and destroy that nation, saith the LORD.

n 48:—51: Ez. 25:—32: 35:
o 3:18. 32:37. Deut. 30:3. Ps. 106:47. Is. 11:11—16. Ez. 28:25. 34:12,13. 36:24. 37:21. 39:27,28. Hos. 1:11. Am. 9: 14,15. Zeph. 3:19,20. Zech. 10 6—12.
p 48.47. 49 6,39. Is. 23:17,18.
q 48:47. 49:6,39. Num. 32:18. Deut. 3:20.
r *See on* 4:2. 5:2.—Deut. 10:20, 21. Is. 19:18—22. 45:23. 65:16. Rom. 14:11.
s Josh. 23:7. Ps. 106:35,36. Zeph. 1:5.
t Is. 19:23—25. 56:5,6. Zech. 2:11. Rom. 11:17. 1 Cor. 3: 9. Eph. 2:19—22. 1 Pet. 2: 4—6.
u Ps. 2:8—12. Is. 60:12. Zech. 14:16—19. Luke 19:27. 2 Thes. 1:8. 1 Pet. 2:6—8.
x 14—17. 18:7. 31:28. Ez. 19: 12. Dan. 7:4—8. 11:4.

ed effects of all their devices and efforts. (*Marg. Ref.—Notes*, 47:6,7. *Ez.* 14:13—21.)

V. 14—17. The Jews had deserved their calamities from God: but the neighboring nations injuriously invaded and spoiled them, out of hatred to JEHOVAH and his worship; and because they coveted the land which he had allotted his people: and therefore he would plead their cause against his evil neighbors; and both execute judgments on them, and reinstate Judah in his own land. (*Marg. Ref.—Notes*, 25: 48:—51: *Ez.* 25: 26:2. *Am.* 1:11,12. *Ob.* 10—16.)—Yet he would afterwards shew mercy to those nations, and give them the quiet possession of the countries, which he had assigned them: nay, he meant to admit them into his church, and to all the privileges of his people; when they were disposed to learn his true religion, as they had formerly taught the Israelites their idolatries. This evidently implies a prediction of the incorporation of the Jews and Gentiles in the Christian church; (*Notes*, *Eph.* 2:11—23.) and looks forward to those times, when all Israel shall be restored, and "the fulness of the Gentiles shall come in;" and when all nations will be destroyed, which persist in their opposition to the cause of Christ. (*Notes*, *Is.* 60:10—14. *Zech.* 10:5—12. 14:12—21. *Rev.* 19:11—21.)—'Those that will not have God and Christ to 'reign over them, shall in the end be punished 'with everlasting destruction.' *Lowth.*

To swear, &c. (16) *Notes*, 4:1,2. *Is.* 45:23—25. 65:16. *Zeph.* 1:5.—"Baal" in this connexion, is used as a general name for the many idols of the gentiles.

PRACTICAL OBSERVATIONS.

The Lord allows his people to spread their perplexities before him, and humbly to plead with him concerning his judgments: but he expects it to be always taken for granted, that "he is righteous in all his ways, and holy in all his works."—The success and prosperity of the wicked, and especially that of persecutors and deceivers, who oppose the cause of God; terrify or seduce multitudes into impiety, infidelity, or hypocrisy; and bring down judgments on churches and nations, is very embarrassing to the pious mind. Yet the Lord never permits such men to prosper; except it be for the salutary trial or correction of his people; or for just judgments on those who hate his truths and precepts: and those who are spared to be executioners of wrath on others, and "to treasure up wrath for themselves," should not be called *happy*. For if they be "planted, and take root, and bear fruit," it is unto death and condemnation. It is not easy, however, in trying circumstances, to avoid every degree of impatience; even when the Lord himself may safely be appealed to for our integrity, and when the hypocrisy of our opponents is most evident. Our grief for the prevalence of iniquity is often leavened with peevishness, on account of the trials which it occasions us: and our zeal for the honor of God, our abhorrence of sin, and even our love to the church and nation to which we belong, are often mingled with an undue regard to our own credit, and bitterness against our opposers. We ought then on such occasions, to watch our hearts, and to bridle our tongues, that we may not speak or act unadvisedly, and in our own spirit.—Should the Lord see any of us, in this our favored day, fretful or desponding under our trifling difficulties, he might sharply and properly reprove us, as he did his servant of old: we should therefore judge ourselves; and consider how we should behave, if, instead of our light trials, we were called to sufferings like those of the prophets, apostles, and martyrs of other ages or nations: thus our minds would be quieted in submission and gratitude. We ought not, however, to trust in our land of peace, for we know not what overwhelming calamities await us; and we are sure, that if we be indeed faithful in the cause of truth and holiness, the wicked, though nearly related, will hate us, and we must expect treachery cloked with fair words: we should then prepare for trials, and count our cost; and we may well question our own faithfulness, if all go smoothly with us in this evil world. But none will be so inveterate against the faithful servant of God, as those who presume themselves to be his chief favorites, merely because they have enjoyed and perverted peculiar advantages. Such men count every privilege their own, by a title which nothing can forfeit: and as they are ready to complain of the Lord, when he thwarts them in providence; so they are enraged at his ministers when they reprove them from his word. They often desire to be deemed the lambs of his fold; but their ungoverned tempers and rapacity shew them to be more like furious lions devouring the prey: and, instead of the purity and simplicity of the dove, they present to the view a heterogeneous mixture of religion and the world, with its vain fashions, maxims, pursuits, and pollutions. Thus many churches become like speckled birds, mixing together religion and vain superstition: attempting to serve God and Mammon, and to form a coalition between light and darkness, Christ and Belial. (*Note*, 2 *Cor.* 6:14—18. *P. O.* 11—18.) But this the Lord abhors: and for such degeneracy he often leaves them to be punished by the very persons, whose vices and errors they have imitated.—All the efforts of sinners to escape misery, without repentance and "fruits meet for repentance," will surely terminate in confusion;

CHAP. XIII.

The prophet, by the sign of a linen girdle, first worn by him, and then buried and spoiled near Euphrates, and by the simile of bottles filled with wine, predicts the approaching captivity, and the miseries attending it, 1—14. He calls the king, the rulers, and the people to repentance; and mourns over their pride, and in the prospect of their calamities, 15—21. He expostulates with them, concerning their incorrigible obstinacy, 22—27.

THUS saith the LORD unto me, [a] Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, [b] according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins; and arise, [c] go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates [d] as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, [e] Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, [f] it was profitable for nothing

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, [g] After this manner will I mar [h] the pride of Judah, and [i] the great pride of Jerusalem.

10 This [k] evil people, which refuse to hear my words, [l] which walk in the *imagination of their heart, and walk after other gods, to serve them, and to worship them, [m] shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have [n] I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and [o] for a name, and for a praise, and for a glory: [p] but they would not hear.

a 11. 19:1 27:2. Ez. 4:1,&c. 5:1,&c. Heb. 1:1.
b Prov. 3:5. Is. 20:2. Ez. 2:8. Hos. 1:2,3. John 13:6,7. 15: 14.
c 51:63,64. Ps. 137:1. Mic. 4: 10.
d Ex. 39:42,43. 40:16. Matt. 21:2—6. John 2:5—8. Acts 26:19,20. 2 Tim. 2:3. Heb. 11:8,17—19.
e *See on* 2—5.
f 10. 24:1—8. Is. 64:6. Ez. 15:3—5. Zech. 3:3,4. Luke 14:34,35. Rom. 3:12. Philem. 11.
g 18:4—6. Lam. 5:5—8.
h 15—17. Lev. 26:19. Job 40: 10—12. Prov. 16:18. Is. 2: 10—17. 23:9. Ez. 16:50,56. Nah. 2:2. *marg.* Zeph. 3:11. Luke 18:14. Jam. 4:6. 1 Pet. 5:5.
i 48:29. Is. 16:6.
k 5:23. 7:25—28. 8:5. 11:7,18. 15:1. 25:3—7. 34:14—17. Num 14:11. 2 Chr. 36:15,16. Heb. 12:25.
l 7:24. 9:14. 11:8. 16:12. Ec. 11:9. Eph. 4:17—19.
* Or, *stubbornness*. *See on* 3: 17. *marg.*—Ps. 78:8. Acts 7: 51.
m *See on* 7.—15:1—4. 16:4.
n Ex. 19:5,6. Deut. 4:7. 26:18. 32:10—15. Ps. 135:4. 147:20.
o 33 9. Is. 43.21. 62:12. 1 Pet. 2:9.
p 10. 6:17. Ps. 81:11. John 5: 37—40.

"because of the fierce anger of the LORD." But if judgment begin at the house of God, let not the evil neighbors and persecutors of his church expect impunity. (*Notes*, 1 *Pet.* 4:17—19.) Yet in wrath our God remembers mercy: he will assuredly return and compassionate his church; and all who diligently learn his ways, and join themselves to his spiritual worshippers, shall be built up among them, even though they once were tempters of others to the vilest abominations: but inevitable destruction awaits all that persevere in disobedience. May we then employ ourselves diligently in learning the ways of the Lord, and be thankful that poor gentiles may acceptably worship his name: let us endeavor in our several places, to lead others also to the knowledge of "the truth as it is in Jesus:" and may he speedily unite all Israel, and all the Gentiles, in "one fold under one Shepherd," and "destroy every enemy which continues to do evil in his sanctuary."

NOTES.

CHAP. XIII. V. 1—7. It is probable, that the girdle, which the prophet was commanded to procure or purchase, was one of those, which were used as ornaments by the priests at that time. He was directed to put it on without washing, 'to represent the Jews in their cor-'rupt state of nature, when they had nothing 'to recommend them to grace and favor. 'Comp. *Ez.* 16:4.' *Lowth.* Perhaps the prophet was required to wear the girdle for a considerable time without washing, when it would cease to be ornamental, and even become offensive; as an emblem of the corrupt state of Israel, the chosen people of God. (11)—Most interpreters conclude that the subsequent transaction was only a vision: but it is related as a fact; and it is not advisable, without evident necessity, to sanction such a mode of interpretation, in opposition to the obvious meaning of scripture. (*Note*, 25:15—17.) Nay, the self-denying, laborious, implicit obedience of the prophet, in taking these journeys of several hundreds of miles each, might be intended, as well as aptly suited, to render his sign impressive; to shame the disobedience of the people, and to shew the excessive hardships, to which they would be exposed by the approaching captivity. (*Note*, *Hos.* 1:2,3.)—*Euphrates.* (4) 'To signify the Jews being car-'ried captive over that river.' *Lowth.*

V. 8—11. It is probable that the people were made acquainted with this sign, some time before it was expounded to them; and they were left to make their own observations on it: at length God instructed his servant to explain it. He had chosen Israel to be his covenanted people, and brought them near unto him by every external privilege, "that they might be unto him for a people, and for a name, and for a praise, and for a glory:" 'That they might 'have the honor of being called by my name; 'and I might be glorified, by their shewing 'forth my truth and praises to the world.' *Lowth.* (*Marg. Ref.* n, o.—*Notes*, 2:2,3, 33:6—9. *Gen.* 2:24. *Ex.* 19:5,6. *Is.* 43:14—21, *v.* 21. 1 *Pet.* 2:8,9.) And this was the case, whilst they adhered to his worship, and were obedient and prosperous. But they gloried in their peculiar distinctions, and were very proud of them, and at the same time turned aside to atrocious and obstinate idolatry and iniquity. (*Marg.* and *Marg. Ref.* k—m, p.) Thus they became a *disgrace* instead of an *honor* to the Lord; losing their comeliness, and becoming polluted like the unwashen girdle. Therefore he purposed to punish them by the Chaldeans, and to carry the remnant of them captives to Babylon. Then their "great pride would be marred:" their temple would be destroyed, and its worship caused to cease; their city would

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: [r] and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, [s] I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And [t] I will dash them *one against another, [u] even the fathers and the sons together, saith the LORD: [x] I will not pity, nor spare, nor have mercy, † but destroy them. [*Practical Observations.*]

15 ¶ Hear ye, [y] and give ear; [z] be not proud: [a] for the LORD hath spoken.

r Ez. 24:19.
s 25.15—18. 51:7. Ps. 60:3. 75:8. Is. 29:9. 49:26. 51:17,21. 63:6. Hab. 2:16.
t 19.9—11. 48:12. Judg. 7:20—22. 1 Sam. 14:16. 2 Chr. 20 23. Ps. 2:9. Is. 9:20,21.
* Heb. *a man against his brother.*
u *See on* 6:21.—47:3. Ez. 5:10. Matt. 10.21. Mark 13:12.
x 21:7. Deut. 29:20. Is. 27:11. Ez. 5:11. 7:4,9. 8:18. 9:5,10. 24:14.
† Heb. *from destroying them.*
y Is. 42:23. Joel 1:2. Rev. 2:29.
z Is. 28:14—22. Jam. 4:10.
a 26:15. Am. 7:15. Acts 4:19, 20.

16 [b] Give glory to the LORD your God, [c] before he cause darkness, and before [d] your feet stumble upon the dark mountains, and, [e] while ye look for light, he turn it into [f] the shadow of death, *and* make *it* [g] gross darkness.

17 But [h] if ye will not hear it, [i] my soul shall weep in secret places [k] for *your* pride; and mine eye shall weep sore, and run down with tears; [l] because the LORD's flock is carried away captive.

18 Say [m] unto the king and to the queen, [n] Humble yourselves, [o] sit down; for your ‡ principalities shall come down, *even* the crown of your glory.

19 The [p] cities of the south shall be

b Josh. 7:19. 1 Sam. 6:5. Ps. 96:7,8.
c 4:23. Ec. 11:8. 12:1,2. Is. 5:30. 8:22. 59:9. Am. 8:9,10. John 12:35.
d Prov. 4:19. 1 Pet. 2:8. 1 John 2:10,11.
e 8:15. 14:19. Is. 59.9. Lam. 4:17.
f Ps. 44:19.
g Ex. 10:21. Is. 60:2.
h 22:5 Mal. 2:2.
i 9.1. 14:17. 17:16. 1 Sam. 15:11,35. Ps. 119.136. Lam. 1:2, 16. 2:18. Luke 19:41,42. Rom. 9:2—4.
k *See on* 15.
l 19,20. Ps. 80:1. Is. 63:11. Ez. 34:31. 36:38.
m 22:26. 2 Kings 24:15. Ez. 19:2,&c.
n Ex. 10:3. 2 Chr. 33:12,19, 23. Matt. 18:4. Jam. 4:10, 1 Pet. 5:6.
o Is. 3:26. 47:1. Lam. 2:10.
‡ Or, *head-tires.*
p 17:26. 33:13. Josh. 13:5. Ez. 20:46,47.

be desolated, their prosperity ruined, their numbers reduced; and a poor, despised, enslaved company alone would be left to go captives to Babylon, and there to be worn out by oppressions, till they became like the decayed girdle. (*Notes*, *Lam.* 5:1—16.) Yet while this would "mar their great pride," it was not intended to ruin the nation, but to prepare them for future mercies. (*Marg. Ref.* g, h.)

V. 12—14. The prophet was next ordered, in the name of the Lord, to assure the people, that "every bottle should be filled with wine." This seems to have been a proverbial expression, and applied in different ways; and the Lord forewarned him, that they would reply, in a mixture of contempt and indignation, "Do we not certainly know that every bottle shall be filled with wine?" 'The hearers 'shall take this prophecy in great scorn, and 'say, What wonders are these that thou tell-'est us! As if we knew not, that the use of 'bottles is to be filled with wine! Tell these 'things to children that understand nothing.' *Bp. Hall.*—Upon this he was ordered to explain his meaning; and to shew them, that as the bottle was fitted to hold the wine, so their sins had made them "vessels of wrath, fitted for" the judgments of God: and that they should all be filled with them, till they were intoxicated and made furious, to accomplish each other's destruction; like earthen bottles filled with wine and dashed against each other. (*Notes*, 25:15—17. *Ps.* 75:8. *Is.* 49:24—26. 51:17—20.)

All the inhabitants, &c. (13) *Notes*, 5:30,31. 23 1,2,9—12. *Is.* 56:9—12. *Ez.* 8:17. 22:25—28. —*Sit upon David's throne.*] "Sit in David's stead upon his throne." *Blayney.* This is more literal, and conveyed a more severe rebuke to his degenerate descendant.—*I will not spare*, &c. (14) *Notes*, 21:5—7. *Deut.* 29:19,20. 2 *Pet.* 2:5—9.

V. 15—17. These denunciations seem to have greatly exasperated the Jews: but the prophet endeavored to enforce his warnings, and soften their resentments, by a most pathetic exhortation. He entreated their patient and attentive hearing; for these were indeed the words of God, and not his own devices. Instead of proudly rejecting his message; he exhorted them to "give glory to God," by confessing their sins, acknowledging his justice, humbling themselves in repentance, seeking forgiveness, and returning to his worship and service: (*Note*, *Josh.* 7:19.) and to do this without delay, that the threatened judgments might, if possible, be averted. Otherwise the Lord would speedily extinguish all their prosperity, and leave them in darkness and despondency: then they would be in distress, like that of men wandering in the dark upon the mountains, liable every moment to fall down precipices, or to be devoured by wild beasts. Or, they would be carried from the "valley of vision" into countries destitute of the light of Revelation, and enveloped in all the darkness of idolatry and wickedness: there they would be left to stumble and fall without remedy; all their hopes would terminate in disappointment and deeper distress, which would be introductory to the final misery and despair, of those who persisted in impenitence. (*Notes*, 4:19—27. *Is.* 5:26—30. 8:21,22. 59:9—15. *Am.* 8:4—10, *vv.* 9,10. *John* 12:34—36.) But, if they would not hear his words, the prophet assured them, that, so far from rejoicing in the prospect of their miseries, he should weep secretly and bitterly, lamenting their pride and obstinacy, their presumption, and their contempt of the authority and defiance of the vengeance of God; which he knew would terminate in the captivity of the whole company of his professed people. (*Marg. Ref.* h, i.—*Notes*, 18—21. 9:1,2.)—The word rendered "dark," seems to mean *the break of day* seen on the mountains. Various circumstances gave the Jews a sort of glimmering prospect of deliverance; appearing amid their dangers and calamities, as the dawn of day. But when they expected that this would increase, and usher in the clear light; God turned it into the very "shadow of death:" and the disappointment of

shut up, and none shall open *them:* [r] Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, [s] and behold them that come from the north; [t] where *is* the flock *that* was given thee, thy beautiful flock?

21 What [u] wilt thou say when he shall punish thee? [x] for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

Deut. 28:52. Job 12:14. 39:9. 52:27. Lev. 26:31—33. Deut. 28:15,64—68. 1:14. 6:22. 10.22. Hab. 1:6. 17. 23.2. Is. 56:9—12. Ez 34.7—10. Zech. 11:16,17. John 10:12,13. Acts 20:26—29.

u 5:31. 22:23. Is. 10:3. Ez. 28:9.

* Heb. *visit upon.*

x 2 Kings 16:7. Is. 39:3—4.

22 And [z] if thou say in thine heart, [a] Wherefore come these things upon me? For [b] the greatness of thine iniquity are thy [c] skirts discovered, *and* thy heels [†] made bare.

23 Can [d] the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are [‡] accustomed to do evil.

24 Therefore [e] will I scatter them [f] as the stubble that passeth away by the wind of the wilderness.

z Deut. 7:17. 8:17. 18:21. Is. 47:8. Zeph. 1:12. Luke 5:21, 22.

a *See on* 5:19.—16:10,11.

b *See on* 2:17—19. 9:2—9.

c 26. Is. 3:17. 20.4. 47:2,3. Lam. 1:8. Ez. 16:37—39. 23: 27—29. Hos. 2:3,10. Nah. 3:5.

† Or, *shall be violently taken away.*

d 2:22,30. 5:3. 6:29,20. 17:9 Prov. 27:22. Is. 1:5. Matt. 19:24—28.

‡ Heb. *taught.* 9:5.

e Lev. 26:33. Deut. 4:27. 28: 64. 32 26. Ez. 5.2,12. 6:8. 17:21. Luke 21:24.

f 4:11,12. Ps. 1:4. 83·13—15. Is. 17:13. 41:16. Hos. 13.3. Zeph. 2:2.

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hese presumptuous hopes increased their misry. (*Note*, *Hos.* 6:1—3.)

V. 18—21. Some think that Jeconiah and his nother are here meant; and others that Jehoikim and his queen were addressed. (*Notes*, 22: 4—27. 2 *Kings* 24:8—16, *v.* 15.)—The prophet eems to have charged the princes, who heard im, to repeat his words "to the king and ueen;" requiring them in the name of God to it down on the ground as penitents: (*Is.* 3:26. 7:1. *Lam.* 2:10.) for all the authority, splenor, and decorations, of which they were roud, would soon be brought to nothing: the ities of Judah, even those of the south and so nost distant from the enemy, would be heieged without being relieved, and the whole ation carried into captivity. Or, the cities of Egypt, to which the Jews hoped to retreat if driven to extremities, would be shut against hem, and none would be able to open them. The invaders would be seen coming from the north: and the prosperous nation, which was also "the flock of God," (17) would be scattered, destroyed, or carried captive, through the wickedness of the king, princes, and people. And what would they say, when the king of Babylon should come to punish them for their crimes? For the house of David, and the people of Judah, had brought themselves into dependence on that prince, by their sinful propensity to call in the help of heathen allies, instead of confiding in the Lord: (*Notes*, 2 *Kings* 16:7—9. 18:14—16. 20:12—18.) and now their sorrows on that account would become extreme and unavailing. (*Marg. Ref.*)

Principalities. (18) "Head-tires." *Marg.*—'He will cause to fall from your heads the diadem of your glory." *Blayney.* The meaning of the original word is doubtful: it occurs only in this place.

Judah shall be carried captive, &c. (19) "The captivity of Judah is fully effected; the captivity of one and all." *Blayney.*

Lift up your eyes, &c. (20) 'The verbs and pronouns in the Hebrew here and in the following verse, are of the feminine gender, which 'supposes the words to be directed to the Jewish state or government, represented under 'the figure of a woman. 4:31. 6:2.' *Lowth.*—'The single female, that is here addressed, 'must be the daughter of Judah, who is asked, 'with a sarcastical sneer, what was become of 'all the numerous multitudes, which God had 'given her formerly, constituting, like flocks of 'sheep, the national wealth and glory.' *Blayney.* Our translation of these verses can hardly be supported; yet the variations proposed, and supported by grammatical criticisms, which cannot here be adduced, very little affect the meaning or the instruction of the passage.

V. 22. The Lord knew that the people would inquire, in their hearts at least, what they had done that such punishments should be inflicted on them. (*Notes*, 2:22—24,33—37. 5:19. 16: 10—12.) To this *thought* he answered, that if their offences had not been very heinous, he would not have thus exposed them: but the greatness of their iniquity required, that he should strip them of all their ornaments, and leave them exposed to the contempt and scorn of their enemies; that he might shew his abhorrence of sin, especially in his professed worshippers. (26. *Notes*, *Is.* 3:16,17. 20:2—4. 47:1—3. *Lam.* 1:8—11, *vv.* 8,9. *Ez.* 16:35—43 *v.* 37.)

V. 23. This proverbial expression is evidently adduced to aggravate the incorrigible obstinacy of the Jews, and to shew, that no ordinary means would be effectual for their reformation: it might as reasonably be expected, that an Ethiopian could be brought by argument to change the color of his skin, and the leopard to divest himself of his spots; as that exhortations would induce the Jews to renounce those idolatries and iniquities, which they had been *taught*, (*marg.*) and to which they had been so long habituated.—It also holds good of man's natural propensity to evil and aversion to good, from which nothing can convert him, except the power which could change the color of the negro's skin. But education in corrupt principles and wicked practices, strengthens natural depravity; and custom is second nature, which men voluntarily bring upon themselves, and which is doubly criminal and incorrigible. This was the general case of the Jews, and they were therefore to be cut off by desolating judgments: a remnant only being preserved, from whom a new race would spring, which had not contracted those habits of idolatry, that had so long been inveterate among their progenitors.—The word rendered "accustomed" is literally, *instructed;* not merely the effect of bad habits, but of false principles assiduously inculcated.—'Bochart indeed maintains, that the word' (*Cush*) 'is never used for Ethiopia properly so 'called: but this text is a good proof to the con-'trary, and may, most probably, be understood 'of the Africans, or Blackmores, as they are 'commonly called. ... A moral change in habit-

25 This *is* [g] thy lot, the portion of thy measures from me, saith the LORD; [h] because thou hast forgotten me, and [i] trusted in falsehood.

26 Therefore [k] will I discover thy skirts upon thy face, that thy shame may appear.

g Job 20:29. Ps. 11:6. Is. 17:4. Matt. 24 51.
h *See on* 2:13,32.—Deut. 32:16—18. Ps. 9:17. 106:21,22.
i *See on* 7:4—8. 10.14.—Deut. 32:37,38. Mic. 3:11. Hab. 2:18,19.
k *See on* 22.

27 I have seen [l] thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* [m] thine abominations on the hills in the fields. [n] Woe unto thee, O Jerusalem! [o] wilt thou not be made clean? * when [p] *shall it* once *be?*

l 2:20—24. 3 1,2. 5:7,8. Ez. 16:15,&c. 23:2,&c. Hos. 1:2. 4:2. 2 Cor. 12:21. Jam. 4:4.
m *See on* 3:6.—Is. 57:7. 65:7. Ez. 6:13. 20.28.
n 4 13. Ez. 2:10. 24:6. Zeph. 3·1. Matt. 11:21. Rev. 8:13.
o 4:14. Ps. 94:4,8. Ez. 24:13. 36:25,37. Luke 11:9—13. 2 Cor. 7:1.
* Heb. *after when yet?*
p Prov. 1:22. Hos. 8:5.

'ual sinners is almost as impossible as a natu-'ral one. Thus our Savior compares the diffi-'culty of a rich man's entering into the king-'dom of God, to a natural impossibility: viz. to '"a camel's passing through the eye of a nee-'dle;" (*Matt.* 19:24.) but yet qualifies the com-'parison by adding, "What is impossible with 'men is possible with God:" i. e. God's grace 'can surmount such difficulties, as are impos-'sible for nature to overcome: and thus we are 'to understand the text before us.' *Lowth.* (*Note, Matt.* 19:23—26.)—*The Ethiopian.*] Αἰθίοψ, *a negro.* Sept. *Acts* 8:27. Gr.

V. 24—26. *Marg. Ref.—Notes,* 22. 2:31—37. 5:7—9. *Job* 20:10—29.

V. 27. The former part of this verse is properly, by the Septuagint, connected with the preceding. "That thy shame may appear; thy adulteries, thy neighings, and the lewdness of thy whoredoms. I have seen thine abominations, &c."—The Jews were not only unable to cleanse themselves from their filthiness and idols; but they *were not willing* to be made clean, being in love with their abominations. As the Lord used all proper means for their being cleansed, and was ready to afford effectual assistance to those who sought it; their *unwillingness* was their only *inability:* for by his help, the Ethiopian might change his skin, and *they* might learn to do good. The Lord therefore here demands of Jerusalem, whether she was determined not to be made clean; and how long this was to be delayed, if she ever intended it. All her miseries arose from this not having been at any time the case with her. (*Notes,* 2:22—24. 3:2,3. 4:14. 5:7—9.)

PRACTICAL OBSERVATIONS.

V. 1—14.

They, who are employed in the more important offices in the Lord's service, will often be called to peculiar self-denial and hardship. It behoves us to render implicit obedience to all his commands, however laborious they may be, and though they should *seem* unreasonable to the carnal eye: and if we obey the will of God as far as we know it at present; he will give us further instructions, as they become needful.—Every means should be used, by which the minds of men may be made sensible of their ingratitude and rebellion against God, and awakened to a conviction of their guilt and danger: yet nothing will be effectual without the concurrent influences of the Holy Spirit.—The peculiar advantages, which the Lord confers on nations, favored with his word and ordinances, are intended to render them his people; and that they may be to him "for a name, a praise, and a glory:" but no external relation will profit those, who refuse to hear his words; and who persist in "walking after the imaginations of their evil hearts:" and degenerate professors of religion are the most worthless, and shall be rendered the most contemptible, of all men.—When the gifts of God render men proud and presumptuous, they will either be torn from them, or increase their disgrace and misery: but whatever the Lord takes from us, or lays upon us; if he "mar the great pride" of our hearts, and bring us to self-abasement and true repentance, we shall have cause to be very thankful. (*P. O. Dan.* 4:10—18.)—Every kind of sin shews men to be "vessels of wrath fitted for destruction;" but pride and impenitence continue them in that state.—When nations are ripened for destruction, all ranks of men may expect to be filled with the indignation of Almighty God; and when this is the case, they are often so given up to ambition, envy, suspicion, and revenge, as to destroy one another by civil wars and intestine discords; in which even parents and children engage in opposite parties, and destroy one another! When God is provoked to say, "I will not pity, nor spare, nor have mercy, but destroy them;" rage, misery, and desperation must be the dire effect.

V. 15—27.

The proud are not disposed to hear the warnings of God by his ministers: they do not believe that he has spoken by them, but ascribe their alarming words to melancholy or malevolence: and thus they disregard the friendly admonition, until it be too late. Yet, "whether men will hear, or whether they will forbear," we must call on them "to give glory to God," by repentance, faith, and conversion to him, whilst the day of his patience endures. The humiliation of individuals indeed may not prevent national judgments; but it will preserve the persons themselves from darkness and despair.—It is very dreadful when kingdoms are wasted, the inhabitants massacred or enslaved, and churches bereaved of the light of divine truth: but when God leaves men to be blinded, and to fall into error and delusion here, and into "the blackness of darkness for ever," the judgment is far more tremendous: and who can tell how soon he may leave the obstinate unbeliever thus to stumble and fall; and, while he "looks for light, to find it turned into the shadow of death, and made gross darkness?"—The true minister will be deeply affected at the pride of those who do not regard the word of God; he often laments in his closet, over such as he has offended by his awful warnings: and if sinners could witness the prayers offered for them, and the tears shed on their account, by some who "declare the whole counsel of God" to them, they could not but ascribe their plain-dealing to other causes than they now do.—All misery, witnessed or foreseen, will affect a *feeling* mind: but the *pious* heart is especially grieved at the afflictions of the Lord's flock.—As none are too great to be sinners, and to be accountable to God; and as whole nations and churches suffer through the folly and wickedness of princes; it should be said to them especially, 'Humble yourselves before God, and penitent-'ly sue for his mercy, submit to his will, and 'seek his glory, and the honor which cometh 'from him.' All other distinctions are a vain pageantry, which will soon be terminated by

CHAP. XIV.

A terrible famine in Judah, 1—6. The prophet calls on God to deliver the people, though deeply guilty, for his own name's sake, 7—9. The Lord shews him their wickedness, and forbids him to pray for them, 10—12. The prophet charges the blame on the false prophets, and the Lord includes them also in the threatened vengeance, 13—16. The prophet is ordered to mourn over his people; and he perseveres in interceding for them, 17—22.

THE word of the LORD that came to Jeremiah *concerning the dearth.

2 Judah [a] mourneth, and [b] the gates thereof languish; [c] they are black unto the ground; [d] and the cry of Jerusalem is gone up.

3 And [e] their nobles have sent their little ones to the waters: they came to the [f] pits, *and* found no water; they returned with their vessels empty; [f] they were ashamed and confounded, and [g] covered their heads.

4 Because [h] the ground is chapt, for there was no rain in the earth, [i] the plowmen were ashamed, they covered their heads.

5 Yea, [k] the hind also calved in the field, and forsook *it*, because there was no grass.

6 And [l] the wild asses did stand in the high places, they snuffed up the wind like dragons; [m] their eyes did fail, because *there was* no grass.

* Heb. *the words of the dearths*, or, *restraints*. 17:8. *marg.*
a *See on* 4:23. 12:4.—Is. 3:26. Hos. 4:3. Joel 1:10,12.
b Is 24:4,7. 33:9.
c 8:21. Lam. 4:8,9. 5:10. Joel 2:6.
d 11:11. 18:22. Ex. 2:24. 1 Sam. 5:12. 9:16. Job 34:28. Is. 5:7. 15:5. Zech. 7:13.
e 1 Kings 18:5,6.
f Or, *cisterns*. 2:13. 1 Kings 17:7. 2 Kings 18:31. Joel 1:20. Am. 4:8.
f 2:26,27. 20:11. Ps. 40:14. 109:29. Is. 45:16,17.
g 4. 2 Sam. 15:30. 19:4. Esth. 6:12.
h Lev. 26:19,20. Deut. 28:23, 24. 29:23. Joel 1:19,20.
i Joel 1:11,17.
k Job 39:1—4. Ps. 29:9.
l 2:24. Job 39:5,6.
m 1 Sam. 14:29. Lam. 4:17. 5:17. Joel 1:18.

death, and are often taken away in this life: and as ministers must give an account of the people committed to their charge; so must kings and rulers, of the nations which they were intrusted to govern, and of the good or mischief which they did with their authority. But what will sinners say, when they shall be delivered up to be punished by that enemy, whom they have long allowed to rule over them? Will not sorrows then seize on them, as on a woman in travail?—It is natural for pride to object, Wherefore are we to be thus punished? But all such objections will be answered, when the Lord shall expose to the whole world the greatness of their iniquities. —It is a dreadful case when sinners become habituated to evil, even under the means of grace: their inability to good becomes the great aggravation of their guilt, and renders them obstinate and incorrigible in rebellion, and perfectly like Satan, the arch-apostate and rebel; and thus they are given over to final obduracy. Men should therefore be very careful not to contract habits of sin, and not to resist the convictions of their consciences.—Yet, though *we* cannot "change the Ethiopian's skin, or the leopard's spots," our God can; and neither natural depravity, nor the strongest habits of iniquity, form any obstacle to the operations of his new-creating Spirit. We should therefore hope and endeavor to do good to those who are the most enslaved to inveterate habits of vice: uniting our efforts with constant and earnest prayers for a blessing on them. And if any poor slave of sin feels, that he could as soon change the course of nature, as conquer his headstrong lusts and inveterate habits, or learn to delight in doing good, let him not despair; "for the things that are impossible to man, are possible to God;" and he even now asks him, whether he will, or will not, "be made clean." Let him then without delay call for help to him who is almighty to save, and who "waiteth to be gracious," and he will say to him, "I will, be thou clean," and so his leprosy shall be cleansed. But if men hesitate, and procrastinate, and will not use the appointed means of cleansing; misery and woe will be measured out to them as their portion, for having forgotten God, trusted in falsehood, and multiplied their crimes against him.

NOTES.

CHAP. XIV. V. 1. Some think, that the events referred to in this chapter, occurred about the end of Josiah's reign: but it is more likely, that all these prophecies were delivered at a later period, and nearer to the final desolations of the land; at least, after the open prevalence of idolatry, which followed the death of Josiah. 'The Hebrew *Batzaroth*' (rendered "dearth") 'signifies *restraint;* that is, ' "when the heaven is shut up that there is no 'rain." ... *Deut.* 11:17. 1 *Kings* 8:35.' *Lowth.* (*Marg.*)

V. 2—6. Some render this passage, in the future, as a prediction: but the prophet seems to speak of scenes, which he himself witnessed.—But whether it be a narrative, or a prophecy; he has in these verses given a melancholy description of this calamity and its effects. Through the want of rain, and the consequent failure of the crops, the whole land of Judah mourned in deep distress. Those who went in and out, through the gates of the cities, languished for want of food; or the gates were unfrequented by those who had been used to bring in provisions. The people neglected their persons, and lay on the ground, squalid, meagre, and dejected, through want and misery: and the cry of Jerusalem went up; either their cries of distress, or their supplications for deliverance; for it is probable, that a day of fasting and humiliation was observed on the occasion. (*Note*, 10—12.) The very nobles were distressed for want of water, and sent their own children, as not caring to trust others in this emergency, to fetch it from the wells or cisterns; but none could be had: and they returned with empty vessels, ashamed, and covering their heads as mourners or penitents. (*Marg. Ref. g.*) The husbandman either could not plow the parched ground, or they cultivated it in vain: so that they were ashamed of their confidence in their industry and knowledge of agriculture; and found themselves unable to support their families, or sustain their own lives. (*Notes, Joel* 1:11,17,18.) The very beasts shared the distress: the hinds forsook their young, (as it is usual with some animals in such circumstances,) not having any milk for them, through want of food for themselves: and the wild asses gasped for breath, and looked like dragons, or large serpents, which in hot and dry seasons greedily inhale the cooling air on the mountains, or unsheltered plains: and their eyes, keen in themselves, grew dim through

7 ¶ O LORD, [n] though our iniquities testify against us, [o] do thou *it* for thy name's sake: [p] for our backslidings are many; we have sinned against thee.

8 O [q] the Hope of Israel, the [r] Savior thereof [s] in time of trouble, [t] why shouldest thou be as a stranger in the land, and as [u] a way-faring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man *that* [v] cannot save? yet thou, O LORD, [x] *art* in the midst of us, and * we are called by thy name; [y] leave us not.

10 Thus saith the LORD unto this people, Thus [z] have they loved to wander, they have not [a] refrained their feet; therefore [b] the LORD doth not accept them: [c] he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [d] Pray not for this people for *their* good.

n Is. 59.12. Hos. 5:5. 7:10.
o 20,21. Deut. 32:27. Josh. 7:9. Ps. 25 11. 115.1. Ez. 20:9,14,22. Dan. 9:18,19. Eph. 1:6,12.
p *See on* 2:19. 3.6. 5:6.—Ezra 9:6,7,15. Neh. 9.33,34. Dan. 9 5—16.
q 17.13. 50 7. Joel 3:16. Acts 28:20 1 Tim. 1:1.
r Is. 43:3,11. 45:15,21.
s Ps. 9.9 37:39,40. 46:1. 50:15. 91:15. 138:7. 2 Cor. 1:4,5.
t Ps. 10:1.
u Judg. 19:17.
v Num. 11:23. 14.15,16. Ps. 44:23—26 Is. 50.1,2. 51:9.
x Ex. 29:45,46. Lev. 26:11,12. Deut. 23:14. Ps. 46:5. Is. 12:6. Zech. 2:5. 2 Cor. 6:16. Rev. 21:3.
* Heb. *thy name is called upon us.* 15:16. Is. 63.19. Dan. 9:18,19. *margins.*
y 1 Sam. 12:22. Ps. 27:9. Heb. 13 5.
z *See on* 2:23,24,36. 3:1,2. 8:5.—Hos. 11:7.
a 2:25. Ps. 119:101.
b 6:20. Am. 5:22. Mal. 1:8—13.
c 31 34. 44.21,22. 1 Sam. 15:2. 1 Kings 17:18. Ps. 109:14,15. Hos. 8:13. 9 9. Heb. 8:12.
d *See on* 7:16. 11:14. 15:1.—Ex. 32:32—34.

12 When [e] they fast, I will not hear their cry; [f] and when they offer burnt-offerings and an oblation, I will not accept them: [g] but I will consume them by the sword, and by the famine, and by the pestilence.

[*Practical Observations.*]

13 ¶ Then said I, [h] Ah, Lord GOD! [i] behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you † assured peace in this place.

14 Then the LORD said unto me, [j] The prophets prophesy lies in my name: [k] I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and [l] divination, and a thing of nought, [m] and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, [n] Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

e 11:11. Prov. 1:28. 28:9. Is. 1:15. 58:3. Ez. 8:18. Mic. 3.4. Zech. 7:13.
f 6:20. 7:21,22. Prov. 15:8. 21:27. Is. 1.11—15.
g *See on* 9.16.—15:2,3. 16:4. 21:7—9. 24:10. 29:17,18. Ez. 5:12—17. 14:21.
h *See on* 1:6. 4:10.
i 5:31. 6:14. 8:11. 23:17. 28:2—5. Ez. 13:10—16,22. Mic. 3:11. 2 Pet. 2:1.
† Heb *peace of truth.*
j 23:25,26. 27:10,14. 28:13. 29:21. 37:19. Is. 9:15. Zech. 13:3. 1 Tim. 4:2.
k 23:14—16,21—32. 28:15. 29:8,9,31. Is. 30:10,11. 2 Thes. 2:9—11.
l 27:9,10. 29:8,9,31. Ez. 12:24. 13:6,7,23. 21:29. Mic. 3:11. Zech. 10:2.
m 23:26. Is. 30:10.
n 5:12,13. 6:15. 8:12. 20:6. 23:14,15. 28:15—17. 29:20,21,31,32. 1 Kings 22.25. Ez. 14:10. Am. 7:17. 2 Pet. 2:1—3, 14—17. Rev. 19:20.

heat, hunger, and thirst. (*Notes, Joel* 1:17—20.)

The gates ... are black, &c. (2) '"They are 'in *deep mourning*." By this passage we are 'to understand, that the persons who appear 'in public are dejected, and put on black, or 'mourning, on account of the national distress.' *Blayney.—The ground is chapt.* (4) "Is crumbled to dust." *Ibid.*

V. 7—9. In this extreme distress, the prophet ventured to intercede for his people, notwithstanding the interdiction which had been laid upon him: (*Notes*, 7:16. 11:14.) and he seems still to have indulged a hope, that by repentance the threatened judgments might be averted; or at least that this would be a lengthening of the tranquillity of Judah. He acknowledged that their multiplied apostacies, idolatries, and iniquities were so many witnesses against them, that they had deserved these miseries: but he entreated the Lord, for the honor of his own name, to interpose in their behalf. (*Notes*, *Deut.* 32:26,27. *Josh.* 7:6—9. *Ps.* 74:21—23. 79:8—13. *Ez.* 20:7—9. *Eph.* 1:3—8.) He had always been the only "Hope of Israel;" and their Deliverer, even from those troubles which had come upon them for their sins: and would he now finally forsake them? He had dwelt among them, and taken care of them, as of his own habitation; and if he had left them for a time, to chastise them for their sins, he had soon returned to them in mercy: and would he now be as a stranger? or as a traveller, who, having tarried for a night in any place, departs next morning, and takes no more thought about it? He had shewed himself ready and able to save: and would he now appear like a man, who is surprised by some unexpected accident, which renders him unable to save those who expect help from his power and valor?—The gentiles would be ready to draw conclusions to this effect from the calamities of that people, by whom JEHOVAH had so long been worshipped, among whom he had his only temple, and who were called by his name, or, on whom "his name was called:" and therefore the prophet pleaded, that the honor of his power, wisdom, truth, and goodness engaged him not to leave his people to sink under their afflictions. (*Notes*, 10:23—25, *v.* 25. *Is.* 63:15—19. 64:1—3,6—12.)

V. 10—12. God condescended to shew the prophet, that his "zeal," in this case, "was not according to knowledge." He calls the Jews "this people," not "my people:" they had delighted to wander into idolatry and iniquity; and they did not refrain their feet from walking in those evil ways, either from fear or love of God. He therefore declared, that he no longer accepted them; but was determined to punish them according to their sins, for the honor of his justice and holiness. And he would not allow Jeremiah to pray any more for good to them; (*Notes*, 7:16. 15:1—4. *Ez.* 14:13—21.) nor would their fastings, prayers, and sacrifices, in which it is probable they were then engaged, prevent still heavier vengeance from falling on them: for "these were but the beginning of sorrows," which with combined destructions would entirely desolate the land. (*Notes*, 36:8—25. *Is.* 1:10—20. 58:1—7. *Joel* 2:12—20.)

16 And [o] the people, to whom they prophesy, shall [p] be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: [q] for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; [r] Let mine eyes run down with tears night and day, and let them not cease: [s] for the virgin-daughter of my people is broken with a great breach, [t] with a very grievous blow.

18 If I [u] go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! [v] yea, both the prophet and the priest *go about into a land that they know not.

19 Hast thou [x] utterly rejected Judah? [y] hath thy soul loathed Zion? why hast thou smitten us, and *there is* [z] no healing for us? [a] we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 [b] We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: [c] for we have sinned against thee.

21 Do [d] not abhor *us*, [e] for thy name's sake, [f] do not disgrace the throne of thy glory: [g] remember, break not thy covenant with us.

22 [h] Are there *any* among the [i] vanities of the gentiles that can cause rain? or can the heavens give showers? [k] *Art* not thou he, O LORD our God? therefore we will [l] wait upon thee, for thou hast made all these *things*.

o 5:31. Is. 9:16. Matt. 15:14.
p *See on* 7:33. 9:22.—15:2,3. 16:4. 18:21. 19.6,7. Ps. 79:2,3.
q 2:17—19. 4:18. 13:22—25. Prov. 1:31. Rev. 16:1.
r 8:13,21. 9:1. 13:17. Ps. 80:4,5. 119:136. Lam. 1:16. 2:18. 3:48,49.
s Is. 37:22. Lam. 1:15. 2:13. Am. 5:2.
t 30:14,15. Ps. 39.10. Mic. 6:13.
u 52:6,7. Lam. 4:9. Ez. 7.15.
v 6:13. 8.10. 23:21. Deut. 28:36,64. Is. 28:7. Lam. 4:13—16.
* Or, *make merchandise against a land, and* men *acknowledge* it *not*. 2:8. 5:31. Mic. 3:11. 2 Pet. 2:3.
x 6:30. 15:1. 2 Kings 17:19,20. Ps. 78:59. 30:12,13. 89:38. Lam. 5:22. Rom. 11:1—6.
y 12:8. Zech. 11:8,9.
z *See on* 8:22. 15:18.—2 Chr. 36:16. Lam. 2:13.
a *See on* 8:15.—Job 30:26. Lam. 4:17. 1 Thes. 5:3.
b 3:13,25. Lev. 26:40—42. Ezra 9:6,7. Neh. 9:2. Ps. 32:5. 51:3. 106.6,&c. Dan. 9:5—8. 1 John 1:7—9.
c 2 Sam. 12:13. 24:10. Job 33:27. Ps. 51:4. Luke 15:18—21.
d 19. Lev. 26:11,30. Deut. 32:19. Ps. 106:40. Lam. 2:7. Am. 6:8.
e *See on* 7.—Ps. 79.9,10. Ez. 36:22,23. 39:25. Dan. 9:7,15—19. Eph. 2:7.
f *See on* 3.17. 17:12.—Ps. 74:3—7. Lam. 1:10. 2:6,7,20. Ez. 7:20—22. 24:21. 43:7. Dan. 8:11—13. Luke 21:24. Rev 11:2.
g Ex. 32:13. Lev. 26:42—45. Ps. 74:2,18—20. 89:39,40. 106:45. Is. 64 9—12. Zech. 11:10,11. Luke 1:72. Heb. 8:6—13.
h 10.15. 16:19. Deut. 32:21. Is. 41:29. 44:12—20.
i 1 Kings 17:1. 18:1. Zech. 10:1,2. Acts 14:15—17.
k 5:24. 51:16. Deut. 28:12. 1 Kings 8:36. 17:14. 18:39—45 Job 5.10. 38:26—28. Ps. 147 8. Is. 30.23. Joel 2:23. Am 4:7. Matt. 5:45.
l Ps. 25:3,21. 27:14. 130:5. Is. 30:18. Lam. 3:25,26. Mic. 7:7 Hab. 3:17—19.

V. 13—16. The prophet could not but allow the justice of the Lord's controversy with the people: yet he was desirous of finding something to plead in their behalf. He thought that the false prophets were the principal criminals; for they flattered the people with assurances of peace and prosperity, and set them against the faithful warnings of the true prophets. This the Lord allowed to be the case; and with great severity gave sentence against the prophets also: but as "the people loved to have it so," (*Notes*, 10—12. 5:30,31.) they were not to be excused, or to escape: for judgments, corresponding to their enormous wickedness, were about to be poured ont on them.—The many energetic words, which are used in describing the conduct of the false prophets, and the Lord's indignation both against them and the people, are peculiarly suitable to the occasion, and calculated to lay hold on the reader's attention. (*Notes*, 4:10. 8:1—3. 23:9—32. 26:9. 27:12—15. 28: *Is.* 30:8—11. *Mic.* 2:6—12. *Matt.* 7:15—20. 2 *Thes.* 2:8—12. 2 *Pet.* 2:1—3. *Rev.* 19:17—21, *v.* 20.)

V. 17, 18. The Lord next ordered his servant to declare before the people his determination, to give a loose to incessant and excessive grief, in the prospect of those miseries, which he could not prevent, either by his warnings or prayers. The Jews endured great distress from famine; but far greater calamities were approaching: and Jerusalem would be broken in a more grievous manner than she had ever before been. Then, in the field would be seen those who had been slain by the Chaldean besiegers: and in the city such as were dying of famine: even the priests and prophets would attempt to flee into foreign lands for safety; and such as remained would be carried away captive. (*Notes*, *Lam.* 1:12—17. 4:7—16.) The last clause may be rendered; "Because both the prophet and the priest carry on a trade against the land, and they acknowledge it not." (*Marg.*) "For filthy lucre's sake," they deceived the people with lying divinations, and promised them peace: yet, when charged with it, they would not own their guilt and seek forgiveness. Or, intent on their own gain, they disregarded the miseries of the people.

They know not. (18) The verb (יָדַע,) here translated *know*, is rendered *acknowledge* in the twentieth verse.

V. 19—22. The prophet still pleaded for a mitigation of the sentence. Had the Lord utterly cast off Judah, his visible church, in which the promised Messiah was to be raised up? Did he abhor Zion, the place of his temple and worship, and the type of good things to come? And would he no longer have a church on earth? If this were not his purpose, wherefore did he so smite them that there was no healing? None else could, and he would not, heal them: and all their expectations of deliverance and peace were frustrated. (*Notes*, 7—9. 8:14—16.)—He then acknowledged his own sins, and those of his people: but he still prayed that the Lord would not abhor them, for the honor of his great name. The temple, in which he manifested his special presence above the mercy-seat, was "the throne of his glory" on earth; which would be disgraced, if profaned by the heathen: and he pleaded with the LORD, (*Notes*, 7:3—16. 17:12,13.) that he would remember his covenant and not disannul it. The people had, indeed, violated their national covenant; and forfeited the covenanted blessings: yet Jeremiah prayed that it might not wholly be made void, and of no effect: (*Note*, *Ps.* 74:20.) for that is the proper meaning of the word, rendered "break."—Even in their present distress, none of the idols of the

gentiles could help them, nor could the heavens give rain of themselves: they had none to apply to but the LORD; and on him they waited for relief, as the omnipotent Creator and Governor of all things. (*Marg. Ref.* h, i.—*Notes*, 10:12—15. 1 *Kings* 17:1. 18:1,2,41—44. *Zech.* 10:1. *Acts* 14:11—18, *v.* 17.)—'He teacheth the 'church a form of prayer, to humble themselves 'to God by true repentance, which is the only 'mean to avoid this famine.' (*Notes*, *Is.* 63: 15—19. 64:)—Though most of the people were either hypocrites or idolaters; yet a small remnant of believers may be supposed to have joined the prophet in these prayers: and probably they prevailed for the removal of the famine, though not for the prevention of the captivity. (*Note*, 15:1.)—'The Hebrew word '*Hu*, "He," is often equivalent to the true or 'eternal God. See *Deut.* 32:39. *Is.* 43:10,13. 48: '12. and especially *Ps.* 102:27. where the ex- 'pression is the same as that of the text, ... '"Thou art He:" our English reads, "Thou 'art the same."' *Lowth.*—The apostle applies this to our Savior. (*Notes*, *Ps.* 102:25—28. *Heb.* 1:10—12. 13:7,8.)—*Break not*, &c. (21) "Annul not thy covenant with us." *Blayney.*

PRACTICAL OBSERVATIONS.

V. 1—12.

Our entire dependence on God is manifest in every thing: if he withholds the showers of rain; the fields no longer yield their increase, the springs of water fail, tillage ceases, flourishing cities languish, and the inhabitants wax pale, faint, and die: and should he continue this sore judgment, the earth, with all its proudest and wealthiest possessors, as well as the poor and mean, must at length perish.—When man's iniquity has provoked the Lord thus to visit any land, the inhabitants often lament their miseries, without any due regard to him, or humiliation for their sins; and they express their anguish in much the same way as the innocent animals do, which are involved in their punishment; except that their complaints are rebellious as well as bitter. And often, when fasts are proclaimed, and formal confessions and supplications made before God; the insincerity of those concerned is demonstrated, by the want of "fruits meet for repentance;" and then such hypocritical cries are disregarded and rejected.—Whatever men trust to, whilst they neglect God, and his service and salvation, it will finally disappoint them: they will return from their broken cisterns "with their vessels empty, and ashamed" of their confidence: (*Note*, 2:13.) nor will industry and ingenuity stand in any more stead, than nobility and affluence, when God arises to execute vengeance. But they who make "the Hope of Israel" their confidence, will find him a present Savior in every time of trouble, 'in the hour of death, and in the day of judg- 'ment.' And though our manifold "iniquities testify against us, and our backslidings have been many:" yet, if we now return to the Lord, by sincere repentance, faith, and prayer, he will save us, "to the praise of the glory of his grace." Such genuine converts long for the salvation of their neighbors and relatives, and interest themselves in the concerns of the church: and they are sometimes more troubled for the miseries which oppress or await others, than for their own share in temporal calamities. They therefore supplicate their reconciled God in behalf of all connected with them, for their native country, and that part of the church especially to which they belong. Here also the mercy of God, and the honor of his name, supply many a plea to urge before him, in behalf of the very persons, whose "iniquities testify against them:" for "the Hope and Savior of Israel" will return to deliver those communities, in which a considerable remnant of true believers are found; though otherwise justly deserving of his severest vengeance. But when "the faithful fail," and the measure of iniquity is filled up, God will certainly estrange himself from those, who have been most favored with the means of grace; and his glory will require that they be more severely punished, than less enlightened communities.—He can silence the blasphemies of his enemies, when he sees good thus to punish those "who are called by his name;" and shew that he knows how, and is able, to deliver them when he pleases, though for a time he leave them to suffer for their iniquities. And when he sheweth his servants how they, for whom they plead, "love to wander," and do not refrain their feet from any evil way; they will be constrained to allow the justice of his most awful dispensations.

V. 13—22.

False teachers, who have always abounded in the visible church, are of all characters the most criminal: for they speak lies in the name of God; and, by teaching the people false doctrine and "the deceit of their hearts," they encourage men to expect peace and salvation, without repentance, faith, conversion, and holiness of life. (*Note*, *Ez.* 13:10—23. *P. O.* 1—23.) Thus a large proportion of the guilt and misery of mankind will be charged to their account; and inevitable and tremendous destruction will overwhelm them. But, as the hatred of truth and holiness, and the love of sin, dispose men to prefer such ministers of Satan to the faithful servants of God; they, who are thus given up to "a strong delusion to believe a lie," will not be allowed to plead this for an excuse, when the Lord shall "pour their wickedness upon them." He is righteous in these judgments: yet it behoves us to mourn over the miseries of the human race; for the law that commands us to love our neighbor as ourselves, is our rule of conduct: which his unrevealed, or even revealed purposes could not be. And when we consider, how "evil men and seducers wax worse and worse, deceiving and being deceived," to the temporal ruin of nations and churches, and the destruction of innumerable immortal souls; "our eyes" might well "run down with tears night and day, and not cease:" and we should more frequently be thus affected, if that mind were in us, which was in him, who wept over Jerusalem, and prayed on the cross for his persecutors. Yet we need not fear lest the Lord should utterly reject his church, or abhor his ordinances: he will always have a people to commune with him at his mercy-seat, and never suffer that "throne of his glory" to be disgraced, or abrogate his covenant with the great Redeemer. Though he may smite, and not heal, professing nations and hypocrites; yet he will bind up the wounded conscience of every true penitent, and heal the stripes which he inflicts on his believing people: and if he should not see good to hear our prayers in behalf of our guilty land; yet he will certainly bless, with temporal and eternal salvation, all who confess their sins before him, and wait on him for his promised mercy.—In the case of drought, what unbelievers and philosophers call *nature*, can no more give showers, than the idols of the heathen could. 'On the 'contrary, God directs them when and where 'they shall fall.' *Lowth.* (*Notes*, *Job* 5:8—10. 37:1—13. *Ps.* 135:7.) Thus "every good and perfect gift is from above, and cometh down

CHAP. XV.

God determines, (let who will intercede,) to pour out many heavy judgments on the Jews, 1—9. Jeremiah complains that he is generally hated; and God promises good to him amidst the calamities of the nation, 10—14. The prophet professes his integrity, and renews his complaints, 15—18. God recals him to his work, and promises to support and deliver him in the due discharge of it, 19—21.

THEN said the LORD unto me, [a] Though [b] Moses and Samuel [c] stood before me, *yet* [d] my mind *could* not *be* toward this people: [e] cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; [f] Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And [g] I will appoint over them four [*] kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will [†] cause them to be [h] removed into all kingdoms of the earth, [i] because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For [k] who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside [‡] to ask how thou doest?

6 Thou hast [l] forsaken me, saith the LORD, [m] thou art gone backward: therefore will I [n] stretch out my hand against thee, and destroy thee; [o] I am weary with repenting.

7 And [p] I will fan them with a fan in the gates of the land; [q] I will bereave *them* of [§] children, I will destroy my people, [r] *since* they return not from their ways.

a 7:16. 11:14. 14:11. Ez. 14:14—21.
b Ex. 32:11—14. Num. 14:13—20. 1 Sam. 7:9. 12:23. Ps. 99:6.
c 18:20. Gen. 19:27. Ps. 106:23. Zech. 3:3. Heb. 9:24.
d Judg. 5:9. Prov. 14:35.
e *See on* 7:15.—23:39. 52:3. 2 Kings 17:20.
f 14:12. 24:9,10. 43:11. Is. 24:18. Ez. 5:2,12. 14:21. Dan. 9:12. Am. 5:19. Zech. 11:9. Rev. 6:3—8
g Lev. 26:16,22,25. Deut. 28:26. 1 Kings 21:23,24. 2 Kings 9:35—37. Is. 13:6. 56:9,10. Rev. 6:8. 19:17,18.
* Heb. *families.*
† Heb. *give them for a removing*
h *See on* 9:16.—24:9. 29:18. 34:17. Lev. 26:33. Deut. 28:25,64. Lam. 1:8. Ez. 23:46.
i 2 Kings 21:11—13. 23:26,27. 24:3,4.
k 16:5. 21:7. Job 19:21. Ps. 69:20. Is. 51:19. Lam. 1:12—16. 2:15,16. Nah. 3:7.
‡ Heb. *to ask of thy peace.* Ex. 18:7. Judg. 18:15. 1 Sam. 10:4. 17:22. 25:5. *margins.*
l *See on* 1:16. 2:13,17,19.
m 7:24. 8:5. Is. 1:4. 28:13. Hos. 4:16. 11:7. Zech. 7:11.
n Ez. 14:9. 25:7. Zeph. 1:4.
o 6:11. 20:9. Ps. 78:38—40. 106:43—45. Ez. 12:26—28. Am. 7:3—8.
p 4:11,12. 51:2. Ps. 1:4. Is. 41:16. Matt. 3:12.
q 9:21. 18:21. Deut. 28:18,32,41,53—56. Hos. 9:12—17.
§ Or, *whatsoever is dear.* Ez. 24:21,25.
r *See on* 5:3. 8:4,5.—Is. 9:13. Am. 4:10—12. Zech. 1:4.

rom the Father of lights, with whom is no variableness neither shadow of turning:" (*Notes*, *Jam.* 1:16—18.) and in him alone must we rust, on him alone must we wait, for all things pertaining to this life, and to that which is to come.

NOTES.

CHAP. XV. V. 1. The prophet still continued importunately to pray for his people; but the Lord had determined not to grant his requests in this particular: yet, in order to reconcile his mind to this refusal, he declared that even Moses and Samuel must plead in vain in the present case. (*Marg. Ref.*—*Notes*, *Ex.* 32:11—14. *Num.* 14:13—19. 1 *Sam.* 7:9. *Ps.* 99:6—8. *Ez.* 14:13—21.) They had separately, and repeatedly, prevailed with him to pardon his offending people, when they lived on earth; and were most eminent among his servants: but if both of them could unite to intercede for Israel at this time, the *mind*, or favorable regard, of God could not be towards them; their crimes were so enormous, and their habits of rebellion so inveterate. He had therefore given orders for them to be cast out of the land; for he could no longer endure them in his sight. (*Note*, 14:19—22.)—This passage fully proves that departed saints do not intercede for us; for it evidently implies, that Moses and Samuel did not then stand before the Lord, in behalf of Israel, or of any in Israel.

V. 2—4. The same law which condemns the malefactor determines his punishment. So the condemned Jews were appointed to differents kinds of misery, by the righteous judgment of God: and this decision was notified to them that they might see to what straits their sins had reduced them. (*Note*, 2 *Sam.* 24:12—14.) Pestilence, called here "death," as it kills without any visible cause; (*Notes*, 14:10—12. *Ez.* 14:13—21. *Rev.* 6:8.) and the sword and famine would destroy the most of them; and a few would be reserved for captivity. Whilst the sword of the enemy would cut off very great numbers, their dead bodies would be left unburied to be devoured by dogs, and by birds and beasts of prey; and the survivors would be subjected to fierce and cruel oppressors. (*Notes*, *Deut.* 28:25,26.) More tremendous words, as to this world, can scarcely be conceived. (*Notes*, *Ez.* 5:1—12. *Am.* 5:18—20. 9:1—4.) Their remnant would be removed into the most distant regions; because of their willing concurrence, and impenitent continuance, in the idolatries and iniquities of Manasseh, notwithstanding all the methods afterwards used to reclaim them. (*Notes*, 2 *Kings* 21:1—18. 23:26,27. 24:3,4.) 'The word' (rendered "to be removed,") 'signifieth to run to 'and fro, for fear and unquietness of conscience, 'as did Cain.'

The dogs to tear. (3) "The dogs to drag about." *Blayney.*—*I will cause them to be removed.* (4) I will give them for a removing." *Marg.*

V. 5. 'Every body that sees the calamities 'brought upon thee, will own them to be just. 'See 22:8,9. Who will be so much concerned 'for thee, as to step a little out of his way to 'inquire after thee? ... Rather they that pass 'by will insult over thy calamities.' *Lowth.* (*Notes*, 40:2,3. *Deut.* 29:21—25. *Lam.* 4:13—16.)

V. 6. *Marg. Ref.*—*I am*, &c.] The Lord had often threatened to execute judgment on the people; but he had spared them on repentance, and in answer to the prayers of his servants: thus he was said to repent of the evil, which he said he would do unto them. (*Notes*, 4:28,29. 18:7—10. *Gen.* 6:6,7.) But, as they continually relapsed into idolatry, his patience was, as it were, worn out, and he was "weary of repenting:" that is, it was highly proper for him to take vengeance on them. (*Note*, *Is.* 43:22—25.)

V. 7. The nation in general was become as

8 Their [s] widows are increased to me above the sand of the seas: I have brought upon them against * the mother of the young men [t] a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She [u] that hath born seven languisheth: she hath given up the ghost; [x] her sun is gone down while *it was* yet day: she hath been ashamed and confounded: [y] and the residue of them will I deliver to the sword before their enemies, saith the LORD.

[*Practical Observations.*]

10 ¶ Woe is me, [z] my mother, that thou hast born me [a] a man of strife, and a man of contention to the whole earth! [b] I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth [c] curse me.

11 The LORD said, [d] Verily it shall be well with thy remnant; [e] verily I will † cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall [f] iron break the northern iron and the steel?

13 Thy [g] substance and thy treasures will I give to the spoil [h] without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to [i] pass with thine enemies into a land *which* thou knowest not; for [j] a fire is kindled in mine anger, *which* shall burn upon you.

s Is. 3:25,26. 4:1.
* Or, *the mother* city *a young man spoiling, &c.* or, *the mother* and *the young men.*
t 4:16. 5.6. 6:4,5. Luke 21:35.
u 1 Sam. 2:5. Is. 47:9. Lam. 1:1. 4:10.
x Am. 8:9,10.
y *See on* 2,3.—44:27. Ez. 5:12.
z 20.14—18. Job 3:1,&c.
a 20. 1:18,19. 20:7,8. 1 Kings 18:17,18. 21:20. 22:8. Ps. 120: 5,6. Ez. 2:6,7. 3:7—9. Matt. 10:21—23. 24:9. Luke 2:34. 21:17. Acts 16:20—22. 17:6—8. 19:8,9,25—28. 28:22. 1 Cor. 4:9—13.
b Ex. 22.25. Deut. 23:19,20. Neh. 5.1—6. Ps. 15:5.
c Ps. 109.28. Prov. 26:2. Matt. 5:44. Luke 6:22.
d Ps. 37:3—11.
e 29:11—14. 40:2—6.
† Or, *entreat the enemy for thee.* Prov. 16:7. 21:1.
f 1:18,19. 21:4,5. Job 40:9. Is. 45:9. Hab 1:5—10.
g 8. 17:3. 20:5.
h Ps. 44:12. Is. 52:3,5.
i 4. 14:18. 16:13. 17:4. 52:27. Lev. 26.38,39. Deut. 28:25,36, 64. Am. 5:27.
j 4:4. Deut. 29:23. 32:22. Ps. 21:9. Is. 42:25. 66:15,16. Nah. 1:5,6. Heb. 12:29.

chaff: and therefore the Lord would drive them by his judgments from the gates of their cities all over the land; as the fan drives away the chaff. (*Marg. Ref.*—*Notes*, 4:11—13. 51: 2. *Is.* 30:27,28. 41:15,16.)

V. 8, 9. The immense slaughter made by the victorious enemy, and by other judgments, would leave great numbers of widows, who would have none but God to take care of them; thus they would be increased "to Him:" for the future is spoken of, as if it were already arrived. The Lord was about to bring upon Jerusalem, (the mother-city, or metropolis of Judah, *Is.* 50:1.) a young man, a spoiler at noon-day, who would plunder openly by force, and not secretly by fraud, or, against the mother and the young men her children. (*Marg.*) Nebuchadnezzar was the spoiler intended: he was a young man when he took Jerusalem; (*Note*, 25:1.) and he suddenly fell on the city, and filled it with terrors and miseries. Then the populous city was made desolate: the mothers who had brought up many children, were broken hearted with grief, at hearing that they were all slain: Jerusalem's honor and prosperity terminated unexpectedly, as if the sun should set before the time: (*Note*, *Am.* 8:4—10, *v.* 9.) and the remnant of her inhabitants were given up to be slain or enslaved by the conqueror at his pleasure.

Terrors upon the city. (8) '"I have caused to 'fall upon her suddenly an enemy and terrors;" '... a terrible enemy.' *Blayney.* This seems the proper translation.—*Born seven.* (9) *Note*, 1 *Sam.* 2:4—8, *v.* 5.

V. 10. The prophet had rendered himself very obnoxious by his most awful predictions, which is by no means wonderful: and he could not prevail for a mitigation of the sentence denounced against his people: nay, he was sent with still severer denunciations of vengeance. This he knew would expose him to their more violent resentment; and therefore he lamented that his mother ever bare him, to be a man of strife and contention to the whole *land.* For he was doomed to spend his life in contending against the sins of the people, and the delusions of the false prophets; and to be treated as a contentious, malevolent, and mischievous person for so doing. He had neither borrowed nor lent money, in an usurious manner, which practices especially rendered men odious: (*Notes*, *Ex.* 22:25—27. *Neh.* 5:1—13.) he gave no umbrage and did no injury in secular concerns, which are common grounds of contention: and yet he was more generally hated and cursed, than any fraudulent debtor or oppressing creditor.—His trials were doubtless great: yet there was much infirmity in these passionate complaints. (*Notes*, 15—18. 11:18—23.)—'I am an object of the common hatred: every 'body takes occasion to quarrel with me; be-'cause I speak such truths as they do not care 'to hear.' *Lowth.*—'He sheweth what is the 'condition of God's ministers; to wit, to have 'all the world against them, though they give 'none occasion.'

V. 11. In order to calm the ruffled spirit of his servant, the Lord graciously engaged that it should be "well with his remnant:" either with him, for the remnant of his days; or with the remnant of the people, who attended to his word and joined in his prayers, or "I will give thee a happy deliverance." *Lowth.* He should be supported and comforted under all troubles, and all should terminate happily: and the enemy would treat him with kindness, whilst his opposers were overwhelmed with calamities. (*Notes*, 39:11—14. 40:2—6.)

V. 12—14. The Jews endeavored to fortify Jerusalem, and to form alliances against the Chaldeans: and they hardened their hearts, as if they could outbrave or withstand the indignation of the LORD. But could ordinary iron, though hard and strong in itself, break that which was of a much stronger kind, and well tempered? 'Such as the people called *Calybes*, 'living near the Euxine sea, prepared.' *Lowth.* No more could they prevail against their northern invaders, or those divine judgments, which they were sent to inflict. All their treasures would certainly be given to these spoilers, without any possibility of prevailing with them by price to depart from them; or, without any price received by the Lord for his worshippers, as sold into slavery; (*Note*, *Ps.* 44:9—16, *v.* 12.) and they would be carried away into the land of their enemies, for the sins committed in every part of the country (*Note*, 17:3,4.)—'The opposition, which the Jews make against

15 ¶ O LORD, [k] thou knowest: [l] remember me, and visit me, and revenge me of my persecutors; [m] take me not away in thy long-suffering: [n] know that for thy sake I have suffered rebuke.

16 Thy words were found, and [o] I did eat them; and [p] thy word was unto me the joy and rejoicing of mine heart; for * I am called by thy name, O LORD God of hosts.

17 I [q] sat not in the assembly of the mockers, nor rejoiced; [r] I sat alone, because of thy hand: [s] for thou hast filled me with indignation.

18 Why is [t] my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me [v] as a liar, [x] *and as* waters *that* † fail?

19 Therefore thus saith the LORD, [y] If thou return, then will I bring thee again, *and* [z] thou shalt stand before me: and [a] if thou take forth the precious from the vile, thou shalt be [b] as my mouth: [c] let them return unto thee; but return not thou unto them.

20 And [d] I will make thee unto this people a fenced brazen wall: and they shall fight against thee, [e] but they shall not prevail against thee: [f] for I *am* with thee to save thee, and to deliver thee, saith the LORD.

21 And [g] I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of [h] the terrible.

12:3. 17:16. Job 10:7. Ps. 7:3—5. 17:3. John 21:15—17. 2 Cor. 5.11.
11:18—20. Neh. 5:19. 6:14. 13:22,31. Ps. 106:4. 109:26—29. 119:84,132—134. Luke 18:7. 2 Tim. 4:14. Rev. 6:10. 18:20.
Ps. 39:13. Is. 38:3.
10. 11:21. 20.8. Ps. 69 7—9. Matt. 5:10—12. 10:22. Luke 6:22,23. 21:17. Rom. 8:35. 1 Pet. 4:14—16.
o Ez. 3:1—3. Rev. 10:9,10.
p Job 23:12. Ps. 19:10. 119:72, 97,101—103,111.
* Heb. *thy name is called upon me.* 14:9. *marg.*
q Ps. 1:1. 26:4,5. 2 Cor. 6:17.
r 13:17. Lam. 3.28. Ez. 3:24, 25. Dan. 7:28.
s 1 10. 6:11.—*See on* 20:8,9.
t 14:19. Ps. 6:3. 13:1—3. Lam. 3 1—18.
u 30:12,15. Job 34:6. Mic. 1:9.
v 1:18,19. 20:7. Ex. 5.22,23.
x 14.3. Job 6:15—20.
† Heb. *be not sure.*
y 10—18. 20:9. Ex. 6:29,30. Jon. 3:2.
z 1. 1 Kings 17:1. Prov. 22: 29. Zech. 3:7. Luke 1·19. 21:36. Jude 24,25.
a Lev. 10:10. Is. 32:5,6. Ez. 22:26. 44:23. Heb. 5:14.
b Ex. 4:12,15,16. Luke 10:16. 12:12. 21:15.
c 38:20,21. Ez. 2:7. 3:10,11. Acts 20:27. 2 Cor. 5:16. Gal. 1:10. 2:5.
d *See on* 1:18,19.—6:27. Ez. 3: 9. Acts 4:3—13,29—31. 5:29—32.
e 20:11,12. Ps. 124:1—3. 129: 1,2. Rom. 8:31—39.
f 20:11. Ps. 46:7,11. Is. 7:14. 8:9,10. 41:10. Acts 18:9,10. 2 Tim. 4:16,17,22.
g Gen. 48:16. Ps. 27:2. 37:40. Is. 49:24,25. 54:17. Matt. 6:13. Rom. 16:20. 2 Cor. 1:10.
h Is. 25:3—5. 29.5,20.

hee, shall easily be vanquished and disappointed: because "I am with thee, &c." *owth.* (*Note*, 19—21.) The twelfth verse may e thus applied to the prophet's case: but ne interpretation, which Blayney endeavors o establish, as if the whole passage was a henace against the prophet personally for his mpatience, appears to me completely unnatural; and the last clause, "which shall burn upon *ou*," (*plur.*) sufficiently proves that the people were intended, and not the prophet. (*Marg. Ref.*—*Note*, 20:1—6.)

V. 15—18. The prophet still found his mind greatly discomposed, so that he opened his case before God, with a considerable degree of impatience, and some peevish expressions. He was sensible that the Lord knew his integrity, his circumstances, and his enemies: he entreated him to remember and visit him with mercy, and to revenge his cause; and not to take him away, while he exercised his long-suffering towards his persecutors, seeing that he was hated and reproached for his sake.—'Suffer not mine enemies to take away my life while thou forbearest to vindicate and defend me. Verbs active, in the Hebrew language, do often signify only permission.' *Lowth.*—The prophet had "found the word" of God as a valued treasure; he had meditated on it, and had well digested, both the ancient books of the scripture, and the revelations immediately made to him; and he had found much comfort and joy in them. (*Notes*, *Job* 23:8—12. *Ps.* 119: 103. *Ez.* 2:7,8. 3:1—3. *Matt.* 13:44. *Rev.* 10:8—11, *vv.* 9,10.) He had been known as the prophet of God, and had cheerfully received and delivered his messages; in hopes that the people would have been brought to repentance. He had withdrawn himself from all intercourse with the profane, scornful, and jovial; and had not frequented their revels, nor shared in their mirth, but had lived in retirement: (*Note*, *Lam.* 3:26—30.) and the awful predictions, with which he had been charged, the impenitence and opposition of the people, and the trials allotted him, had marred all his joy, and filled him with terror, sorrow, and melancholy; because of the Lord's indignation with his people, and their indignation at him. But on what account was his pain thus made perpetual? Why was he oppressed with grief, which would admit of no remedy? The Lord had promised to deliver him; (*Note*, 1:17—19.) and would he act after the manner of deceitful men? (*Notes*, *Ps.* 31:22. 73:12—14. 77:5—12.) or as waters, which fail in drought when they are most wanted?—"Wilt thou be altogether unto me as the lying of waters, that are not sure?" *Blayney.* (*Note*, *Job* 6:15—23.)—*For thy sake*, &c. (15) 'Herein the prophet was a type of Christ, 'and his sufferings. *Ps.* 69:7.' *Lowth.*—*Of the mockers*, &c. (17) The same word is rendered "those that make merry" 30:19. 31:4. And the passage may mean, that the prophet's joy, in his prophetical mission, was soon turned into sorrow: so that he was led to give place to melancholy, and court solitude.—*Because of thy hand.*] 'The impulse of the prophetic 'Spirit.' *Blayney.* (*Notes*, 2 *Kings* 3:15. *Ez.* 1: 1—3, *v.* 3. 3:4—11,22—27.)

V. 19—21. The prophet was out of temper, and heartless about his ministry; and in a frame of mind, which may best be understood by those, who have been tried a little in the same way. But the Lord called him to repent of his impatience, and to return to his work. In this case he would again employ and honor him; he would bring him out of his difficulties, and cause him to stand with acceptance before him. And, if he learned to distinguish between "the precious and the vile," especially in respect of the characters of the people; that he might address them severally, for reproof, conviction, instruction, or consolation; (*Notes*, *Ez.* 22.26. 44:7—9,23,24.) then the Lord would use him as his mouth, to declare his will, and would certainly take care of him in all respects. But he must go on steadily in his prophetical office, using every means to bring the people to return to him, as their prophet, and to obey the word of the Lord spoken by him: and in case they would not, to leave the matter with God; but not to go down at all upon their ground, not to vary from his instructions, not to accommodate

himself in the least to their wishes, nor to give the least countenance or encouragement to them in their sins, either by his doctrine or example. If he attended to these things he might be assured that the Lord would perform the promises before made to him, and deliver him from the most powerful and malicious of his enemies. (*Note*, 1:17—19.)

If thou take forth, &c. (19) 'To "separate the 'precious from the vile," means to teach sound 'doctrine, distinguishing rightly between what 'is good and what is otherwise; which is the 'characteristic of a true minister of God.' *Blayney.*

PRACTICAL OBSERVATIONS.

V. 1—9.

The holy God so abhors all sin, and his honor is so engaged to punish it; that it is absolutely impossible his "heart can be towards" obstinate and impenitent transgressors: and if the prayers, even of his most eminent servants, for the wicked, are not answered by their conversion; they cannot avail for their deliverance from deserved misery: nor can any thing rescue guilty nations from divine judgments, except as it conduces to their reformation.—Whilst we remain on earth, we ought to persevere in prayer for our unconverted relations and connexions: but "the spirits of just men made perfect" would not, if they might, say a word in behalf of any, for whom the heavenly Advocate does not intercede; and his intercession suffices for "all that come to God through him."—Dreadful will be the case of all those, whom the Lord finally rejects and abhors. The variety of temporal calamities which he inflicts on guilty nations; the wars, famines, and pestilences which waste them; the imprisonment and slavery, loss of children and other near relatives; the terror, anguish, and pain, to which numbers are exposed, are no more than an earnest of the wrath to come, which awaits all impenitent workers of iniquity.—Bad examples, and abused influence, authority, and talents, often produce fatal effects after men are dead: this may be the case even with those who live to repent, and so escape the most dreadful personal consequences of their crimes; which shews us how important it is to begin early to serve the Lord. These things, however, are no more than *occasions* to men's sins, which originate from the evil of their own hearts; and therefore they justly deserve punishment: yet we should greatly dread being the guilty, or even the innocent, occasions of it.—We ought, while here, to compassionate and bemoan those who suffer for their sins, and interest ourselves in their concerns: but the wicked will perish unpitied and unlamented, when God shall stretch forth his hand against them to destroy them; because their obstinate impenitence has wearied out his patience.

V. 10—21.

The ministers of God are constrained to "declare his whole counsel," though the proud and powerful be exasperated: and, however upright, prudent, blameless, and benevolent their conduct may be; however they avoid being entangled with the affairs of this life, and "abstain from all appearance of evil;" so long as they contend against sin and error, they will be deemed "pestilent fellows," "troublers of the city," and men of strife and contention. But, as prophets and apostles, and even Christ himself, were thus hated, reviled, and execrated by the ungodly: instead of complaining that we are exposed to such treatment, we should rejoice and be "exceedingly glad," that we are conformed to such honorable patterns, and because "our reward is great in heaven." (*Notes*, *Matt.* 5:10—12. 1 *Pet.* 4:12—16.) Yet in such circumstances, unbelief and impatience are often excited, and ruffle our tempers, cloud our judgments, and suggest highly improper thoughts and words. But our gracious Lord will tenderly bear with the infirmities of his upright servants, and give them proper encouragement: and assuredly "it will be well" in life and death, with all the remnant of true believers; whilst all their obstinate opponents will be consumed by the fire which the Lord has kindled in his anger; and the stoutest and proudest of them will be utterly unable to withstand him, or "the weapons of his indignation."—We should acquiesce in the judgments of God on his enemies, and rejoice in his knowledge of us and of all our trials; and we should beseech him to remember and visit our souls with his salvation, and to preserve us from our persecutors. When we are conscious that we are rebuked for his sake, we may plead that as a reason why he should interpose in our behalf; but we should pray for the conversion of our persecutors, and not to be avenged of them.—Happy are they, who seek and find the words of the Lord; who can relish and feed on them in their hearts, by faith, prayer, and meditation; and who can truly say, that they are "the joy and rejoicing" of their souls: such are justly called by the name of the Lord, and they will have pleasant employment for their retired hours. Indeed, we all ought to avoid the assembly of the mockers, and the sensual and dissipated pleasures of the ungodly; and court retirement for searching the scriptures, for meditation, and prayer: (*Note*, *Ps.* 1:1—3.) yet, while suitably affected with the calamities of the church and of the world, and mourning for our own sins and sorrows; we should not indulge melancholy or moroseness, or exclude ourselves wholly from society; lest we grow fretful, impatient, and unfit for our duty. Even in complaining to God, we are prone to give place to unholy tempers, and to use distrustful and irreverent expressions: as if our griefs were unnecessary, intolerable, or incurable; or as if he disappointed our expectations, grounded on his faithful word. Thus we dishonor him and disquiet ourselves; and he might justly leave us to the effects of our sin and folly: but he bears with us, and checks the progress of our evil tempers. We cannot, however, expect the comfort or credit of his favor and service, except in the exercise of faith, submission, and diligence in our work: and to stand accepted with him is an abundant recompense for all, which we can do or suffer for his sake.—They, who are employed as his mouth, must learn to distinguish the precious from the vile, in doctrines, practice, experience, and characters; that they may be "workmen, who need not be ashamed, rightly dividing the word of truth." (*Note*, 2 *Tim.* 2:14—18, *v.* 15.) They must endeavor to reduce their hearers to the scriptural standard of faith and holiness: but they must by no means lower the requirements of scripture; accommodate their message to the humors, sentiments, fashions, or characters of men; or teach them to seek safety and happiness in any other way, than that laid down in the gospel. When they strictly adhere to this plan, they may be sure that the Lord will protect, uphold, comfort, and prosper them; and they will assuredly prevail against every terrible and wicked opposer: but those who are men-pleasers cannot be the servants of Jesus Christ, but will at length be put to shame and perish. (*Notes*, *Gal.* 1:6—10. 1 *Thes.* 2:1—8, *v.* 4.)

CHAP. XVI.

Jeremiah, as a sign to the people, is forbidden to marry; to enter into the house of mourning; and to go to any feast, 1—9. The greatness of the people's crimes assigned as the reason of their heavy afflictions, 10—13. Predictions both of mercies and judgments to Israel and to the Gentiles, 14—21.

THE [a] word of the LORD came also unto me, saying,

2 Thou shalt [b] not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD, concerning the sons and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land:

4 They shall [c] die of grievous deaths; [d] they shall not be lamented; [e] neither shall they be buried; *but* they shall be [f] as dung upon the face of the earth: and they shall be [g] consumed by the sword, and by famine; and their carcasses shall be [h] meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD; [i] Enter not into the house of *mourning, neither go to lament or bemoan them: for [k] I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both [l] the great and the small shall die in this land: [m] they shall not be buried, neither shall *men* lament for them, [n] nor cut themselves, nor make themselves bald for them:

7 Neither shall *men* [†] tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the [o] cup of consolation to drink for their father, or for their mother.

8 Thou shalt not also go into [p] the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel, Behold, [q] I will cause to cease out of this place in your eyes, and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, [r] Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, [s] Because your fathers have forsaken me, saith the LORD, and have [t] walked after other gods, and have served them, and have

a *See on* 1:2,4. 2:1.
b Gen. 19:14. Matt. 24:19. Luke 21:23. 23:29. 1 Cor. 7: 26,27.
c 14:16. 15:2,3. Ps. 78:64.
d 5—7. 22:18. Am. 6:9,10.
e 7:33. 22:19. 36:30. Ps. 79:2,3.
f 8:1—3. 9:22. 25:33. 1 Kings 14:10,11. 21:23,24. 2 Kings 9: 10,36,37. Ps. 83:10. Is. 5:25. Zeph. 1:17.
g 14:15. 34:17. 44:12,27. Ez. 5:12.
h 34:20. Is. 18:6. Ez. 39:17 —20. Rev. 19:17,18.
i 6,7. Ez. 24:16—23.
* Or, *mourning feast.*
k 15:1—4. Deut. 31:17. 2 Chr. 15:5,6. Is. 27:11. Zech. 8:10. Rev. 6:4.
l 13:13. Is. 9:14—17. 24:2. Ez. 9:5,6. Am. 6:11. Rev. 6:15. 20:12.
m *See on* 4.—22:18,19.
n 41:5. 47:5. 48:37. Lev. 19: 28. Deut. 14:1.
† Or, *break bread for.* Deut. 26:14. Job 42:11. Ez. 24:17. Hos. 9:4.
o Prov. 31:6,7.
p 15:17. Ec. 7:2—4. Is. 22:12 —14. Am. 6:4—6. Matt. 24: 38. Luke 17:27—29. Eph. 5: 11.
q 7:34. 25.10. Is. 24:8—12. Ez. 26:13. Hos. 2:11. Rev. 18: 22,23.
r *See on* 2:35. 5:19.—13:22. 22: 8,9. Deut. 29:24,25. 1 Kings 9:8,9. Hos. 12:8.
s 2:8. 5:7—9. Judg. 2:12,13 10: 13,14. Neh. 9:26—29. Ps. 106:35—41. Dan. 9:10—12.
t 3:2. 9:14. Ez. 11:21. 1 Pet. 4:3.

NOTES.

CHAP. XVI. V. 2—4. 'Fruitfulness was 'promised as a blessing under the law, (*Deut.* '28:4.) but ceased to be so, in such difficult 'times as were coming on the Jewish nation. 'For parents could not promise to themselves 'any comfort in their children, who must be 'exposed to the many miseries, that attend an 'hostile invasion, and a conquering army.' *Lowth.* (*Notes*, *Hos.* 9:11—14. *Matt.* 24:19,20. *Luke* 23:26—31.)—The prophet was therefore forbidden to marry, and required to make the prohibition known; in order the more forcibly to impress the minds of the people, with the apprehension of the reality and near approach of the tremendous judgments which he had predicted. (*Marg. Ref.* d—h.—*Notes*, 8:1—3. 15:2—4.) The time was at hand, when the most endeared relations would be an additional cause of anguish and misery: and to manifest his assured belief of this, the prophet was required to remain unmarried, that he might be less encumbered and more prepared for days of distress. (*Marg. Ref.* b, c.—*Notes*, 1 *Cor.* 7:6—9,25—28.)

V. 5—7. The best comment on these verses might be found, in an authentic and full narrative of what takes place, when dire pestilence baffles all efforts to restrain it, in any city or district. So far from the customary funeral rites being attended to; it often happens, that houses are deserted, where the dead, nay the dying remain; who are not found for some time, and then in circumstances too horrid to be described.—Several of these customary tokens of mourning were prohibited by the law. (41: 4,5. *Notes*, *Lev.* 19:27—29. 21:1—5. *Deut.* 14: 1,2. *Ez.* 24:16—24. 44:25—27. *Matt.* 9:18—26, *v.* 23. *Mark* 5:35—43, *vv.* 38,39.)

I have taken, &c. (5) 'They are to be esteem-'ed as so many ... malefactors, at whose funer-'als men do not use to pay the common re-'spects, which are due to the deceased.' *Lowth.*

Tear, &c. (7) Or, "Break bread for them." (*Marg.* and *Marg. Ref.*) 'The friends of the 'mourner, who came to comfort him (and that 'they often came in great numbers, for that 'purpose, we may learn from *John* 11:19.) easily 'concluding, that a person so far swallowed up 'of grief, as even to forget his own bread, could 'hardly attend to the entertainment of so many 'guests, each sent in his proportion of meat and 'drink, in hopes to prevail upon the mourner 'by their example and persuasions to partake 'of such refreshments, as might tend to recruit 'both his bodily strength and spirits.' *Blayney.* (*Note*, *John* 11:17—19.)

V. 8, 9. (*Note*, 15:15—18.) Fasting and mourning for sin were more seasonable, in the present circumstances of Israel, than any kind of mirth or pleasure. (*Notes*, *Ec.* 2:1—11, *v.* 4. *Is.* 22:8—14. *Matt.* 9:14,15. 11:16—19.)—"In your eyes, and in your days:" this clearly shewed, that the predicted miseries would no

worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done [u] worse than your fathers; for, behold, ye walk every one after the *imagination of his [x] evil heart, that they may not hearken unto me:

13 Therefore [y] will I cast you out of this land [z] into a land that ye know not, *neither* ye nor your fathers; [a] and there shall ye serve other gods day and night, where I will not shew you favor.

14 ¶ Therefore, [b] behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, [c] that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, [d] that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, [e] I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many [f] hunters, and they shall hunt them, from [g] every mountain, and from every hill, and out of the holes of the rocks.

17 For [h] mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And [i] first I will recompense their iniquity and their sin double: because [j] they have defiled my land, they have filled mine inheritance with [k] the carcasses of their detestable and abominable things.

u *See on* 7:26.—2 Tim. 3:13.
* Or, *stubbornness*. 7:24. 9:14. 13:10. *marg.* Deut. 9:27. 29:19 *marg.* Judg. 2:19. 1 Sam. 15:23.
x 17:9. Gen. 6:5. 8:21. Ec. 8:12. 9:3. Mark 7:21. Heb. 3:12.
y 6:15. 15:4,14. 17:4. Lev. 18:27,28. Deut. 4:26,27. 28:62—65. 29:28. 30:17,18. Josh. 23:15,16. 2 Chr. 7:20.
z 14:8. 17:4. 22:28.
a Deut. 4:28. 28:36. Ps. 81:12.
b 23:7,8. Is. 43:18,19. Hos. 3:4,5.
c *See on* Ex. 20:2. Deut. 15:15. Mic. 6:4.
d 3:18. 30:3,10. 31:8. 32:37. 50:19. Deut. 30:3—5. Ps. 106:47. Is. 11:11—16. 14:1. 27:12,13. 43:5,6. Ez. 34:12—14. 36:24. 37:21,22. 39:28. Am. 9:14.
e 25:9. Am. 4:2. Hab. 1:14,15.
f Gen. 10:9. 1 Sam. 24:11. 26:20. Mic. 7:2.
g Is. 24:17,18. Am. 5:19. 9:1—3. Luke 17:34—37. Rev. 6:15—17.
h 23:24. 32:19. 2 Chr. 16:9. Job 34:21. Ps. 90:8. Prov. 5:21. 15:3. Is. 29:15. Ez. 8:12. 9:9. Luke 12:1,2. 1 Cor. 4:5. Heb. 4:13.
i 17:18. Is. 40:2. 61:7. Rev. 18:6.
j 2:7. 3:1,2,9. Lev. 18:27,28. Num. 35:33,34. Ps. 106:38. Is. 24:5. Mic. 2:10. Zeph. 3:1—5.
k Lev. 26:30. Ez. 11:18,21. 43:7—9.

longer be delayed. (*Notes*, 7:32--34. 25:10. *Ez.* 12:21--25.)

V. 10--12. 'Because the wicked ... dissemble 'their own sins, and murmur against God's 'judgments, as though he had no just cause to 'punish them; he sheweth the prophet what to 'answer.'--It is worthy of remark, how much the spirit of self-vindication appeared in the Jews, even in the most atrociously idolatrous and wicked state of the nation at this period. Several times already we have seen the traces of it in this prophecy. (*Notes*, 2:22--24,33--37.) It is inherent in human nature, and no enormity or actual guilt will subdue or silence it.--The iniquities of the fathers are punished on the children; because in general, bad education, bad examples, and false principles lead children to imitate, and even to exceed, the wickedness of their fathers: (*Notes*, 31:29,30. *Ex.* 20:5. *Ez.* 18:2--4,19,20.) but it is here intimated, that had not this generation of Israel copied the crimes of their ancestors, and grown worse than they, the threatened judgments would not have been poured out on them, and "in their days;" as the measure of national guilt, would not have been filled up. (*Note*, *Matt.* 23:29—33, *v.* 32.)

V. 13. *Serve other gods*, &c.] 'Mr. Mede ex-'pounds the words, of their serving other gods 'in a political sense; that is, serving those na-'tions who worshipped other gods. ... The 'Chaldee paraphrase explains the phrase to 'the same purpose, 'Ye shall serve those peo-''ple that worship idols day and night.'' *Lowth.*—It is, however, probable, that most of the Jews were on some occasions seduced, or terrified, into conformity to the idolatry of the victors: (*Notes*, *Dan.* 3:8—18.) and many of them might be incorporated among the idolaters; though the nation in general was by the captivity freed from gross idolatry and set against it. (*Notes*, *Deut.* 4:26—28. 28:36,64. *Ps.* 81:11—13.)—The last clause is by some rendered, "So long as I shall not have given them grace." (*Note*, 32:39—41.)

V. 14, 15. "Therefore," or, "surely, the days come," &c.—The same particle is rendered "surely," 5:2. and that construction suits this place.—Intimations of mercy in reserve for the Jews, were given in the midst of the denunciations of vengeance; for the support of the pious remnant, and to encourage repentance. The restoration from the Babylonish captivity, as the more recent mercy, and in every respect interesting and remarkable, would be more remembered than their ancient deliverance from Egypt: it was also typical of spiritual redemption, and of the future deliverance of the church from Antichristian oppression. But the gathering both of the Jews and Israelites from their present dispersions, their conversion to Christianity, and their restoration to their own land, seem also to be predicted. (*Marg. Ref.* d.--*Note*, 23:7,8.)

V. 16. 'Enemies and oppressors are else-'where represented under the metaphor of 'fishers and hunters: *Gen.* 10:9. *Am.* 4:2. *Hab.* '1:14,15. because they use all the methods of 'open force and secret wiles, (frequently com-'pared to *nets*,) in order to make men their 'prey.' *Lowth.*--Their alacrity, perseverance, self-denying assiduity, and skilfulness in the work of destruction, may also be intended.—'The Chaldeans shall make an entire conquest 'and booty of the whole land, of its inhab-'itants and their riches: and what shall escape 'one party shall fall into the hands of another. '*Ez.* 12:13. *Hos.* 5:1.' *Lowth.* (*Marg. Ref.* e, f, g. —*Notes*, 25:8,9. *Am.* 4:1—3. 9:1—4. *Mic.* 7:1—4. *Hab.* 1:12--17.)

V. 17, 18. (*Marg. Ref.*—*Notes*, 23:23,24. *Job* 34:20—30.) '*Double*, in proportion to God's 'usual severity in punishing men's sins.' *Lowth.* Or *double*, in proportion to his former dealings with the Jewish nation.--He would fully execute his judgments on them before he began to shew them mercy. (*Notes*, 17:15—18, *v.* 18. *Is.* 40:1,2.)--Their idols, or the sacrifices, especially those of their sons and daughters, which they offered to idols, are called the *carcasses* of their abominable things; and with these they had defiled that land, which belonged to JEHOVAH as his chosen inheritance. (*Notes*, 3:6--11. *Lev.* 18:24--30. 26:30. *Ez.* 43:7--9.)

19 ¶ O LORD, [l] my Strength, and my Fortress, and my Refuge in the day of affliction, [m] the Gentiles shall come unto thee from the ends of the earth, and shall say, [n] Surely our fathers have inherited lies, vanity, and *things* [o] wherein *there is* no profit.

20 Shall a man [p] make gods unto himself, and they *are* no gods?

21 Therefore, behold, [q] I will this once cause them to know, I will cause them to know mine hand and my might; [r] and they shall know that my name *is* * The LORD.

l 17:17. Ps. 18:1,2. 19:14. 46:1, 7,11. 62:2,7. 91:1,2. 144:1,2. Prov. 18:10. Is. 25:4. 32:2. Ez. 11:16. Nah. 1:7. Hab. 3:19.
m 3:16,17. Ps. 22:27—30. 67:2—7 68:31. 72:8—12. 86:9. Is. 2:2,3. 11:9,10. 49 6. 60:1,2. Mic. 4:1,2. Zech. 2:11. 8:20—23. Mal. 1:11. Rev. 7:9—11. 11:15.
n *See on* 3:23. 10:14,15. Hab. 2:18,19. 1 Pet. 1:18.
o *See on* 2:11. 10:5. Is. 44:10.
p Ps. 115:4—8. 135:14—18. Is. 36:19. Hos. 8:4—6. Acts 19:26. Gal. 1:8.
q Ex. 9.14—18. 14.4. Ps. 9:16. Ez. 6:7. 24:24,27. 25:14.
r 33:2. Ex. 15:3. Ps. 83:18. Is. 43:3. Am. 5:8.
* Or, *JEHOVAH.*

V. 19--21. The prophet, hearing intimations of mercy, addressed the Lord, as his Strength, and Fortress, and Refuge. He had revealed to his other prophets, and to him, that he would assuredly call the Gentiles from all the ends of the earth; when they would renounce the idolatry of their fathers, as unprofitable lies and vanity, to worship the God of Israel. --The fact, now undeniable, that the Gentiles, through so large a part of the world, have actually renounced their idols, to worship, in profession at least, the God of Israel, (that despised nation,) is most wonderful, when compared with the state of things at the time, when Jeremiah wrote this most remarkable prediction. (*Note*, *Zech.* 8:20--23.)--And should not Israel be previously convinced of the folly and wickedness of making gods for themselves, which were no gods, but the cause of all their miseries? "Shall man" (Adam) "make to himself gods?" (ELOHIM.)—God (ELOHIM) at first created Adam, and in him all mankind: how senseless then, as well as abominable, for man to attempt making god, that is, an object of his own adoration and confidence! 'Shall 'that power, which is finite and weak, take upon 'him to make that which is infinite?' *Bp. Hall.* (*Notes*, 10:2--15. *Is.* 44:9--11.) Because of this abominable folly and impiety, the Lord determined, that he would by this one proof of his power and might, in the Babylonish captivity and the deliverance of the Jews from it, make them to know his name and effectually set them against idolatry.--Yet the calling of the Gentiles, of which some understand "this one time," was, and the future conversion of all Israel to Christianity, and restoration to their own land, will be, far more effectual for the destruction of idolatry, than any preceding events ever were. 'The time alluded to is un-'doubtedly that, when the gospel was to be 'preached to and embraced by the Gentiles. ... '"They shall know that my name is JEHO-'VAH," a name which implies absolute and ne-'cessary existence, the real source and origin of 'all perfection; and they shall know it by the 'blessings, which shall from my providence be 'derived to them.' *Blayney.* (*Note*, *Ex.* 3:14.)

PRACTICAL OBSERVATIONS.

The servants of God have continual occasion for self-denial in their implicit obedience: and he may very properly require them to forego the most innocent comforts of life, for his glory, and to render them instructive examples to the people. For he can make them more easy and satisfied in the situation allotted, than they who are not bound by such restrictions can imagine.—None can be sure, that if they had children, or if their children were continued to them, they would add to their comfort; and many events may take place, which might cause them to wish that their children had never been born, or that they had died in their infancy: so that entire resignation to the will of God, in all these matters, is our only wisdom.--Peace, inward and outward, domestic and public, is wholly the work and gift of God, the result of his "loving-kindness and tender mercy:" and when he takes his peace from any people, every kind of confusion and distress must follow.--There may be circumstances, in which it may be proper to avoid those things, which at other times are a part of our duty. In general it is good to go to the house of mourning; both in order to learn profitable lessons, and that we may counsel and comfort the afflicted, and give a religious direction to their sorrows. (*Note*, *Ec.* 7:2—6.) Yet times of public calamity may render all private regards unseasonable: and it behoves the servants of God by every means to shew their abhorrence of sin, and their apprehension of the divine indignation against impenitent transgressors. But it is far more generally expedient for them to withdraw from the house of feasting: especially when the Lord calls his people to mourn and sigh, for the abominations and miseries which they witness. And indeed we should all sit loose to the pleasures and concerns of this life: for carnal mirth, yea, the most allowable causes of joy, will soon cease from impenitent sinners, or be turned into "weeping, wailing, and gnashing of teeth."—We cannot silence the objections of unhumbled sinners; they will persist in justifying and excusing themselves, and declaiming against the dispensations and threatenings of God, as unmerited and severe. But he will shortly shew them and all the world, their iniquities: for "his eyes are upon them;" none of their sins, or the aggravations of them, are hid from him: and then they will no more be able to object to the justice of their sentence, than to elude or resist the executioners of it; "for every mouth shall be stopped, and all the world shall be found guilty before God." Thus will he recompense the sins of the impenitent on their own heads; but he will also exercise mercy to thousands and tens of thousands. Every public calamity shall promote the purity of his church, every personal affliction, the sanctification of the true believer: succeeding remarkable interpositions in behalf of his people shall eclipse those which have preceded; till "the fulness of the Gentiles shall come in, and all Israel shall be saved." The nations have often known the power of JEHOVAH in his indignation; but they shall at length know his name, as "the Strength and Fortress" of his people, and their "Refuge in the time of trouble."—When sinners truly repent, they renounce the vain practices "delivered to them by tradition from their fathers;" and are not content with unprofitable vanity and lies, because these were the portion of their progenitors. (*Note* and *P. O.* 1 *Pet.* 1:17—21.) And these are indeed the only portion

CHAP. XVII.

The Jews are convicted of idolatry, and condemned to captivity, 1—4. They who trust in man are cursed, and those who trust in God are blessed, 5—8. None but God can search out the extreme deceitfulness and desperate wickedness of the heart, 9, 10. The doom of those who grow rich by injustice, 11. The glory of God, as dwelling among his people, an aggravation of the guilt of such as forsake him, 12, 13. The prophet prays for comfort and salvation; complains of ill usage; protests his fidelity and love to the people; and calls for vengeance on his persecutors, 14—18. A message to the rulers concerning hallowing the sabbath, with conditional promises and threatenings, 19—27.

THE sin of Judah *is* [a] written with a pen of iron, *and* with the * point of a diamond: *it is* [b] graven upon the table of their heart, [c] and upon the horns of your altars;

2 Whilst [d] their children remember [e] their altars and their groves, by the green trees upon the high hills.

3 O [f] my mountain in the field, [g] I will give thy substance *and* all thy treasures to the spoil, [h] *and* thy high places for sin, throughout all thy borders.

4 And thou, even † thyself, [i] shalt discontinue from thine heritage that I gave thee; [k] and I will cause thee to serve thine enemies in the land which thou knowest not: [l] for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; [m] Cursed *be* the man that trusteth in man, and maketh [n] flesh his arm, and [o] whose heart departeth from the LORD.

6 For he shall be [p] like the heath in the desert, [q] and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* [r] a salt land and not inhabited.

7 [s] Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For [t] he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of ‡ drought, neither shall cease from yielding fruit.

[*Practical Observations.*]

a Job 19:23,24.
* Heb. *nail.*
b Prov. 3:3. 7:3. 2 Cor. 3:3.
c Lev. 4:7,18,25. Hos. 12:11.
d 7:18. Hos. 4:13,14.
e *See on* 2:20.—Judg. 3:7. 2 Chr. 33:3,19. Ps. 78:58. Is. 1:29. 17:8. Ez. 20:28.
f 26:18. Is. 2:2,3. Mic. 3:12. 4:1,2.
g 15:13. 52:15—20. 2 Kings 24:13. 25:13—16. Is. 39.4—6. Lam. 1:10. Ez. 7:20—22.
h 12:12. Lev. 26:30. Is. 27:9. Ez. 6:3. 16:39. Mic. 1:5—7.
† Heb. *in thyself.*
i 16:13. 25:9—11. Lev. 26:31—34. Deut. 4:26,27. 28:25. Josh. 23:15,16. 1 Kings 9.7. 2 Kings 25:21.
k 5:29. 27:12,13. Deut. 28:47,48. Is. 14:3.
l 7:20. 15:14. Deut. 29:26—28. 32:22—25. Is. 5:25. 30:33. 66:24. Lam. 1:12. Ez. 20:47,48. 21:31. Nah. 1.5,6. Mark 9:43—49.
m Ps. 62:9. 118.8,9. 146:3,4. Is. 2:22. 30:1,&c. 31:1,&c. 36:6. Ez. 29:6,7.
n 2 Chr. 32:8.
o Ps. 18:21. Is. 59.15. Ez. 6:9. Hos. 1.2. Heb. 3:12.
p 48:6. Job 8:11—13. 15:30—34. Ps. 1:4. 92:7. 129:6—8. Is. 1:30.
q 2 Kings 7:2,19,20. Job 20.17.
r Deut. 29:23. Ez. 47:11. Zeph. 2:9.
s Ps. 2:12. 34:8. 84:12. 125:1. 146:5. Prov. 16:20. Is. 26:3,4. 30:18. Eph. 1:12.
t Job 8:16. Ps. 1:3. 92:10—15. Is. 58:11. Ez. 31:4—10. 47.12.
‡ Or, *restraint.* 14:1. *marg.*

of all, who do not come to the LORD, renouncing all for his sake, accepting of his salvation, and devoting themselves to his worship and service.

NOTES.

CHAP. XVII. V. 1, 2. The Jews persisted in denying or excusing their guilt: but the Lord declared, that it was marked before him in as indelible characters, as if "written with a pen of iron," or an engraving instrument, and "with the point of a diamond;" which were employed to make the most durable inscriptions on the hardest substances. (*Notes, Job* 19:23—27, *vv.* 23,24. *Is.* 8:1—4, *v.* 1. 30:8—11, *v.* 8.) Their attachment to idolatry was so engraven on their hearts, that it could not be erased; (*Notes*, 31:31—34. *Prov.* 7:3. 2 *Cor.* 3:1—3.) and it was written in legible characters on the horns of the altars, which they dedicated to idols. Perhaps the name of the idol, and of him who erected the altar, used to be inscribed on its horns.—Their children were early initiated in these abominations; (*Note*, 7:17,18.) and would be sure to remember their altars and groves as long as they lived: and thus idolatry was delivered down to succeeding generations.—'This was indeed inverting the 'rule, which Moses had prescribed to them, in 'order to secure the observance of God's law. '... *Deut.* 11 18—20.' *Blayney.*

V. 3, 4. Zion, "the mountain of the LORD's house," may here be addressed.—The city itself is elsewhere called "the valley, and the rock of the plain," (*Note*, 21:13,14.) for it was surrounded with hills: but the whole together constituted "a mountain," and the adjacent country, "a field" in which it stood.—This was sentenced to be plundered by the Chaldeans; and Judah himself, (or the nation of the Jews,) should be dispossessed, for a long time, of the inheritance which God had given him, and reduced to slavery in a foreign country: and the anger of God against their sins would burn like fire perpetually, nay for ever, against the impenitent. (*Note*, 15:12—14.)—The word *discontinue* seems to refer to the sabbatical years: as these had long been neglected, the Lord determined to give *rest* to the land by the destruction or captivity of the inhabitants.—"O my mountain, thy substance in the field, and all thy stores will I give up to pillage: thy strong holds, because of sin:" *Blayney:* connecting "in the field," with "substance," and not with "mountain."

V. 5—8. The Jews were always prone to trust in powerful allies, or in their own strength; which emboldened them to disregard God and his denunciations of vengeance. (*Notes*, 2:33—37. 22:20—23. *Is.* 30:1—7. 31:1—5. *Ez.* 29:6,7.) A dreadful curse is therefore here pronounced against every one, who "trusted in man." (*Notes*, *Ps.* 146:3—5.)—To expect safety, prosperity, or happiness, from any man, or number of men; to rely on their power, wealth, wisdom, valor, favor, and fidelity; and thus to neglect the promises, precepts, and ordinances of God; and to bestow more pains to obtain the patronage and protection of man, than the divine favor; as if a powerful prince could render that man happy, who has God for his enemy: by these things, and such as these, men "make flesh their arm;" and put a poor, frail, dying, sinful creature, in the place of the almighty and everlasting Protector and Helper. In so doing "the heart departeth from the LORD," and renounces its reliance on him. And, as trusting in other men idolizes *them;* so reliance on our own capacity, knowledge, wisdom, strength

9 ¶ The [u] heart *is* deceitful above all *hings*, and desperately wicked: who can know it?

10 I, [x] the LORD, search the heart, *I* try the reins, [y] even to give every man accord ing to his ways, *and* according to the [z] fruit of his doings.

11 *As* the partridge *sitteth *on eggs*,

u 16:12. Gen. 6:5. 8:21. Job 15:14—16. Ps. 51.5. 53:1—3. Prov. 28:26. Ec. 9:3. Matt. 15.19. Mark 7:21,22. Heb. 3:12. Jam. 1:14,15.

x 11:20. 20:12. 1 Sam. 16:7. 1 Chr. 28:9. 29:17. 2 Chr. 6:30. Ps. 7:9. 139:1,2,23,24. John 2: 25. Rom. 8:27. Heb. 4:12, 13. Rev. 2:23.

y 32:19. Ps. 62:12. Matt. 16: 27. Rom. 2:6—8. Rev. 20: 12. 22:12.

z 21:14. 32:19. Is. 3:10,11. Mic. 7:13. Rom. 6:21.

* Or, *gathereth young which she hath not brought forth.*

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or righteousness, idolizes *ourselves:* and when his is habitual, it subjects a man to the curse ere denounced. (*Note*, 9:23,24.) A person of this character resembles the "heath," a orry, worthless shrub, which grows in the barren desert, and withers for want of moisure; (*Marg. Ref.* p.) and whilst other plants, n more fertile soils, flourish by seasonable howers, this still continues the same, as doomd to grow in its native heartless soil. Thus e, "who trusts in man," can never share the rosperity of God's people: he must remain estitute of divine grace, unfruitful, unholy, nd worthless; frustrated of all his expectaions, liable to be deprived of all comfort, exosed to all misery, and excluded from the resence and favor of God, to inhabit the land here sin and sorrow dwell for ever.—But he who trusts in the Lord, and expects every lessing from his mercy, grace, and providence, ccording to his word, is a happy man: he reembles a tree planted in a fertile soil, on the ank of a river, which is not affected by heat r drought; but is covered with verdant leaves, nd continues to bear fruit in the most unfaorable seasons. His profession and prosperi- are permanent: he remains safe in every ifficulty, and needs not fear any event; for he hall not cease from bringing forth the fruits f righteousness to all eternity. (*Notes*, *Ps.* 1: —3. 92:12—15.)—The clause rendered, "he hall not see when heat cometh," is in the Iebrew *text*, and in the Septuagint, he "shall ot *fear*, &c." and this gives a clearer sense, han the present reading from the *margin* of he Hebrew.

V. 9, 10. "The *heart*" here means the dispoitions and desires of the rational soul; the reult of the understanding, will, and affections, eciprocally influencing each other. "The eart," not of this or that man, but of fallen ien in general, is declared "to be deceitful bove all things, and desperately wicked." Every man is naturally disposed to dissimuation, self-flattery, and hypocrisy, in an inonceivable degree; every man is liable to be mposed upon by his own heart; and this deeitfulness is more dangerous to him, than any xternal artifice and deceit. The pride of the eart leads men to form false estimates of their wn real and comparative character and conuct, and to think far better and more highly f themselves than they ought. (*Note*, *Rom.* 2:3—5, *v.* 3.) The love of the pleasure and rofit, resulting from the favorite sin, betrays very man into deception respecting its criminality, and his own guilt and danger: his unerstanding is thus bribed to frame excuses nd palliations of it; he is led to call it by some oft name, and his conscience is thus seduced nto connivance. The enmity of the heart to he holiness of God, and his righteous sovereignty, betrays men, in a variety of ways, into allacious reasonings about his perfections, nd their obligations to him; against the diine original of the sacred scripture, or against s obvious meaning; against the strict and piritual precepts and awful sanctions of the aw; against the humbling doctrines of the gospel or their holy tendency; and against the measure, rule, and consequences of the future judgment. To this deceitfulness of the heart, all partial and erroneous decisions of the conscience are, in a great measure, to be ascribed: with the self-preference, which is universal in all unconverted men; and alas, remains, and exerts its influence, though it does not *reign*, even in the converted. The irrational propensity of the most atrocious criminals to palliate their vices, and to value themselves on some imagined virtues, or exemptions from this or the other vice: and the gross absurdity of men's boasting of the goodness of their hearts, when forced to allow the wickedness of their lives; though they must be conscious, that their wicked inclinations and imaginations have been, and are, immensely more numerous than their actual sins; spring from the same source.—Hence also originates the universal propensity of men to be confident in hasty resolutions of amendment, under sudden terrors or pangs of conscience, or when the near prospect of death affrights them; though they have found them as changeable as the wind, in all former instances. In a word, (for the detail would be endless,) the deceitfulness of the heart is the only cause, that any man doubts of its being "desperately wicked;" and capable of every kind or degree of impiety, iniquity, enmity, cruelty, or sensuality, which ever was committed, or can be conceived. For the history of the world and of the church, yea, universal experience and observation demonstrate, that the heart of every man is naturally so wicked, that, were he left *wholly* to himself, in suitable circumstances of temptation, and gradual seduction from one thing to another, by the artifice of Satan; he is capable of deliberately committing any crime, which ever was perpetrated on earth, and with every possible aggravation. But, like an artful villain, who conceals, that he may the more certainly perpetrate, his base purposes, the "heart is so deceitful in its desperate wickedness," that it is wholly unsuspected by most men respecting themselves; even though they are aware of the artfulness and selfishness of other men, and suspicious of them to excess. But he, who believes the testimony of God, learns to watch his own heart, as he would a servant, who, he was credibly assured, was a concealed robber or thief: and he will in a course of years, and by a variety of painful experiences, comparing what passes in his mind with the divine law, and praying to be taught of God to know himself; (*Notes*, *Ps.* 139:1,23,24.) infallibly learn the truth of this harsh and offensive decision, *in his own case:* he will perceive that this is the exact picture of his own heart; and thence he will deduce many most important instructions to direct his conduct. But no man can penetrate to the depth of this desperate evil: the more the subject is studied, the worse the heart of man will appear: yet much must remain unknown, both in our own hearts and those of others, which could only be discovered by our being actually placed, in all the infinite variety of possible

and hatcheth *them* not; *so* [a] he that getteth riches and not by right, [b] shall leave them in the midst of his days, and at his end shall be [c] a fool.

12 ¶ A [d] glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, [e] the Hope of Israel, [f] all that forsake thee shall be ashamed, *and* [g] they that depart from me shall be [h] written in the earth, because they have [i] forsaken the LORD, the Fountain of living waters.

[*Practical Observations.*]

14 ¶ [k] Heal me, O LORD, and I shall be healed: [l] save me, and I shall be saved: for [m] thou *art* my Praise.

a 5:27,28. 22:13,17. Prov. 1:18, 19. 13:11. 15:27. 21:6. 28:8,16, 20,22. Is. 1:23,24. Ez. 22:12, 13. Hos. 12:7,8. Am. 3:10. 8: 4—6. Mic. 2:1,2,9. 6:10—12. 7:3. Hab. 2:6—12. Zeph. 1: 9. Zech. 5:4. 7:9—13. Mal. 3:5. Matt. 23.14. 1 Tim. 6.9, 10. Tit. 1:11. Jam. 5:3—5. 2 Pet. 2:3,14.

b Ps. 55:23. Prov. 23:5. Ec. 5:13—16.

c Luke 12:20.

d 3:17. 14:21. 2 Chr. 2:5,6. Is. 6:1. 66:1. Ez. 1:26. 43:7. Matt. 25:31. Heb. 4:16. 12:2. Rev. 3:21.

e 17. 14:8. Ps. 22:4. Joel 3:16. Acts 28:20. 1 Tim. 1:1.

f 2:26,27. Ps. 97:7. Is. 45:16, 17. 65.11—14. 66:5. Ez. 16:63. 36:32. Dan. 12:2.

g *See on* 5—Ps. 73:27. Prov. 14 14. Is. 1:28.

h Prov. 10:7. Luke 10:20. John 8:6—8. Rev. 20:15.

i 2:13,17. Ps. 36:8,9. John 4: 10,14. 7.37,38. Rev. 7:17. 21: 6. 22:1,17.

k 31:18. Deut. 32:39. Ps. 6:2, 4. 12:4. Is. 6:10. 57:18,19. Luke 4:18.

l 15:20. Ps 60:5. 106:47. Matt. 8:25. 14:30.

m Deut. 10:21. Ps. 109:1. 143: 14.

15 Behold, they say unto me, [n] Where *is* the word of the LORD? let it come now.

16 As for me, [o] I have not hastened from *being* a pastor [*] to follow thee, [p] neither have I desired the woeful day, thou knowest: [q] that which came out of my lips was *right* before thee.

17 Be not [r] a terror unto me: [s] thou *art* my Hope in the day of evil.

18 Let [t] them be confounded that persecute me, [u] but let not me be confounded; let them be dismayed, but let not me be dismayed: bring upon them [x] the day of evil, and [†] destroy them with double destruction.

19 ¶ Thus saith the LORD unto me; [y] Go and stand in the gate of the children of the people, whereby the kings of Judah

n 20:7,8. Is. 5:19. Ez. 12.22, 27,28. Am. 5:18. 2 Pet. 3:3,4.

o 1:4—10. 20:9. Ez. 3:14—19. 33:7—9. Am. 7:14,15. Jam. 1:19. 3 1.

* Heb. *after thee.*

p 4:19,20. 9:1. 13:17. 14:17—21. 18:20. Rom. 9:1—3.

q Acts 20:20,27. 2 Cor. 1:12. 2:17.

r Job 31:23. Ps. 77:2—9. 88: 15,16.

s *See on* 7,13.—16:19. Ps. 41: 1. 59:16. Nah. 1:7. Eph 6:13.

t 20.11. Ps. 35:4,26,27. 40.14. 70:2. 83:17,18.

u Ps. 25:2,3. 71:1.

x 16,17. 18:19—23.

† Heb. *break them with a double breach.* 14:17. 16:18. Job 16:14. Rev. 18:6.

y 7:2. 19:2. 26:2. 36:6,10. Prov. 1:20—22. 8:1—4. 9:3. Acts 5. 20,25.

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circumstances and temptations. As this cannot be done with any man, nor the result be made fully known to a finite understanding: so God alone, who knows entirely, and searches thoroughly, the heart of man, is perfectly acquainted with the extent of its desperate wickedness. (*Notes*, *Heb.* 4:12,13. *Rev.* 2:20—23.) And he proves and tries men's actions, to bring forth into practice what he sees in the heart, whether of the sin which is naturally there, or of the grace which he has communicated; that his decisions may appear to his creatures, (what they uniformly are in themselves,) the result of infinite justice, wisdom, truth, and mercy.—The Lord saw the hearts of the Jews to be more desperately rebellious than their conduct shewed them; and this might be assigned as a reason of his severe judgments: it is also a conclusive reason, that none should trust in men, but in God alone. (*Note*, 5—8.)—"It is even past all hope: who can know it?" *Blayney.*—It is incurably sick. It is so desperately diseased, that 'there is no health in it.' (*Note*, *Is.* 1:5,6.)

V. 11. It is not certainly known, what bird is meant by the original word. (1 *Sam.* 26:20.) Expositors in general understand the first clause to mean, that the bird in question sat on eggs which she had not laid, or those of a different species, and that the young left her when hatched; so that she had the confinement and fatigue of sitting on the eggs, but no compensating pleasure from the brood. Thus, unjust men get wealth with much contrivance, and many crimes; and then they are taken away by Providence, perhaps in the prime of their lives: (*Note*, *Ps.* 55:23.) so that they are torn from their riches, having had little or no satisfaction in them; and their end proves their folly, though for a time they were deemed prudent and prosperous. "At his end shall be a fool." (*Nabal.* Heb.—*Notes*, 1 *Sam.* 25: 23—31, *v.* 25,37,38. 2 *Sam.* 3:33,34. *Luke* 12: 13—21, *v.* 20.) This must have been the case of many Jews at the time of the captivity. (*Marg. Ref.* a—c.)

V. 12, 13. The sanctuary of God was placed among the Jews, for a throne on which JEHOVAH was gloriously exalted, as their King and Protector; whence he displayed his power and majesty, in the works of mercy and special favor, which he from age to age wrought for them. But they were taught to consider this, as merely the footstool of his heavenly throne, a shadow of his sanctuary above. (*Notes*, 7:8—11. *Is.* 57:15,16. 66:1,2.) Thus he was "the Hope of Israel;" and they needed not to seek for any other helper. This aggravated the guilt of those who forsook the Lord, to follow idols, and to trust an arm of flesh, which was sure to end in confusion and disgrace.—As Jeremiah was "the mouth of God," those who departed from him, forsook God also: and they would be debased and trampled on, as if their names were written in the dust to be soon erased; their memory would be blotted out, or rendered infamous; and they would have their portion on earth, and have no name in heaven. (*Notes*, 2:13. *Ex.* 32:30—33. *Ps.* 69:22—28. *Ez.* 13:7—9. *Luke* 10:17—20. *John* 8:3—11, *r.* 6. *Phil.* 4:2,3.)—"They shall be recorded in the earth as revolters." *Blayney.* This perhaps gives the true meaning: it is taken from the marginal reading of the Hebrew.

V. 14. The prophet seems to have been greatly discomposed, by the ill treatment which he had received: so that he paused, in order to call upon God to heal his wounded spirit, to calm his mind, to subdue his sins, and to quiet his conscience; for God alone could do it effectually. (*Notes*, 15—18. 31:18—20.) He prayed also that he would save him from his enemies, and from the destruction of the wicked. He had hitherto worshipped and praised the name of the Lord; he had gloried in him, and given him the glory of all his former mercies; and he still purposed to praise and glory in him alone, as his complete Salvation. (*Marg. Ref.*)

V. 15—18. It greatly discomposed the prophet, that the people continued to treat his predictions with contempt and derision: they

ome in, and by the which they go out, and
all the gates of Jerusalem;

20 And say unto them, [z] Hear ye the
ord of the LORD, ye kings of Judah, and
l Judah, and all the inhabitants of Jeru-
lem, that enter in by these gates:

21 Thus saith the LORD; [a] Take heed
yourselves, and [b] bear no burden on the
bbath-day, nor bring *it* in by the gates of
erusalem;

22 Neither carry forth a burden out of
our houses on the sabbath-day, [c] neither
o ye any work, but hallow ye the sabbath-
ay, as I commanded your fathers.

23 But [d] they obeyed not, neither in-
ined their ear, but made their neck stiff,
at they might not hear, [e] nor receive in-
ruction.

24 And it shall come to pass, [f] if ye
ligently hearken unto me, saith the LORD,
to bring in no burden through the gates of
is city on the sabbath-day, but hallow the
bbath-day to do no work therein;

3:18. 19.3. 22:2. Ps. 49:1,2.
z. 2:7. 3:17. Hos. 5:1. Am.
1. Mic. 3:1. Rev. 2:29.
Deut. 4:9,15,23. 11:16. Josh.
3:11. Prov. 4:23. Mark 4:
4. Luke 8:18. Acts 20:28.
Heb. 2:1—3. 12:15,16.
2—27. Num. 15:32—36. Neh.
3:15—21. John 5.9—12.
Gen. 2:2,3. Ex. 16:23—29.
0:8—10. 23:12. 31:13—17.
ev. 19:3 23.3. Deut. 5:12—
5. Is 56:2—6. 58:13. Ez.
20:12,20,21. 22:8. Luke 6:5.
23:56. Rev. 1:10.

d 7:24—26. 11:10. 16:11,12. 19:
15. Is. 48:4. Ez. 20:13,16,21.
Zech. 7:11,12. Acts 7:51.

e 6:8. 32:33. 35:15. Ps. 50.17.
Prov. 1.3,5. 5.12. 8:10. Zeph.
3:7. John 3:19—21.

f Ex. 15.26. Deut. 11:13,22.
Is. 21:7. 55:2. Zech. 6.15. 2
Pet. 1.5—10.

g *See on* 21,22

25 Then [h] shall there enter into the gates of this city kings and princes, [i] sitting upon the throne of David, [k] riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: [l] and this city shall remain for ever.

26 And they shall come [m] from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from [n] the plain, and from the mountains, and from the south, [o] bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing [p] sacrifices of praise unto the house of the LORD.

27 But if [q] ye will not hearken unto me [r] to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; [s] then will I kindle a fire in the gates thereof, [t] and it shall devour the palaces of Jerusalem, [u] and it shall not be quenched.

h 22:4.

i 13:13. 22:30. 33:15,17,21. 2 Sam. 7:16. 1 Kings 9:4,5. Ps. 89:29—37. 132:11,12. Is. 9:7. Luke 1:32,33.

k Deut. 17:16. 1 Sam. 8:11. 2 Sam. 3:4.

l Ex. 12.14. Ps. 132:13,14. Heb. 13:22.

m 32:44 33.13. Josh. 15:21,&c.

n Zech. 7:7.

o *See on* Lev. 1.—7:—Ezra 3.3—6,11.

p 33:11. Ps. 107:22. 116:17. Heb. 13:15. 1 Pet. 2.5,9,10. Rev. 1:5,6.

q 24. 6:17. 26:4—6. 44:16. Is. 1:20. Zech. 7:11—14. Heb. 12:25.

r *See on* 21,22.

s *See on* 4.—21:12,14. 32:29. 33. 21—23. 49:27. Deut. 32:22. Is. 9:18,19. Lam. 4:11. Ez. 16: 41. 20:47,48. Am. 1:4,7,10,12, 14. 2.2.

t 39:8. 52:13. 2 Kings 25:9. 2 Chr. 36:19. Am. 2:5.

u 7:20. 2 Kings 22:17. Is. 1:31. Ez. 20:47. Mark 9:43—48.

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d not, and would not, believe them to be the ord of God, till they were fulfilled, of which ey saw no probability; and thus they even t the Almighty at defiance. (*Notes*, 5:10—14. . 5:18,19. *Ez.* 12:21—28. *Am.* 5:18—20. 2 *Pet.* 1—4.) But the prophet could appeal to God, at he had not been eager to leave the ordina- employment of a priest, or pastor of the ock, to follow him as a prophet: he had nei- er sought this honor for himself, nor been asty in accepting of it. (*Note*, 1:6—8.) Or, s others interpret it, he had patiently contin- ed in the execution of his office, as became a ublic teacher who was a follower of God; and id not been wearied out by ill usage. The ord could witness for him, that he had not esired the woeful season which he predicted; t had continually pleaded for a reversal or itigation of the sentence. (*Notes*, 7:16. 13: 5—17. 14:7—16. 15:1. 18:19,20.) He had ithfully adhered to the instructions given m; and had spoken what was right in the ght of God, and what the Lord would verify: e therefore prayed, that he would not be a rror to him, seeing he was his only confi- ence in the day of evil. (16:19.)—In the pres- t confusion of his mind, Jeremiah seems to ave had alarming apprehensions of the divine ispleasure, or of being involved in the public alamities. But he prayed that he might be xempted from confusion and dismay, and that ese might be the portion of his persecutors; nd that the day of evil might overwhelm them ith double destruction, as they had occasion- d the ruin of the nation. (*Marg. Ref.*—*Notes*, 2:1—4. 14:13—18. 16:17,18. 2 *Thes.* 1:5—10.)

V. 19—27. Some conclude that this proph- cy was delivered at the time of Josiah's refor- nation; because of the promises contained in it, which they think less suitable to the time when the captivity was absolutely decided on. But this is uncertain: for the Lord proved the people by one test after another, that their obstinate rebellion might be more evident: and he might properly make these conditional promises, though he foreknew that they would not perform the annexed condition. 'From 'hence it appears, that the judgments denounc- 'ed against Jerusalem, at least as far as they 'threatened the city with utter destruction, 'were not irreversible. ... 'Tis true, that in sever- 'al other chapters of this prophecy, God, upon 'foresight of the Jews' impenitence, pronounces 'a peremptory sentence upon them.' *Lowth.* It is therefore probable, that the message was sent at a later period.—The prophet was directed to lay before the king, rulers, and people of Judah, this command and its sanctions, in the most public manner. (*Notes*, 7:1,2. 26:2. *Prov.* 1:20—23.) Let them shew their disposition to return to obedience in general, by observing strictly and by enforcing the fourth commandment, and not doing any manner of work, or permitting it to be done, neither transacting any business on the sabbath-day. (*Notes*, *Ex.* 16:22—30. 20:8—11. 31:13—17. *Ez.* 20:12,21,22.) Let them prevent any burden being carried by man or beast, and cause all secular employments to cease, according to the law given to their fathers, but obstinately broken by them. (*Notes*, *Neh.* 10:30,31, *v.* 31. 13:15—22. *John* 5:10—14.) Let them take heed to themselves, and to "their souls," (for they were now especially put on their good behavior:) and if they diligently obeyed this word, their prosperity should be restored and established; the family of David should recover its pristine dignity; Jerusalem should never be

subdued by any invader; and the temple should be preserved, and frequented by the people, living in plenty, peace, and security, as in the best days of their pious kings. (*Marg. Ref.* h —o.) But if they refused obedience in this particular, the predicted vengeance would be inevitable. (*Note*, *Lam.* 4:11.)—We cannot possibly conceive any thing more decisive, on the importance of hallowing the sabbath-day. (*Notes*, *Is.* 58:13,14. *Matt.* 12:3—12.)

PRACTICAL OBSERVATIONS.

V. 1—8.

Men in general violate the commands of God, without much reflection, either at the time or afterwards: yet every sin is marked in his book, as with an iron pen; yea, they are all so graven upon the table of the heart, that they will be readily recognised by every man's conscience in the great day of retribution. (*Note*, *Rev.* 20:11—15.) Indeed conscience frequently now reproaches the transgressor with some of his most atrocious crimes; though instead of yielding to conviction, he, as much as possible, imposes silence on that friendly monitor, and rushes into further sins. This is the effect of our natural and customary bias to evil, whence impiety and wickedness proceed, like water from a fountain.—That which is "graven in the heart," will become legible in the life: men's actions are only specimens of their desires and purposes; and as such they testify against sinners, and prove the justice of God in the punishments inflicted on them.—Children are prone to forget good instructions, examples, and tuition: but they readily remember the vanity, vice, and folly, in which they have been trained up, or with which their memories and imaginations have been early polluted. Thus one generation succeeds to the crimes of another: and the tendency of corrupt nature is from bad to worse; except, as a prudent, cautious, and pious education of youth, and proper means used by parents, ministers, magistrates, and others, are rendered effectual by the blessing of God, to counteract the tendency. This consideration may suggest many important duties to men in every order of society, for their own good, and that of their neighbors, and the rising generation.—Whatever we suffer, or however we may be impoverished, or enslaved by cruel enemies in a strange land; yet we shall be happy if we escape "the fire of the LORD's anger, which will burn for ever."—No good, but every evil, will be awarded to those who "trust in man," and expect happiness from their fellow-creatures, or salvation from themselves: for thus they remain impenitent and unbelieving, shut up under the curse of the law, and must be left for ever base and unholy, to associate with the enemies of God, in the regions of shame, misery, despair, and absolute, unrestrained wickedness. But every blessing, in time and to eternity, shall surely be conferred on all who trust in the Lord: they shall both be blessed, and blessings. (*Note*, *Ps.* 84:11,12.)

V. 9—13.

"The heart is deceitful above all things and desperately wicked:" (*Note*, *Matt.* 15:15—20.) our doings must, of course, be evil; as far as we are left to ourselves, without the grace of the Holy Spirit, and exposed to the temptations of the devil, and of wicked men.—The conviction of this deceitfulness and desperate wickedness of the human heart should remind us, that "he, who trusteth in his own heart, is a fool." (*Note*, *Prov.* 28:26.) What need then have we of deep humiliation before God! How entirely should we depend on his mercy and grace! How ought we to examine ourselves, to keep out of the way of temptation, to shun every occasion of sin, and to pray to be rendered victorious over every assault of the tempter! What cause have we to beg of God, continually to search, and prove, and keep us, and not suffer us to be deceived by our own hearts; (*Note*, *Ps.* 139:23,24.) and to create in us a clean and holy nature by his Spirit! How jealous should we be of ourselves, distrustful of our own resolves, and suspicious of our judgment in our own cause, or where our prejudices or interests are concerned! How thankful should we be for restraints, (even by poverty, pain, or sickness,) from acting out all that is in our hearts, to the misery and ruin, temporal and eternal, of ourselves and others! How thankful especially should we be for the salvation of Christ! And how patient under every trial which we meet with from the hand of God, or from the wickedness of our fellow sinners! For nothing but the divine interposition could make our lives tolerable in such a world as this; as it too plainly appears from the wars, persecutions, massacres, cruel oppressions, and other dreadful crimes and evils, which have in all ages and countries hitherto desolated the earth: insomuch that every historian, who relates unvarnished facts, as effectually illustrates the scriptural doctrine of man's depravity, as if he had purposely set himself to do it!—What will it avail men, if by their crimes they have accumulated wealth, and lived in prosperity; when God shall cut them off, and say unto each of them, "Thou fool, this night shall thy soul be required of thee, and then whose shall those things be, which thou hast provided?" Hypocrisy can serve no other purpose but that of self-deception, or imposing on our fellow creatures. "for the LORD knows, and searches the heart and reins, to give every man according to his ways." Let us then seek happiness by trusting in him, accepting of his mercy, and walking before him in the humble obedience of love, and the patient submission of hope: that, being planted in his courts, we may grow fruitful in righteousness, and flourish in unfading and ever increasing prosperity. For no changes or temptations can injure the root, wither the leaf, destroy the fruit, or even mar the beauty of those "trees of righteousness," which the Lord hath planted for the glory of his name. May we then rejoice in the Hope of Israel; may our names be written in heaven, and our treasure there deposited!

V. 14—27.

Whatever wounds or diseases we experience in our hearts or consciences, let us apply to our God and Savior to "heal us, that we may be healed; to save us, that we may be saved," and that our souls may praise his name. His hands can bind up the troubled conscience, and heal the broken heart; (*Notes*, *Job* 5:18,19. *Hos.* 6:1—3.) he can cure the most inveterate diseases of our infected nature: he can fill us with joy amidst contempt or persecution, and even in the agonies of death; and his righteousness and salvation are for ever. Thus, applying to him for all the blessings of his grace, "exercising ourselves to have a conscience void of offence towards God and man," and, following him patiently and fully, all things will certainly terminate in our good.—Trials all must meet with; and the ministers of Christ cannot escape the enmity and scorn of those, who despise and defy God himself: but if they have not rashly intruded into the sacred office; if they are *now* employed by him, and keep close to their instructions; if they continue to pray for the salvation of those, whom they solemnly "warn to flee from the

CHAP. XVIII.

By the emblem of a potter and his clay, God shews his absolute right and power over Israel; and the method of his righteous and merciful dealings with the nations, 1—10. The prophet warns the people to repent; expostulates with them on their folly and wickedness, and denounces divine judgments, 11—17. The devices which they devised against him; and his prophetical prayers against them, 18—23.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, [a] and go down to the potter's house, and there I will [b] cause thee to hear my words.

3 Then [c] I went down to the potter's house, and, behold, he wrought a work on the *wheels.

4 And the vessel that he †made of clay was marred in the hand of the potter; so he ‡made it again another vessel, [d] as seemed good to the potter to make *it.*

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [e] cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, [f] to pluck up, and to pull down, and to destroy *it;*

8 If [g] that nation, against whom I have pronounced, turn from their evil, [h] I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, [i] to build and to plant *it;*

10 If it [j] do evil in my sight, that it obey not my voice, [k] then I will repent of the good, wherewith I said I would benefit them.

[*Practical Observations.*]

13:1. 19:1,2. Is. 20:2. Ez. 4:1,&c. 5:1, &c. Am. 7:7,8. Heb. 1:1.
23:22. Acts 9.6.
Jon. 1:3. John 15:14. Acts 6:19.
Or, *frames*, or, *seats.*

† Or, *made was marred as clay in the hand of the potter.*
‡ Heb. *returned and made.*
d 6. Is. 45:9. Rom. 9:20—23.
e 4. Is. 64:8. Dan. 4:34,35. Matt. 20:15. Rom. 11:34—36.

f *See on* 1:10. 12:14—17.—25:9, &c. 45:4. Am. 9:8. Jon. 3:4.
g 7:3—7. 36:3. Judg. 10:15,16. 1 Kings 8:33,34. 2 Chr. 12:6, 7. Is. 1:16—19. Ez. 18:21. 33:11. Jon. 2:5—10. Luke 13:3—5.
h 15:6. 26:3,13. 42:10. Ex. 32:12. Deut. 32:36. Judg. 2:18. Ps. 90:13. 106:45. 135:14. Hos. 11:8. Joel 2:13,14. Am. 7:3—6. Jon. 3:9,10. 4:2.
i 1:10. 11:17. 30:18. 31:4,28,38. 32:41. Ec. 3:2,3. Am. 9:11—15.
j *See on* 7:23—28.—Ps. 125:5. Ez. 52:20. 18:24. 33:18. Zeph. 1:6.
k Num. 14:22,23,34. 1 Sam. 2:30. 13:13,14. 15:11,35.

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rath to come;" if their words and works are ght before God; they have nothing to fear: e will not be a terror but a comfort to them, nd answer their hopes in every day of evil: nd whilst they are delivered and graciously warded, their enemies will be dismayed and estroyed with aggravated ruin.—The daring npiety of mankind appears exceedingly in the ntempt which is generally shewn to the mmandment of hallowing the sabbath. The egree of strictness with which this ordinance observed, or the contrary, is a good test of e degree of spiritual religion in any land. ut by this rule, how awful is our condition in is nation, especially in the metropolis and its nvirons! A very small number in proportion, most parts of the land, pay any decent reect to the Lord's day, or the ends for which was instituted. Various secular employents, and some not fit to be tolerated on any y, are openly conducted on it: and, probably, ore gross licentiousness and impiety are pertrated on that, than on all the other days of e week. If this have a similar connexion ith our national peace and prosperity, as it d with those of Judah: we have abundant ason to take heed to ourselves, and to fear st a fire should be kindled in our gates to deur our most magnificent palaces; in too any of which God's holy day is more daringviolated, than in almost any of the houses of e poor, or in their resorts of intemperance d revelry. Doubtless he may say in this nd also, "I commanded, but they obeyed t, neither inclined their ear; but made their ck stiff, that they might not hear, nor reive instruction." It behoves the ministers religion in every place to sound the alarm this respect, that all who go in and out at r gates may hear: and that rulers, magisates, and all the inhabitants of the land, by eir authority, influence, and example; by attion to their families, and by avoiding all tercourse with those who will not hallow the rd's day, may combine to check the progress this growing evil: that so, true religion may vive, general reformation may take place, our national prosperity be preserved and increased; and above all, that the souls of men may be led into the ways of eternal salvation.

NOTES.

CHAP. XVIII. V. 1—6. *Notes*, 19:2. *Is.* 45:9,10.—*Wheels.* (3) Literally, "two stones;" one beneath fixed, and one above which turned round; and answering the purpose of modern contrivances for the same purpose. (*Marg.*)—Indisputably the Lord had a far more absolute property in his people, as their Creator and Governor, than the potter could have over the clay: yet the potter disposed of his clay as he pleased without control; but the people were ever ready to murmur against God, for his dispensations towards them. (*Marg. Ref —Notes, Rom.* 9:19—21.)

V. 7—10. The sovereignty of God is absolute, and he does not always make known to us the wise, and righteous, and holy reasons of his conduct; especially towards fallen sinners, who are as "marred clay in his hand." This was here shewn to be the case, in his providential government of the nations. If he sent his prophets to threaten any nation with desolating judgments for their sins; a reserve of mercy to the penitent was always implied. If then that nation took the alarm, and by repentance and reformation sought to avert the impending storm, the Lord would certainly "repent of the evil which he thought to do to them;" that is, he would not execute the threatened vengeance. Thus Nineveh repented at the preaching of Jonah, and escaped the predicted judgment. (*Notes, Jon.* 3:) On the other hand, all promises of national prosperity implied a requirement of obedience: and if a general apostacy from God and his service took place, the promised blessings would be revoked or withheld. 'Whenever repentance 'is ascribed to God, it must be meant only of a 'change, with respect to the outward administrations of his providence, and his dealing with 'men otherwise than he did before.' *Lowth.* 'When the scripture attributeth repentance 'unto God, it is not, that he doeth contrary to

11 ¶ Now therefore [1] go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, [m] and devise a device against you: [n] return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, [o] There is no hope; but [p] we walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; [q] Ask ye now among the heathen, [r] who hath heard such things: [s] the virgin of Israel hath done [t] a very horrible thing.

14 Will *a man* leave * the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because [u] my people hath forgotten me, they have [x] burnt incense to vanity, and they have [y] caused them to stumble in their ways *from* [z] the ancient paths, [a] to walk in paths, *in* a way not cast up;

16 To [b] make their land desolate, *and* [c] a perpetual hissing: every one that passeth thereby shall be astonished, [d] and wag his head.

17 I will [e] scatter them as with an east wind before the enemy; I will [f] shew them the back, and not the face, in [g] the day of their calamity.

18 ¶ Then said they, [h] Come, and let us devise devices against Jeremiah: [i] for the law shall not perish from the priest, nor [k] counsel from the wise, nor the word from the prophet. [l] Come, and let us smite him † with the tongue, [m] and let us not give heed to any of his words.

1 Gen. 11:3,4,7. 2 Kings 5:5. Is. 5:5. Jam. 4:13. 5:1.
m 18. 4:23. 11:19. 51:11. Mic. 2:3.
n 3:1,22. 7:3. 25:5. 26:3,13. 35:15. 36:3,7. 2 Kings 17:13. Is. 1:16—19. 55:6,7. Lam. 3:39—41. Ez. 13:22. 18:23,30—32. Zech. 1:3. Acts 26:20.
o *See on* 2:25.—2 Kings 6:33. Is. 57:10. Ez. 37:11.
p 3:17. 7:24. 11:8. 16:12. 23:17. 44:17. Gen. 6:5. 8:21. Deut. 29:19. Mark 7:21,22. Luke 1:51.
q *See on* 2:10—13.
r 1 Sam. 4:7. Is. 66:8. 1 Cor. 5:1.
s 2:13. 14:17. 31:4. Is. 36:22. Lam. 1:15.
t 5:30. 23:14. Hos. 6:10.
* Or, *my fields for a rock*, or for *the snow of Lebanon? shall the running waters be forsaken for the strange cold* waters?
u *See on* 2:13,19,32. 3:21. 13:25. 17:13.
x 10:15. 16:19. 44:15—19,25. Is. 65:7. Hos. 2:13. 11:2.
y Is. 3:12. 9:16. Mal. 2:8. Matt. 15:6. Rom. 14:21.
z *See on* 6:16.
a 19:5. Is. 57:14.
b *See on* 9:11.—19:8. 25:9. 49:13. 50:13. Lev. 26:33,34,43. Deut 29:23. Is. 6:11. Ez. 6:14. 12:19. 33:28,29.
c 1 Kings 9:8. 2 Chr. 7:20,21. Lam. 2:16. Mic. 6:16.
d Ps. 22:7. 44:14. Is. 37:22. Matt. 27:39. Mark 15:29.
e 13.24. Deut. 28:25,64. Job 27:21. Ps. 48:7. Hos. 13:15.
f 2:27. 32:33. Deut. 31:17. Judg. 10:13,14.
g 46:21. Deut. 32:35.
h 11. 11:19. Ps. 21:11. Is. 32:7. Mic. 2:1—3.
i 13:13,14. 14:14—16. 29:25—29. 1 Kings 22:24. Luke 11:45. John 7:47—49. 9:40.
k 2 Sam. 15:31. 17:14. Job 5:13.
l 26:11 Ps. 52:2. 57:4. 64:3 Prov. 18:21.
† Or, *for*.
m 5:12,13. 43:2. 44:17.

'that which he hath ordained in his secret 'counsel. But when he threateneth, it is a 'calling to repentance: and when he giveth 'man grace to repent, the threatening, (which 'ever containeth a condition in it,) taketh no 'place: and this the scripture calleth repent-'ance in God; because it so appeareth to man's 'judgment.'—(*Note*, *Gen.* 6:6,7. *Num.* 23:19,20.) Wherever either a threatening or a promise is confirmed by an oath; the Lord is never said to repent. (*Notes*, *Num.* 14:27—30. *Ps.* 95:9—11. 110:4. *Heb.* 6:16—20, *vv.* 16—18. 7:26—28.)

V. 11, 12. (*Marg. Ref.*—*Notes*, 7:5—7. 17:19—27.) The people either pleaded that God was a severe Master, whom there was no hope of pleasing; and an implacable Enemy, whom there was no hope of pacifying: or, that there was no hope of security or prosperity, if they renounced their idols and heathen ordinances, and returned to his service: they were therefore determined to go on in their evil ways. (*Notes*, 2:25. 44:15—25. *Is.* 57:9,10.)—"But they said desperately, Surely we will walk after our own imaginations; and do every man after the stubbornness of his wicked heart." *Old Version.*—'As men that had no remorse, but 'were altogether bent to rebellion, and to their 'own self-will.'—Perhaps the people contemptuously and profanely used the prophet's own words concerning them, in expressing their avowed disregard to his exhortations: for it is not likely, that they meant to own the wickedness of their hearts. (*Marg. Ref.*—*Notes*, *Is.* 28:9—11,14,15.)—*There is no hope.* (12) נוֹאָשׁ, from יָאַשׁ. *Note*, 17:9,10, *v.* 9.

V. 13—17. (*Notes*, 2:10—13.) The heathen had not apostatized from their false gods, as the Israelites did from the true God. He had espoused the nation as a chaste virgin: but she had committed most horrible adulteries. (*Notes*, *Ez.* 16:9—22.) Common sense taught men to value clear waters, which, from the melted snows on Lebanon, were purified by running through the cavities of the rocks, and sprang up in the fields: or to prefer the cold spring waters from any other place, to the stagnant waters of some pond or cistern; or to waters brought from afar by aqueducts. (*Note*, 2 *Kings* 19:24.) But Israel had forsaken the infinitely glorious JEHOVAH for worthless idols; and they had caused each other to stumble and turn aside from the ancient paths, in which their believing ancestors had walked, into such as were unauthorized: (*Note*, 6:16,17.) and which resembled the deep or rough road, through countries which are seldom travelled. For this sin and folly their land would soon be desolated, and exposed to the derision of every passenger; (*Marg. Ref.* b—d.—*Note*, *Lam.* 2:15,16.) they would be left to flee before the enemy, as chaff or dust before the east-wind; and the Lord would turn his back on them, and shew them no favor in their distress.—The fourteenth verse is rendered differently by some translators; but the general meaning is clear; and our translation seems preferable to such as are substituted in its place. (*Marg.*)

V. 18. When the prophet assured the people, that the Lord "devised a device against them," (11) and when he called them to repentance; instead of obeying the call, they "devised devices against him," and thus they shewed their enmity against God. The prophet had denounced vengeance against the ungodly priests, rulers, and counsellors, and the false prophets. (*Marg. Ref.* i, k.) But the people were confident, that these would maintain their credit and authority, notwithstanding his predictions; and that their priests would be able to understand and handle the law, their wise men to give good counsel, and their prophets to speak the word of God to them. (*Notes*, 5:30,31. 8:8,9. *Deut.* 17:8—13.) They

19 [n] Give heed to me, O LORD, and [o] hearken to the voice of them that contend with me.

20 Shall [p] evil be recompensed for good? for they have [q] digged a pit for my soul. [r] Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [s] deliver up their children to the famine, and * pour out their *blood* by the force of the sword; [t] and let their wives be bereaved of their children, and *be*

n 20:12. Ps. 55:16,17. 56:1—3. 109:4,28. Mic. 7:8. Luke 6:11,12.
o 2 Kings 19:16. Neh. 4:4,5. 6:9.
p 1 Sam. 24:17—19. Ps. 35:12. 38:20. 109:4,5. Prov. 17:13. John 10:32. 15:25.
q 22. Job 6:27. Ps. 7:15. 35:7. 57:6. 119:95. Prov. 26:27. Ec. 10:8.
r 7:16. 11:14. 14:7—11,20—22. 15:1. Gen. 18:22—32. Ps. 106:23. Ez. 22:30,31. Zech. 3:1,2.
s 11:20—23. 12:3. 20:1—6,11,12. Ps. 109:9—20. 2 Tim. 4:14.
* Heb. *pour them out.*
t *See on* 15:2,3,8. 16:3,4.—Ex. 22:24. Deut. 32:25. Lam. 5:3.

widows; and let their men be put to death; [u] *let* their young men *be* slain by the sword in battle.

22 Let [x] a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; [y] for they have digged a pit to take me, [z] and hid snares for my feet.

23 Yet, LORD, [a] thou knowest all their counsel against me † to slay *me:* [b] forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee: deal *thus* with them [c] in the time of thine anger.

u 9:21. 11:22. 2 Chr. 36:17. Am. 4:10.
x 4:19,20,31. 6:26. 9:20,21. 25:34—36. 47:2,3. 48:3—5. Is. 10:30. 22:1—4. Zeph. 1:10,11,16.
y *See on* 20.
z 20:10. Ps. 38:12. 56:5—7. 64:4,5. 140:5. Matt. 22:15.
a *See on* 18. 11:18—20. 15:15.
† Heb. *for death.*
b Neh. 4:4,5. Ps. 59:5. 69:22—28. 109:14,15. Is. 2:9.
c 8:12. 11:23. Is. 10:3. Luke 21:22. Rom. 2:5.

therefore consulted together to calumniate him, and to obtain false witnesses against him, that he might be condemned: or, to punish him for the words, which he had spoken: for they determined not to give heed to any of them. (*Notes*, 26:7—9. *Am.* 7:10,11. *Acts* 6:9—14.)—The chief priests and scribes had just the same objection to the doctrine of Christ and his apostles, and conducted their opposition exactly in the same manner. (*Marg. Ref.* l, m.—*Notes*, *Matt.* 23:13—39. 26:57—62. *John* 7:3—10, *v.* 7. 15:17—25.)—'This argument the 'wicked have ever used against the servants of God.—The church cannot err: we are the 'church, and therefore whosoever speaketh 'against us, they ought to die. ... Thus the false 'church persecuteth the true church, which 'standeth not in outward pomp, and in multi-'tude; but is known by the graces of the Holy 'Ghost.'

V. 19, 20. The discovery of this conspiracy led the prophet to renew his complaints; and his prayers, that the Lord would notice the malicious words of those, who rewarded him evil for good. If the people would not attend to his words, he trusted the Lord would, and prayed that he would.—They were secretly plotting against his life: but God who searched the heart, knew that he had earnestly prayed for their temporal and eternal salvation. (*Notes*, 7:16. 11:18—23. 15:1,15--18.)

V. 21—23. (*Marg. Ref.*) 'Since they are thus 'incorrigible, I shall not any more intercede 'for them: but let those calamities of famine 'and sword, which thou hast threatened, over-'take them.' *Lowth.* (*Notes*, 7:16. 14:7--12,19—22. 15:1.) 'Seeing the obstinate malice of 'the adversaries, which grew daily more and 'more; the prophet, being moved by God's Spir-'it, without any carnal affection, prayeth for 'their destruction; because he knew that it 'should tend to God's glory, and profit of his 'church.' Several of the verbs are imperative, the language of prayer, rather than prophecy: it is not however, needful to maintain, that no mixture of human infirmity discovered itself on this trying occasion; especially as we must allow this to have been the case in other instances. (*Notes*, 15:15--18. 20:10--18.)--*Pour out*, &c. (21) *Note*, *Ps.* 58:6--9.

PRACTICAL OBSERVATIONS.

V. 1--10.

The servant of God may collect profitable hints from every object and occurrence: and nothing conveys truth more forcibly than apt illustration.--We should unreservedly obey the commandments of God: and if we would "hear his words," we must use the appointed means, and observe his directions.—The great Creator and Lord of the universe has an undoubted right and uncontrollable power, to dispose of us and of all creatures, as he pleases: this extends equally to other nations as to Israel; and likewise to individuals; to our temporal and our eternal concerns: and as fallen creatures, we are entirely without plea or claim, having forfeited every thing by sin. The Lord may therefore, "according to the counsel of his own will," either *leave* us to ourselves, as "vessels of wrath fitted for destruction;" or cast us into a new shape, "as vessels of mercy prepared before for his eternal glory." (*Note*, *Rom.* 9:22,23.) But this absolute sovereignty is always directed by unerring wisdom, and exercised with the most perfect justice, truth, goodness, and mercy: so that none have ought to fear from it, but the determined enemies of God; and none can object to it, without finding fault with infinite perfection. What then can rational creatures deem preferable to this absolute dominion? what can a penitent sinner desire more, than the uncontrollable rule of infinite mercy? (*Notes*, *Ex.* 33:18,19. 34:5—7. *Rom.* 9:15--18.) And who will say, that encouragement should be held forth to the impenitent, as such? What need then of limitations, when error and iniquity are impossible? Let us therefore "rejoice that the LORD reigneth," and "that his counsel shall stand, and he will do all his pleasure:" let us leave secret things to him unto whom they appertain, and study to profit by what he has been pleased to reveal. For it is as certain concerning individuals, as nations, that no threatening, pronounced against the workers of iniquity, will exclude those from mercy, who repent and turn from their evil ways, and flee for refuge to the hope of the gospel: and that no promises belong to those who turn aside from their profession, to do evil in the sight of God, and go on in disobeying his word: but we may rejoice at the assurance that he will "put his fear into the heart" of true believers, "that they should not *thus* depart from him." (*Notes*, 32:39--41. *Ez.* 18:21—27. *Heb.* 6:4—6.)

V. 11—23.

Sinners should be called on to take notice,

CHAP. XIX.

The prophet is sent to Tophet, with an earthen bottle, and attended by the elders; to denounce the judgments of God on the Jews and on Jerusalem, and there to break the bottle as an emblem of their destruction, 1—13. He returns to the temple, and declares the same to the people, 14, 15.

THUS saith the LORD, [a] Go and get a potter's earthen bottle, and *take* of [b] the ancients of the people, and of the ancients of the priests;

2 And go forth unto [c] the valley of the son of Hinnom, which *is* by the entry of [d] the [*] east gate, [e] and proclaim there the words that I shall tell thee;

3 And say, [f] Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts,

a 10,11. 18:2—4. 32:14. Is. 30: 14. *marg.* Lam. 4:2. 2 Cor. 4:7.
b 26:17. Num. 11:16. 1 Chr. 24:4—6. Ez. 8:11,12. 9:6. Matt. 26:3. 27:1,41,42. Acts 4:5,6.
c *See on* 7:31,32. 32:35.—Josh. 15:8. 2 Kings 23:10. 2 Chr. 28:3. 33:6.
d Neh. 3:29.
* Heb. *sun-gate.*
e 1:7. 3:12. 7:2. 11:6. 26:2. Prov. 1:20—22. Ez. 3:10,11. Jon. 3:2. Matt. 10:27. Acts 5:20. 20:27.
f 13:13. 17:20. Ps. 2:10. 102: 15. 110:5. Matt. 10:18. Rev. 2:29.

the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, [g] his ears shall tingle.

4 Because [h] they have forsaken me, and have [i] estranged this place, and [j] have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and [k] have filled this place with the blood of innocents;

5 They have built also [l] the high places of Baal, [m] to burn their sons with fire *for* burnt-offerings unto Baal, [n] which I commanded not, nor spake *it*, [o] neither came *it* into my mind:

g 1 Sam. 3:11. 4:16—18. 2 Kings 21:12,13. Is. 28:19.
h 2:13,17,19. 5:6. 15:6. 16:11. 17:13. Deut. 28:20. 31:16—18. 32:15—23. 2 Kings 22:16, 17. Is. 65:11. Dan. 9:5—15.
i 2 Kings 21:4,5,7. 23:11,12. 2 Chr. 33:4—7.
j 7:9. 11:13. 18:15. 32:29—35. Deut. 13:6,13. 28:36,64.
k 2:30,34. 7:31,32. 22:17. 26:15, 23. 2 Kings 21:6,16. 24:4. Ps. 59:7. Lam. 4:13. Matt. 23: 34,35. Luke 11:50. Rev. 16:6.
l Num. 22:41.
m 7:31. Deut. 12:31. 2 Kings 17:17. 2 Chr. 28:3. Ps. 106: 37,38. Ez. 16:20,21. 20:26.
n *See on* 7:31.—32:35. Lev. 18:21.
o Ez. 38:10. Dan. 2:29.

that the Lord is "framing evil, and devising devices, concerning them; which they cannot escape," except they return from their evil ways, and seek his grace, that they may "make their ways and doings good." But some answer, 'There is no fear, God is so merciful, that he 'will not punish;' others say, "There is no hope," 'for he is so strict and severe, that he 'cannot be pleased, and will not pardon:' while some verge alternately to presumption, and despair; and in both extremes determine to "follow their own devices, and to walk after the imaginations and obstinacy of their own evil hearts."—The perversion or contempt of God's word, and the daring disregard shewn to his precepts, among professing Christians, are more horrible than any wickedness to be found among the heathen. Multitudes forget God to follow lying vanities, and "stumble from the ancient paths," to walk in ways of their own devising. But he will disown those who have disowned him: and what will they then do in "the day of judgment, and perdition of ungodly men?"—Instead of taking warning by the awful denunciations of scripture, men frame devices against the faithful servants of God, who "declare to them his whole counsel:" and none are so violent and implacable in their enmity as false teachers, who are proud of their learning, rank, wisdom, and reputation for sanctity: for the faithful preaching of God's word detects their hypocrisy and ignorance, undermines their credit and authority, and predicts their confusion and destruction.—When sinners resolve not to regard the word of God, it may be expected, that base slanders of his servants will form a prelude to more bloody persecutions: except their malice should be restrained either by an invisible power, or by the salutary laws of the country in which they reside. In such circumstances we should study to "possess our souls with patience," and to give ourselves unto prayer: and it will be comfortable to reflect that we have earnestly sought, and fervently prayed for, the salvation of those, who now revile or persecute us: but we must still continue to pray *for*, and not *against* them. We may, however, declare that most tremendous punishments await such, as "recompense evil for good," and seek to destroy faithful ministers, or to entangle them in their snares; unless they repent of this atrocious wickedness. Nor can men commit any sin, which has a more direct tendency to bring down national judgments; and to entail misery on their posterity, as well as destruction on their own souls.

NOTES.

CHAP. XIX. V. 1. (*Marg. Ref.*)—*Bottle.*] A vessel with a narrow neck: the word is translated "cruise," 1 *Kings* 14:3.

Ancients, &c.] Or "elders."—Certain persons of the Sanhedrim, or great counsel of the nation; and some of the chief priests, the heads of the twenty-four courses. (*Marg. Ref.—Notes*, 1 *Chr.* 24:1—19. *Luke* 3:2,3.) Some of these might be more favorable to Jeremiah than others; and the Lord inclined them to attend him on this occasion, that they might witness and report what passed. (*Notes*, 21:1, 2. 26:16—19. 51:59.)

V. 2. (*Marg. Ref.—Note*, *Is.* 30:33.) The prophets sometimes did not know what they were to speak, till the very time that their message was to be delivered, and then it was immediately revealed to them. (18:2. *Note*, *Acts* 8:26—31.)

East gate.] "Sun-gate." *Marg.* The meaning of the original word הַחַרְסוּת is not agreed on by learned men.

V. 3. *Marg. Ref.—Note*, 1 *Sam.* 3:11.

V. 4. *Estranged*, &c.] Setting up idols even in the temple of God! (*Marg. Ref.—Notes*, 2 *Kings* 21:4—9.)

Nor the kings, &c.] The pious kings of Judah had not known, or acknowledged, the idols worshipped by their descendants.

Filled, &c.] Some confine the interpretation of this to the children which they sacrificed to idols. But the blood of innocents, or of innocent persons, (as contrasted with malefactors who were put to death for their crimes,) includes the blood of the prophets, and of the righteous, who were put to death by the persecuting rage of the rulers and people: and of those also, who were put to death, like Naboth, by oppressive rulers, by means of iniquitous statutes, unjust decrees, and the testimony of suborned false witnesses. (*Marg. Ref.—Notes*, 2:26—30, *v.* 30,33—37. 2 *Kings* 21:16. 24:3,4.)

V. 5. *Baal.*] 'The idol, to whom these in-

6 Therefore, behold, the days come, saith the LORD, that [p] this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And [q] I will make void the counsel of Judah and Jerusalem in this place; and [r] I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: [s] and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city [t] desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them to [u] eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then [x] shalt thou break the bottle in the sight of the men that go with thee;

11 And shalt say unto them, Thus saith the LORD of hosts; [y] Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be *made whole again: and they shall [z] bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be [a] defiled as the place of Tophet because of all the houses, [b] upon whose roofs they have burned incense unto all the hosts of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah [c] from Tophet whither the LORD had sent him to prophesy; and [d] he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it, [e] because they have hardened their necks, that they might not hear my words.

p *See on* 2,11. 7:32,33.—Is. 30:33.
q Job 5:12,13. Ps. 33:10,11. Prov. 21:30. Is. 8:10. 28:17,18. 30:1—3. Lam. 3:37. Rom. 3:31. 4:14.
r 9:21. 15:2,9. 18:21. 22:25. 46:26. Lev. 26:17. Deut. 28:25.
s 7:33. 8:2. 9:22. 16:4. 22:19. 34:20. Deut. 28:26. Ps. 79:2,3. Rev. 19:18—21.
t *See on* 9:9—11. 18:16.—25:18. 49:13. 50:13. Lev. 26:32. 1 Kings 9:8. 2 Chr. 7:20,21. Lam. 2:15,16. Zeph. 2:15.
u Lev. 26:29. Deut. 28:53—57. 2 Kings 6:26—29. Is. 9:20. Lam. 2:20. 4:10. Ez. 5:10.
x 48:12. 51:63,64.
y 13:14. Ps. 2:9. Is. 30:14. Lam. 4:2. Rev. 2:27.
* Heb. *healed.*
z 6.—*See on* 7:31,32.
a 2 Kings 23:10,14. Ps. 74:7. 79:1. Ez. 7:21,22.
b 32:29. 2 Kings 23:12. Zeph. 1:5.
c 2,3.
d 17:19. 26:2. 2 Chr. 20:5. 24:20,21. Luke 21:37,38. Acts 5:20.
e *See on* 7:26. 17:23.—35:15—17. 2 Chr. 36:16,17. Neh. 9:17,29. Zech. 7:11—14. Acts 7:51,52.

'human sacrifices were offered, is elsewhere 'called Molech. ... Baal and Molech were two 'names promiscuously given to one and the 'same idol. ... 32.35.' *Lowth.*—Some things, however, favor the opinion that Molech and Baal were different idols; one the abomination of Ammon, and the other of the Philistines and Zidonians. (1 *Kings* 11:1—8, *vv.* 5—8. 16:30—33. 2 *Kings* 1:2.) But it is probable, that the Jews sacrificed children sometimes to one, and sometimes to the other: for unnatural cruelties, similar to this, and equally horrid, have in almost all ages and countries attended the worship of idols, and do to this very day. Indeed they seem essential to the worship of the devil. (*Notes*, *Lev.* 18:21. 20:2—5. *Deut.* 32:17. *Ps.* 106:35—38. 1 *Cor.* 10,18—22.)—*Which I commanded not*, &c.] *Note*, 7:31.

V. 6—8. (*Notes*, 7:32,33. 8:1—3. *Deut.* 29:20—25. *Lam.* 2:15,16. 4:13—16.) It is probable, that the Chaldeans defeated the Jews in this valley, with very great slaughter.

V. 9. *Notes*, *Lev.* 26:29. *Deut.* 28:49—57. *Lam.* 2:20—22. 4:10. *Ez.* 5:5—10, *v.* 10.

V. 11. (*Note*, 51:61—64.) The Lord alone could restore Jerusalem: until his time came, their ruin would be irreparable, and their efforts useless; and the destruction of numbers of the inhabitants would be final and irremediable. (*Notes*, *Ps.* 2:7—9. *Is.* 30:12—14.)

V. 12, 13. *As Tophet.* (12) That is, a place of slaughter and burial, and altogether unclean. (*Marg. Ref.*—*Note*, 7:32,33.)—*Roofs.* (13) 32:29. *Zeph.* 1:5.

V. 14, 15. *Marg. Ref.*—*Note*, 18:13—17.

PRACTICAL OBSERVATIONS.

Man's unteachableness and unbelief render it proper to use a variety of methods to engage his attention; repetitions become unavoidable; and sometimes a mere circumstance may impress those, who remained unaffected under the most solemn warnings of the word of God. We ought therefore to avail ourselves of every proper expedient, and to observe every direction for that purpose.—Those who stop their ears, and harden their hearts, against the threatenings of God, will not only have their ears made to tingle at the report of dire calamities; but their hearts filled with anguish and dismay, at feeling the truth of what they would not believe.—The rulers, in church and state, are peculiarly concerned to know those things, which relate to national sins and judgments: and it is highly proper and important to convey information and warning to the more careless, by means of such as are willing to attend to the word of God.—Men may often read their sins in their punishment: persecutors and oppressors commonly come to a dreadful and violent end; abused plenty often terminates in wretched penury; and children trained up in ungodliness become the misery of their offending parents. They who despise God, must sink into contempt and ruin: and he will "make void the counsels" of all those who will not obey his commandments.—The power of the mightiest nations is as easily broken by him as an earthen vessel; and he often destroys them so entirely, that none can make them whole: but he is chiefly to be feared, as "able to destroy both body and soul in hell." That is a ruin which will never be repaired: but all other afflictions, personal or public, will "work together for good" to those, whom "Jesus delivereth from the wrath to come"

CHAP. XX.

Pashur, a chief priest, smites Jeremiah and sets him in the stocks, 1, 2. Jeremiah gives him a new name, and predicts the doom of him and his friends, 3—6. The prophet complains bitterly: but is constrained to speak in the name of God, 7—9. He recovers his confidence, and rejoices in God, 10—13. He curses the day of his birth, 14—18.

NOW Pashur the son of [a] Immer the priest, who *was* also [b] chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur [c] smote Jeremiah the prophet, and put him in the stocks, that *were* [d] in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that [e] Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD [f] hath not called thy name Pashur, but * Magor-missabib.

4 For thus saith the LORD, Behold, [g] I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and [h] thine eyes shall behold *it:* [i] and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover [j] I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And [k] thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all [l] thy friends, to whom thou hast prophesied lies. [*Practical Observations.*]

7 ¶ O LORD, thou hast deceived me, and I was † deceived: [m] thou art stronger than I, and hast prevailed: [n] I am in derision daily, every one mocketh me.

8 For since I spake, [o] I cried out, I cried violence and spoil; because [p] the word of the LORD was made a reproach unto me, and a derision daily.

9 Then I said, [q] I will not make mention of him, nor speak any more in his name. But *his word* [r] was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay.*

10 For [s] I heard the defaming of many,

a 1 Chr. 24:14. Ezra 2:37,38. Neh. 7:40,41.
b 2 Kings 25:18. 2 Chr. 35:8. Acts 4:1. 5:24.
c 1:19. 19:14,15. 26:8. 29:26. 36:26. 37:15,16. 38:6. 1 Kings 22:27. 2 Chr. 16:10. 24:21. Am. 7:10—13. Matt. 5:10—12. 21:35. 23:34—37 Acts 4:3. 5:18,40. 7:52. 16:22—24. Heb. 11:36,37. Rev. 2:10. 17:6.
d 37:13. 38:7. Zech. 14:10.
e Acts 4:5—7. 16:30,35—39.
f 7:32. 19:2,6. Gen. 17:5,15. 32:28. Is. 8:3. Hos. 1:4—9.
* That is, *Fear round about.*
10. 6:25. 46:5. 49:29. Ps. 31:13. Lam. 2:22.
g Deut. 28:65—67. Job 18:11—21. 20:23—26. Ps. 73:19. Ez. 26:17—21. Matt. 27:4,5.
h 29:21. 39:6,7. Deut. 28:32—34. 1 Sam. 2:33. 2 Kings 25:7.
i 19:15. 21:4—10. 25.9. 32:27—31.
j 4:20. 12:12. 15:13. 24:8—10. 27:19—22. 32:3—5. 39:2,8. 52:7—23. 2 Kings 20:17,18. 24:12—16. 25:13. 2 Chr. 36:10, 17—19. Lam. 1:7,10. 4:12. Ez. 22:25. Dan. 1:2.
k 28:15—17. 29:21,22,32. Acts 13:8—11.
l 4. 5:31. 6:13—15. 8:10,11. 14:14,15. 23:14—17,25,26,32. Is. 9:15. Lam. 2:14. Ez. 13:4—16,22,23. 22:28. Mic. 2:11. Zech. 13:3. 2 Pet. 2:1—3.
† Or, *enticed.* 1:6—8,18,19. 15:18. 17:16. Ex. 5:22,23. Num. 11:11—15.
m 9. Ez. 3:14. Mic. 3:8. 1 Cor. 9:16.
n 15:10. 29:26. 2 Kings 2:23. Ps. 22:6,7. 35:15,16. 69:9—12. Lam. 3:14. Hos. 9:7. Luke 16:14. 22:63,64. 23:11,35,36. Acts 17:18,32. 1 Cor. 4:9—13. Heb. 11:36.
o 4:19,&c. 5:6,15—17. 6:6,7. 13:13,14. 15:1—4,13,14. 17:27. 18:16,17. 19:7—11. 28:8
p *See on* 7.—6:10. 2 Chr. 36:16. Lam. 3:61—63. Luke 1:45. Heb. 11:26. 13:13. 1 Pet. 4:14.
q 1 Kings 19:3,4. Jon. 1:2, 4:2,3. Luke 9:62. Acts 15:37, 38.
r 6:11. Job 32:18—20. Ps. 39:3. Ez. 3:14. Acts 4:20. 17:16 18:5. 2 Cor. 5:13—15.
s Ps. 31:13. 57:4. 64:2—4. Matt. 26:59,60.

NOTES.

CHAP. XX. V. 1—6. It might have been expected, that the prophet's faithfulness in delivering these most tremendous predictions, in so public a manner, would exasperate the rulers of Judah, if it did not convince and humble them. Accordingly we have in this chapter an account of a persecution which he endured, and of his behavior under it. Pashur, a priest of the race or order of Immer, (1 *Chr.* 24:14. *Note*, *Ezra* 2:36—39.) who under the high priest superintended the affairs of the temple; (*Notes*, 2 *Kings* 11:4. *Acts* 4:1—3.) having heard of the predictions which the prophet had delivered in Tophet; and perhaps being present when he repeated them in the temple, used his authority to punish and silence him, as a troubler of the nation. Having smitten or scourged him as a malefactor, he set him in the stocks, in a public part of the city, (*Marg. Ref.* d.) and left him there all night, exposed to ignominy as well as pain. This he probably thought would disgrace him with the people, and discourage him from prophesying any more. The prophet seems to have borne the indignity with silence and patience: but when the next day Pashur came to set him at liberty, he was directed to inform him that God had named him "Magor-missabib," or "Terror round about:" (*Marg.* and *Marg. Ref.*) for he would cause him to be alarmed continually, through terrors of conscience and surrounding dangers: he should be so disquieted as to become a terror to himself and to his friends; and, having seen several of them slain in the siege of Jerusalem, he and the rest should be carried captive to Babylon: there they should be slain before his eyes; and he should die and be buried there, with all those whom he had deluded by his lies; for he was a false prophet, as well as a persecuting priest. (*Notes*, 28:15—17.)—Probably, these predictions made such an impression on Pashur's mind, as to disturb his imagination during all the succeeding events, and to produce the predicted terror.

Stocks. (2,3.) מַהְפֶּכֶת, (from הפך:) *eversio, subversio; item cippus, ab evertendo et contorquendo corpore.* Robertson. It occurs, as signifying *an overthrow*, *Deut.* 29:22. *Is.* 1:7. 10:19. and elsewhere. Some learned men understand this word merely as signifying *a place of confinement*, or "house of correction:" but the word is never used for any of the prisons into which the prophet was afterwards cast: and the punishment seems to have been public and ignominious. (*Notes*, 29:24—32, *v.* 26. 2 *Chr.* 16:7—12. *Acts* 16:19—24.)

V. 7—9.) The prophet here complains more bitterly than he had done before. The Lord had *allured*, and induced him by his promises, to undertake the prophetical office; and thus

[t] fear on every side. [u] Report, *say they*, and we will report it. * All [v] my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and [x] we shall take our revenge on him.

11 But [y] the LORD *is* with me as [z] a mighty terrible one: therefore [a] my persecutors shall stumble, [b] and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: [c] *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, [d] that triest the righteous, *and* seest the reins and the heart, [e] let me see thy vengeance on them: [f] for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD, [g] for he hath delivered the soul of the poor from the hand of evil-doers.

[*Practical Observations.*]

14 ¶ [h] Cursed *be* the day wherein I was born; let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, [i] A man child is born unto thee; making him very glad.

16 And let that man be [k] as the cities which the LORD overthrew, [l] and repented not: and [m] let him hear the cry in the morning, and the shouting at noon-tide;

17 Because [n] he slew me not from the womb; or that my mother might have been

t *See on* 3.
u 18:18. Neh. 6:6—13. Is. 29:21. Ez. 22:9. Luke 20:20. Acts 6:11—15. 24:1—9,13.
* Heb. *Every man of my peace.*
v Job 19:19. Ps. 41:9. 55:13,14. Luke 12:52,53.
x 1 Kings 19:2. 21:20. 22:8,27. Mark 6:19—28. Acts 5:33. 7:54. 23:12—15.
y *See on* 1:19. 15:20.—Is. 41:10,14. Rom. 8:31. 2 Tim. 4:17.
z Ps. 47:2. 65:5. 66:5.
a 17:18. Ps. 27:1,2. John 18:4—6.
b 1:19. 15:20.
c 23:40. Ps. 6:10. 35:26. 40:14. Is. 45:16. Dan. 12:2.
d 17:10. Ps. 7:9. 11:5. 17:3. 26:2,3. 139:23. Rev. 2:23.
e 11:20. 12:3. 17:18. 18:19—23. 2 Chr. 24:22. Ps. 109.6—20. Rev. 6:10. 18:20. 19:2,3.
f 1 Sam. 1:15. Ps. 62:8. 86:4. Is. 37:14.
g Ps. 35:10,11. 69:33. 72:4. 109:30,31. Is. 25:4. Jam. 2:5,6.
h *See on* 15:10. Job 3:3—16.
i 1:5. Gen. 21:5,6. Luke 1:14.
k Gen. 19:24,25. Deut. 29:23. Hos. 11:8. Am. 4:11. Zeph. 2:9. Luke 17:29. 2 Pet. 2:6. Jude 7.
l 18:8. 26:13. Jon. 3:4,9,10. 4:2.
m 4:19. 18:22. 48:3,4. Ez. 21:22. Hos. 10:14. Am. 1:14. 2:2. Zeph. 1:16.
n Job 3:10,11,16. 10:18,19.

he was drawn in to engage: (*Notes*, 1:6—8,17—19. 15:15—21.) and now he found himself disappointed of the comfort and credit which he had expected. God, however, had expressly told him, that the rulers and people of the land would "fight against him, though they should not prevail against him:" so that he had no ground to say that the Lord had deceived him.—He complained also, that the Lord being stronger than he, constrained him by an influence, which he could not withstand, to continue in his work, though he met with daily derision and insult. From the beginning of his ministry, he had been urged with great vehemence, to reprove the oppression and iniquity of the people, and to predict that they would be given up to the violence and rapacity of their enemies. On this account the word of the Lord became the cause of continual reproach and derision to him: whereas had he spoken more agreeable things, he might have met with respect and favor; which he seems improperly to have expected. He had therefore determined to speak no more to the people, concerning God, or in his name: but the convictions of his conscience, zeal for the glory of God, indignation at the sins, and compassion for the souls of the people; and, above all, the immediate impulse of the prophetic Spirit, so urged him on, that he had no more ease, than if "a burning fire had been shut up in his bones:" so that he was wearied out with forbearing, and could no longer refrain from delivering his message, though it exposed him to further trials. (*Notes*, 6:10—12. *Job* 32:18—22. *Ps.* 39:1—4, *v.* 3. *Ez.* 3:1—3,12—15. 1 *Cor.* 9:13—18, *vv.* 16—18. 2 *Cor.* 5:13—15.)—'Herein appeareth the impatiency, which oft-'entimes overcometh the servants of God, 'when they see not their labors to profit, and 'also feel their own weakness. ... Thou didst 'thrust me forth to this work against my will. '... He thought to have ceased to preach; save 'that God's Spirit did force him thereunto.'—The word rendered "deceived," may be translated *attracted*, or allured. (*Note*, 1 *Kings* 22:19—23, *v.* 20.)—'The power of divine grace at-'tracts souls to God. ... Jeremiah alludes to the 'power of that call, by which he was attracted 'and drawn to the work of the ministry, which 'he exercised among many difficulties and con-'tradictions.'—The same verb is rendered *enticed* in the tenth verse; *persuade*, 1 *Kings* 22:20,22. and *entice*, 2 *Chr.* 18:19,20.—In another form the same verb is used, *Gen.* 9:27. and rendered in the margin, *persuade*.—Generally, however, it implies some kind or degree of deception; but this arises, as in the case of Ahab, from the heart of the person himself. (*Note*, 2 *Thes.* 2:8—12.)

Since I spake, &c. (8) "For as often as I speak, whether I cry out against injustice, or proclaim devastation; the word of JEHOVAH is turned against me, into matter of reproach and derision continually." *Blayney.*

V. 10—13. The prophet thought that he had abundant reason to be weary of his work, when he heard every where those who reviled and terrified him; so that he became like Pashur, a terror to himself, for "fear was on every side" of him. (*Note*, *Ps.* 31:10—13.) His enemies encouraged each other to collect or invent calumnies against him, and engaged to circulate them. His most intimate acquaintance narrowly watched him, expecting to see him make some false step, which might afford them an advantage: nay, they endeavored to *entice* him into some improper conduct, that they might prevail against him, and be revenged on him for his reproofs, and the terror of conscience which he had occasioned them. 'Recollect in what manner our Savior was 'continually beset with persons, who often put 'the like treacherous arts in practice, with a 'view to entrap and entangle him, so as to 'furnish a specious accusation against him.' *Blayney.*—While thus stating his case, his faith sprang into lively exercise; he felt himself assured of the divine favor; he perceived that God was his mighty Defender, and a terrible Avenger of his enemies; he confidently predicted their confusion and ruin; he recollected that the Lord tried, that he might purify, the righteous; he had opened his cause to him, as his heart-searching Judge, and the Avenger of his enemies; and he exulted and praised God, and called on others to praise him, in the assurance of deliverance and victory. (*Notes*, 11:18—23. *Ps.* 11:4,5. 109:28—31.) 'Here he sheweth how his faith did strive

my grave, and her womb *to be* always great *with me.*

18 Wherefore [o] came I forth out of the womb [p] to see labor and sorrow, that my days should be consumed [q] with shame?

o Job 3:20. 14:1,13. Lam. 3:1.

p 8:18. Gen. 3.16—19. Ps. 90: 10. Lam. 1:12. John 16:20. Heb. 10:36.

q Ps. 69:19. Is. 50:6. 51:7. Acts 5:41. 1 Cor 4:9—13. 2 Tim. 1:12. Heb. 11:36. 12:2. 13:13. 1 Pet. 4:14—16.

'against temptation, and sought to the Lord 'for strength.' (*Marg. Ref.*)

V. 14—18. (*Notes, Job* 3:) This is the most extraordinary transition in the whole scriptures: and, for ought that appears to the contrary, the prophet related what passed in his experience, according to the order in which it took place. An experimental acquaintance with our own hearts, and the variations of our passions under sharp trials, as encouraging or discouraging thoughts occur to our minds, will best enable us to understand it. We should not think it possible for such rebellion and absurdity to prevail in the heart of a true believer, and to succeed the most vigorous exercises of faith, hope, and love; did we not meet with a few instances of the kind in the word of God: and they, who have been thus tempted by Satan, might be further urged to adopt the most desperate conclusions and measures. Yet such thoughts and passionate wishes cannot be excused or palliated; for they are strong proofs of the "desperate wickedness" of the heart. (*Note*, 17:9,10.) How absurd was it for a pious man to curse the day of his birth, which no longer had any existence, and was in no degree the cause of his sufferings! to curse the man who first informed his father of his birth; and even to wish him the doom of Sodom, or that the cry of terror and alarm might never cease to sound in his ears; because he would not murder him when a helpless infant!—How strange to wish such an exquisitely cruel wish to his mother! and all this, because he was called to endure contempt and persecution for a short time, which would be counterbalanced by divine consolations, and terminate in everlasting felicity. So unreasonable are passion and impatience!—'How the 'children of God are overcome, in this battle of 'the flesh and the spirit! And into what incon-'veniences they fall, till God raises them up 'again!'—Some expositors endeavor to palliate the vehement expressions here used, and explain them as merely poetical decorations of the prophet's complaints: (*Notes*, 2 *Sam.* 1:19—27, *v.* 21.) but surely no poetical license can justify a man in using the language of impatience and ingratitude, and imprecating evils on those who never offended him. This may pass in *profane* writers, but not in *inspired* poets. But could these persons effect their purpose, they would also counteract the very design of the Holy Spirit, in recording such things; viz. to shew what the best of men are when left to themselves; and to preserve tempted believers from desponding, when they are harassed in like manner. (*Notes*, 1 *Kings* 19:1—4. *Ps.* 73:12—17. *Jon.* 1:2,3. 4:1—11.) We ought not indeed to *aggravate* the faults of the servants of God; but neither should we *palliate* them. We should rather imitate the impartiality of the sacred writers. The scriptures ascribe sinless perfection to one character only: all others were ready to confess, that in many things they offended; and no good can arise from vainly attempting to vindicate them. (*Notes, Gen.* 12:11—16. 27:6—14. *Acts* 23:1—5. *Gal.* 2:11—16.)

PRACTICAL OBSERVATIONS.

V. 1—6.

In this evil world, of which Satan is the god and prince, they, who boldly stand up for the authority, truth, and righteousness of JEHOVAH, will certainly meet with persecution in one form or another: and the more plain and convincing the truth is made to the minds and consciences of sinners, the more violent will be their resentment; except the Lord powerfully restrain them, or change their hearts.—Superior rank, affluence, reputation, and authority render men more apt to take umbrage at the humbling truths, and sharp reproofs, and awful denunciations of God's word: and thus, they who are exalted to do justice, preserve peace, and maintain truth, often take the lead in opposing the cause of God, and in persecuting his servants.—The worthless caterers to men's vain pleasures, and the flatterers of their pride and passions, may expect favor, affluence, and distinction: but contempt and penury, dungeons, stripes, and the stocks, or more severe and bloody sufferings, have been the general recompense of those, who have sought the salvation of souls. (*Notes*, *Matt.* 5:10—12. *Luke* 6:24—26.) But the Lord can easily make those a terror to themselves and to each other, who attempt to terrify his ministers from declaring faithfully the word of God, or to put them to silence and disgrace: no mitigation of the sentence can possibly be attained, by persecuting those who proclaim it: (*Notes*, 36:20—32.) and lying prophets, and those who trust in them, will miserably perish together.

V. 7—13.

No opposition or ill treatment should deter "the man of God" from declaring his whole message: and indeed many have maintained their boldness and faithfulness, in their public services, under the most perilous circumstances; who yet have been grievously baffled by Satan's temptations in their private experience, and led to wish they had never engaged in this work, or could change their employment for some other. But those who "put their hands to the plow, and look back, are not fit for the kingdom of God:" and after all, the minister's work is in reality the most important, honorable, and useful service, which man can possibly perform. They, however, who are thus employed, deceive themselves, if they expect worldly honor and the friendship of men, from a faithful discharge of their office; nay, if they do not expect contempt, opposition, and injurious treatment from ungodly men of every description. The Lord does indeed *allure* men into the service, by giving them a hope of usefulness, and assurance of assistance and support: and few are at first aware, of the extent and variety of those trials and difficulties, to which they will be exposed in the course of their ministry. So that, when contempt, derision, or hard usage tempt them to resolve that "they will speak no more in his name," or that they will qualify their message, and render it more palatable; the Lord, being stronger than they, prevails, and they find "his word like a burning fire shut up in their bones," and that no relief from their disquietude can be had, but by faithfully "declaring the whole counsel of God." Thus "necessity is laid upon them, yea, woe is unto them, if they do not preach the gospel." Indeed, were we only to speak of promises and privileges, and indiscriminately to deal out consolation; all would go on very

CHAP. XXI.

Zedekiah sends to inquire concerning Nebuchadnezzar's invasion, 1, 2. He is told that the city shall be destroyed, and that God will fight against both king and people, and shew them no mercy, 3—7. The prophet counsels the people to fall to the Chaldeans, as the only way of preserving their lives, 8—10. He exhorts the king and his family to execute justice, 11, 12. He again predicts, that the city would certainly be destroyed, 13, 14.

THE word which came unto Jeremiah from the LORD, [a] when king Zedekiah sent unto him [b] Pashur the son of Melchiah, and [c] Zephaniah the son of Maaseiah, the priest, saying,

2 [d] Inquire, I pray thee, of the LORD for us; [e] for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us [f] according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; [g] Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls; [h] and I will assemble them into the midst of this city.

5 And [i] I myself will fight against you, [k] with an out-stretched hand and with a

a 32:1—3. 37:1. 52:1—3. 2 Kings 24:17,18. 1 Chr. 3:15. 2 Chr. 36:10—13.
b 38:1. 1 Chr. 9:12. Neh. 11:12.
c 29:25. 37:3. 52:24. 2 Kings 25:18—21.
d 37:3,7. 38:14—27. 42:4—6. Judg. 20:27. 1 Sam. 10:22. 28:6,15. 1 Kings 14:2,3. 22:3—8. 2 Kings 1:3. 3:11—14. 22:13,14. Ez. 14:3—7. 20:1—3.
e 32:24. 39:1,2. 52:3—6. 2 Kings 25:1,2.
f Ex. 14: 15: Josh. 10: 11: Judg. 4: 5: 1 Sam. 7:10—12. 14:6—14. 17:45—50. 2 Chr. 14:9—13. 20:1—30. 32:21. Ps. 44:1—4. 46:8—11. 48:4—8. 105:5,&c. 136:1,&c. Is. 59:1,2.
g 32:5. 33:5. 37:8—10. 38:2,3, 17,18. Is. 10:4. Hos. 9:12.
h 39:3 Is. 5:5. 13:4. Lam. 2:7. Ez. 16:37—41. Zech. 14:2. Matt. 22:7.
i Is. 63:10. Lam. 2:4,5.
k 32:17. Ex. 6:6. 9:15. Deut. 4:34. Is. 5:25. 9:12,17,21. 10:4. Ez. 20:33,34. Nah. 1:5,6.

moothly: but if we be faithful, we must "cry loud, and not spare" either ourselves or the people, either professed believers or opposers; we must reprove men's sins, and denounce the wrath of God against "every one who doeth vil." Thus, our earnestness *alone* will excite he derision and mockery of the profane: and ur faithful rebukes and warnings will exasperate the Pharisee and hypocrite. None will ake any allowance for him, who will grant o indulgence to any man's sins: all around vill watch for the halting of the bold reprover; nd report, with additions, whatever they spy f imperfection in his conduct. Even the armlessness of the dove, and the wisdom of he serpent, could not exempt him from the efamation of those, who want to be revenged n him, for the terrors of conscience which he as occasioned them. But God will be with is servants: he sees the uprightness of their earts, and approves their conduct: let them hen open their cause before him, and he will nable them to foresee the ruin of their implaable enemies, and their own complete deliverance from the hands of all evil doers. And, were it not for unbelief and sin, they might ejoice and praise the Lord, with exulting Halelujahs, and encourage others to do the same, n the hottest fire of persecution.

V. 14—18.

Alas! how frail, how mutable, how sinful is an in his best estate! How soon do our graces droop, and our corruptions revive, when we are left to ourselves! And how foolish, mpious, and unnatural are the thoughts and wishes of our hearts, when we yield to impatience and discontent! Let us then "consider im, who endured the contradiction of sinners gainst himself, lest we be weary, and faint n our minds," under our lighter trials: (*Notes*, 2:5,6. *Heb.* 12:1—3.) let us beg of him to enble us to keep our hearts, and to bridle our ps, under temptation: and let us accustom urselves to view every object in the glass of ternity. For, if we have a good hope of eteral happiness, we cannot allow ourselves to wish that we had never been born; or to complain of those "light and momentary afflictions, which are working for us a far more exceeding nd eternal weight of glory:" and, if we have ot a good hope, we have more important matters to engage our attention, and should be therwise employed than in fretting and murmuring about our present trials. But, as our gracious God bears with and forgives the infirmity and folly of his servants; let us learn to act with gentleness and forbearance, and tender sympathy towards those who are struggling with similar temptations, and even for a time are foiled by them; endeavoring to encourage and strengthen their hearts in God.

NOTES.

CHAP. XXI. V. 1, 2. We have been left to conjecture the time, in which most of the preceding prophecies were delivered: but many of those which follow are dated. This chapter leads us forward to the time of Zedekiah, and very near to the captivity: (*Notes*, 37:1—5. 2 *Kings* 25:1—5. *Ez.* 21:19—27.) yet we shall frequently be brought back to the preceding reigns.—When Nebuchadnezzar had shewn a determination to make war against Zedekiah, he was anxious to know the event: though that had been so often predicted, that nothing but the most determined incredulity could doubt of it. He was convinced, at some times at least, that Jeremiah was a true prophet, and he sent messengers to him on this occasion; who entreated him to inquire of the Lord, whether he would not appear for their deliverance, according to the wonders which he had formerly wrought for his people, that the king of Babylon might go up from them. Perhaps he meant to desire the prayers of the prophet: but neither he nor his messengers paid any regard to his warnings and exhortations, or made any attempts towards reformation, personal or public.—'Not that the king 'was touched with repentance, ... and so sought 'to God, as did Hezekiah, when he sent to 'Isaiah: ... but because the prophet might pray 'unto God to take this present plague away; 'as Pharaoh sought unto Moses.' (*Notes*, *Ex.* 8:7,8. 2 *Kings* 19: *Acts* 8:18—24, *v.* 24.)—Pashur, here mentioned, was a different person, from Pashur, who put Jeremiah in the stocks. (*Marg. Ref.* b, c.—*Note*, 20:1—6. 38:1—6.)

V. 4. God would so order it, that the weapons of the Jews should hurt none but themselves.—*Without the walls*, &c.] Some think this message was sent, when the Chaldeans left the siege of Jerusalem to meet the Egyptian army: but this expression implies that the besiegers were at the time encamped against the city. (*Marg. Ref.*—*Notes*, 37:6—10. *Lam.* 1:8—11.)

strong arm, even in anger, and in fury, and in great wrath.

6 And [l] I will smite the inhabitants of this city, both man and beast: [m] they shall die of a great pestilence.

7 And afterwards, saith the LORD, [n] I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; [o] he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, [p] I set before you the way of life, and the way of death.

9 He [q] that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, [r] and his life shall be unto him for a prey.

10 For [s] I have set my face against this city for evil, and not for good, saith the LORD: [t] it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the [u] house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O [x] house of David, thus saith the LORD; * Execute judgment [y] in the morning, and [z] deliver *him that is* spoiled out of the hand of the oppressor, [a] lest my fury go out like fire, and burn that [b] none can quench *it*, because of the evil of your doings.

13 ¶ Behold, [c] I *am* against thee, O † inhabitant [d] of the valley, *and* rock of the plain, saith the LORD; which say, [e] Who shall come down against us? or who shall enter into our habitations?

14 But I will ‡ punish you [f] according to the fruit of your doings, saith the LORD: and I will kindle a fire [g] in the forest thereof, and it [h] shall devour all things round about it.

1 7:20. 12:3,4. 33:12. 36:29. Gen. 6:7. Is. 6:11. 24:1—6. Ez. 14:13,17,19,21. 33:27—29. Hos. 4:3. Mic. 3:12. Zeph. 1:3. Luke 21:24.
m 32:24. 34:17. 42:22. Ez. 5:12, 13. 7:15. 12:16.
n 24:8—10. 34:19—22. 37:17. 38: 21—23. 39:4—7. 52:8—11,24—27. 2 Kings 25:5—7,18—21. 2 Chr. 36:17—20. Ez. 12:12 —16. 17:20,21. 21:25,26.
o 13:14. Deut. 28:50. 2 Chr. 36:17. Is. 13:17,18. 27:11. 47: 6. Ez. 7:9. 8:18. 9:5,6,10. Hab. 1:6—10.
p Deut. 11:26. 30:15,19. Is. 1: 19,20.
q *See on* 7.—27:13. 38:2,17—23.
r 38:2. 39:18. 45:5.
s 44:11,27. Lev. 17:10. 20:3—5. 26:17. Ps. 34:16. Ez. 15:7. Am. 9:4.
t 17:27. 26:6. 32:28—31. 37:8—10 38:18,23. 39:8. 52:13,14. 2 Chr. 36:19. Zech. 1:6.
u 13:13. 17:20. Mic. 3:1.
x Is. 7:2,13. Luke 1:69.
* Heb. *Judge.* 5:28. 22:2,3,15—17. 23:5. 2 Sam. 8:15. Ps. 72:1—4,12—14. 82:2—4. Is. 1: 17. 16:3—5. 32:1,2. Zech. 7:9 —11.
y Ex. 18:13. Ps. 101:8. Ec. 10:16,17
z Job 29:17. Ps. 82:4. Prov. 24:11,12. 31:8,9. Is. 1:17. Luke 18:3—5. Rom. 13:4.
a 5. 4:4. 5:14. 17:4. 23:19. 36:7. Lev. 26:28. Deut. 32:22. Lam. 2:3,4. 4:11. Ez. 20:47,48. 22: 18—22,31. 24:8—14. Nah. 1: 6. Zeph. 1:18.
b *See on* 7:20.—Is. 1:31. Mark 9:43—48.
c 5. 23:30—32. 50:31. 51:25. Ex. 13:8,20.
† Heb. *inhabitress.*
d Ps. 125:2. Is. 22:1.
e 7:4. 49:4,16. 2 Sam. 5:6,7. Lam. 4:12. Ob. 3,4. Mic. 3:11.
‡ Heb. *visit upon.* 9:25. 11:22. Is. 10:12. 24:21. *margins.*
f 6:19. 17:10. 32:19. Prov. 1:31. Is. 3:10,11. Gal. 6:7,8.
g 22:7. Is. 10:18,19. 27:10,11. 37:24. Ez. 20:46—48. Zech. 11:1.
h 52:13. 2 Chr. 36:19.

V. 5—7. God himself would fight against the Jews, by pestilence and famine, as well as by the sword of the Chaldeans. (*Notes*, 15:1—4. 34:1—5. *Ez.* 14:12—21.)—The same expressions are used concerning the Lord's fighting *against* the Jews, as had formerly been employed in respect of his fighting *for* them, against the Egyptians and their other enemies. (*Marg. Ref.* i, k, n, o.)

V. 8—10. If the king and his princes refused to surrender, the people were called on to provide for their own safety; which could only be done by going over to the Chaldeans. (*Notes*, 27:12—15. 38:1—6. *Josh.* 2:4—6.)—As this was the express command of God, it fully released them from all obligation to obey their rulers, who acted in avowed defiance of him.

For a prey. (9) 'As a thing recovered from 'extreme danger.' Or, "instead of spoil."—'He 'ought to think himself a considerable gainer, 'by escaping with his life, in so general a de-'struction.' *Lowth.* (*Notes*, 39:15—18. 45:4,5.)—*I have set*, &c. (10) *Marg. Ref.* s, t.—*Note*, *Am.* 9:1—4.

V. 11, 12. Some expositors suppose, that a new prophecy is here begun, which was delivered long before the rest of the chapter. But there is not the smallest intimation given of this: and it was proper even to the very time, in which judgment was executed, that exhortations to "repentance, and works meet for repentance," should be given along with denunciations of wrath. The justice of God in punishing the obstinate rebels, who refused to hearken, would be thus more fully illustrated. And, though the destruction of the city, and the captivity of the nation, had been absolutely determined: yet a variety of circumstances might exceedingly have mitigated the horrors of that catastrophe, especially to Zedekiah and his sons, had this exhortation been regarded. (*Notes*, 38:17—23. 2 *Kings* 25:6,7. *Ez.* 12:8—16. 17:12—21. 21:25—27.)—The wickedness of Zedekiah and his sons, and of the princes of that line, was aggravated by their relation to David. They probably trusted in the covenant of royalty, whilst their crimes forfeited their personal interest in it: and the exhortation implied a severe reproof of Zedekiah's conduct, as guilty of perversion of power and neglect of duty. But let him and his princes, immediately and earnestly, set themselves to execute justice, and deliver the oppressed: let them do it "in the morning," as their first concern, at that time when their courts were held, and every morning: or else the Lord's anger would burn unquenchably against them. (*Marg. Ref.*—*Notes*, 2 *Sam.* 8:15—18, *v.* 15. *Ps.* 101:8. *Is.* 50:4.)

V. 13, 14. (*Notes*, 17:3,4. 2 *Sam.* 5:6—8. *Ps.* 125:1,2. *Is.* 22:1.) 'Jerusalem was builded part 'on the hill, and part in the valley, and was 'compassed about with mountains.'—'They 'confided in the strength of their situation, as 'the Jebusites ... had formerly done.' *Lowth.*—*O inhabitant of the valley*, &c. (13) '"O thou in-'habitant of the levelled hollow of a rock."

CHAP. XXII.

The prophet is sent to the king's palace, to exhort him and his people to various duties, with conditional promises and threatenings, 1—9. The people are told not to weep for Josiah; but to lament for Shallum, who was carried captive to return no more, 10—12. Severe rebukes of Jehoiakim, and a dreadful sentence against him, 13—19. The Jews, who had been rebellious in prosperity, would be rendered more pliant by suffering, 20—23. The doom of Jeconiah, and others of David's family, 24—30.

THUS saith the LORD; [a] Go down to the house of the king of Judah, and speak there this word;

2 And say, [b] Hear the word of the LORD, O king of Judah, [c] that sittest upon

a 21:11. 34:2. 1 Sam. 15:16—23. 2 Sam. 12:1. 24:11,12. 1 Kings 21:18—20. 2 Chr. 19:2,3. 25:15,16. 33:10. Hos. 5:1. Am. 7:13. Mark 6 18. Luke 3:19,20.

b 29. 13:18. 19:3. 29:20. 1 Kings 22:19. Is. 1:10. 28:14. Ez. 34:7. Am. 7:16.

c 4,30. 17:25. 29:16,17. 36:30. Is. 9:7. Luke 1:32.

'The hollow surface of this rock at the top, in 'which, ... *levelled*, or *regularly formed by art*, 'the foundations of the buildings were laid.' *Blayney*.—Indeed the city was thought impregnable, and therefore the inhabitants flattered themselves that they should escape; for none would be able to enter their walls, though the adjacent countries should be wasted. But the Lord declared that he was against them, and would destroy them. (*Marg. Ref.—Notes, Lam.* 4:12. *Ez.* 20:45—48. *Zech.* 11:1—3.)

PRACTICAL OBSERVATIONS.

The most obstinate sinners, yea, the most virulent persecutors, have seasons of compunction, and are sometimes convinced that their faithful reprovers are wiser and happier than they themselves are. So that in seasons of urgent distress and peril, men frequently desire the counsels and prayers of the very persons, whom at other times they despise or oppose: and thus the servants of God pass "through honor and dishonor, through evil and good report." Such men indeed only inquire after deliverance from punishment: (*P. O. Matt.* 8:28—34.) if the Lord would deal with them according to the riches of his power and mercy, in saving them from suffering, and then leave them to indulge themselves in sin, they would be reconciled to him and to his ministers: and they will meet with teachers, who will encourage them on this plan, for a valuable consideration to themselves. But the faithful servant of God is zealous for his Master's honor, and adheres to his instructions: he can encourage no man, who refuses to "repent and do works meet for repentance:" he will constantly maintain, that those who hate and disobey the precepts, have no interest in the promises of God; and that he will not deal with hypocrites according to the wonders which he performs for his people.—When they, who stand out in obstinate disobedience, would presume on external privileges: let them be told, that God will prosper his open enemies against them; nay, that he will baffle all their efforts, and fight against them by his own out-stretched arm, and not spare them or shew them any favor. Yet intimations of mercy are couched under the severest denunciations: and in the most tremendous public calamities, there is hope for individuals of escaping the wrath to come. No sinner on earth, who desires to avail himself of a refuge, is left without one: life and death are continually set before men: but the way of life is humiliating; it requires self-denial and singularity, and exposes men to difficulty and reproach. Few therefore choose it; but most persist in that course, against which the most awful vengeance of God is denounced.—In all possible circumstances the way of duty is the safest and most advantageous; and will tend to alleviate those miseries, which cannot be entirely avoided. When sinners therefore inquire about *events*, they should be directed to the *duties* of their stations: those who are descended from pious ancestors, should be exhorted to imitate them; and they, who are placed in authority, should be reminded to execute justice and do good: otherwise these distinctions will the more expose men, when "the fury of the LORD goeth forth like fire, and burneth, that none can quench it, because of the evil of their doings." He sets himself especially against those, who presumptuously defy his threatenings: and he will let them know, that none of their devices or confidences can withstand the power of his righteous indignation.

NOTES.

CHAP. XXII. V. 1. Some interpreters suppose that this chapter contains two distinct messages, the one ending at the twentieth verse, sent to Jehoiakim; and the other afterwards to Jeconiah or Jehoiachin his son: but there is in it not the most remote intimation of this. Others suppose, that the whole chapter was addressed to Jeconiah: and that the former part was a recapitulation of messages formerly delivered to Johoiakim: but there is great difficulty, in applying the conclusion of the address to Jeconiah. It has therefore been supposed by a few, that the whole was addressed to Zedekiah, in the beginning of his reign, before matters were come to a crisis; and that it is a continuation of the subject of the preceding chapter. This interpretation I accede to: but without being very confident in so doubtful a matter. If this point could be ascertained, the difficulties would vanish, which upon other interpretations are almost, if not quite, insuperable; as it will be shewn: but there is no evidence on either side, except the chapter itself, compared with the context, of which the reader will judge for himself.—Yet it seems very reasonable to expect, that after Jeremiah had answered Zedekiah's inquiries by his messengers; the Lord should send him in person to confirm and enforce his word, in the manner here recorded: and the abrupt opening of the chapter, as well as its coincidence with the preceding, favors this opinion. (*Notes*, 2—5. 21:11,12.)—No king of Judah is mentioned in this verse: Zedekiah is the only one named in the preceding chapter: and it seems very unnatural to consider the first verse of this chapter, as beginning an entirely new message from God.—We suppose then, that Zedekiah is addressed: and that the names of the other kings are introduced, by way of reminding him, that the predictions concerning them, which they had disregarded, had been exactly accomplished; from which he ought to infer, that those, which related to him and the approaching captivity, would be so likewise. Coniah indeed is last mentioned in the chapter, and Zedekiah is not named in it, but he has been mentioned in the former part of the subject, as the foregoing chapter is here supposed to have been: and being addressed in person as "king of Judah," it was not necessary to address him by name.

the throne of David, thou, and thy servants, and thy people that [d] enter in by these gates:

3 Thus saith the LORD; [e] Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, [f] do no violence to the stranger, the fatherless, nor the widow, [g] neither shed innocent blood in this place.

4 For if ye do this thing indeed, [h] then shall there enter in by the gates of this house kings sitting * upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But [i] if ye will not hear these words, [k] I swear by myself, saith the LORD, [l] that this house shall become a desolation.

6 For thus saith the LORD [m] unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* [n] surely I will make thee a wilderness, *and* cities *which* are not inhabited.

d 7:2. 17:20.
e 5:28. 9:24. *See on* 21:12.—Ex. 23:6—9. Lev. 19:15. Deut. 16:18—20. 25:1. 2 Sam. 23:3. Job 29:7—17. Ps. 72:2—4. Mic. 3:11. Zech. 7:9—11.
f Deut. 10:18. 24:17. 27:19. Job 22:9. 24:9. 29:12. Ps. 68:5. 94:6. Prov. 23:10. Is. 1:23. Ez. 22:7. Mal. 3:5. Jam. 1:27.
g 17. 7:6. 26:16. Deut. 19:10—13. 2 Kings 24:4. Ps. 94:21. Prov. 6:17. Is. 1:15—20. Joel 3:19.
h *See on* 17:25.
* Heb. *for David upon his throne.*
i 17:27. Is. 1:20.
k Gen. 22:16. Num. 14:28—30. Deut. 32:40—42. Ps. 95:11. Am. 6:8. 8:7,8. Heb. 3:18. 6:13,17.
l *See on* 7:13,14.—26:6—9. 39:8. Mic. 3:12.
m 24. 21:11. Gen. 37:25. Deut. 3:25. Cant. 5:15.
n 4:20. 7:34. 9:11. 19:7,8. 21:14. 25:9,10. 26:6—9,18. Ps. 107:34. Is. 6:11. 24:1—6. 27:10. Ez. 33:27,28.

7 And [o] I will prepare destroyers against thee, every one with his weapons: and they shall [p] cut down thy choice cedars, and cast *them* into the fire.

8 And [q] many nations shall pass by this city; and they shall say every man to his neighbor, Wherefore hath the LORD done thus unto this great city?

9 Then [r] they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ [s] Weep ye not for the dead, neither bemoan him: *but* [t] weep sore for him that goeth away; for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [u] Shallum, the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

[*Practical Observations.*]

o 4:6,7. 5:15. 50:20—23. Is. 10:3—7. 13:3—5. 54:16,17. Ez. 9:1—7. Matt. 22:7.
p 21:14. Is. 10:33,34. 27:10,11. 37:24. Zech. 11:1.
q Deut. 29:23,24. 1 Kings 9:8, 9. 2 Chr. 7:20—22. Lam. 2:15—17. 4:12. Dan. 9:7.
r 2:17—19. 40:2,3. 50:7. Deut. 29:25—28. 2 Kings 22:17. 2 Chr. 34:25.
s 2 Kings 22:20. 23:30. 2 Chr. 35:23—25. Lam. 4:9. Luke 23:28.
t 2 Kings 23:31—34. Ez. 19:3,4.
u 1 Chr. 3:15. 2 Chr. 36:1—4. *Jehoahaz.*

V. 2—5. (*Marg. Ref.—Notes*, 17:19—27. 21:11,12. 34:8—22. 36:1—3.) 'This was his ordi-'nary manner of preaching before kings, from 'Josiah to Zedekiah, which was about forty 'years.'—The prophet repeats to Zedekiah the admonitions which he had given to his predecessors, connected with similar promises and denunciations: and the express declarations made in other places, that the city would be taken and destroyed, only implied that God certainly foreknew Zedekiah's obstinate disobedience. Thus, the Lord again and again sent Moses to Pharaoh, to demand the liberty of Israel, though he knew and *foretold*, that Pharaoh would not let them go till forced to it. (*Note*, 18:7—10.)

V. 6. (*Note*, 13—19.) The palace of the kings of Judah was become very magnificent: it had been favored far more than the residence of other kings, and made pre-eminent by its vicinity to the temple; and the royal family had been equally favored and exalted by the covenant with David and his seed: (*Notes*, *Ps.* 48:2,3. 122:3—5.) but, having been polluted with idolatry and iniquity, they were condemned to be destroyed and made desolate. —Gilead was renowned for rich pastures, and Lebanon for stately cedars. (*Marg. Ref.*)

V. 7. (*Marg. Ref.—Note*, 21:13,14.) 'The 'Hebrew word signifieth *to sanctify*, because 'the LORD doth dedicate to his use and pur-'pose, such as he prepareth to execute his 'work.' (*Notes*, *Is.* 13:2—5. 45:1—6. *Ez.* 9:1—7.)

V. 8, 9. *Marg. Ref.—Notes*, 40:2,3. *Deut.* 28:37. 29:21—25. 1 *Kings* 9:7—9.

V. 10—12. The ruin of the kingdom of Judah commenced by the death of Josiah: the prophet therefore recurred to that event; and referred to predictions which were delivered soon after, when Jehoahaz, or Shallum, had been carried away captive into Egypt by Pharaoh-necho. (*Notes*, 2 *Kings* 22:15—20, *v.* 20. 23:29—33.) The people indeed had great cause to mourn their own loss in Josiah's death; and for their sins, which had provoked the Lord to remove him: yet they needed not bemoan him, as if he had suffered loss, by being "taken away from the evil to come," for he died in reputation, and at peace with God. (*Note*, 2 *Chr.* 35:25—27.) But they had a more recent cause for sorrow in the captivity of Shallum, who was doomed, for his early wickedness, to live and die a captive in Egypt, and never more to return to his own land. The people, it seems, did not believe this prediction, at the time when it was uttered: but it had been exactly verified. And this very properly came in to confirm the predictions that were afterwards delivered, and which were treated with similar disregard.—We must adopt this interpretation, whether we suppose Jeconiah or Zedekiah to be addressed.—"Thus saith the LORD:" or rather, "Thus the LORD said, &c." He spake thus by the prophet, at the time. The verb is preterite. 'I shall lay this down 'as most probable, that the Shallum, mentioned 'in the text, is the same as Jehoahaz; for the 'characters here set down can agree with no 'other. It was he that reigned instead of his 'father Josiah. ... He likewise was carried cap-'tive, and never returned.' *Lowth.*—Indeed Shallum mentioned in Chronicles, (*Note*, 1 *Chr.* 3:15.) is placed after Zedekiah; as if younger than he; but Jehoahaz was older than Zedekiah by eleven or twelve years. (2 *Kings* 23:31. 24:18.) Either therefore, the age of Josiah's sons was not intended, or the order has been invert-

13 ¶ Woe [x] unto him that [y] buildeth is house by unrighteousness, and his hambers by wrong; *that* useth his neighor's service without wages, and giveth him ot for his work;

14 That saith, [z] I will build me a wide ouse, and * large chambers, and cutteth im out † windows; and *it is* [a] ceiled with edar, and painted with vermilion.

15 Shalt thou reign because thou closest *yself* in cedar? did not [b] thy father [c] eat nd drink, [d] and do judgment and justice, *nd* [e] then *it was* well with him?

16 He [f] judged the cause of the poor nd needy; then *it was* well *with him:* [g] *was* ot this to know me? saith the LORD.

17 But [h] thine eyes and thine heart *are* not but for thy [i] covetousness, and for [k] to shed innocent blood, and for oppression, and for ‡ violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim, the son of Josiah, king of Judah; [l] They shall not lament for him, *saying*, [m] Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried [n] with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. [*Practical Observations.*]

20 ¶ Go up to Lebanon [o] and cry: and lift up thy voice in Bashan, and cry from the passages: [p] for all thy lovers are destroyed.

21 I [q] spake unto thee in thy § prosperity; *but* thou saidst, I will not hear. [r] This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

18. 2 Kings 23:36,37. 2 Chr. 6:4.
Lev. 19:13. Deut. 24:14,15. ob 24:10,11. Mic. 3:10. Hab. :9—11. Mal. 3:5. Jam. 5:4. Prov. 17:19. 24:27. Is. 5:8,9. :9,10. Dan. 4:30. Mal. 1:4. uke 14:28,29.
Heb. *through-aired.*
Or, *my windows.*
2 Sam. 7:2. 2 Chr. 3:5. Cant. :17. Hag. 1:4.
18. 1 Chr. 3:15.
1 Kings 4:20—23. 2 Chr. 35: ,8,12—18. Ec. 2:24. 9:7—10. 0:17. Is. 33:16. Luke 11:41. cts 2:46. 1 Cor. 10:31.
See on 3. 21:12.—23:5. 2 Sam. 8:15. 1 Kings 10:9. 2 Kings 22:2. 23:25. 2 Chr. 34:2. Prov. 20:28. 21:3. 25:5. 29:4. 31:9. Is. 9:7.
e 42:6.—*See on* Deut. 4:40. Ps. 128:1,2. Is. 3:10.
f 5:28. Job 29:12—17. Ps. 72:1 —4,12,13. 82:3,4. 109:31. Prov. 24:11,12. Is. 1:17.
g 9:3,16,24. 31:33,34. 1 Sam. 2: 12. 1 Chr. 28:9. Ps. 9:10. John 8:19,54,55. 16:3. 17:3,6. Tit. 1:16. 1 John 2:3,4.
h Josh. 7:21. Job 31:7. Ps. 119:36,37. Ez. 33:31. Mark 7:21,22. Jam. 1:14,15. 2 Pet. 2:14. 1 John 2:15,16.
i Ex. 18:21. Ps. 10:3. Luke 12:15—21. 16:13,14. Rom. 1: 29. 1 Cor. 6:10. Eph. 5:3— 5. Col. 3:5. 1 Tim. 6:9,10. 2 Pet. 2:3,14.
k 3. 26:22—24. 1 Kings 21:19. 2 Kings 24:4. 2 Chr. 36:8. Ez. 19:6. Zeph. 3:3.
‡ Or, *incursion.*
l 10. 16:6. 2 Chr. 21:19,20. 35: 25.
m 2 Sam. 1:26. 3:33—38. 1 Kings 13:30.
n 15:3. 36:30. 1 Kings 14:10,11. 21:23,24. 2 Kings 9:35—37.
o 2:36,37. 30:12—15. 2 Kings 24:7. Is. 20:5,6. 30:1—7. 31:1 —3.
p 22. 4:30. 25:9,17—27. Lam. 1:2,19. Ez. 23:9,22.
q 2:31. 6:16,17. 35:15. 36:21—26. 2 Chr. 33:10,11. 36:16,17. Prov. 30:9.
§ Heb. *prosperities.*
r 3:25. 7:22—28. 32:30. Deut. 9: 7,24. 31:27. 32:15—20. Judg. 2:11—19. Neh. 9:16,&c. Ps. 106:6,&c. Is. 48:8. Ez. 20:8, 13,21,28. 23:3—39.

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d. "The third Shallum, the fourth Zedekiah." *Blayney.*

V. 13—19. These verses evidently relate to Jeoiakim, who succeeded his younger brother ehoahaz, or Shallum; (*Note*, 10—12.) but it is a uestion whether they were, on this occasion, ddressed *to* him, or whether they were aduced in confirmation of other predictions. ccording to the interpretation here adopted, he case of Jehoiakim was adduced, to conince Zedekiah that the predictions, uttered gainst him and Jerusalem, would certainly e accomplished.—Jehoiakim, it seems, had uilt a magnificent palace in those calamitous mes, the expense of which far exceeded his nances: and this introduced a system of iniuity and oppression. (*Note*, 21:11,12.) He oustrained his subjects to work without ages, and in various ways he committed exortion and injustice: 'A crying sin, and too ommon among the great men of the world. ... *Deut.* 24:14,15. *Jam.* 5:4.' *Lowth.*—But, did he ink that his house of cedar would secure his uthority, or prolong his reign, or give him inard tranquillity? His pious father had not ffected such splendor: but he lived in plenty nd hospitality, without injuring any of his ubjects; and his clear conscience and charac-r, the love of his people, and above all the avor of God, were far preferable to Jehoiaim's guilty and odious magnificence. Morever, Josiah was the patron of the poor, and is throne was established in righteousness: nd his obedience to God, and imitation of his stice, truth, and goodness, in the use of his uthority, proved that he knew and loved him. *Notes*, 9:23,24. 1 *Chr.* 28:9. *John* 17:1—3. 1 *ohn* 2:3—6.) But Jehoiakim was continually ooking out for opportunities of gratifying his normous rapacity, and inordinate passions; in ursuit of iniquitous gain, he committed murder and every kind of oppression; and thus he became odious to his subjects: so that it had been predicted, that when he should be prematurely cut off, his relations would not grieve for him as a brother, nor his people as a ruler, nor would any lament that his glory was turned into ignominy, nor condole with his bereaved consort and relations, according to the customs of those times and countries: and after his death his body would be treated with the utmost contempt, and "buried with the burial of an ass;" which creatures, when they died in the city, were dragged forth to some place without the gates, where rubbish was thrown, to be devoured by dogs, or to putrefy above ground. "Nebuchadnezzar ... bound him in fetters, to carry him to Babylon:" (2 *Chr.* 36:6, 7.) this however, seems to have taken place, in the fourth year of Jehoiakim's reign; (*Note*, *Dan.* 1:1,2.) and it is generally supposed, that, having pacified Nebuchadnezzar, he was restored to the throne: but, that after some time revolting from him, bands of Chaldees and others came against him, by whom he was at length perhaps killed in an assault, after having reigned eleven years. (*Note*, 2 *Kings* 24:1,2.) Yet the language of Ezekiel, (*Note*, *Ez.* 19:2—9.) seems to imply, that he was put in chains, and brought to the king of Babylon, at the close of his reign; "that his voice should no more be heard upon the mountains of Israel." Josephus, however, says, that he was slain, and his body left unburied. There is great difficulty, in respect of the time, and manner, and place of Jehoiakim's death and burial; probably such as must baffle all attempts to clear them up: but, as "the gates of Jerusalem" may relate to the burial of the ass, and not to Jehoiakim; it is not very important to inquire whether this took place near Jerusalem, or at Babylon. Doubtless the exact fulfilment of the

22 The [s] wind shall eat up all [t] thy pastors, and [u] thy lovers shall go into captivity: [x] surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O [*] inhabitant of [y] Lebanon, that [z] makest thy nest in the cedars, [a] how gracious shalt thou be [b] when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though [c] Coniah the son of Jehoiakim king of Judah were [d] the signet upon my right hand, yet would I pluck thee thence;

25 And [e] I will give thee into the hand of them that seek thy life, and into the hand *of them* [f] whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

s 4:11—13. 20:23,24. Is. 64:6. Hos. 4:19. 13:15.
t 2:8. 5:30,31. 10:21. 12:10. 23:1, 2. Ez. 34:2—10. Zech. 11:8, 17. Acts 7:51,52.
u *See on* 20.
x *See on* 2:26,27,37. 20:11.
* Heb. *inhabitress.*
y 6. Zech. 11:1,2.
z 21:13,14. 48:28. 49:16. Num. 24:21. Am. 9:2. Ob. 4. Hab. 2:9.
a 3:21. 4:31. 6:24. 30:5,6. 50:4,5. Hos. 5:15. 6:1. 7:14.
b *See on* 4:30,31.
c 28. 37:1. 2 Kings 24:6—8. *Jehoiachin.* 1 Chr. 3:16. *Jeconiah.* Matt. 1:11,12. *Jechonias.*
d 6. Cant. 8:6. Hag. 2:23.
e 28. 21:7. 34:20,21. 38:16. 2 Kings 24:15,16.
f Prov. 10:24.

26 And [g] I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But [h] to the land whereunto they [†] desire to return, thither shall they not return.

28 ¶ *Is* this man [i] Coniah [k] a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and [l] his seed, and are cast into a land [m] which they know not?

29 O [n] earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, [o] Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, [p] sitting upon the throne of David, and ruling any more in Judah.

g 15:2—4. 2 Kings 24:15. 2 Chr. 36:9,10. Is. 22:17. Ez. 19:9—14.
h 11. 44:14. 52:31—34. 2 Kings 25:27—30.
† Heb. *lift up their mind.* Ps. 86:4.
i *See on* 24.
k 48:38. 1 Sam. 5:3—5. 2 Sam. 5:21. Ps. 31.12. Hos. 3:8. 13:15. Rom. 9:21—23. 2 Tim. 2:20,21.
l 30. 1 Chr. 3:17—24. Matt. 1:12—16.
m *See on* 14:18.
n 6:19. Deut. 4:26. 31:19. 32:1. Is. 1:1,2. 34:1. Mic. 1:2. 6:1,2.
o 1 Chr. 3:17. Matt. 1:12—16.
p *See on* 36:30. Ps. 94:20. Luke 1:32,33.

prediction was well known at Jerusalem. (36: 30)—"*Thus saith.*" (18) Or, "Thus said, &c." (*Note*, 10—12.)

V. 20—23. These verses seem to relate to the nation of Judah at large; or to the royal house of David, addressed as a woman of high rank and spirit: and it may be considered as the prophet's language on the success of the Chaldeans, and the disappointment of assistance from Egypt. (*Notes*, 37:1—10.) The princes and people might now betake themselves to Lebanon, or Bashan, or the other entrances into the land, to lament their miseries, and cry for help: but none would regard them; for all their idols and idolatrous allies, were about to be destroyed by the power of the conqueror. (*Notes*, 2:33—37. 4:30,31. *Is.* 31:1—3. *Lam.* 4: 17. *Ez.* 16:35—43. 23:5—10,27,43—49. *Hos.* 2:2—7.) The Lord had warned them of these calamities, in their more prosperous days, and commanded them to repent of their sins; but they were avowed and obstinate in rebellion: and this had been the manner of the nation from the beginning, that they would not obey his voice. (*Marg. Ref.* r.—*Notes*, 3:20—25. 7: 21—23.) Therefore, all their rulers and teachers would perish, as the fruits of the earth are blighted and consumed by an unwholesome wind: and their allies would go with them into captivity, being reduced by the same powerful conqueror. (*Notes*, 2:8,9. 4:11—13.) They thought themselves indeed as safe in Jerusalem, as the eagle in her nest, on the top of a cedar, upon the summits of Lebanon; and therefore they despised the word of God. (*Marg. Ref.* z.—*Notes*, 21:13,14. 49:16.) But destruction was coming, as pangs on a woman in travail; and then they would shew some regard to the Lord, and assume the appearance of humility, of devotion, or of mercy to their oppressed brethren; but this would not prevent their ruin. (*Marg. Ref.*—*Notes*, *Hos.* 6:4, 5. 7:13—16.)

V. 24—27. After the removal of Jehoiakim, Jeconiah reigned for a short time, and was then taken prisoner and carried to Babylon; where he continued many years before his death. (*Notes*, 2 *Kings* 24:8—16. 2 *Chr.* 36:9, 10.) He is here called Coniah, in contempt, as it is generally thought: the first syllable of his name, being a part of the name of JEHOVAH, is cut off, perhaps as an intimation that the Lord no longer owned him. Perhaps Coniah was his original name, and the additional syllable was added when he became king.—As he was the lineal heir of the house of David, it might have been thought that God would have taken special care of him: but he sware by himself, that, even were Coniah to him like the royal signet on the right hand of a king, his ornament and a peculiar badge of authority; (*Note*, *Hag.* 2:20—23, *v.* 23.) he would pluck him off and cast him away with disdain and that he should end his days in captivity with his mother who had brought him up in iniquity, and with the rest of his family. (*Note*, 2 *Kings* 25:27—30.)—Nothing can be more unnatural, than to suppose these verses addressed to Jeconiah, during his father's reign, when he was quite young; and had no immediate prospect of reigning: yet on this supposition those expositors must proceed, who maintain that the whole was addressed to Jehoiakim.

V. 28—30. This is the application of the whole address, which is here *supposed* to have been made to Zedekiah. Indeed it should be carefully noted, that Jeconiah is spoken of as *absent*, and as *already in captivity.* (28) Now, had he been thrown aside as a broken idol, than which nothing can be more despicable; or as a vessel which a man cares not to make use of? For what reason was he and his seed carried captive to Babylon? Was it not for their sins? And did Zedekiah, who copied and far exceeded them, expect to prosper on the throne of David? If he would pay no regard to the word of God, let the earth itself hear and record it: (*Marg. Ref.* n.) for the Lord had determined, that this man, (to whom the prophet addressed himself,) should die childless, and be unsuccessful all his days; and that none of his seed should prosper, filling the

throne of David, and ruling over Judah; as he had vainly expected after his nephew Jeconiah was carried captive. If we understand this of Zedekiah, the whole is plain and obvious: he was taken prisoner by Nebuchadnezzar; his sons were slain before his eyes; then his eyes were put out, he was carried to Babylon, and we read no more of him or his posterity. (*Notes*, 38:20—23.—41:10. 43:4—7, *v.* 6. 2 *Kings* 25:6,7. *Ez.* 12:8—16. 17:12—21. 21:25—27.) But if we apply it to Jeconiah, we are involved in difficulties. He certainly left several sons: Zerubbabel his grandson possessed great authority, and prospered ruling in Judah; and was spoken of in the language used in this chapter of Jeconiah. (24. *Notes*, *Ezra* 1:7—11. 3:8—11. *Hag.* 1:1,13—15. 2:3—5,20—23. *Zech.* 4:4—10.) Jeconiah's name stands in the genealogy of our Lord, as one of the line of David, from whom Joseph the husband of Mary was descended. (*Note*, *Matt.* 1:2—17, *v.* 12.) Nay, Jeconiah himself may be said to have prospered towards the close of his day. (*Note*, 2 *Kings* 25:27—30.) So that this sentence seems not to have been executed respecting him, in any measure answerable to the peculiar solemnity, with which it was denounced.—To obviate these difficulties, some conjecture that Salathiel, the father of Zerubbabel, was only the adopted son of Jeconiah: but it is expressly said, that "he begat him," which can hardly mean less than that he was his ancestor: (1 *Chr.* 3:17. *Matt.* 1:12.) and such an interpretation would reduce the genealogy of Christ, and indeed all other genealogies, to uncertainty. Others suppose, that the sentence only meant that he should not see any comfort in his children, and that they should not succeed him on the throne; and that after the death of Zedekiah, the temporal kingdom of David should terminate: but the word, rendered "childless," occurs only in two other places; and both seem to confirm our translation of it: (*Gen.* 15:2. *Lev.* 20:21.) Certainly Zerubbabel "ruled prosperously in Judah," though he did not sit on the throne of David.—As to the opinion, that the Salathiel and Zorobabel, in the line of Nathan, must be the same as the Salathiel and Zerubbabel in the line of Solomon; though neither their ancestors nor their descendants were the same; nothing, but the countenance and sanction of so many learned men, could entitle it to the least degree of attention. For the coincidence of names, in the same nation and the same family, is so very common in all history, that one cannot but wonder to see so much built upon it in this instance. (*Notes*, 1 *Chr.* 3:17,18. *Luke* 3:23—38.)—But, having suggested what appears to me the most obvious method of removing the difficulty, which I allow to be great; I shall only add, that there seems a peculiar propriety in the prophet's thus adducing former instances of the Lord's performing his predictions, as an introduction to passing this solemn sentence of condemnation on him, under whose government, and through whose obstinacy, Jerusalem was destroyed, and the people carried into captivity. (*Notes*, 21:4—10. 38:17—23. 2 *Kings* 24:20. *Ez.* 17:15—21. 21:25—27.)

PRACTICAL OBSERVATIONS.

V. 1—12.

The mightiest princes are at least as much concerned to hear the word of God, as their meanest subjects; and those who are called to speak to them in the name of God, should deal plainly and faithfully with them: for their servants and people are deeply concerned in their conduct, and are generally influenced by it: and few venture to speak unwelcome truths in their presence.—No durable prosperity in any station can be obtained without obedience to God's commandments. Nor can real religion subsist without justice, truth, and mercy, in our relative conduct.—They, who are intrusted with authority, are under the greatest obligations to imitate our God, in patronising the poor and rescuing the oppressed: and innocent blood shed by them, under color of law, or by iniquitous wars, or in any other way, must be as exactly accounted for, as that which their inferiors shed in violation of their statutes. The neglect of these things exposes nations to the righteous vengeance of God: and he alike disregards temples and palaces, when those who frequent or possess them, will not obey his word. He destroys neither cities, nations, nor individuals, except for their sins; and even in this world he often makes it obvious to every one, for what crimes he inflicts punishment: but this will be fully manifest to all the world, at "the day of judgment and perdition of ungodly men."—It is more reasonable to congratulate those who have escaped from this world of sin and sorrow, and are arrived at the mansions of the blest, than to lament them; and their happiness should reconcile survivors to their own loss. But impenitent sinners, living or dying, are objects of our deepest compassion or lamentation. Speedily death will remove the most prosperous from "*their* good things;" "their place will know them no more;" and they have a place of torment prepared for them in the eternal world. Yet others will proceed in the same destructive course, in defiance of all warnings, and expostulations!

V. 13—19.

Men imagine that wealth, magnificence, elegant mansions, furniture, paintings, and splendid vanities, give happiness to their possessors: and in order to acquire them, they often commit the most atrocious crimes, and expose themselves to the severest vengeance of their offended Judge. How many grand houses have thus been builded by unrighteousness! How many live in magnificence and luxury, by oppressing and defrauding the poor; and by constraining them to excessive labor, without any adequate compensation for their work! How many thus run into debt, and defraud their creditors; at least so delay payment, as to ruin honest families, to gratify their infamous ostentation! And indeed all, who determine to be rich, or luxurious, will fall into these and various other temptations, and be betrayed into some species of injustice. (*Note*, 1 *Tim.* 6:6—10.)—Generally, the pride and vanity of young persons, in wanting to make a more genteel appearance, than their prudent or pious parents did, prove them defective in more valuable accomplishments; especially if their circumstances are not more affluent. It is unspeakably more respectable and comfortable to have food and raiment, and other accommodations, in a plain style, with honesty and piety; and to use hospitality, be friendly to the poor, and to have an interest in their prayers; than to fare sumptuously, to lodge magnificently, to be surrounded with numerous servants and visitants; whilst extravagance puts an edge on rapacity, and "the eyes and heart are only after covetousness," oppression, and other crimes, which luxury renders necessary.—They who "know God," will do justice and love mercy; and it will be well with them living and dying: but

CHAP. XXIII.

A woe is denounced on the corrupt pastors, and the restoration of the scattered flock is predicted, 1—4. A prophecy of the kingdom and righteousness of Christ, and of the gathering of the people to him, 5—8. The wickedness of the nation charged on the priests and false prophets, 9—15. The people are cautioned against hearkening to false prophets, and instructed how to distinguish them; with sharp rebukes and terrible thereatenings against tnem, 16—32. A rebuke of those who madc a scoff at the words of the true prophets, 33—40.

WOE be unto [b] the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel, against the pastors that feed my people; Ye have scattered my flock, and driven them away, [c] and have not visited them: behold, [d] I will visit upon you the evil of your doings, saith the LORD.

3 And [e] I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And [f] I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, [g] neither shall they be lacking, saith the LORD.

5 Behold, [h] the days come, saith the LORD, that [i] I will raise unto David a righteous [k] Branch, and a King shall [l] reign and prosper, [m] and shall execute judgment and justice in the earth.

6 In his days [n] Judah shall be saved, and Israel shall [o] dwell safely: [p] and this *is* his name whereby he shall be called, * THE [q] LORD OUR RIGHTEOUSNESS.

a 2:8,26. Ez. 13:3. 34:2. Zech. 11:17. Matt. 23:13—29. Luke 11:42—52.
b 2,11—15. 2:8. 10:21. 12:10. 22:22. 25:34—36. 50:6. Is. 56:9—12. Ez. 22:25—29. 34:2—10,21. Mic. 3:11,12. Zeph. 3:3,4. Zech. 11:5—7,15—17. Matt. 9:36. 15:14. John 10:10, 12.
c Matt. 25:36,43. Jam. 1:27.
d 34. *Marg.* 5:9,29. 8:12. 11:22. 13:21. *Margins.* Ex. 32:34. Hos. 2:13. Mic. 7:4.
e 29:14. 30:3. 31:8. 32:37. Deut. 30.3—5. Ps. 106:47. Is. 11:11—16. 27:12,13. 43:5,6. Ez. 11:17. 34:13,&c. 36:24,37. 37:21—27. 39:27,28. Am. 9:14, 15. Mic. 7:12. Zeph. 3:19,20. Zech. 10:8—12.
f 3:14,15. 33:26. Ps. 78:70—72. Is. 40:11. Ez. 34:23. Hos. 3:3—5. Mic. 5:2,4,5. 7:14. John 21:15—17. Acts 20:28. 1 Pet. 5:1—4.
g Num. 31:49. John 6:39,40. 10:27—30. 17:12. 18:9. 1 Pet. 1:5.
h 30:3. 31:27,31,38. 33:14. Heb. 8:8.
i 33:15. Ps. 72:1,2. Is. 32:1,2. Dan. 9:24. Am. 9:11. Zech. 9:9. Rev. 19:11.
k Ps. 80:15. Is. 4:2. 11:1—5. 53:2. Ez. 17:2—10,22—24. 34:29. Zech. 3:8. 6:12,13.
l 22:30. Ps. 45:4. Is. 9:7. 52:13. *Marg.* 53:10. Luke 1:32,33.
m *See on* 22:3,15.
n Deut. 33:28,29. Ps. 130:7,8. Is. 12:1,2. 33:22. 45:17. Ez. 37:24—28. Hos. 1:7. Ob. 17,21. Zech. 10:6. Matt. 1:21. Luke 1:71—74. 19:9,10. Rom. 11:26,27.
o 30:10. 32:37. 1 Kings 4:25. Is. 2:4. 35:9. Ez. 34:25—28. Hos. 2:18. Zeph. 3:13. Zech. 2:4,5. 3:10.
p Is. 7:14. 9:6. Matt. 1:21—23.
* Heb. *JEHOVAH-tsidkenu.*
q 33:16. Is. 45:24,25. 54:17. Dan. 9:24. Rom. 3:22. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3.9.

those who dishonor him will be disgraced; and when ostentatious and oppressive rulers are removed, and none lament their death; it is an awful token, that they are gone to receive the due recompense of their crimes.

V. 20—30.

Such, as in prosperity will not hear the voice of God by his word, must feel the strokes of his correcting rod; and, (if this does not produce a salutary effect,) be overwhelmed and confounded by his awful judgments. Then all helpers and confidences will fail; and the perishing transgressors will cry for mercy and not be heard, when "sudden destruction cometh upon them, as pangs upon the travailing woman." Indeed it has been too much the way with all of us from our youth, that, in prosperity and health, we would not obey the voice of God: and, when visited with chastisements, we have many of us repeatedly appeared very gracious, and made many professions and resolutions of amendment; which we have broken, as soon as our danger was past, and the terror worn off. Yet the Lord often blesses affliction as a means of bringing sinners to repentance.—Alas! how little is earthly grandeur to be depended on, or flourishing families to be rejoiced in! Soon the greatest may be thrown down into the most abject misery, and children may be torn from us in the most distressing manner: nor can any external relation to God secure a man from being given into the hands of that enemy, who seeks the life of our souls. But they, who "hear the voice of Christ, and follow him, have eternal life, and shall never perish, neither shall any enemy pluck them out of his" almighty "hands." (*Note*, *John* 10:26—31.) May this be our character, our honor, and our felicity!

NOTES.

CHAP. XXIII. V. 1, 2. Israel was the flock of God, of which he had taken special care, and on which he had set a peculiar value. (*Marg. Ref.* a, b.)—Judah was at that time his visible church, in which there was a remnant of true believers: from that people the promised Savior was at length to arise: and the king, his counsellors and chief officers, with the high priest, the chief priests, and those in authority under them, were the pastors or shepherds who were appointed to feed and protect the flock, both in respect of their temporal welfare, and their spiritual estate. (*Notes*, 2:8, 9. 10:19—22. 22:20—23. *Is.* 56:9—12. *Ez.* 34:1—22. *John* 10:1—13.) But the oppression and persecution of the civil rulers; their neglect of duty, and their bad policy, tended to destroy the people, to expose them to the sword of their enemies, to drive them to seek shelter in foreign countries, and to reduce them to captivity: and their wickedness ended in the desolations of the land, and the scattering of the people among the heathen: while the ignorance, negligence, false doctrine, and wickedness of the priests, were equally ruinous to their souls. Thus they abused their trust, and were condemned to be deposed and punished for their crimes.—There is no reason to think that this is a continuation of the preceding prophecy; or that it was addressed to Jehoiakim.

V. 3, 4. These verses contain a promise of the restoration of the remnant of the Jews, and their re-establishment in their own land; and of their increase and prosperity, under the government and instruction of Zerubbabel, Joshua, Ezra, and Nehemiah; who ruled over them in the fear of God, and under whom they lived in a measure of peace and confidence: yet the full accomplishment of the prophecy must be referred to the times of the gospel, to the true flock of Christ, and to their entire safety and holy confidence in him.—*Lacking.* (4) Or, *visited* by such calamities, as in former times. (*Notes*, 5--8. 16:14,15. 32:37, 38. *Ez.* 34:23--31. 36:20--24,31. 39:23--29.)

V. 5, 6. (*Notes*, 22:28--30. *Ps.* 80:14,15. *Is.* 4:2. 11:1--5. *Ez.* 17:22--24. *Zech.* 3:8. 6:12,13.) The time would speedily approach, when, in

7 Therefore, behold, [r] the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth [s] which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

[*Practical Observations.*]

9 ¶ Mine [t] heart within me is broken [u] because of the prophets; all my bones shake; I am [x] like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

r 3. *See on* 16:14,15.—31:31—34. Is. 43:18,19.
s Is. 14:1. 27:12,13. 65:8—10. *Ez.* 34:13. 36:24. 37:25. 39:28. Am. 9:15.
t 9:1. 14:17,18. 2 Kings 22:19, 20. Ez. 9:4,6. Dan. 8:27. Hab. 3:16.
u *See on* 5:31.
x 25:15—18. Ps. 60:3. Is. 28:1. 29:9. 51:21. Lam. 3:15.

10 For the land is [y] full of adulterers; for [z] because of * swearing [a] the land mourneth; [b] the pleasant places of the wilderness are dried up, and their † course is evil, and their force *is* not right.

11 For [c] both prophet and priest are profane; yea, [d] in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them [e] as slippery *ways* [f] in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* [g] the year of their visitation, saith the LORD.

y 5:7,8. 7:9. 9:2. Ez. 22:9—11. Hos. 4:2. Mal. 3:5. 1 Cor. 6:9,10. Gal. 5:19—21. Heb. 13:4. Jam. 4:4.
z Zech. 5:3,4. 1 Tim. 1:10.
* Heb. *cursing.*
a 12:3,4. 14:2. Lam. 1:2—4. Joel 1:10.
b 9.10. Ps. 107:34. Is. 24:6.
† Or, *violence.*
c 15. 5 31. 6:13. 8:10. Ez. 22:25,26. Zeph. 3:4.
d 7:10,11,30. 11:15. 32:34. 2 Chr. 33:5,7. 36:14. Ez. 7:20. 8:5,6,16. 23:39. Matt. 21:12, 13.
e 13:16. Ps. 35:6. 73:18. Prov. 4:19.
f Job 18:18. Is. 8:22. John 12. 35. 1 John 2:11. Jude 13.
g 11:23. 23:12. 48:44. 50:27 Mic. 7:4.

stead of the degenerate branches from the stock of David, who had brought Judah to ruin, "a righteous Branch" would spring from him; who would reign in wisdom and prosperity, and execute justice in the land and throughout the earth. (*Notes*, 21:11,12. 2 *Sam.* 23:3,4. *Ps.* 45:6,7. 72:1--7. *Is.* 9:6,7. 32:1,2. *Luke* 1:67--75.) Under his government the people of God, being saved from wrath and sin, and protected from their enemies, would dwell in peace and safety: and men would call this Branch of David, "JEHOVAH OUR RIGHTEOUSNESS." (*Notes*, 33:14—16. *Is.* 45:23--25.) Though descended from David according to the flesh, he would be indeed JEHOVAH, God in human nature, One with the Father: and he would be called by all believers, "Our righteousness;" for they are "made the righteousness of God in him." (*Notes*, 1 *Cor.* 1:26—31, *v.* 30. 2 *Cor.* 5:18—21, *v.* 21.) His obedience unto death is their justifying righteousness, and title to heavenly felicity: and their inherent righteousness, their sanctification, the source of all their personal obedience, and their meetness for heaven, is the effect of their union with him, and of the supply of his Spirit. Christ is JEHOVAH, and in every sense OUR RIGHTEOUSNESS. This interpretation coincides with the whole tenor of scripture, and arises from the grammatical construction, according to a well known idiom of the Hebrew.—"This is the name, which he, (or, *one*,) shall call him, JEHOVAH our Righteousness."—'"This 'is the name, by which JEHOVAH shall call 'him, OUR RIGHTEOUSNESS." God would 'make him such as he called him, i. e. Our 'Righteousness. ... The LXX have so trans-'lated before me.' *Blayney.* He does not however produce their translation, which may thus be literally rendered: "This is his name, which the Lord shall call him, Josedek in the prophets."—Josedek is compounded of the first syllable of JEHOVAH and *Zedek* righteous. It was the name of one of the sacerdotal line mentioned by the prophets, being an ancestor of Joshua who was the high priest after the captivity. (1 *Chr.* 6:14,15. *Ezra* 3:2. *Hag.* 1:1,12,14. 2:2,4. *Zech.* 6:11.) To this "Josedek in the prophets" these translators seem to have applied the passage; but on what account it does not appear.—They say nothing, however, of "*Our* Righteousness;" this authority, therefore, does not at all aid the translation.—If the words had been, "*Their* Righteousness," Dr. Blayney's interpretation would have been more plausible: but the meaning of "*Our* Righteousness," as here connected, has no consistent meaning; for *Our* is a pronoun without any antecedent, whereas the explanation above stated is clear; every one of those spoken of, yea all of them with one consent, shall call him, "The LORD OUR RIGHTEOUSNESS." He adds, 'This 'doctrine,' (that of our Lord's divinity,) '... 'draws its *decisive* proofs from the New Tes-'tament *only*.'—To this *assertion* it will be sufficient to subjoin one on the other side. 'The 'title of JEHOVAH is elsewhere given to the 'Messiah by the prophets.' *Lowth.* (*Notes*, *Ps.* 45:6,7. *Is.* 7:14. 9:6,7. 40:9—11. *Hos.* 1:6,7. *Zech.* 2:6—13.)—*Branch.* (5) Ανατολη. *Sept. Luke* 1: 78. Gr.

V. 7, 8. (*Note*, 16:14,15.) These words, as repeated in this connexion, imply that the Jews and Israelites when converted to Christianity, will be restored to their own land.—'This wonderful work of God's, in restoring 'the Jewish nation after their dispersions all 'the world over, (together with the bringing in 'the fulness of the Gentiles, which will be likewise brought to pass by this means,) ... will so 'far exceed the miracles which he wrought in 'their deliverance out of Egypt, that this latter 'will not deserve to be compared or mentioned 'with the former. St. Paul calls this restora-'tion of the Jews "life from the dead."' *Lowth.* (*Notes*, *Rom.* 11:11—24.)

V. 9—12. The prophet, having predicted the coming of Christ, and many future blessings, in reserve for the church, and for Israel, in order to encourage the faith and hope of the pious remnant; here returns to reprove, convict, and pass sentence on, his contemporaries. His heart was broken with sorrow, and his frame was most violently agitated, to see the people deluded by the false prophets: (*Notes*, 14:13—18.) and he was so filled with amazement and zeal, that he spake with vehemency and incoherency, and acted with impetuosity, like a drunken man; (*Notes*, *Is.* 51:21—23. *Lam.* 3:14—16.) when he considered the justice and power of God as armed against the nation, and the holy denunciations of his vengeance which he had been sent to proclaim; or, when he compared the precepts and sanctions of the law with the crimes of the people.—For the whole land was filled with adulterers, and profane and perjured persons; for whose iniquities the Lord had begun

13 And I have seen *folly in [h] the prophets of Samaria; they [i] prophesied in Baal, [k] and caused my people Israel to err.

14 I have seen also [l] in the prophets of Jerusalem †an horrible thing: [m] they commit adultery, and [n] walk in lies: they [o] strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me [p] as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, [q] I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is ‡profaneness gone forth into all the land.

* Or, *an absurd thing.* Heb. *unsavory.*
h Hos. 9:7,8.
i 2:8. 1 Kings 18:18—21,25—28,40.
k 2 Chr. 33:9.
l 5:30,31. 14:14. Ez. 13:2—4, 16. 22:25. Mic. 3:11. Zeph. 3:4. 2 Pet. 2:1,2.
† Or, *filthiness.* 13:13.
m 29:23. 2 Pet. 2:14—19.
n 17,25,26,32. 14:14. Ez. 22: 25. 2 Thes. 2:9—11. 1 Tim. 4:2. Rev. 19:20. 21:8. 22:15.
o *See on* Ez. 13:22.
p Gen. 13:13. 18:20. Deut. 32: 32. Is. 1:9,10. Ez. 16:46—52. Matt. 11:24. 2 Pet. 2:6. Jude 7. Rev. 11:8.
q 8:14. 9:15. Ps. 69:21. Lam. 3:5,15,19. Matt. 27:34. Rev. 8:11.
‡ Or, *hypocrisy.*

16 Thus saith the LORD of hosts, [r] Hearken not unto the words of the prophets that prophesy unto you; [s] they make you vain: they speak [t] a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them [u] that despise me, The LORD hath said, [x] Ye shall have peace; and they say unto every one that walketh after the §imagination of his own heart, [y] No evil shall come upon you.

18 For [z] who hath stood in the ‖counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

r 27:9,10,14—17. 29:8. Prov. 19:27. Matt. 7:15. 2 Cor. 11: 13—15. Gal. 1:8,9. 1 John 4:1.
s 2:5. 2 Kings 17:15. Rom. 1: 21.
t 26. Ez. 13:3,6,16,23. 22:28. Mic. 2:11.
u Num. 11:20. 1 Sam. 2:30. 2 Sam. 12:10. Mal. 1:6. Luke 10:16. 1 Thes. 4:8.
x 4:10. 6:14. 8:11. 14:13,14. 28: 3—9. Is. 3:10,11. 57:21. Lam. 2:14. Ez. 13:15,16,22. Mic. 3:5. Zech. 10:2.
§ Or, *stubbornness.* 3:17. 7:24. 9:14. 13:10. Deut. 29:19. *margins.*
y 18:18. Am. 9:10. Mic. 3:11. Zeph. 1:12.
z 22. 1 Kings 22:24. Job 15:8 —10. Is. 40:13,14. 1 Cor. 2: 16.
‖ Or, *secret.* Ps. 25:14. Am 3:7. John 15:15.

by drought and famine to punish it, and had burnt up its pleasant pastures. But the people still proceeded in their evil course, and did wrong with impetuous violence, and with all their power. In this impiety the prophets and priests were the ringleaders; nay, they chose the temple as the scene of their enormities! therefore the Lord, who witnessed their crimes, condemned them to be driven forward in their ruinous ways into final destruction; as those who are driven headlong on slippery paths in the dark, till they are cast down some precipice and dashed in pieces. (*Marg. Ref.* e, f.—*Notes*, 13:15—17. *Ps.* 73:18—22. *Prov.* 4:18,19.)

Swearing. (10) 'By swearing is chiefly here 'meant perjury. ... *Hos.* 4:2. The Hebrew word 'signifies indifferently *swearing* or *cursing.* 'The Jewish forms of adjuration, used in their 'courts of justice ... had usually an imprecation 'joined to them. So the words import, that 'men ventured to forswear themselves, and 'incur the imprecation implied in an oath, 'rather than discover the truth. ... *Prov.* 29: '24. This, the prophet saith, is one of 'those crying sins, for which God hath vis-'ited the nation with severe judgments. And 'the sins here mentioned, which did abound 'so much among the people, were in a great 'measure owing to the ill example of the 'priests and prophets.' *Lowth.* (*Notes*, *Prov.* '29:24. 30:7—9. *Hos.* 4:1—3.)

V. 13—15. The false prophets of Samaria, who foolishly and impiously prophesied in the name of Baal, had deluded the Israelites into those idolatries, which ruined the nation: yet the Lord considered the false prophets of Jerusalem, who prophesied lies in his name, as guilty of more horrible and abominable wickedness. For they were abandoned to adultery and deceit: and their prophesying was a constant imposture, through which the people were hardened and emboldened in iniquity, by expecting peace and prosperity; and prejudiced against the true prophets, who called on them to return from their wickedness. (*Notes*, 23—27. *Ez.* 13:17—23, *v.* 22.) Thus the whole nation were become as odious to the Lord, as the inhabitants of Sodom and Gomorrah; and would soon be visited with judgments almost as tremendous. (*Note*, *Lam.* 4:3—6.) But the prophets especially would be constrained to drink the most bitter part of this cup of God's indignation: as their false doctrine, pretended visions, and corrupt examples, had spread impiety or hypocrisy (*marg.*) throughout the land, and frustrated all the means used to retard its progress. (*Notes*, 6:13—15. 8:10—12.) The prophets of Judah 'pronounced their false 'prophecies in the name of the true God, and 'entitled him to all their impostures; the wick-'edness of their lives also reflected a dishonor 'on his name and religion.' *Lowth.*—'They that 'should have profited by my rods against Sa-'maria, are become worse than they.' (*Note*, 3:6—11.)

V. 16, 17. (*Marg. Ref.*—*Notes*, 21,22,25—27. 5:30,31. 28:8,9,16,17. *Ez.* 13:10—16. 22:25—28.) —*Make you vain.* (16) 'They deceive you, 'and soothe you into vain confidence.' (*Notes*, 27:13—15. *Ps.* 62:8—10.)—*That despise me*, &c. (17) To despise God is not only most wicked in itself; but the grand aggravation of all other atrocious sins. (*Marg. Ref.* u.—*Notes*, 2 *Sam.* 12:9,10.)

V. 18. This may be understood as the scoffing language of the false prophets, who opposed Jeremiah and others, when they declared to them the counsel and purpose of God to destroy them and the city. They derided their pretensions to inspiration: and inquired, which of them was of the Lord's privy council, and made acquainted with his secret; and whether they alone had perceived and heard his word. (*Note*, 1 *Kings* 22:24,25.) They thought it not likely that two or three inconsiderable persons should know more concerning the will of God, than the numbers of *respectable* persons among the chief priests and prophets, who predicted peace and prosperity: and they were amazed at the confidence with which they uttered their prophecies.—But, on the other hand, the words may be interpreted as spoken by Jeremiah, demanding of the false prophets, which of them had received any revelation from God, or indeed understood any thing of his word.—'The context shews, that 'he designs by that question, to exclude only 'the *carnal* or *natural* man, from being enlight

19 Behold, [a] a whirlwind of the LORD is gone forth in fury, even a grieving whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return [b] until he have executed, and till he have performed the thoughts of his heart: [c] in the latter days ye shall consider it perfectly.

21 I [d] have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But [e] if they had stood in my counsel, and had caused my people to hear my words, [f] then they should have turned them

a 11. 25:32. 30:23. Ps. 58:9. Prov. 1:27. 10:25. Is. 5:25—28. 21:1. 40.24. 66:15,16. Am. 1:14. Nah. 1:3—6. Zech. 9:14. 30:24. Is. 14:24. Zech. 1:6. 3:14,15. Gen. 49:1. Deut. 31:29,30. 1 Kings 8:47. Prov. 5:11—14. Hos. 3:4,5.

d 32. 14:14. 27:15. 28:15. 29:9, 31. Is. 6:8. John 20:21. Acts 13:4. Rom. 10:15.

e *See on* 18.—Ez. 2:7. 3:17. Acts 20:27.

f 25:5. 35:15. 36:3. Ez. 13:22. 18:30. Zech. 1:4. Acts 26:18—20. 1 Thes. 1:9,10.

from their evil way, and from the evil of their doings.

23 *Am* [g] I a God at hand, saith the LORD, and not a God afar off?

24 Can any [h] hide himself in secret places that I shall not see him? saith the LORD. [i] Do not I fill heaven and earth? saith the LORD.

25 I have [k] heard what the prophets said, that prophesy lies in my name, saying, [l] I have dreamed, I have dreamed.

26 [m] How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they*

g 1 Kings 20:23,28. Ps. 113:5, 6. 139:1—10. Ez. 20.32—35. Jon. 1:3,4.

h 49.10. Gen. 16:13. Job 22:13,14. 24:13—16. Ps. 10:11. 90:8. 139:11—16. Prov. 15:3. Is. 29:15. Ez. 8:12. 9:9. Am. 9:2,3.

i 1 Kings 8:27. 2 Chr. 2:6. 6:18. Ps. 148:13. Is. 57:15. 66:1. Dan. 4:35. Eph. 1:23.

k 8:6. 13:27. 16:17. 29:23. Ps. 139:2,4. Luke 12:3. 1 Cor. 4:5. Heb. 4:13. Rev. 2:23.

l 28,32. 29:8. Gen. 37:5,9. Num. 12:6. Joel 2:28. Matt. 1:20.

m 4:14. 13:27. Ps. 4:2. Hos. 8:5. Acts 13:10.

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ened from above, or being a competent judge of divine truths.' *Lowth.* (*Marg. Ref.*—*Notes*, Ps. 25:14. *Am.* 3:4—8. *Rom.* 11:33—36. 1 *Cor.* 2:14—16.)

V. 19, 20. 'If these prophets had really known God's purposes and intentions; they would not have said "Peace, peace" to the wicked; (17) but have prophesied a grievous destruction just coming on them: for that is what will certainly come to pass; and the event will convince you of the truth of what I say. The sudden strokes of God's vengeance are often compared to a whirlwind. 25:32. *Ps.* 58:9. *Is.* 21:1. *Am.* 1:14. *Zech.* 7:14. 9:14.' *Lowth.* (*Marg. Ref.* a.)

The anger of the LORD shall not return, &c. (20) 'Is. 55:11. The expression is taken from a messenger that comes back without doing his business.' *Lowth.*—*In the latter days*, &c.] The execution of the predicted judgments would effectually convince the people, that the prophet spake by authority from JEHOVAH. In those future days, the surviving captives at Babylon, and they who lost their lives and were in the eternal world, would have leisure fully to consider the subject: and then they would reflect on their own incredulity and obstinacy, with bitter remorse and indignation at themselves, for their folly and madness.—But the *latter days* generally mean the times of the Messiah, and even the latest ages of the world; and the full consideration and understanding of their present unparalleled dispersion, after so many ages, and of the sins which provoked God thus to deal with their highly favored nation, will make way for the conversion of Israel and Judah to Christ, and their restoration to their own land. (*Marg. Ref.*—*Notes*, 5—8. 30:23,24.)

V. 21, 22. 'He sheweth the difference between the true prophets and the false; between the hireling and the true minister.'—The Lord here solemnly disowned the prophets, who at that time promised the people peace. (*Notes*, 14:13—16. 27:13—15.) They forwardly engaged in the work, and their predictions coincided with the corrupt inclinations of the people: (*Note*, 5:30,31.) they ran of their own accord, and prophesied out of their own heart, and all went on very smoothly. (*Notes*, 6:13—15. *Ez.* 13:10—16.) But if indeed they had "stood in the counsel of the LORD;" (*Note*, 18.) and had spoken his words to the people: their grand object would have been to bring them to repentance, and to turn them from all their idolatries and iniquities to the worship of JEHOVAH. This would have been the tendency of their lives and doctrine; and they would have had some measure of success. (*Note*, *Is.* 55:10,11.) But their object, and the tendency and effect of their prognostications, were entirely the reverse of this. (*Note*, 13—15.)—If it be inquired, how the people might know the false prophets from those who were sent of God, when the latter wrought no miracles; the obvious answer is this: the ministry of the true prophets was coincident with the law of Moses, and its precepts, promises, and threatenings; and with the writings of the preceding prophets: whereas the false prophets, in their predictions, ran counter to these sacred records. The instructions and example of the true prophets evidently tended to bring men to repentance, faith, serious godliness, and universal righteousness: those of the false prophets led them to rest in forms and notions, and to be quiet in their sins: and these are still the rules, by which the faithful ministers of Christ are to be distinguished from false teachers. (*Notes*, *Matt.* 7:15—23.)—'Giving encouragement to men's carnal security, is often mentioned as a mark of a false prophet.' *Lowth.*—But, in respect of *immediate* revelations, the ministry of the true prophets admitted of another kind of proof. No miracles indeed, or even predictions verified by the event, could prove that man a true prophet, whose doctrine evidently contradicted any of the leading truths and precepts of the preceding scriptures: (*Note*, *Deut.* 13:1—5.) in all other cases the accomplishment of such predictions, as related to their own times, generally confirmed those prophecies which referred to more remote events. This was the case especially with Jeremiah. (*Notes*, 22:10—30.)

V. 23, 24. Did the false prophets think to hide their crimes from God? or teach the people that he could not pursue them with his vengeance into distant countries, or detect their most secret crimes? Did they suppose that he only knew what was doing in heaven, and was not present on the earth also, and in those corners which lay most remote from human observation? Could they hope to avoid inspection, or escape vengeance of God, whose presence fills heaven and earth? (*Marg. Ref.*—*Notes*, *Job* 22:5—14. *Ps.* 94:1—9. 139:1—12. *Is* 29:13—16. *Ez.* 8:7—12.)

are [n] prophets of the deceit of their own heart;

27 Which [o] think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, [p] as their fathers have forgotten my name for Baal.

28 The prophet * that hath a dream, let him tell a dream; and he that hath my word, let him [q] speak my word faithfully. [r] What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word [s] like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [t] I *am* against the prophets, saith the LORD, that steal my words every one from his neighbor.

31 Behold, I *am* against the prophets, saith the LORD, that † use their tongues, and say, [u] He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people

n *See on* 14:14. 17.9. Is. 30:10. 2 Thes. 2:9—11. 1 Tim. 4:1,2. 2 Tim. 4:3. 2 Pet. 2:13—16.
o Deut. 13:1—5. Acts 13:8. 2 Tim. 2:17,18. 3:6—8.
p *See on* Judg. 3:7. 8:33,34. 10:6. 2 Kings 21:3.
* Heb. *with whom* is.
q Prov. 14:5. Matt. 24:45. Luke 12:42. 1 Cor. 4:2. 2 Cor. 2:17. 1 Tim. 1:12.
r 1 Cor. 3:12,13.
s 5:14. 20:9. Luke 24:32. John 6:63. Acts 2:3,37. 2 Cor. 2:16. 10:4,5. Heb. 4:12. Rev. 11:5.
t 14:14,15. 44:11,29. Lev. 20.3. 26:17. Deut. 29:20. Ps. 34:16. Ez. 13:8,20. 15:7. 1 Pet. 3:12.
† Or, *smooth*. Is. 30:10. Mic. 2:11.
u *See on* 17.—2 Chr. 18:5,10—12,19—21.

[x] to err by their lies, [y] and by their lightness; yet I sent them not, nor commanded them. [z] therefore they shall not profit this people at all, saith the LORD. [*Practical Observations.*]

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, [a] What *is* the burden of the LORD? thou shalt then say unto them, What burden? [b] I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even ‡ punish that man and his house.

35 Thus shall ye say [c] every one to his neighbor, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: [d] for every man's word shall be his burden: [e] for ye have perverted the words [f] of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet

x *See on* 16.—27:14,&c. 28:15—17. 29:21—23,31. Deut. 13:1, &c. 18:20. Ez. 13:7—18. Zech. 13:2,3. Rev. 19:20.
y Zeph. 3:4. 2 Cor. 1:17.
z *See on* 22. 7:8.—Lam. 2:14. Matt. 15:14.
a 17.15. 20:7,8. Is. 13:1. 14:28. Nah. 1:1. Hab. 1:1. Mal. 1:1.
b *See on* 39,40.—12:7. Deut. 31:17,18. 32:19,20. Ps. 78:59, 60. Hos. 9:12.
‡ Heb. *visit upon*.—*See on* 2.
c 31:34. Heb. 8:11.
d Ps. 12:3. 64:8. 120:3. 140:9. Prov. 17:20. Is. 3:8. Matt. 12:36. Luke 19:22. 2 Pet. 2:17,18. Jude 15,16.
e Is. 28:13,14,22. Gal. 1:7—9. 2 Pet. 3:16.
f *See on* 10:10.—Deut. 5:26. 1 Sam. 17:26,36. 2 Kings 19:4. Acts 14:15. 1 Thes. 1:9.

V. 25—27. The false prophets professed, that they had revelations from God in supernatural dreams; and they caused this to be rumored abroad. But the Lord declared that it was an imposture: for they only spake their own conjectures, the result of the pride and presumption of their own deceitful hearts. Their purpose, as well as the tendency of their lying predictions, was to seduce the people into forgetfulness of God, and contempt of his word; that they might graft idolatry and superstition on their infidelity, and so render them their attached and submissive followers. (*Notes*, 32. 29:8,9,24—32.)—'Their giving heed to these 'false prophets, is as effectual a way of making 'my people forget me and my laws, as the set-'ting up an idolatrous way of worship, which 'hath been too successfully practised by their 'fathers.' *Lowth.* (*Notes*, *Matt.* 7:15—23. 24:23—25. 2 *Cor.* 11:13—15. 1 *Tim.* 4:1—5. 2 *Pet.* 2:1—3. 1 *John* 4:1—6. *Rev.* 12:13—17. 13:2—4.)

V. 28, 29. Let then the matter be brought to decision, between the different descriptions of prophets. Let these dreamers declare openly their dreams; and let the true prophets faithfully deliver their message; and the difference would be as evident to the impartial inquirer, as that between "the chaff and the wheat." The dreams of the false prophets would appear slight, superficial, and calculated to flatter the pride and soothe the consciences of ungodly men: (*Note*, 32.) but the word of God, faithfully spoken by his servants, would appear weighty, interesting, suited to alarm the sinner's conscience, and to excite reverence of the divine authority, and conducive to repentance and holiness. For "Is not the word of God like as a fire?" This element penetrates, enlivens, illuminates, softens, melts, purifies, consumes, or transforms every substance into its own nature. Thus the sacred word penetrates the conscience, quickens and illuminates the mind, softens and melts the heart, purifies the affections, consumes the dross of sin, and transforms the believer's soul into its own holy nature. (*Notes*, *Matt.* 3:11. 12. 7:28,29. *Acts* 2:2,3. 2 *Cor.* 4:1,2. *Heb.* 4:12. 13.) As a hammer also, it breaks down the presumptuous confidence of the proud and stout-hearted, and renders them broken and contrite in spirit; and it crushes the rebellion and obstinacy of the will, and produces humble submission and obedience. This is the genuine tendency of the uncorrupted word of God, and these effects are produced where it is truly believed: but false doctrine is coincident with the pride and lusts of the human heart; and the more firmly it is believed, the faster are the chains of sin riveted, and the more is conscience stupified in impenitence and the will fixed in obstinate rebellion.—'Let 'not these false pretences to dreams or visions 'discourage the true prophets from the faithful 'discharge of their office: for the difference be-'tween true prophecies and counterfeits, is as 'evident as that between the chaff and the 'wheat.' *Lowth.*

V. 30. The false prophets borrowed, or stole, some of the phrases of the true prophets and such other things as suited their purpose and this served to give plausibility to the lying predictions, which they intermingled with them. (*Notes*, 33—40 28:2—4.)

V. 31. *Marg.* and *Marg. Ref.*

V. 32. (*Marg. Ref.*) The word, rendered "lightness," is understood by some to mean *inconstancy*, a frivolous accommodation to the varying humors of the people; by others, *flattery;* and by others, *boasting*, namely of the revelations. 'That which is not solid, or sta-

What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, [g] I, even I, will utterly forget you, [h] and I will forsake you, and the city that I gave you and your fathers, *and* [i] *cast you* out of my presence:

40 And I will bring [k] an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

g Gen. 6:17. Lev. 26:28. Deut. 32:39. Is. 48:15. 51:12. Ez. 5:8. 6:3. 34:11,20. Hos. 5:14.

h *See on* 33.—32:28—35. 35 17. 36:31. Lam. 5:20. Ez. 8:18. 9:6. Hos. 9:12—17.

i 52:3. Ps. 51:11. Matt. 25:41. 2 Thes. 1:9.

k *See on* 20:11.—24:9. 42:18. 44: 8—12. Deut. 28:37. Ez. 5. 14,15. Dan. 9:16. 12:2.

'ble.' *Blayney.* (*Notes*, *Gen.* 49:3,4, *v.* 4. *Num.* 24:16. 2 *Pet.* 2:15—19. *Jude* 14—16.)

V. 33—40. (*Note*, *Is.* 13:1.) The prophets frequently called their prophecies "Burdens," especially when they related to divine judgments: and probably their opposers ridiculed the expression. So that, by way of taunting them for delivering so many terrible predictions, they used deridingly to ask "What is the burden of the LORD?" (*Notes*, 1 *Kings* 22:8. *Is.* 28:9—15,17—22.) To this, Jeremiah was commanded to answer, "that the LORD would forsake them," and then their miseries would indeed be a heavy burden. He did not mean that God would finally forsake the *nation;* but that he would forsake those mockers, and that rebellious generation. And, if any of them still presumed to use that expression in derision any more, the Lord declared that he would severely "punish that man and his house." He therefore directed them what words to use in such cases, that they might not thus contemptuously use the language of the Holy Spirit. But, as they would pervert his words, who was "the living God, the LORD of Hosts their God;" he would make their own words fall on them, as a heavy burden, and execute the predicted judgments with unrelenting severity. (*Marg. Ref.*—*Notes*, *Ps.* 64:7—9. *Prov.* 18:6,7. *Matt.* 12:31—37. *Jam.* 3:1—6.)—As we find some of the succeeding prophets use the same expression; it is plain that God did not mean to restrict his servants from reverently using the word, but his enemies from deriding it. (*Zech.* 9:1.)

PRACTICAL OBSERVATIONS.

V. 1—8.

Every man must render an account to God of the talents committed to his stewardship; and "to whom much hath been given, of him will much be required." (*Notes*, *Matt.* 25:14—30. *Luke* 12:47,48. 16:1—13. *P. O.*—*Notes* and *P. O.* 19:1—27.) Men must also be answerable to God for the mischief which arises from their neglect of duty, as well as for their other crimes. Woe then be to those rulers, who abuse their authority to destroy and scatter their subjects! who oppress and plunder those, whom they are commissioned to protect! Or who suffer them to be enslaved, oppressed, slaughtered, or scattered, by private depredators, or foreign enemies, through their own ambition, avarice, luxury, or negligence! But still deeper guilt is contracted by the pastors of God's flock, the professed rulers and teachers of the church, who pervert their authority, neglect their work, are greedy of filthy lucre, or even persecute those whom they ought to tend and feed. (*Notes*, *Is.* 56:9—12. *Ez.* 34:2—6.) The true sheep of Christ, however, shall not be lost, through the negligence or wickedness of such pastors. Their great and good Shepherd, who is the LORD of Hosts, will gather them from every district of the earth into his fold; and there he will place over them able, faithful, diligent, and tender shepherds, to feed and tend them: and he himself will protect them by his power, and support them by his grace, from terror and dismay; and not one of them shall be wanting, when he shall come finally to separate between the sheep and the goats. (*Notes*, *Matt.* 25:31—46. *John* 10:26—31.)—For this "righteous Branch" has been raised up unto David, and now reigns, as Immanuel, on the mediatorial throne; to execute judgment on his enemies, and to save and defend his people: and in him, as "The LORD our Righteousness," all believers are "justified and glory;" of his Spirit they all partake, and are taught to love, to obey, and imitate him, in whom is all their salvation. "To him shall the gathering of the people be:" (*Note*, *Gen.* 49:10.) his redemption is far more glorious, than all former deliverances of his church: here the glory of God is peculiarly displayed, and it is our grand privilege to have such a Prophet, Priest, and King. May our souls be gathered to him, and "found in him;" and may Jews and Gentiles, and all the inhabitants of the earth become the willing, loyal, and devoted subjects of "The LORD our Righteousness!"

V. 9—32.

Whilst we rejoice in our privileges; if we be zealous for the glory of God, and full of compassion for our fellow sinners; we cannot but be deeply concerned when we consider the present state of mankind, and even that of the visible church. It might well fill us with consternation and amazement, and prompt us to such earnestness, in endeavoring to convince men of their guilt and misery, as would be despised by carnal men, and mistaken for inebriation or insanity, (*Notes*, *Acts* 2:12,13, *v.* 13. 2 *Cor.* 5:13—15.) to compare the words of God's holiness in the sacred scriptures, with the doctrine and example of a very large majority of rulers and teachers in the church, and with the lives of most professed Christians. For it is evident, that they are awfully deceived, and deceiving each other, into a false peace; when the heavy wrath of God is ready to fall upon them.—Whilst, even in this favored land, men seem ambitious to exceed the adulteries and lewdness of the reprobate Jews; there can be no doubt that a far heavier load of perjury rests upon us; which, being connected with the whole system of political government, and judicial and commercial transactions, and even *ecclesiastical* affairs, is in the strictest sense *a national sin.* "Because of swearing our land" ought to mourn in deep repentance: and if it do not, it may justly be apprehended, that ere long it will mourn under desolating judgments, which may turn all our "pleasant places into a wilderness." Yet alas! the course, in which men in general proceed, is evil; and too often authority and influence give energy to natural depravity, to urge others on more forcibly in sin.—But are not many of our priests and prophets also ungodly? Does not the Lord find their wickedness in his house, and even at his table? And do not numbers thus provoke Him to give them up to the lusts of their own hearts,

CHAP. XXIV.

A vision of two baskets of figs, one very good, the other very bad, 1—3. This is explained of the reformation and restoration of the Jews who had been carried captive with Jeconiah; and the increasing wickedness and total ruin of those who remained in the land, 4—10.

THE [a] LORD shewed me, and, behold, [b] two baskets of figs *were* set before the temple of the LORD, [c] after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters [d] and smiths, from Jerusalem, and had brought them to Babylon.

2 One [e] basket *had* very good figs, *even* like the figs *that are* first ripe: and the

a Am. 3:7. 7:1,4,7. 8:1. Zech. 1:20. 3:1.
b Deut. 26:2—4.
c 22:24—28. 29:2. 2 Kings 24:12—16. 2 Chr. 36:10. Ez. 19:9.
d 1 Sam. 13:19,20.
e 5—7. Hos. 9:10. Mic. 7:1

till they are driven headlong into destruction? Perhaps God more abhors those who profess to preach his truth, but pervert it by their lies, and disgrace it by their vices; than those who openly abet the cause of infidelity and irreligion. He sees it very horrible, when the wicked examples of the teachers combine with their soothing and plausible instructions, to embolden evil doers in their crimes, and to quiet the consciences of the impenitent and unbelieving: and though men may attempt to palliate these abominations; those who commit them are in the eyes of the Lord as vile as the inhabitants of Sodom, and it will be "less tolerable for them in the day of judgment." For from such teachers "profaneness" or hypocrisy, or both, "go forth throughout the land:" the principles and morals of the people are poisoned at the fountain-head: and hence originate those torrents of infidelity, impiety, and profligacy, which overwhelm whole nations, and ripen them for destruction. Yet, those who will hearken to such teachers, as "speak from their own hearts, and not out of the mouth of the LORD," and whose doctrine tends to render them vain and ungodly, must be answerable for it: for it is easy to distinguish them from those, who "stand in the counsel of the LORD," and hear his word; especially as he has promised to give wisdom to those who lack it and pray for it. (*Notes*, *Prov.* 2:1—6. *Jam.* 1:5—8, *v.* 5.)—It is plain that many run before they are sent by God; and that they only aim to obtain preferment or reputation, and not to bring sinners to repentance, to faith in Christ, and newness of life: and therefore they do not scruple to promise "peace to those who despise" the Lord, and "who walk after the imagination of their own hearts." It is evident that this is the tendency and effect of much public teaching: men destitute of the fear of God, and without conscientiousness in their general conduct, are emboldened by it to hope well of their state towards God, and even to count themselves interested in all the privileges of the gospel. Some of these teachers dream dreams of the deceit of their own hearts, and are continually inventing new refinements in infidelity or enthusiasm; which cause the people to forget the Lord, and his holy truths and precepts; to take a part of the Bible for the whole; to establish new creeds, or to separate doctrinal truths from their practical tendency. Some again retail other men's inventions, and steal scraps of divinity from their neighbors, and preach, (without any judgment of their own,) what other men have compiled for them; thus indulging their own sloth, and covering over their own ignorance and incompetency, and gratifying the avarice of the compilers. Others gather a few notions and expressions from faithful ministers; and by additions, alterations, or perversions, enervate and corrupt them, and "cause the people to err by their lives and lightness." But what is all this "chaff to the wheat, saith the LORD?" Cannot they be distinguished from each other? Let the word of God be faithfully and fully preached, and the difference will soon appear, in its nature, tendency, and effects: for "the word of God is quick and powerful, and sharper than any two-edged sword;" it comes to the heart and conscience with authority and conviction; it instructs and alarms; it breaks the hard, and humbles the proud heart: it leads to repentance, to faith, and holiness: it enlightens, quickens, purifies, and renews the soul: it is no smooth, lulling, soothing message; but resembles "the fire and the hammer that breaketh the rocks in pieces." And by these emblems, this tendency, and these effects, and by the spirit and example of true ministers of Christ, the real word of God may be distinguished as certainly, from false doctrines taught by carnal preachers, as the wheat may be known from the worthless chaff.—No fair appearances, or pretences, can conceal the hypocrisy, ambition, avarice, or infidelity, of false professors or teachers, from the omnipresent, heart-searching Judge. He hears all their words, and sees their thoughts; he will "bring to light the hidden things of darkness, and manifest the counsels of their hearts:" (*Notes*, 1 *Cor.* 4:1—5. 2 *Cor.* 2:14—17. 4:1,2.) and when his vengeance shall "fall grievously upon the head of the wicked," and he has performed the thoughts of his heart respecting them; they will perfectly consider, and effectually be convinced of those truths, which before they would not believe.

V. 33—40.

It is a mark of great and daring impiety for men to jest with the words of God, or to ridicule the expressive language of faithful ministers. The enmity of the carnal heart powerfully urges men, thus to "pervert the words of the living God:" they who expect impunity in sin, and despise or abuse the salvation of the gospel, are always prone to revile or deride those, who, in the most scriptural manner, preach to sinners their danger of eternal damnation: and numbers only inquire concerning the word of God, for their diversion, or to ridicule it. But every idle and profane word, will add to the sinner's insupportable burden of wrath and misery, in the day when the Judge shall bid him "depart accursed into everlasting fire, prepared for the devil and his angels;" and when, being forsaken of God, everlasting shame and reproach will be his portion: and that which may seem in itself to men a light matter, will be found a most heinous act of desperate rebellion, when sinners, by persisting in it, set God himself at defiance; when God says, *Thou shalt not;* and the sinner's words or actions answer, *I will.* Let us then so inquire after the word of the Lord, that we may believe, reverence, and obey it for our good.

NOTES.

CHAP. XXIV. V. 1. (*Notes*, 22:24—30. 2 *Kings* 24:8—16.) 'The vision represented two 'such baskets of figs, as used to be offered up

other basket *had* [f] very naughty figs, which could not be eaten, [*] they were so bad.

3 Then said the LORD unto me, [g] What seest thou, Jeremiah? And I said, Figs; the good figs, very good, and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I [h] acknowledge [†] them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans [i] for *their* good.

6 For [k] I will set mine eyes upon them for good, [l] and I will bring them again to this land: and [m] I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And [n] I will give them an heart to know me, that I *am* the LORD: [o] and they shall be my people, and I will be their God: [p] for they shall return unto me with their whole heart.

8 And [q] as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, [r] So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, [s] and them that dwell in the land of Egypt.

9 And I will deliver them [‡] to be removed into all the kingdoms of the earth for *their* hurt, [t] *to be* a reproach and a proverb, a taunt and [u] a curse, in all places whither I shall drive them.

10 And I [x] will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.

f 8—10. Is. 5:4,7. Ez. 15:2—5. Mal. 1:12—14. Matt. 5:13.
* Heb. *for badness.*
g 1:11—14. 1 Sam. 9:9. Am. 7:8. 8:2. Zech. 4:2. 5:2,5—11.
h Nah. 1:7. Zech. 13:9. Matt. 25:12. John 10:27. 1 Cor. 8:3. Gal. 4:9. 2 Tim. 2:19.
† Heb. *the captivity.*
i Deut. 8:16. Ps. 94:12—14. 119:67,71. Rom. 8:28. Heb. 12:5—10. Rev. 3:19.
k 21:10. Deut. 11:12. 2 Chr. 16:9. Neh. 5:19. Job 33:27, 28. Ps. 34:15. 1 Pet. 3:12.
l 12:15. 23:3. 29:10. 32:37. Ez. 11:15—17. 36:24.
m 1:10. 18:7—9. 32:41. 33:7. 42:10.
n 31:34. 32:39. Deut. 30:6. Ez. 11:19,20. 36:24—28.
o 30:22. 31:33. 32:38. Deut. 26:17—19. Ez. 37:23,27. Zech. 8:8. 13:9. Heb. 8:10. 11:16.
p 29:12—14. Deut. 4:29—31. 30:2—5. 1 Sam. 7:3. 1 Kings 8:46—50. 2 Chr. 6:38. Is. 55:6,7. Hos. 14:1—3.
q *See on* 2,5.—29:16—18.
r 21:10. 32:28,29. 34:17—22. 37:10,17. 38:18—23. 39:2 9. 52:2—11. Ez. 12:12—16. 17:11—21.
s *See on* 43: 44:
‡ Heb. *for removing*, or, *vexation.* 15:4. Deut. 28:25,65—67. Ez. 5:1,2,12,13.
t 19:8. 25:18. 26:6. 42:18. 44:12, 22. 1 Kings 9:7. 2 Chr. 7:20. Ps. 44:14 Lam. 2:15—17. Ez. 25:3. 26:2. 36:2,3.
u 29:18,22. Ps. 109:18,19. Is. 65:15.
x 5:12. 9:16. 14:15,16. 15:2. 16:4. 19:7. Is. 51:19. Ez. 5:12—17. 6:12—14. 7:15. 14:12—21. 33:27.

'for first fruits at the temple.' *Lowth.* (*Note*, *Deut.* 26:1—4.)

V. 2, 3. *Notes*, 1:11—14. *Am.* 7:7—9. 8:1—3.—*Figs that are first ripe.* (2) *Notes*, *Is.* 28:1—4, *v.* 4. *Hos.* 9:9,10.

V. 4, 5. 'The Jews, who were left in their 'own country, thought themselves better be-'loved of God, than their brethren who were 'carried away captive. To check this vain 'confidence, God promised to shew the latter 'particular signs of his favor in a strange land; 'and to shew distinguishing marks of his dis-'pleasure on the former.' *Lowth.*

V. 6. Some of them individually, and the posterity of the others. (*Marg. Ref.*—*Notes*, 29:10—14. *Gen.* 46:4.)

V. 7. Many of the more pious Jews were carried away captive with Jeconiah, or before him; among whom were Daniel and his companions, and Ezekiel. (*Notes*, *Ez.* 1:1—3. *Dan.* 1:1—7.) The afflictions of the captives were suited to humble them, and to lead them to repentance; whilst those, who remained at Jerusalem, became more and more hardened in presumption and rebellion. But, whatever means were used, the power of divine grace effected the grand difference between them. The Lord promised to give the captives "a heart," (a proper state of the judgment, will, and affections of soul,) to "know him," in the glory of his perfections, and in his relations unto them: and this knowledge would induce them to renounce all idols and iniquities, and to return to his worship and service "with their whole heart." (*Notes*, 9:23,24. 1 *Chr.* 28:9. *John* 17:1—3.) Thus they would be acknowledged as his people, and he would be their God, their Portion, Protector, and Salvation: and he would take care of them, as a man would of the best and most valued produce of the fig-tree. Doubtless, a great reformation and revival of religion took place among the captives, and by them and their descendants the land was afterwards chiefly replenished: for those who remained in Judea, were in general destroyed, or driven into Egypt; whence few, if any, of them returned: (*Notes*, 43: 44:) or they were carried to distant regions, and detained in slavery.—But some expressions lead us to suppose, that the Spirit of prophecy looked forward to the present dispersion of the unbelieving Jews in all the nations of the earth, and to all the debasing circumstances attending it.—'To these first cap-'tives chiefly those blessings belong, which are 'promised to the Jews upon their return from 'captivity; such as were the knowledge and 'fear of God, and grace to live in obedience to 'his commandments. (30:22. 31:33. 32:38,39.) '... But I conceive the eminent completion of 'this prophecy will be at the time of the gene-'ral restoration of that nation.' *Lowth.* (*Notes*, 32:37—41. *Ez.* 34:23—31. 36:20—30. 37:20—28. 39:23—29. *Zech.* 12:9—14.)

V. 8—10. *Marg. Ref.* on 2,3.—*Notes*, 29:16—23. 43: 44: *Deut.* 28:37. *Is.* 65:13—15. *Ez.* 5:14—17.

PRACTICAL OBSERVATIONS.

The professors of true religion are presented before God, to be devoted to his glory, and employed in doing good to mankind; as the first fruits of the fig-tree were brought to the temple, to be consecrated to God, and used by the priests and Levites. Indeed none of the human race are so good and useful as true believers; and none are so vile and worthless as hypocrites: thus "the good are very good, and the bad very bad," more than among other men. (*Notes*, *Ez.* 15: *Matt.* 5:13—16.) But the Lord often spares those longest, and exempts them most from present suffering, whom he has "appointed unto wrath" "As many as he loves, he rebukes and chastens:" and when the loss of estates, liberty, and country, and a complication of hardships and calami-

CHAP. XXV.

A summary review of the messages sent by Jeremiah to the Jews, during twenty-three years; and a reproof of their contempt of them, 1—7. A prediction of the desolations of the land for seventy years; after which the Chaldean empire would be subverted, 8—14. A prediction of the devastation of the surrounding kingdoms; under the figures of an intoxicating cup, a destroying sword, a lion wasting a sheepfold, and the howlings of the shepherds, 15—38.

THE word that came to Jeremiah concerning all the people of Judah, [a] in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet [b] spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From [c] the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that *is*, the three and twentieth year,) the word of the LORD hath come unto me, and I have spoken unto you, [d] rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, [e] rising early and sending *them;* but [f] ye have not hearkened, nor inclined your ear to hear.

a 36:1. 46:2. 2 Kings 24:1,2. Dan. 1:1.
b 18:11. 19:14,15. 26:2. 35 13. 38:1,2. Ps. 49:1,2. Mark 7:14—16.
c 1:2. 1 Kings 22:3. 2 Chr. 34: 3,3.
d 4. 7:13. 35:15. 44:4. Gen. 22: 3. Ex. 8:20. Mark 1.35. John 8:2. 2 Tim. 4:2.
e 7:25. 11:7. 26:5. 29:19. 32:33 35:14,15. 44:4,5. 2 Chr. 36:15, 16.
f 3,7. 7.24—26. 11:8—10. 13:10, 11. 16:12. 17:23. 18:12. 19:15. 22:21. 36:31. Zech. 7:11,12. Acts 7:51,52. Heb. 12:25.

5 They said, [g] Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers, [h] for ever and ever:

6 And [i] go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; [j] that ye might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, [k] I will send and take all the families of the north, saith the LORD, and [l] Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and [n] against all these nations round about, and will utterly destroy them, and make

g *See on* 13:11.—35:15. 2 Kings 17:13,14. Is. 55:6,7. Ez. 18: 30. 33:11. Jon. 3:8—10. Zech. 1:4,5. Luke 13:3—5. Acts 26: 20. Jam. 4:8—10.
h 7:7. 17:25. Gen. 17:8. Ps. 37: 7. 105:10,11.
i 7:6,9. 35:15. Ex. 20.3,23. Deut. 6:14. 8:19. 13:2. 28:14. Josh. 24:20. 1 Kings 11:4—10. 2 Kings 17:35.
j *See on* 7:18,19.—32:30—33. Deut. 32:21. 2 Kings 17:17. 21:15. Neh. 9:26.
k 1:15. 5:15,16. 6:1,22—26. 8:16. Lev. 26:25,&c. Deut. 28:45—50. Is. 5:26—30. 39:7. Hab. 1:6—10.
l 27:6. 43:10. Is. 13.3. 44:28. 45:1. Ez. 29:18—20.
n 17—26. 27:3—8. Ez. 26:7. 29:19. 30:10,11.

ties, are sanctified to the saving of their souls; these appear to be the methods by which God acknowledges his choice of them, and his purpose of doing them good.—He alone can remove the pride, enmity, and blindness of the carnal mind, and give men hearts to know, fear, love, and trust him: when this change takes place, they cordially return to him in his appointed way. (*Note*, *Ez.* 11:17—20.) Thus they become his accepted, obedient servants and worshippers; and he becomes their God and Father. Thenceforth he will comfort them under all their trials, deliver them from every enemy, and set his eyes upon them for good, and that for ever.—Let those who desire these blessings, beg of God to "give them a heart to know him;" and let parents importunately urge the same prayer for their children, ministers for their people, and every man for his relations, friends, and neighbors. Let us also remember, that it is in this way, the Lord preserves a church on earth; whilst multitudes of professed Christians, without respect of rank or external distinction, are given up to complicated contempt and misery, for a warning to others not to copy their crimes, or to presume upon their own privileges: and this consideration should direct our prayers, and encourage our hopes, respecting a final prevalence of the gospel throughout the earth.

NOTES.

CHAP. XXV. V. 1. *Nebuchadrezzar*, or "Nebuchadnezzar."—"The first year of Nebuchad-'nezzar's reign, according to the scripture ac-'count, is coincident with the end of the third, 'and the beginning of the fourth year of Jehoi-'akim. Comp. *Dan.* 1:1. ... This reckoning an-'ticipates the computation of Ptolemy's Canon 'by two years, which two years Nebuchadnez-'zar reigned with his father. According to 'this account, the scripture reckons his reign 'to continue forty-five years: ... 52:31. which 'according to the common computation lasted 'but forty-three. But Daniel, 2:1. writing in 'Chaldee, follows the computation in use 'among the Chaldeans.' *Lowth.*—The computation here used fixes the beginning of Nebuchadnezzar's reign two years later; namely, from the time in which he began to reign alone. (*Notes*, 2 *Kings* 24:1. *Dan.* 2:1.)

V. 3. (*Note*, 1:1—3.) 'Jeremiah prophesied 'nineteen years under Josiah, who reigned 'thirty-one years: and this was the beginning 'of Jehoiakim's fourth year.' *Lowth.*—Doubtless Jeremiah preached much more than was committed to writing; and labored constantly among the Jews, according to the tenor of those messages which were recorded: and it is probable, that several prophets spake in the name of God to the people, who wrote nothing, and whose names are not transmitted to us.

Rising early.] That is, 'I spared no diligence 'or labor.' (*Marg. Ref.* d, e.—*Notes*, 7:12—15, *v.* 13. *Ec* 9:10.)

V. 4. Urijah the son of Shemaiah, (*Note*, 26: 20—23.) and Huldah the prophetess, lived about this time. (*Note*, 2 *Kings* 22:14.) Zephaniah also prophesied during part of this time: (*Zeph.* 1:1.) and it is probable, that Habakkuk was contemporary with them. (*Preface to Habakkuk.*)—*Sending.*] *Notes*, 2 *Chr.* 36:14—16. *Neh.* 9:26—30. *Is.* 5:3,4. *Matt.* 21:33—39.

V. 5—7. *Notes*, 7:17—28. 32:27—31.—*No hurt.* (6) If the people had repented, and returned to the Lord, he would not have hurt them: for all his denunciations of vengeance implied a reserve of mercy to the penitent; and his service would have been very profita

them [o] an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will [*] take from them the [p] voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [q] the sound of the mill-stones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon [r] seventy years.

12 And it shall come to pass, [s] when seventy years are accomplished, [t] *that* I will [†] punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it [u] perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah [x] hath prophesied against all the nations.

o *See on* 18:16. 24:9. 1 Kings 9:7,8.
* Heb. *cause to perish.* Esth. 3:13. 7:4. 8:11.
p 7:34. 16:9. 33:10,11. Is. 24:7—12. Ez. 26:13. Hos. 2:11. Rev. 18:22,23.
q Ec. 12:4.
r 12. 2 Chr. 36:21,22. Is. 23:15—17. Zech. 7:5.
s 29:10. Ezra 1:1,2. Dan. 9:2.
t 14. 50: 51: Deut. 32:35—42. Is. 13: 14: 46: 47: Dan. 5: Hab. 2: Rev. 18:
† Heb. *visit upon.*—*See on* 23:2.
u 50:13,40. 51:26,62—64. Is. 13:19. 14:23. 15:6. 47:1. Ez. 35:9.
x *See on* 1:5,10.—Rev. 10:11.

14 For [y] many nations and great kings shall serve themselves of them also: and [z] I will recompense them according to their deeds, and according to the works of their own hands. [*Practical Observations.*]

15 ¶ For thus saith the LORD God of Israel unto me; [a] Take the wine-cup of this fury at my hand, and cause [b] all the nations to whom I send thee to drink it.

16 And they shall [c] drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, [d] and made all the nations to drink, unto whom the LORD had sent me;

18 *To wit*, [e] Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, [f] to make them a desolation, an astonishment, an hissing, and a curse; [g] as *it is* this day;

y 27:7. 50:41. 51:6. Is. 14:2. 45:1—3. Dan. 5:28. Hab. 2:8—16
z 50:29—34. 51:20—27,35—41. Ps. 137:8. Is. 66:6. Rev. 18:20—24.
a 13:12—14. Job 21:20. Ps. 11:6. 75:8. Is. 51:17,22. Rev. 14:19.
b 27—33.
c 27. 51:7,39. Lam. 3:15. 4:21. Ez. 23:32—34. Nah. 3:11. Rev. 14:8,10. 16:9—11. 18:3.
d 28. 1:10. 27:3. 46:—51: Ez 43:3.
e 1:10. 19:3—9. 21:6—10. Ps. 60:3. Is. 51:17,22. Ez. 9:5—8. Dan. 9:12. Am. 2:5. 3:2. 1 Pet. 4:17.
f *See on* 9,11. 24:9. Josh. 6:18. 2 Kings 22:19.
g 44:22. 1 Kings 8:24. Ezra 9:7. Neh. 9:36.

ble to them: so that nothing could hurt them but their own evil works. This was the constant purport of Jeremiah's ministry, and that of all the other prophets. (*Marg. Ref.*)

V. 8, 9. Nebuchadrezzar did not intend to serve JEHOVAH, but to gratify his own ambition by his conquests; yet the Lord purposed to employ him as the executioner of his righteous vengeance: and he gave notice of it, as soon as Nebuchadrezzar came to the throne, to make it generally known that his future success and greatness formed a part of the divine plan. (*Notes*, *Is.* 10:5—19. *Ez.* 29:17—20.)

Families of the north. (9) *Note*, 1:13—15.—*Nations.*] 'Some of these, particularly Egypt, 'were the Jews' confederates, on whose assist-'ance they relied; and the subduing them 'made way for the easier conquest of Judah.' *Lowth.* (*Marg. Ref.* n.)

V. 10. (*Notes*, 16:8,9. 33:10,11. *Is.* 24:1—12.) 'St. John exactly follows the Hebrew text;' (*Rev.* 18:22,23.) 'whereas the seventy in this 'place, instead of "the sound of the mill-'stones," read οσμην μυρου, "the smell of oint-'ment:" from which and several other places 'of the New Testament, it appears that the 'apostles and evangelists did not implicitly 'follow the Greek translation: but only when 'they thought it agreeable to the original text.' *Lowth.* (*Note*, *Rev.* 18:21—24.)

V. 11. *Seventy years.*] *Notes*, 1. 2 *Chr.* 36:21. *Ezra* 1:1—4. 6:13—15. *Dan.* 9:2,3. *Zech.* 1:12, 13.

V. 12. 'God often punishes the persons, whom he makes instruments of his vengeance 'on others, for those very things, which they 'did by his appointment: because their intent 'was purely to carry on their own ambitious 'and cruel purposes; and not at all to fulfil 'God's will, or advance his glory. So that the 'evil they did was altogether their own, and 'the good that was produced out of it was to 'be ascribed to God.' *Lowth.* (*Notes*, 29:10. *Is.* 10:5—19. *Hos.* 1:4,5.)—*Perpetual desolations.*] *Notes*, 51:61—64, *v.* 64. *Is.* 13:19—22. 14:21—23.

V. 13. (*Notes*, 46:—51:) The prophecies, contained in the fiftieth and fifty-first chapters against Babylon, seem especially referred to; and this renders it probable that the substance of them had been written and had been delivered before this time. The manuscripts of the Septuagint introduce all these prophecies in this place.

V. 14. The nations and kings, which confederated with Cyrus. (*Notes*, 50:1—16,21—46. 51:20—58. *Is.* 13: 47:)

V. 15—17. The nature of the case determines this to have been a figurative representation, and not a real transaction; for the prophet could not perform *literally* the things here commanded: but this was not the case in respect of some other transactions, which many suppose to have only been done in vision. (*Notes*, 13:1—11. *Hos.* 1:2,3.) It was in this way revealed to the prophet, and he was ordered to publish it as widely as he could, that the vengeance of God would be executed on all the surrounding nations, as well as on the Jews, by Nebuchadrezzar and his Chaldeans. (*Notes*, 46:—49:)—The wrath of God, and its fatal effects, when men are judicially left to infatuation and rage, and to rush upon their own destruction, are aptly represented by a cup of intoxicating liquor, mingled with poisonous ingredients; such as was commonly given to condemned criminals, in order to end their wretched lives. (*Notes*, 49:12. *Ps.* 75:8. *Is.* 51:17—23. *Lam.* 4:21,22. *Matt.* 20:20—23. *Rev.* 14:8—11.)

V. 18. *Marg. Ref.—As it is this day.*] 'This 'relates to the desolation of Judea and Jerusa-'lem, when all that Jeremy had foretold against 'them was fulfilled; and therefore must have 'been added by Baruch, ... or by Ezra, or who-

19 Pharaoh [h] king of Egypt, and his [s]ervants, and his princes, and all his people;

20 And all [i] the mingled people, and all the kings of the land of [k] Uz, and [l] all the kings of the land of the Philistines, and [m] Ashkelon, and Azzah, and Ekron, and [n] the remnant of Ashdod;

21 [o] Edom, and [p] Moab, and [q] the children of Ammon,

22 And all [r] the kings of Tyrus, and [s] all the kings of Zidon, and the kings of the *isles which *are* beyond the sea,

23 [t] Dedan, and Tema, and Buz, and all *that are* †in the utmost corners,

24 And all [u] the kings of Arabia, and all the kings of [x] the mingled people that dwell in the desert,

25 And all the kings of [y] Zimri, and all [z] the kings of Elam, [a] and all the kings of the Medes,

26 And [b] all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: [c] and the king of Sheshach shall [d] drink after them.

27 Therefore thou shall say unto them, Thus saith the LORD of hosts, the God of Israel; [e] Drink ye, and be drunken, and spue, and fall, and rise no more, [f] because of the sword which I will send among you.

28 And it shall be, [g] if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; [h] Ye shall certainly drink.

29 For, lo, [i] I begin to bring evil on the city ‡which is called by my name; and should ye be utterly unpunished? [k] ye shall not be unpunished: for [l] I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them,

h 43:9—13. 46:2,13—26. Ez. 29. —32: Nah. 3:8—10.
i 24. 50:37. Ez. 30:5.
k Gen. 10:23. 22:21. 1 Chr. 1: 17. Job 1:1. Lam. 4:21.
l 47: Ez. 25:15—17. Am. 1:6 —8. Zeph. 2:4—7. Zech 9: 5—7.
m 1 Sam. 6:17. *Askelon. Gaza.*
n Is. 20:1. Am. 1:8.
o 27:3. 49:7—22. Ps. 137:7. Is. 34:63:1—6. Lam. 4:21,22. Ez. 25:12—14. 32:29. 35: Am. 1:11, 12. Ob. 1—16,18. Mal. 1:2 —4.
p 9:26. 48: Is. 15: 16: 25:10. Ez. 25:8—11. Am. 2:1—3. Zeph. 2:8—10.
q 49:1—6. Ez. 25:2—7. Am. 1:13—15.
r 27:3. 47:4. Ez. 26: 27: 28:1—19. 29:18. Am. 1:9,10. Zech. 9:2—4.
s Ez. 28:22,23. 32:30. Joel 3: 4—8.
* Or, *region by the sea side.* 49: 23—27. Am. 1:3—5. Zech. 9:1.
t 49:8. Gen. 10:7. 22:21. 25:15. 1 Chr. 1:30. Job 6.19. Is. 21: 13,14. Ez. 25:13. 27:20.
† Heb. *cut off into corners*, or, *having the corners* of the hair *polled.* 9:26. 49:32.
u 1 Kings 10:15. 2 Chr. 9:14. Is. 21:13. Ez. 27:21.
x *See on* 20. 49:28—33. Gen. 25:2—4,12—16. 37:25—28. Ez. 30:5.
y Gen. 25:2. *Zimran.*
z 49:34—49. Gen. 10:22. 14:1. Is. 11:11. 22:6. Ez. 32:24. Dan. 8:2.
a 51:11,28. Is. 13:17. Dan. 5:28.
b 9. 50:9. Ez. 32:30.
c 51:41.
d 12. 50:51: Is. 13: 14: 47: Dan. 5: Hab. 2:16. Rev. 18:
e Is. 51:21. 63:6. Lam. 4:21. Hab. 2:16.
f 16. 12:12. 46:10,14. 47:6,7. 50: 35. Deut. 32:42. Ez. 21:4,5. 24:21—25.
g Job 34:33.
h 4:28. 51:29. Is. 14:24—27. 46: 10,11. Dan. 4:35. Acts 4:28. Eph 1:11.
i 49:12. Prov. 11:31. Ez. 9:6. Ob. 16. Luke 23:31. 1 Pet. 4:17.
‡ Heb. *upon which my name is called.* 1 Kings 8:43. Dan. 9:18,19. *margins.*
k 30:11. 46:28. Prov. 11:21. 17:5.
l Ez. 14:17,21. 38:21. Zech. 13:7.

'ever it was that collected Jeremy's prophe-'cies into one volume.' *Lowth.*—As, however, the prophet lived to witness the completion of these predictions, it is not at all unlikely, that he himself added the clause to the copies that were afterwards written; from which it might be inserted also in the others.

V. 19. *Notes*, 43:8—13. 44:29,30. 46: *Ez.* 29: —31:

V. 20. *The mingled people.*] These are supposed to have been the several tribes of the Midianites, and others connected with them: or some nations dwelling on the Mediterranean Sea are intended: or, a multitude of other nations mingled with the Egyptians.

Uz.] *Marg. Ref.* k.—The *Marg. Ref.* give nearly all the information, which can be had of the other tribes.—'The kings mentioned here 'and in the following verses, were petty prin-'ces of several clans or colonies. The title of 'king is given in scripture to any ruler or gov-'ernor.' *Lowth.* (*Notes*, 47:)

V. 21. *Notes*, 48: 49: *Am.* 1:6—15. 2:1—3. *Zech.* 9:1—6.

V. 22. *Marg. Ref.—Notes*, *Is.* 23: *Ez.* 26:—28:—*Isles*, &c.] The marginal reading, "The region by the sea-side," is preferable: for it does not appear, that Nebuchadnezzar subjugated any countries "beyond the sea."

V. 23. (*Marg. Ref.—Note*, 9:25,26, *v.* 26.) Little satisfactory information can be adduced, about several of the tribes or nations, mentioned in this passage; beyond what may be collected by consulting the marginal references. —*Buz.*] *Gen.* 22:21. *Job* 32:2,6.

V. 24. *Mingled.*] 'The learned Dr. Pocock 'is of opinion, that the word *Arabia* is derived 'from the Hebrew *Arab*, signifying mixture: 'because the country was inhabited by a med-'ley of several nations.' *Lowth.*

V. 25. *Zimri.*] 'A people of Arabia, de-'scended from Zimran, Abraham's son by Ke-'turah.' *Lowth.*

V. 26. *The world.*] 'The kingdoms within 'the extent of the Babylonish empire, which 'called itself Empress of the world. So οικουμενη, '(*the world,*) is put for the Roman empire. *Luke* '2:1.' *Lowth.* (*Dan.* 2:38. 4:22. 5:19.) Some render the clause, "All the kingdoms of every region which lies before this land," that is, the countries all round about Chaldea.—Sheshach evidently means Babylon; though it is not certain on what account it was so called. (*Note*, 51:41.)—When the kings of Babylon had executed the predicted vengeance on the other nations, they would in their turn be punished for their still more enormous wickedness. (*Marg. Ref.—Note*, 12.)

V. 27, 28. (*Notes*, 15—17. *Lam.* 4:21,22. *Hab.* 2:15—17.) 'If they either do not believe thy 'threatenings, or disregard them, as thinking 'themselves sufficiently provided against any 'hostile invasion; you shall let them know, that 'the judgments denounced against them are 'God's irreversible decree.' *Lowth.*

V. 29. If the Governor of the world would not let his own worshippers escape punishment; but would even destroy the city and temple, which were more immediately dedicated to him, for the sins of the people: would he deal with idolaters and avowed enemies, as if they were altogether innocent? or, would he suffer them to escape with impunity? (*Marg. Ref.—Notes*, 49:12. 1 *Pet.* 4:17—19.)

Utterly unpunished.] The same words are rendered, "Will by no means clear *the guilty.*"

The LORD shall [m] roar from on high, and utter his voice from [n] his holy habitation; he shall mightily roar upon his habitation; he shall [o] give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for [p] the LORD hath a controversy with the nations, he will [q] plead with all flesh: he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, [r] evil shall go forth from nation to nation, [s] and a great whirlwind shall be raised up from the coasts of the earth.

33 And [t] the slain of the LORD shall be at that day, from *one* end of the earth even unto the *other* end of the earth: [u] they shall not be lamented, neither gathered, nor buried; [x] they shall be dung upon the ground.

34 ¶ [y] Howl, ye shepherds, and cry; and [z] wallow yourselves *in the ashes*, [a] ye principal of the flock: for * the days of your slaughter, and of your dispersions are accomplished; and [b] ye shall fall like a † pleasant vessel.

35 [c] And ‡ the shepherds shall have no way to flee, [d] nor the principal of the flock to escape.

36 A voice of the [e] cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And [f] the peaceable habitations are cut down, because of the fierce anger of the LORD.

38 He [g] hath forsaken his covert as the lion: for their land is § desolate, because of the fierceness of the oppressor, and because of his fierce anger.

i Is. 42:13. Hos. 5:14. 13:7,8. Joel 2:11—13. 3:16. Am. 1:2. 3:8.
17:12. Deut. 26:15. Ps. 11:4. 68:5. Zech. 2:13.
48:33. Ps. 78:65. Is. 16:9. Rev. 14:18—20. 19:15.
45:5. Is. 34:8. Hos. 4:1. 12:2. Mic. 6:2.
See on Is. 66:16.—Ez. 20:35, 36. 38:22. Joel 3:2.
r 2 Chr. 15:6. Is. 34:2. 66:18. Luke 21:10,25.
s See on 23:19. 30:23. Is. 5:28. 30:30. Zeph. 3:8.
t 18—26. 13:12—14. Is. 34:2—8. 66:16. Zeph. 2:12. Rev. 19:17—21.
u See on 8:2. 9:21,22. 16:4—7.—Ps. 79:3. 83:10. Ez. 39:4—20.
x 2 Kings 9:37. Is. 5:25. *marg.*
y 36. 4:8,9. Ez. 34:16. Jam. 5:1,2.
z 6:26. 48:26. Ez. 27:30,31.
a Ez. 34:17,20.
* Heb. *your days for slaughter.* 12. 27:7. 51:20—26. Is. 10:12. 33:1. Lam. 4:21,22.
b 19:10—12. 22:28. Ps. 2:9. Is. 30:14.
† Heb. *vessel of desire.* 3:19. 2 Chr. 36:10. Is. 2:16. Dan. 11:8. Am. 5:11. *margins.*
c 32:4. 34:3. 38:18,23. Is. 2:12—22. 24:21—23. Ez. 17:15,18. Dan. 5:30. Am. 9:1. Rev. 6:14—17. 19:19—21.
‡ Heb. *flight shall perish from the shepherds, and escaping from, &c.* Job 11:20. Am. 2:14.
d 48:44. 52:8—11,24—27. Am. 9:1—3.
e *See on* 34. 4:8.
f Is. 27:10,11. 32:14.
g 4:7. 5:6. 49:19. 50:44. Hos. 5:14. 11:10. 13:7,8. Am. 3:8.
§ Heb. *a desolation.* 12.

(*Notes, Ex.* 34:5—7. *Num.* 14:13—19, *v.* 18.)

V. 30. The Lord would utter and execute his tremendous threatenings, from his holy habitation in heaven, upon Jerusalem and the temple, which had been as his habitation on earth; but which, having been polluted with wickedness, were sentenced to be destroyed along with the cities of the gentiles. (*Marg. Ref.—Notes, Hos.* 13:5—8. *Am.* 3:4—8.)

V. 31—33. The dreadful devastations made by the Chaldeans through all the nations in that part of the world; and afterwards the destruction of Babylon by the Medes and Persians, are primarily foretold, in this awful language: but it accords very much with those passages, in which the ruin of all the antichristian powers is evidently predicted. (*Marg. Ref.—Notes*, 8:1—3. *Is.* 34: 63:1—6. 66:15—18. *Ez.* 38: 39: *Rev.* 18: 19:)—*Hath a controversy* &c. (31) *Notes, Hos.* 4:1—3, *v.* 1. *Mic.* 6:1,2.

V. 34—36. When the predicted judgments of God should dismay and scatter the nations, as the roaring of a lion would a flock of sheep; the shepherds or rulers would have peculiar cause to howl: they would have no place to flee to, (*marg.*) the pasture whence their wealth arose would be spoiled, and they would fall a prey to the instruments of the Lord's indignation. (*Marg. Ref.—Note*, 6:24—26.)

The days, &c. (34) 'The time is come, when you shall be either slaughtered, or dispersed and carried captive into foreign countries.' *Lowth.—Pleasant vessel.*] 'As an earthen vessel, that is curiously wrought, while it hold sound is well esteemed; but if once it fall and break, is worth nothing: so shall ye be unto me.' *Bp. Hall.* 'Ye, who are esteemed above the common rank, shall undergo the fate of a vessel, made of a crystal or gem; which being set fall is shattered to pieces.' *Blayney.* The rulers of the Jews seem principally meant. (*Marg. Ref.*)

V. 37. *Peaceable habitations.*] 'In the Hebrew it is *Neoth Shalem*, alluding to *Salem*, 'the same with Jerusalem.' *Lowth.* (*Note, Heb.* 7:1—3.)

V. 38. Some expositors understand this of Nebuchadrezzar, who had left the covert of Babylon, to destroy the nations, especially Judah. (*Notes*, 4:5—7. 49:19,20. 50:44,45.—Others explain it of the Lord, who had left Jerusalem and his temple defenceless, to their enraged invaders and oppressors; whereas, had he continued to protect them, no enemy would have dared to approach, any more than other beasts would enter the den of a fierce lion, whilst he remained in it. (*Marg. Ref.—Note, Is.* 31:4,5.)

PRACTICAL OBSERVATIONS.
V. 1—14.

The command to repent, and turn from every evil way to the worship and service of God, and the invitations to sinners to come and trust in Christ, and partake of his salvation, concern all men, and ought to be fully and plainly proposed to all. (*Note, Acts* 17:30,31. *P. O.* 30—34. *Note*, 1 *Tim.* 1:15,16.) It is agreed by the servants of God, in every age and under every dispensation, that he will do no hurt to those, however wicked they have been, who truly obey this command, and accede to this invitation; that no good can come to those, who provoke him by impenitent wickedness; and that no profession, or creed, or forms, can profit those, who "do not turn from the evil of their doings."—The Lord keeps an exact register of our sins, and the aggravations of them, and of our abused mercies and means of grace; and thus the continued neglect shewn to the warnings of his faithful ministers exceedingly hastens the execution of his judgments.—The earnestness with which the zealous servants of God labor,

CHAP. XXVI.

Jeremiah delivers an awful message from God at the temple, and is persecuted by the priests and prophets, 1—9. He pleads his cause before the princes, exhorts them to repent, and warns them not to shed innocent blood, 10—15. The princes acquit him, referring to the example of Micah, 16—19. Urijah, having prophesied in like manner, was persecuted; and having fled into Egypt, was fetched thence by Jehoiakim and slain, 20—23. But Ahikam protects Jeremiah, 24.

IN [a] the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD; [b] Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, [c] all the words that I command thee to speak unto them; [d] diminish not a word:

3 If [e] so be they will hearken, and turn every man from his evil way, [f] that I may repent me of the evil, which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD: [g] If ye will not hearken to me, to walk in my law, [h] which I have set before you,

5 To hearken to the words of [i] my ser-

a 1:3. 25:1. 27:1. 35:1. 36:1. 2 Kings 23:34—36. 2 Chr. 36: 4,5.
b 7:2. 19:14. 36:10. 2 Chr. 24: 20,21. Luke 19:47,48. 20:1. 21: 37,38. John 8:2. 18:20. Acts 5:20,21,25,42.
c 1:17. 42:4. Is. 58:1,2. Ez. 3: 10,17—21. Matt. 28:20. Acts 20:20,27.
d Deut. 4:2. 12:32. Rev. 22:19.
e 18:7—10. 36:3. Is. 1:16—19. Ez. 18:27—30. Jon. 3:8—10. 4:2.
f 13. *See on* 18:7—10.
g Lev. 26:14,&c. Deut. 37:15, &c. 29:18—28. 31:16—18,20. 32:15—25. Josh. 23:15,16. 1 Kings 9.6,7. 2 Chr. 7:19,20. Neh. 9:26—30. Is. 1:20. 42:23 —25.
h 44:10. Deut. 4:8,44. 11:32. Heb. 6:18.
i 7:25. 2 Kings 9:7. 17:13,23. 24.2. Ezra 9:11. Ez. 38:17. Dan. 9:6—10. Am. 3:7. Zech. 1:6. Rev. 10:7. 11:18.

and the fervency with which they pray, for the salvation of souls, afford a striking contrast to the supineness and negligence of most men about their own salvation!—Our God is sincere in all his invitations, and faithful to all his promises; he "rejoiceth in mercy," and "delighteth not in the death of the wicked."—How soon will they, who refuse to seek happiness in his favor, be deprived of every source of transient joy! All miseries on earth, however, are temporal, and have an appointed period; but "the wrath to come" is perpetual, yea, eternal.—The Lord employs wicked men as his servants, and when they have executed his vengeance on others, to gratify their own hateful passions, he punishes them for their wickedness. And every threatening of scripture will be as certainly accomplished, as those have been, which relate to Jerusalem and Babylon.

V. 15—38.

How grand and awful a view have we here given us of divine Providence! How affecting a representation of the state of fallen man! The judgments of God have ever been going round from one nation to another, and have never been suffered to rest; because of the wickedness of mankind.—When we consider the fury and rage, with which the several nations of the earth have, in every age, rushed upon mutual carnage and destruction; we must allow that their conduct has resembled that of men, who are intoxicated and mad: but we need not wonder at these effects, when we reflect that they have been drinking of the cup of God's indignation, and have been given up to their own mad passions to execute his vengeance on each other. This emblem also may instruct us, what an odious and pernicious vice drunkenness is: and how dreadful the wrath of God must be to those who fall under it to rise no more. It is vain to struggle against the sentence which he has denounced, or to object to his righteousness: he will constrain men to drink of this bitter cup; he will destroy them with his avenging sword. He will not even spare those cities or countries, which have been called by his name: but if his judgments begin with degenerate professors of Christianity, let not the impious and profligate expect to be "altogether unpunished;" for "from his holy habitation he will utter his voice against all flesh." He has just ground of controversy with every nation, and every individual, and he will plead against them, and "execute judgment on all the wicked." Thus evil goes from nation to nation: no tongue can express the miseries which have been endured, or the multitudes which have perished, by means of the great scourges of the world; who successively have been raised up, run their course, and then been destroyed. We have abundant cause to be thankful, that ours are yet "peaceable habitations;" but many, which were so for a time, have been "cut down, because of the fierce anger of the LORD." When he leaves his place to execute judgment, or withdraws his protection from offending nations; the days of slaughter arrive, and lands are soon left desolate, or groaning under the iron rod of oppression: and then the chief in rank and authority are most exposed to peril and suffering; and are generally the least able to escape, or to endure hardship.—But the Lord will preserve his people in all changes: and whatever removes them from this world of sin and sorrow, they will then enter into those peaceful mansions, where war, changes, sickness, and death, can find no admission; because no sin will be found in them for ever. (*Note*, *Is.* 57:1,2.)

NOTES.

CHAP. XXVI. V. 1. The preceding chapter is dated in the fourth year of Jehoiakim. (*Note*, 25:1.) this in the beginning of his reign. It seems therefore most natural to suppose, that this was delivered first. Yet some think it followed immediately after. (*Notes*, 36:1—10.)

V. 2. 'The great court was the place, where 'both men and women did ordinarily worship 'when they brought no sacrifice: ... for when 'they offered a sacrifice, they were to bring it 'into the inner court, ... or that of the priests.' *Lightfoot* in *Lowth.* (*Notes*, *Ex.* 27:9—19. 1 *Kings* 6:36.)—This propheey being delivered in the courts of the temple, on a public occasion, probably on one of the three great annual festivals, before the priests and false prophets as well as the people, was likely to exasperate the minds of the hardened offenders, especially of those in authority and reputation: (*Notes*, 7:1,2. 20:1—6. *Matt.* 21:23—27. *Acts* 5 17—25.) and therefore the prophet was expressly commanded not to diminish a word from it; as he might have been tempted to do, especially since Urijah had been put to death for his faithfulness, probably just before. (*Note*, 20—23.)

Diminish.] 'Either out of fear, favor, or 'flattery.' *Lowth.* (*Notes*, *Deut.* 4:2. *Acts* 20: 18—21, *v.* 20,25—27, *v.* 27. *Rev.* 22:18—21.)

vants the prophets, [k] whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then [l] will I make this house like Shiloh, and will make this city [m] a curse to all the nations of the earth.

7 So [n] the priests, and the prophets, and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, That [o] the priests and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 [p] Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? [q] And all the people were gathered against Jeremiah [r] in the house of the LORD.

[*Practical Observations.*]

10 ¶ When [s] the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down * in the entry of [t] the new gate of the LORD's *house*.

11 Then spake the priests and the prophets unto the princes and to all the people, [u] saying, † This man *is* worthy to die: [x] for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes, and to all the people, saying, [y] The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now [z] amend your ways and your doings; and obey the voice of the Lord your God; and the LORD will [a] repent him of the evil that he hath pronounced against you.

14 [b] As for me, behold, I *am* in your hand: do with me ‡ as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, [c] ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: [d] for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 Then said [e] the princes and all the

k *See on* 25:4.
l *See on* 7:12—14. 1 Sam. 4:19—22. Ps. 78:60—64.
m 24:9. 25:18. 29:22. 42:18. 44:8—12,22. 2 Kings 22:19. Is. 43:28. 65:15. Dan. 9:11. Mal. 4:6.
n 5:31. 23:11—15. Ez. 22:25,26. Mic. 3:11. Zeph. 3:4. Matt. 21:15. Acts 4:1—6. 5:17.
o 2:30. 11:19—21. 12:5,6. 18:18. 20:1,2,8—11. 2 Chr. 36:16. Lam. 4:13,14. Matt. 21:35—39. 22:6. 23:31—35. 26:3,4,59—66. Acts 5:33. 7:52. Rev. 18:24.
p 2 Chr. 25:16. Is. 29.21. 30:9—11. Am. 5:10. 7:10—13. Mic. 2:6. Matt. 21:23. Acts 4:17—19. 5:28. 6:14.
q Matt. 27:20. Mark 15:11. Acts 13:50. 16:19—22. 17:5—8. 19:24—32. 21:30. 22:22.
r John 8:20,59.
s 16,17,24. 34:19. 36:12—19,25. 37:14—16. 38:4—6. Ez. 22:6,27.
* Or, *at the door.*
t 36:10. 2 Kings 15:35.
u Deut. 13:20. Matt. 26:66. Luke 23:1—5. John 18.30. 19:7. Acts 22:22. 24:4—9. 25:2—13.
† Heb. *The judgment of death is for this man.*
x 38:4. Acts 6:11—14.
y 2,15. 1:17,18. 19:1—3. Am. 7:15—17. Acts 4:19. 5:29.
z *See on* 7:3—7.—35:15. 36:3. 38:20. Is. 1:19. 55:7. Ez. 33:11. Hos. 14:1—4. Heb. 5:9.
a *See on* 3.—18:3. 42:10. Ex. 32:14. Deut. 32:36. Judg. 2:18. Joel 2:14. Jon. 3:9. 4:2.
b 38:5. Josh. 9:25. Dan. 3:16.
‡ Heb. *as it is good and right in your eyes.* 2 Sam :5:26.
c 2:30,34. 7:6. 22:3,17. Gen. 4:10. 42:22. Num. 35:33. Deut. 19:10. 2 Kings 24:4. Prov. 6:17. Matt. 23:30—36. 26:4,25. Acts 7:60. 1 Thes 2:15,16. Rev. 16:6.
d *See on* 12.
e 36:19,25. 38:7—13. Esth. 4:14. Prov. 16:7. Matt. 27:23,24,54. Luke 23:14,15,41,47. Acts 5:34—39. 23:9,29. 25:25. 26.31,32.

V. 3—6. (*Marg. Ref.--Notes*, 7:3—15. 18:7—12. 25:3—7. 36:1—3, *v.* 3. 1 *Sam.* 4:10—24. *Ps.* 78:56—64.--*A curse.* (6) 'So that when 'they would curse any, they shall say, God do to 'thee, as to Jerusalem.' (*Marg. Ref.* m.—*Notes*, 29:21—23. *Is.* 65:13—15.)

V. 7, 8. *Marg. Ref.—Prophets.* (7) *False prophets.* Sept. Perhaps some of these prophets had been trained up in the schools of the prophets; but there is no proof, and little probability, that they all were, as some expositors conclude; or that so very large a proportion from those seminaries became false prophets, the deceivers and ruin of the nation. (*Notes*, 1 *Sam.* 10:5,6. 1 *Kings* 18:4. 19:20,21. 2 *Kings* 2:3. 4:1.)—*Die.* (8) 'As a disturber of the gov-'ernment, and a discourager of the people 'from defending their country.' *Lowth.* (*Notes*, 16—19. 20:1—6. 38:1—6. *Acts* 5:27,28,33—39.)

V. 9. The priests and false prophets, who were the prosecutors of Jeremiah, seem to have utterly disregarded what he had spoken concerning repentance and turning from their evil ways; and merely to have noticed the prophecy against the city and temple, in case they did not repent, as if it had been *absolute:* and thus they in effect bare false witness against him. They doubtless professed to be zealous for the temple and their religious establishment; while they chiefly regarded their own reputation, authority, and emoluments. But though they were hypocrites in religion, and profligate in morals; yet, (like the scribes and Pharisees in the time of Christ,) they had acquired such ascendency over the minds of the people, that these were ready to leave their devotions to join with them in putting the prophet to death, for saying no more, than Moses in the law, and all the preceding prophets, had said before him! (*Marg. Ref.--Notes*, 16--19. *Matt.* 26:57--62, *vv.* 61,62. *Acts* 21:27--30.)

V. 10. *Princes.*] As these *princes* are distinguished from the *priests*, the chief of whom formed a part of the Sanhedrim, that court cannot be meant, as expositors generally suppose; but the persons highest in rank and authority under the king. (*Notes*, 36:11—19. 38:1—6,24—28.)—*New gate.*] 'So called because 'it had been repaired by Jotham. 2 *Kings* 15:'35.' *Lowth.*

V. 11. *Worthy*, &c.] "The judgment of death is for this man." *Marg.* 'We require that the 'sentence of death be executed upon him.'—This greatly resembled the conduct of the scribes, priests, and elders, who demanded of Pilate that Jesus should be put to death: (*Notes*, *Matt.* 27:1,2. *Luke* 23:1—5. *John* 18:28—32.) and the charge brought against Jeremiah was exactly the same, as that brought against the first martyr St. Stephen. (*Note*, *Acts* 6:9—14.)

V. 12—15. The calm intrepidity, the disinterested faithfulness, and "the meekness of wisdom," manifested in the prophet's answer, in such trying circumstances, are peculiarly

people unto the priests, and to the prophets, This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [f] Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts: [g] Zion shall be ploughed *like* a field, and [h] Jerusalem shall become heaps, and [i] the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah, and all Judah put him at all to death? [j] did he not fear the LORD, and besought [*] the LORD, and [k] the LORD repented him of the evil which he had pronounced against them? [l] Thus might we procure great evil against our souls.

20 ¶ And there was also a man that prophesied in the name of the LORD, Urijah, the son of Shemaiah of [m] Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, [n] the king sought to put him to death: but when Urijah heard it, [o] he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king sent [p] men into Egypt, *namely*, Elnathan the son of [q] Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; [r] who slew him with the sword, [s] and cast his dead body into the graves of the [†] common people.

24 ¶ Nevertheless the hand of [t] Ahikam the son of Shaphan was with Jeremiah, [u] that they should not give him into the hand of the people to put him to death.

f Mic. 1:2.
g *See on* Mic. 3:12.
h *See on* 9:11.—51:37. 2 Kings 19:25. Neh. 4:2. Ps. 79:1.
i 17:3. Is. 2:2,3. Mic. 4:1. Zech. 8:3.
j 2 Chr. 29.6—11. 32:20,25,26. 34:21. Is. 37:1,4,15—20.
* Heb. *the face of the LORD.*
k *See on* 3.
l 15. Num. 16:33. 35:33,34. Is. 26:21. Lam. 4:13,14. Matt. 23:35. 27:24,25. Luke 3:19,20. Acts 5:39. Rev. 6:9,10. 16:6. 18:20—24.
m Josh. 15:60. 18:14. 1 Sam. 7:2.
n 36:26. 2 Chr. 16:10. Matt. 14:5. Mark 6:19.
o 1 Kings 19.1—3. Prov. 29:25. Matt. 10:23,28,39. 16:25,26.
p Ps. 12:8. Prov. 29:12.
q 2 Kings 22:12,14.
r *See on* 15. 2:30. Ez. 19:6. Matt. 14:10. 23:34,35. Acts 12:1—3. 1 Thes. 2:15. Rev. 11:7.
s 22:19. 36:30.
† Heb. *sons of the people.*
t 39:14. 40:5—7. 2 Kings 22:12—14. 25:22. 2 Chr. 34:20.
u 1:18,19. 15:19—21. 1 Kings 18:4. Acts 23.10,20—35. 25:3, 4. 27:43. Rev. 12:16.

admirable. Conscious that he had spoken nothing, but what God had commanded him to speak; he seems to have been very little solicitous concerning the event as to himself: but his disinterested love to his ungrateful people, was united with fervent zeal for the honor of God, in leading him to seize the opportunity of once more, in the most solemn and pathetic manner, exhorting them to repentance; (*Note*, 3—6.) and of warning them not to add, to all their other personal and national transgressions, the guilt of "innocent blood;" with this peculiar aggravation, that it would be the blood of a prophet, shed for faithfully obeying the command of God. (*Notes*, 2:33—37. 2 *Kings* 24:3,4. *Matt.* 23:34—39. *Acts* 4:13—22, *vv.* 19,20. 5:29—31. 7:51—60.)

V. 16—19. Some expositors consider the remainder of this chapter, as the debate which took place in the Sanhedrim, on the case of Jeremiah: but since the people were present, and no mention is made of the council, but merely of the princes and "certain of the elders;" probably what is here recorded took place in the court of the temple. 'The Sanhe-'drim, (17) or at least some considerable men 'among them. Comp. 21. 36:12. 37:15. 38:4. ... 'The people who before were forward to con-'demn him; now, upon hearing his apology, 'were as ready to acquit him.' *Lowth.* They before united with the priests and prophets; (*Note*, 9.) but now some of them concurred with the princes; who refused to pronounce the sentence of death against Jeremiah. (24) "Not against this man the judgment of death." (*Note*, 11.)—It does not appear, whether "the elders of the land" were some of the princes before mentioned; or some other eminent persons, who adduced very appositely the example of Micah, and quoted his words in support of their determination, and against the rash judgment of the priests and prophets. (*Note*, *Mic.* 3:8—12.)—There is no satisfactory ground in the following history, to conclude, that either these princes or elders, in general, so attended to the message of God, as to repent of their sins, or to attempt a public reformation; though they seem at this time to have had transient convictions, which the Lord made use of for his servant's preservation.—*Against our souls.* (19) *Marg. Ref.* l.—*Notes*, 12—15, *v.* 15. *Acts* 5:33—39, *v.* 39.

V. 20—23. 'This seems to be an instance, al-'leged by others of the Sanhedrim, in favor 'of the priests and prophets, who were for con-'demning Jeremiah.' *Lowth.* (*Note*, 10,16—19.)—If the narrative was added by the sacred writer, as it probably was, he meant to magnify the power and goodness of God in preserving him against the persecuting rage of Jehoiakim, as well as that of the priests and prophets. Urijah seems to have been faithful in delivering his message: but he was faulty in relinquishing his work, and fleeing into Egypt for fear of Jehoiakim; as if he dared not to stand to what he had said. (*Note*, 1 *Kings* 19: 3,4.) Jehoiakim, being at that time in alliance with the king of Egypt, was permitted to fetch Urijah thence; and he directly slew him. By burying Urijah "in the graves of the common people," he intended to render him and his prediction contemptible among his subjects: but his own dead body was treated with far deeper indignity. (*Notes*, 22:13—19. *Is.* 53: 9,10. *John* 18:38—42.)—Had the king and people imitated Hezekiah, the Lord would have averted the threatened judgments, as he had done in that pious prince's time; nor would Nebuchadnezzar have been able to take the city, any more than Sennacherib had been. But God foresaw, that both rulers and people would bring destruction on themselves, by impenitence, and by murdering his prophets.

V. 24 Which declareth that nothing could

CHAP. XXVII.

Jeremiah is directed to make yokes and bonds; to wear them on his own neck, and to send them to several kings by their ambassadors; with a command to each of them from the Creator of the world, to submit to the king of Babylon, if they would escape destruction, 1—11. He counsels Zedekiah to the same effect; warns him and the people against false prophets; and predicts further desolations, 12—22.

IN [a] the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the LORD, saying,

a 3,12,19,20. 26:1. 28:1.

'have appeased their fury, if God had not mov-'ed this nobleman to stand valiantly in his de-'fence.'—'This Ahikam was the father of Ged-'aliah, who was afterwards made governor of 'the land under the Chaldeans, (2 *Kings* 25:22.) 'and the son of Shaphan the scribe, who was 'chief minister of state under Josiah, (2 *Kings* '22:8—14.) and brother to Gemariah, (36:10.) 'Elasah, (29:3.) and Jaazaniah, (*Ez.* 8:11.) who 'were great men in those days.' *Prideaux.* Ahikam was employed by Josiah in his reformation, so that his influence must have been very great. (2 *Kings* 22:12,14.)—Gedaliah appears to have been a man of good character. (*Notes*, 39:11—14. 40:4—16. 41:) So that it is not improbable, that Ahikam was a pious man: though, except on this occasion, he did not boldly espouse the cause of the prophet. (*Marg. Ref.* t.)

People.] (*Notes*, 9,16—19.) It seems that the bulk of the people were still enraged against the prophet.

PRACTICAL OBSERVATIONS.

V. 1—9.

The ambassadors of God should speak his word with all boldness, and adhere strictly to their instructions: but in so doing they will often be exposed to danger, and to the censure even of their more timid and less zealous friends.—A minister of religion, who *diminishes* aught from the message, which he is sent to deliver, is as justly chargeable with unfaithfulness, as he who *alters* any thing in it: ministers should therefore be very diligent in obtaining an acquaintance with the whole revealed counsel of God, as well as careful to declare it without respect of persons.—It must not be expected, that the Lord will abate any thing of what he requires, or alter his method of delivering sinners from deserved punishment, in compliance with the perverse desires of his rebellious subjects. It is his invariable rule, to pour contempt on all external distinctions and performances, when men rest in them and neglect "the power of godliness:" and indeed the most implacable enemies to true religion have often been most zealous for forms and notions; especially when their interests and characters were concerned. It has therefore sometimes been safer, to denounce the judgments of God against wicked princes, and even in the palaces of kings, (*Notes*, 22:) than in the precincts of the temple, and before hypocritical priests and prophets; who have in every age been ready to inquire of those, whom the Lord has employed as his messengers, "By whose authority" do ye such things? and to pronounce them worthy to die for doing his will. They have also frequently seduced the people into such an unaccountable reverence for them; that they have been ready to concur in their persecuting designs, without further inquiry. (*Note*, 5:30,31.)

V. 10—24.

It is evidently desirable, that, in every nation, the power of decision, in all criminal causes, should finally be vested in the civil government: for even where princes are irreligious, they are not influenced by so many personal motives or resentments, as profligate ecclesiastics are; and more justice may be expected even from Pilate, than from Caiaphas. But how shameful is it, when those who bear the sacred character, stand forward to persecute the servants of God, and wrest their words in testifying against them! and when after all, the magistrates shew, that they have done no evil; nay, justify their conduct from the examples and precepts of scripture!—It behoves those, who are most earnest in the cause of God, to be proportionably calm and resigned in their own concerns: it suffices to shew, that they act in obedience to him, and confide in his protection: and it is very proper that they should express more regard for the good of their prosecutors, than for their own personal safety; taking the opportunity of meekly warning them not to add the guilt of murder or oppression to their other sins, but "to amend their lives, that it may be well with them:" as all men may know for certain, that injuring faithful reprovers will hasten and increase the punishments of individuals and communities.—Of what great importance is it to be well versed in the historical part of scripture: for apposite references may be made to it on almost every occasion, and directions deduced from it to regulate our conduct.—It may seem a light matter to conclude, that they are "not worthy to be put to death, who have spoken the word of the LORD:" yet they must think themselves greatly favored, who are thus protected, though they have no other recompense from man. For many, whose consciences testify to the character of the faithful minister, and to the truth of his words; and who will occasionally countenance him, from conviction or personal respect, will not obey the commands of God delivered by him, but go on in sin to their own destruction.—No enmity is more implacable, than that excited by faithful reproof; or more dangerous, when the proud transgressor has power to gratify it: but none can go further than the Lord is pleased to permit; and they, who are employed in his service, and abide in their proper work and place, have no reason to fear man.—Extraordinary cases call for extraordinary firmness: but though the servants of God agree in the substance of their ministry, they do not all possess equal constancy and intrepidity; nor do the same persons at all times. The persecuted minister may change the scene of his labors, and thus flee from one city to another: (*Notes*, *Acts* 14:5—7. 1 *Thes.* 2:1—8.) but he must not run away from his work, or shelter himself from danger, in those places, where he can have no opportunity of usefulness.—Those who most honor God, by confidence in him and zeal for his glory, shall be peculiarly honored by him: but such as appear to distrust him, and to despise his word, will be proportionably disgraced, rebuked, and laid aside.—The Lord can raise up friends to his people, where they least expected them: and he will honor and recompense those, who shew kindness to such as are persecuted and oppressed for his sake.

NOTES.

CHAP. XXVII. V. 1. *Jehoiakim.*] As Zedekiah is afterwards mentioned through this whole transaction, it seems to have been by an error of some early transcriber, that the name of Jehoiakim is here substituted. Indeed some

2 Thus *saith the LORD to me; [b] Make thee bonds and yokes, and [c] put them upon thy neck,

3 And send them [d] to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of [e] the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them †to say unto their masters, Thus saith [f] the LORD of hosts, the God of Israel, Thus shall ye say unto your masters;

5 I have [g] made the earth, the man, and the beasts that *are* upon the ground, by my great power, and by my out-stretched arm, [h] and have given it unto whom it seemed meet unto me.

6 And now have [i] I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [k] my servant, [l] and the beasts of the field have I given him also to serve him.

7 And [m] all nations shall serve him, and his son, and his son's son, [n] until the very time of his land come: and then [o] many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom, which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, [p] that nation will I punish, saith the LORD, [q] with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore [r] hearken not ye to your prophets, nor to your diviners, nor to your ‡dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For [s] they prophesy a lie unto you, [t] to remove you far from your land; and

* Or, *hath the LORD said.* Am. 7:1,4.
b 12. 28:11—14.
c 13:7—11. 18:2—10. 19:1—11. 28.10. 1 Kings 11:30,31. Is. 20:2—4. Ez. 4: 5: 12: 24:3—12.
d *See on* 25:19—26. 47:—49: Ez. 25:—28: 29:18. Am. 1:9—15. 2:1—3.
e 2 Chr. 36:13. Ez. 17:15—21.
† Or, *concerning their masters, saying, Thus, &c.*
f 10:10,16. 25:27. 51:19. Ex. 5:1.
g 10:11,12. 32:17. 51:15. Gen. 9:6. Ex. 20:11. Job 26:5—14. 38:4,&c. Ps. 102:25. 136:5—9. 146:5,6. 148:2—5. Is. 40:21—26. 42:5. 44:24. 45:12. 48:13. 51:13. John 1:1—3. Acts 14:15. 17:24. Col. 1:16. Heb. 1:2,10,11. Rev. 4:11.
h Gen. 1:29,30. 9:2,3. Deut. 2:7,9,19. 5:16. 32:8. Josh. 1:2,3. Ezra 1:2. Ps. 115:15,16. 135:10—12. Dan. 2:21. 4:17,25, 32,35.
i 28:14. Dan. 2:37,38. 5:18,19.
k 24:1. 25:9. 43:10. 51:20—23. Is. 44:28. Ez. 29:18—20.
l *See on* Ps. 50:10—12.
m 25:11—14. 52:31. 2 Chr. 36:20,21.
n 25:12. 50:27. Ps. 37:13. 137:8,9. Is. 13:1,8,&c. 14:22,23. 21:9. 47:1—5. Dan. 5:25—31. Hab. 2:7. Zech. 2:8,9. Rev. 13:5—10. 14:8,15—20. 16:19. 17:16,17. 18:2—8.
o 25:14. 50: 51: Is. 14:4—6.
p 25:28,29. 38:17—19. 40:9. 42:10—18. 52:3—6. Ez. 17:19—21.
q 24:10. Ez. 14:21.
r 14—16. 14:14. 23:16,25,32. 29:8. Ex. 7:11. Deut. 18.10—12,14. Josh. 13:22. *marg* Is. 8:19. Mic. 3:7. Zech. 10:2. Mal. 3:5. Acts 8:11. Rev. 9:21. 18:23. 21:8. 22:15.
‡ Heb. *dreams.*
s *See on* 14.—28:16.
t 32:31. Lam. 2:14.

interpreters suppose, that the prophet had the vision in the reign of Jehoiakim; but was not ordered to make the yokes and bonds according to it, till the reign of Zedekiah. 'In the 'beginning of the reign of Jehoiakim, ... the 'word of the Lord came to Jeremiah, to be af-'terward executed in the reign of Zedekiah.' *Bp. Hall.*—The former, however, seems the most natural supposition: and in a very few instances it is absolutely necessary to have recourse to this method of solving difficulties. (Comp. *Zech.* 11:12,13. *Matt.* 27:9.)—'Such lit-'tle verbal mistakes must be allowed by all im-'partial readers, to have sometimes happened 'in transcribing the scriptures, as well as in 'other books; and may easily be corrected, by 'comparing the suspected reading with other 'parts of the sacred text, which admit of no 'difficulty or uncertainty.' *Lowth.*—The Septuagint does not contain this first verse.

V. 2, 3. The kings of the nations here mentioned seem to have entered into an alliance, against the growing power of Nebuchadnezzar, and to have sent ambassadors to Zedekiah, to induce him to accede to the treaty. But as it had been before repeatedly predicted, that they should be subjugated by the king of Babylon, this was a vain attempt to frustrate the purpose of God. (*Notes*, 25:15—26.) Jeremiah was therefore ordered to make "yokes," of wood, like those which were put on the oxen; and "bonds," such as were used to fasten them: and, wearing one of each on his own neck, to excite their attention, he was directed to send one to each of the confederating kings, with the following message, by the ambassadors. (*Marg. Ref.* b, c.—*Notes*, 13:1—11. *Is.* 20:2—6. *Ez.* 4: 5:)

V. 4—9. 'God is the sole Lord and Proprie-'tor of the world; and by virtue of his absolute 'Sovereignty and dominion, has a right to give 'the kingdoms of the earth to whomsoever he 'pleases: (*Dan.* 4:17.) and he exercises this au-'thority, by "changing times and seasons," by ' "removing kings and setting up kings." (*Dan.* '2:21.) It is the business of human laws to es-'tablish every government in that method, 'wherein it is already settled: but as this is no 'bar to Providence, which still has a right to 'alter governments, and, for great and wise 'reasons, often changes the scene of worldly 'affairs; so neither ought it to be an objection 'against submitting to any persons, whom 'God's providence hath placed over us, and 'put into their hands the full power of exercis-'ing all those acts of government in which 'sovereignty consists. But although the people 'are bound in such cases to obey; yet this does 'not lessen the guilt of usurpers. 25:12.' *Lowth.* —There was a peculiar grandeur, as well as propriety, in this method of predicting Nebuchadnezzar's rapid successes.—The God of Israel, declaring himself to be the Lord of all armies, and the Creator and owner of the whole earth, with all its inhabitants and productions, and claiming full sovereignty over all his creatures; avows his determination, (for reasons which he does not deign to assign,) to give all the countries in that part of the world to the king of Babylon, whom he calls "his servant," because he would accomplish an important part of his most righteous designs. (*Notes*, 25:8—14. *Dan.* 4:10—26. 5:18—24.) They therefore, who would escape the most dreadful judgments, must submit to the God of Israel, by submitting to Nebuchadnezzar; they must

that [u] I should drive you out, and ye should perish.

11 But the nations that [x] bring their neck under the yoke of the king of Babylon, and serve him, [y] those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell herein.

12 ¶ I spake also [z] to Zedekiah king of Judah according to all these words, saying, [a] Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 [b] Why will ye die, thou and thy people, [c] by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation, that will not serve the king of Babylon?

14 Therefore [d] hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for [e] they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy * a lie in my name; [f] that I might drive you out, and that ye might perish, [g] ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, [h] Behold the vessels of the LORD's house shall now shortly be brought again from Babylon: [i] for they prophesy a lie unto you.

17 Hearken not unto them; [k] serve the king of Babylon, and live: [l] wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, [m] let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts [n] concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, [o] when he carried away captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [p] carried to Babylon, and there shall they be [q] until the day that

u *See on* 15.
x 2,8,12.
y 21:9. 38:2. 40:9—12. 42:10, 11.
z 3. 38:17. 2 Chr. 36:11—13. Ez. 17:11—21.
a *See on* 2,8.
b 38:20. Prov. 8:36. Ez. 18:24. 33:11.
c 8. 24:9. 38:2. Ez. 14:21.
d *See on* 9.—Is. 23:10—13. 2 Cor. 11:13—15. Phil. 3:2.
e 10. 14:14. 23:21,25. 28:15. 29:8,9. 1 Kings 22:22,23. Ez. 13:6—15,22,23. Mic. 2:11. Matt. 7:15. 2 Pet. 2:1—3. 1 John 4:1.
* Heb. *in a lie*, or, *lyingly*.
f 10. 2 Chr. 18:17—22. 25:16. Ez. 14:3—10. Matt. 24:24. 2 Thes. 2:9—12. 2 Tim. 2:17—19. 4:3,4. Rev. 13:7,8,12—14.
g 6:13—15. 8:10—12. 14:15,16. 20:6. 23:15. 28:16,17. 29:22, 23,31,32. Mic. 3:5—7. Matt. 15:14. Rev. 19:20.
h 28:3. 2 Kings 24:13. 2 Chr. 36:7—10. Dan. 1:2.
i 10,14. Is. 9:15.
k *See on* 11,12.
l 13. 38:17,23.
m 7:16. 15:1. 18:20. 42:2. Gen. 18:24—33. 20:17. 1 Sam. 7:8. 12:19,23. 2 Chr. 32:20. Job 42:8,9. Ez. 14:14,18—20. 22:30. Mal. 1:9. Jam. 5:16—18.
n 52:17—23. 1 Kings 7:15,&c. 2 Chr. 4:2—16.
o 22:28. *Coniah.* 24:1. 2 Kings 24:14—16. *Jehoiachin.* 2 Chr. 36:10.
p 52:17—21. 2 Kings 24:13—17. 2 Chr. 36:17,18. Dan. 5:1—4,23.
q 25:11,12. 29:10. 2 Chr. 36:21—23. Ezra 1:1—5. Dan. 9:2.

hearken to, (believe and obey,) the prophets of Israel, and not to their own diviners and enchanters; (*Marg. Ref.* r;) and they must observe that Nebuchadnezzar, and his son, and grandson, would, whatever opposition might be made, possess the full dominion of all these countries: but that when the appointed time was expired, (25:12.) these haughty conquerors and cruel oppressors would, in their turn, become the prey of other powerful conquerors and oppressors. (*Notes, Ezra* 1:1--4. *Is.* 14:21--23.)—This prophecy would, no doubt, be made known, in some degree, among the principal persons in the adjacent countries: and, though for the present neglected, when it received its exact accomplishment, it must have been a very conclusive proof, that the God of Israel was the only true God, and the Sovereign of the whole earth, and "that he did according to his will in the army of heaven and among the inhabitants of the earth; and none could stay his hand, or say to him, What doest thou?"

V. 10, 11. The removal, dispersion, and ruin of each nation, would be the effect of the divinations of these false prophets and sorcerers, if they attended to them. Nothing but unreserved submission to Nebuchadnezzar could prevent the complicated miseries and dire effects of the unsuccessful war, and the hard bondage which awaited the vanquished. 'They that ... willingly submit themselves to 'him, shall continue in their own country and 'possessions, being only tributaries to the king 'of Babylon. 38:17. 42:10,11.' *Lowth.*

V. 12. (*Notes*, 1. 38:1--6,17--23.) 'What the 'prophet saith here to Zedekiah hath a particu-'lar weight in it; because he was made king ... 'by Nebuchadnezzar, and took an oath of be-'ing faithful to him, and never resisting his 'authority.' *Lowth.* (*Notes*, 2 *Kings* 24:20. 2 *Chr.* 36:13. *Ez.* 17:15—21. 21:25--27.)

V. 13--15. (*Marg. Ref.*--*Note*, 4—9.) The false prophets of the Jews are here joined to the diviners and sorcerers of the gentiles; with no distinction except that of speaking their lies in the name of JEHOVAH. (*Notes*, 23:13—15,30.)--It is clearly intimated, that the people were about to be left to be deceived by the false prophets, that they might fall into deserved calamities: as Ahab had been deceived, to his ruin, by a lying spirit in the mouth of all his prophets. (*Note*, 1 *Kings* 22:19—23.)

V. 16. *Vessels.*] 'Which were taken when Jec-'oniah was led captive into Babel.' (*Notes*, 28: 2—4. 2 *Kings* 24:8—16. 2 *Chr.* 36:10. *Dan.* 1:1,2.)

V. 17--21. 52:17—23. 2 *Kings* 25:13—16. 2 *Chr.* 36:18—20.

I visit them, saith the LORD; [r] then will I bring them up, and restore them to this place.

CHAP. XXVIII.

Hananiah confidently predicts the speedy ruin of Babylon, and the return of the sacred vessels and the captive Jews, 1—4. Jeremiah expresses his desire that it may prove true; but appeals to the event, 6—9. Hananiah breaks the yoke from Jeremiah's neck, who is sent with yokes of iron to confirm his former prophecies, 10—14. He foretels Hananiah's death, which takes place accordingly, 15—17.

AND it came to pass [a] the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* [b] Hananiah the son of Azur [c] the prophet, which *was* of Gibeon, spake unto me in the house of the LORD in the presence of the priests and of all the people, saying,

r Ezra 1:7,11. 5:13—15. 7:9.
a 27:1.
b 11. 36:12. 37:13.
c 23 28. Is. 9:15. Zech. 13:2—4.

2 Thus speaketh the LORD of hosts, the God of Israel, saying, [d] I have broken the yoke of the king of Babylon.

3 Within two * full years will I bring again into this place [e] all the vessels of the LORD's house, [f] that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place [g] Jeconiah the son of Jehoiakim king of Judah with all the † captives of Judah, that went into Babylon, saith the LORD: for [h] I will break the yoke of the king of Babylon.

d *See on* 27:2—12.—Ez. 13:5—16. Mic. 3:11.
* Heb. *years of days.* Gen. 47:9,28. Ps. 90:10.
e 27:16—22.
f 2 Kings 24:13. 2 Chr. 36:10. Dan. 1:2.
g 22:24,28. *Coniah.* 24:1. 52:31—34. 2 Kings 25:27—30. *Jehoiachin.*
† Heb. *captivity.* 24:5. *marg.*
h 2,10. 2:20. 30:8. Gen. 27:40. Is. 9:4. Nah. 1:13.

V. 22. (*Notes*, *Ezra* 1:1—11. *Dan.* 5:1—4.) 'And there they shall be, until the time of their 'restoration ... by Cyrus, whom I will stir up to 'be gracious to my people.' *Bp. Hall.*

PRACTICAL OBSERVATIONS.

The ministers of religion should always take the lead in every kind of self-denial or self-abasement, which they inculcate on others; and they will be supported under every hardship, which they meet with in the path of duty.—Opposition to the growing power and despotic rule of earthly conquerors and tyrants, should always be conducted in submission to the authority of God, and with every means of obtaining his peace and favor: for the most powerful confederacies will be broken, which are cemented by impiety and rebellion against him.—The whole earth is the property, as well as the work, of its omnipotent Creator; and "he giveth it to whomsoever it seemeth meet to him:" but the character of those, who have hitherto had the largest share of its power and riches allotted to them, teaches us how very worthless he deems such acquisitions, compared with spiritual blessings. —The Lord does not now expressly inform us, whom he has appointed to rule the nations: and therefore the efforts of men to defend their liberties from usurpers or invaders, are not indiscriminately to be condemned. But when his will is made known by the event, it behoves us in *our private capacity* to consider "the powers that be, as ordained of God;" and to submit to them according to the laws and constitution of our country; without respect to their characters or conduct, for which they must render an account to their own Master. (*Notes*, *Rom.* 13:1—8.)—As every comfort or calamity is at the disposal of God; it must in all cases be our interest to obey his will, by what means soever it is made known: and those who will not believe this, must be convinced of it by the event; and of the fallacy of all the reasonings and devices, by which they were encouraged to seek happiness, in following their own inclinations. But if all men are bound to obey God, as far as they are able in any way to discover his will: how inexcusable are they who live at the fountain-head of instruction, and have repeated warnings, exhortations, and encouragements sent to them, and yet persist in rebellion! They may be said to be in love with death, and bent on their own destruction: (*Notes*, *Prov.* 8:36. *Ez.* 18:30—32.) and those who encourage them to expect impunity, by contradicting the word of God and "speaking lies in his name," are more criminal than the diviners and sorcerers of the Gentiles, and will be answerable for all the souls which perish by their means. But time-servers, who accommodate their instructions to the inclinations and wishes of men, especially of those in affluence or authority, are too generally more acceptable to the great, than the faithful ministers of Christ. Yet, whilst they promise the impenitent and unbelieving increasing prosperity, they have no power or interest in heaven, by which they may avert the most dreadful calamities: (*Note*, *Mal.* 1:9—11.) and it will be too late to remedy the mischief, when the event has proved them deceivers.—But if it be better to submit to those whom Providence places over us, and to live in peace, and to eat the bread of honesty by labor, than to seek great things by turbulence, and hazarding the loss of life or property; how good must it be to submit to Christ, "whose yoke is easy and whose burden is light, that we may find rest to our souls!" (*Note*, *Matt.* 11:28—30.) For all, who refuse this subjection and neglect his salvation, must be finally and eternally miserable; notwithstanding all their own presumptuous hopes, and the delusions of those, who confidently promise them safety in unbelief and disobedience.

NOTES.

CHAP. XXVIII. V. 1. (*Marg. Ref.*) 'This 'plainly refers to the time specified, at the be-'ginning of the last chapter, and confirms the 'conjecture there made, that Jehoiakim is put 'there, by a mistake of the copies, for Zedekiah.' *Lowth.* (*Note*, 27:1.)—*In the beginning*, &c.] In the former part of his reign, after he had been king about three years and five months.

V. 2—4. This false prophet imitated the style and manner of the true prophets: but he *unconditionally* promised prosperity to an abandoned generation; and did not so much as exhort them to repentance or reformation. (*Notes*, 8,9. 23:13—17. 26:12—15.) It was just such a message, as some men call *pure* gospel; all encouragement, promise, and privilege; without warning, discrimination of character, exhortation, or precept.

Jeconiah. (4) 'This was grateful news to the 'people, who looked upon Zedekiah only as 'Nebuchadnezzar's deputy.' *Lowth.*—Hananiah seems to have been more desirous of *popu-*

5 Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people, that stood in [i] the house of the LORD;

6 Even the prophet Jeremiah said, [j] Amen: the LORD do so, [k] the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets, that have been before me, and before thee of old, [l] prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet [m] which prophesieth of peace, when the word of the prophet shall come to pass, [n] *then* shall the prophet be known that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet [o] took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, [p] Thus saith the LORD; [q] Even so will I brake the yoke of Nebuchadnezzar king of Babylon from the neck of all nations, within the space of two full years. And the prophet Jeremiah went his way.

12 Then [r] the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go, and tell Hananiah, saying, Thus saith the LORD; [s] Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; [t] I have put a yoke of iron upon the neck of all these nations, [u] that they may serve Nebuchadnezzar king of Babylon, and they shall serve him: [x] and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; [y] The LORD hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, [z] I will cast thee from off the face of the earth: [a] this year thou shalt die, [b] be-

i 1. 7:2. 19:14. 26:2.
j Num. 5:22. Deut. 27:15—26. 1 Kings 1:36. 1 Chr. 16:36. Ps. 41:13. 72:19. 89:52. 106:48. Matt. 6:13. 28:20. 1 Cor. 14:16. 2 Cor. 1:20. Rev. 1:18. 3:14. 5:14. 19:4. 22:20,21.
k 3. 11:5. 17:16. 18:20.
l Lev. 26:14,&c. Deut. 4:26, 27. 28:15,&c. 29:18—28. 31:16,17. 32:15,&c. 1 Sam. 2:27—32. 3:11—14. 1 Kings 14:7—15. 17:1. 21:18—24. 22:8. Is. 5:1—8. 6:9—12. 24: Joel 1:2,&c. 3:1—11. Mic. 3:8—12. Nah. 1: 2: 3:
m 4:10. 6:14. 8:11. 14:13. Ez. 13:10,16.
n Deut. 18:22. Ez. 13:10—16.
o 2,4. 27:2. 36:23,24. 1 Kings 22:11,24,25. Mal. 3:13.
p 23:17. 29:9. 1 Kings 13:18. 22:6,11,12. 2 Chr. 18:10,22,23. Ez. 13:7.
q *See on* 2—4.—27:2—12.
r 1:2. 29:30. 2 Kings 20:4. 1 Chr. 17:3. Dan. 9:2.
s 27:15. Ps. 149:8. Lam. 2:14.
t 40:4. Deut. 4:20. 28:48. Is. 14:4—6.
u *See on* 25:9—26. Rev. 17:12, 13.
x 27.6. Dan. 2:38.
y 11. 14:14,15. 23:21. 27:15. 29. 23,31. 1 Kings 22:23. Ez. 13. 2,3,22. 22:28. Zech. 13:3.
z Gen. 7:4. Ex. 32:12. Deut. 6:15. 1 Kings 13:34. Am. 9:8.
a 3. 20:6. Num. 14:37. 16:28—35. Deut. 13:5—11.
b Ez. 13:11,12. Acts 13:8—11.

lar than *regal* favor: for this prediction could not be altogether agreeable to Zedekiah. But he evidently was a weak, as well as a wicked prince, and was very generally despised. (*Notes*, 38:1--6,24--28.)

V. 5, 6. *Amen*, &c.] (*Marg. Ref.* j.) The prophet thus expressed his fervent love to his people. He would rejoice, if the predicted miseries should be averted, though he might incur the disgrace of being deemed a false prophet: (*Notes*, *Jon.* 4:1--4. 2 *Cor.* 13:7—10.) and if his prayers could have prevailed, this would have been the case: but though he prayed for the people, he must prophesy against them, whilst they continued in their sins. (*Notes*, 15:15—18. 1 *Kings* 22:13--17.)

V. 8, 9. All the prophets, whom God had raised up in Israel, had predicted great calamities to guilty nations, which had either come upon them, or been averted by repentance. So that they, who at this time opposed Jeremiah, would have opposed all who preceded him, for the same reasons. But it had not been common for prophets to be sent, merely to assure the people of peace: and it was altogether unprecedented, for a true prophet to promise deliverance to a guilty nation, without calling the people to repentance. (*Notes*, 14:13—16. 23:13—17. *Is.* 30:8—11. *Mic.* 3:5—7.) The event must therefore shew whether Jeremiah, or his opponent, was sent of God: for one of them must be a false prophet, as their predictions flatly contradicted each other.—Jeremiah offers 'two reasons; ... first, Many other proph-'ets agreed with him in prophesying evil 'against the Jews;... such as Hosea, Joel, 'Amos, Isaiah, Micah, Habakkuk, Zephaniah: 'whereas Hananiah being single in his prophe-'cy, nothing but the punctual answering the 'event, could give him the authority of a true 'prophet. ... Secondly, That considering the 'general corruption of the people's manners it 'was so much the more likely God should in-'flict severe judgments upon them.' *Lowth.*

V. 10, 11. (*Note*, 27:2,3.) Jeremiah continued to wear the yoke before all the people, in order the more forcibly to impress their minds, with the certainty of the events signified by this emblem. But Hananiah violently took the yoke from him, and brake it, to give the greater credit to his own confident and repeated prediction. (*Notes*, 1 *Kings* 22:11,24,25.)--And as the prophet had no message to deliver on this occasion, he would not enter into any further altercation with so violent a man; but waited till God directed him what to say and do.

V. 13, 14. Yokes of iron would be more galling, as well as far stronger, than yokes of wood; which implied that every effort of the nations, to resist the power of Nebuchadnezzar, would render their bondage more rigorous: and as Hananiah's prophecies tended to encourage this unavailing resistance, it is said, "Thou shalt make them yokes of iron." (*Notes*, 25:27--29. 27:2--11.)

cause thou hast taught *rebellion against the LORD.

17 So [c] Hananiah the prophet died the same year, in the seventh month.

CHAP. XXIX.

Jeremiah, by letter, requires the captives at Babylon, to accommodate themselves to their condition; and not to believe the false prophets, who assured them of a speedy deliverance, 1—9. He promises them in the name of God, a gracious restoration at the end of seventy years, 10—14. He foretels the destruction of those who remained at Jerusalem, 15—19; and shews the dreadful end of two false prophets at Babylon, 20—23. Shemaiah writes a letter from Babylon, against Jeremiah, 24—29; by whom Shemaiah's doom is foretold, 30—32.

NOW these *are* the words [a] of the letter, that Jeremiah the prophet sent from Jerusalem unto the residue of [b] the elders which were carried away captives, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,

2 (After that [c] Jeconiah the king, and the queen, and the *eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3 By the hand of Elasah the son of [d] Shaphan, and [e] Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, [f] whom I have caused to

*Heb. *revolt.* 29:32. Deut. 13:5. *margins.*
c Is. 44:26. Zech. 1:6.
a 25—29. 2 Chr. 30:1—6. Esth. 9:20. Acts 15:23. 2 Cor. 7:8. Gal. 6:11. Heb. 13:22. Rev. 2: 3:
b *See on* 24:1—7. 28:4.
c 22:24—28. *Coniah.* 27:20. 28: 4. 2 Kings 24:12—16. 2 Chr. 36:9,10. *Jehoiachin.*
*Or, *chamberlains.* 2 Kings 9:32. *marg.* 20:18. Dan. 1:3, &c.
d 26:24. 39:14. 2 Kings 22:8. Ez. 8:11.
e 36:25. 2 Kings 22:12. 2 Chr. 34:20.
f 24:5. Is. 5:5. 10:5,6. 45:7. 59: 1,2. Am. 3:6.

V. 15, 16. (*Notes*, 27:12—22.) Hananiah's false prophecy encouraged the people, not only in other crimes, but also in refusing subjection to the Chaldeans, which God expressly commanded. (*Notes*, 20:1—6. 29:21—32. 1 *Kings* 22:24,25. *Am.* 7:14—17. *Acts* 13:6—12.)

V. 17. *Seventh.*] *Two* months after Hananiah had delivered his false prophecy, which he declared, in the name of God, would be fulfilled in *two* years. (*Notes*, 1—4.)—'Seeing this 'thing was evident in the eyes of the people, and 'yet they returned not to the LORD; it is mani-'fest, that miracles cannot move us, neither the 'word itself, except God touch the heart.'

PRACTICAL OBSERVATIONS.

No true prophet ever delivered his message with greater confidence, than false prophets have expressed when speaking lies in the name of God: and yet many well-meaning people are apt to regard men the more for being very confident, as if this were an evidence that they were in the right. But that which renders false teachers acceptable to multitudes, evidently distinguishes them from the faithful servants of God; namely the coincidence of their doctrine with the pride and self-flattery of the human heart; and its tendency to encourage impenitent sinners with the hopes of impunity, and prosperity, and eternal salvation. This so flatly contradicts the whole tenor of scripture, that none, who are acquainted with it and reverence it, can be deluded by them.—Those ministers, who are most full of love and compassion for sinners, and who most fervently seek and pray for their salvation, will be the most determined not to flatter their pride, or soothe their consciences with delusive hopes. They will most plainly declare the alarming, as well as the encouraging parts of the sacred oracles; and call men to repentance, faith, and holiness, as indispensably necessary in order to escape the present and future wrath of God. Such as are most solemn in these warnings and exhortations, copy the examples of the prophets and apostles, and "men of God," who have been before them: but smooth teachers, who deal almost exclusively in comfort, and unqualified promises, and assurances of peace and safety, without discriminating "betwixt the precious and the vile" among the people, tread in the steps of the false prophets; and the event will prove that the Lord did not send them. The tendency also of the false doctrine, to teach men rebellion against God, always distinguishes it from the true gospel of Christ, which encourages men "to repent, and turn to God, and to do works meet for repentance;" but gives no encouragement to continue in sin. (*Notes*, *Ez.* 13:10—23.)—"The servant of the Lord must not strive, but be gentle unto all men." He must recede from his right, yield to violence, bear reviling and reproach with patience, and leave God to vindicate his character, and plead his cause.—The truth may be overborne, and trampled on; but it cannot be kept down; like its divine Author, it will rise again to the confusion of all who hate it.—Every attempt of ungodly men to escape the wrath, or frustrate the purpose of God, will rivet their fetters and increase their miseries: and those who encourage them in these rebellious efforts, by "causing them to trust in a lie," (as alas! in various ways, very many do;) must expect the first, or the largest, portion of divine vengeance.

NOTES.

CHAP. XXIX. V. 1. *Letter.*] *Notes*, 24—32. 2 *Chr.* 30:1 *Esth.* 9:20. *Acts* 15:22—29.—*Preface to Romans.*—*Residue.*] Many of the elders and others might die, by the hardships which they suffered on the road; or be cut off by the conquerors: so that the letter was addressed to the residue.—*Prophets.*] It does not appear, that there was any true prophet at Babylon, or in Chaldea, when this letter was sent; except Ezekiel, and Daniel who was newly entered on the prophetical office. But there were several, who were accounted prophets, and who had great influence over the people; and therefore the letter was addressed to them, along with the elders and priests.—The Septuagint read it "false prophets;" but they would hardly have been included in the address *under that title*, in the letter, which was particularly intended to warn the people against false prophets.

V. 2. *Queen.*] Jeconiah's mother. (*Notes*, 22:24—30. 24:1—7. 28:2—4. 2 *Kings* 20:17,18. 24:8—16. 2 *Chr.* 36:9,10. *Dan.* 1:3—7.)

V. 3. (*Marg. Ref.*) These persons seem to have been sent by Zedekiah, to ratify some treaty with Nebuchadnezzar, or to make some submissions to him.

be carried away from Jerusalem unto Babylon;

5 [g] Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

6 [h] Take ye wives, and beget sons and daughters; and [i] take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished.

7 And [j] seek the peace of the city, whither I have caused you to be carried away captives; and [k] pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; [l] Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to [m] your dreams which ye cause to be dreamed.

9 For they prophesy * falsely unto you in my name: I have not sent them, saith the LORD.

g 10,28. Ex. 28:26.
h 16:2—4. Gen. 1:27,28. 9:7. 1 Tim. 5:14.
i Gen. 21:21. 24:3,4,51,60. 28:1—4. 29.19. 34:4. Judg. 1:12—14. 12:9. 14:2. 1 Cor. 7:36—38.
j Dan. 4:27. 6:4. Rom. 13:1,5. 1 Pet. 2:13—17.
k Ezra 6:10. 7:23. Dan. 4:19. 1 Tim. 2:1,2.
l *See on* 23:21. 27:15. 28:15.—Zech. 13:4. Matt. 24:4,5,24. Mark 13:5,6,22,23. Luke 21:8. Rom. 16:18. 2 Cor. 11:13—15. Eph. 4:14. 5:6. 2 Thes. 2:3,9—11. 2 Tim. 3:13. 2 John 7—9. Rev. 13:14. 19.20.
m 5:31. Mic. 2:11. Luke 6:26. 2 Pet. 2:2,3.
* Heb. *in a lie.* 23,31. 27:15.

10 For thus saith the LORD, That [n] after seventy years be accomplished at Babylon, [o] I will visit you, and perform my good word towards you, in causing you to return to this place.

11 For [p] I know the thoughts that I think toward you, saith the LORD, [q] thoughts of peace, and not of evil, to give you an † expected end.

12 Then [r] shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And [s] ye shall seek me, and find *me,* when ye shall search for me [t] with all your heart.

14 And [u] I will be found of you, saith the LORD: [v] and I will turn away your captivity, and I will gather you from all

n 25:12. 27:7,22. 2 Chr. 36:21—23. Ezra 1:1,2. Dan. 9:2. Zech. 7:5.
o *See on* 24:6,7.—Zeph. 2:7.
p Job 23:13. Ps. 33:11. 40:5. Is. 46:10,11. 55:8—12. Mic. 4:12. Zech. 1:6. 8:14,15.
q 3:12—19. 30:18—22. 31:—33: Is. 40:—46: Ez. 34:11—31. 36: 37: 39: Hos. 2:14—23. 3:5. 14: 2—9. Joel 2:28—32. Am. 9: 8—15. Mic. 5:4—7. 7:14—20. Zeph. 3:14—20. Zech. 9:9—17. 12:5—10. 14:20,21. Rev. 14:8—14.
† Heb. *end and expectation.*
r 31:9. 33:3. Ps. 10:17. 50:15. 102:16,17. Is. 30:19. 65:24. Ez. 36:37. Dan. 9:3,&c. Zech. 13:9. Matt. 7:7,8.
s Lev. 26:40—45. Deut. 4:29—31. 1 Kings 8.47—50. 2 Chr. 6:37—39. Ps. 91:15. Is. 55:6, 7. Hos. 5:15. 6:1—3. Am. 5: 4—6. Zeph. 2:1—3. Luke 11: 9,10.
t 3:10. 24:7. Deut. 30:2,10. 1 Kings 2:4. 2 Kings 23:3. 2 Chr. 22:9. 31:21. Ps. 119:2,10, 58,69,145. Joel 2:12. Acts 8:37.
u 1 Chr. 28:9. 2 Chr. 15:12—15. Ps. 32:6. 46:1. Is. 55.6. Rom. 10:20.
v 16:14,15. 23.3—8. 24:5—7. 30: 3,10. 31:8.&c. 32:37,&c. 33:7, &c. 46:27,28. 50:4,5,19,20,33, 34. 51:10. Ez. 11:16—20. 34: 36.—39:

V. 4—7. The vain expectation of a speedy return to their own land, which the false prophets excited in the Jews at Babylon, led them to neglect their personal and domestic interests and comfort, and the good of the nation; and tended to betray them into measures, calculated to excite the jealousy of the victors, and to increase their own miseries. But the prophet, in the name of God, directed them to consider Babylon as their home appointed to them by him, and to take the best care they could of themselves, their families, and the nation; to use their influence and endeavors to promote the public peace; and to pray for the welfare of the city, as the way to obtain peace to themselves. These directions tended to render them patient and contented, industrious and useful, and as comfortable as their situation would admit of. This deportment, and their constant prayers, in all their religious assemblies, for the welfare of the community, would also help to conciliate the rulers. (*Notes, Ezra* 6:6—12. 1 *Tim.* 2:1,2.) Most of these captives must end their lives at Babylon; and share the calamities and many of the advantages of that city, all their days: and their posterity must do the same, till the expiration of the appointed period. It was therefore both reasonable and prudent to pray, that there might be peace in that place, where God had assigned them their habitations: and as far as they believed his word, they would do it.—The "LORD had caused them to be carried captive," or all the power of the Chaldeans could not have effected it: and his will ought to be submitted to in this dispensation. (20. *Note,* 27:4—9.) 'It is the duty of all private persons, to 'submit to the government that protects them, 'and to pray for the prosperity of it. (*Ezra* 6:10. 1 *Tim.* 2:1,2.) And if they are persecu-'tors or enemies to the truth, they are to leave 'it to God to execute on them the judgments, 'he has denounced against tyrants and oppress-'ors; which threatenings the Jews expected 'God would execute upon Babylon in due time. '(*Ps.* 137:8,9.)' *Lowth.*—To pray for the peace of a city or country, and for the health or eternal salvation of the rulers, is very different from wishing success to their ambitious, rapacious, or sanguinary undertakings: though this distinction is not generally attended to.—May not the surprising change, which took place in the character of Nebuchadnezzar, (*Notes, Dan.* 4:) be considered as an answer to the prayers of the pious Jews for him; as the conversion of Saul was to the prayers of the Christians for their persecutors, and of Stephen for his murderers? And may not even they, who live under the most oppressive persecutors, take an encouraging hint from this consideration, as to their duty in such circumstances?

V. 8, 9. *Marg. Ref.—Cause,* &c. (8) By the encouragement which the Jews gave to those who promised them speedy deliverance, they, as it were, bespoke these dreams; and unprincipled men would be sure to furnish such prognostications, as they found acceptable to the people. (*Notes,* 5:30,31. *Mic.* 2:11. *Luke* 6:24—26.)—The *prophets* are here joined with the *diviners.*

V. 10. (*Notes,* 25:8—12. 2 *Chr.* 36:21. *Ezra* 1:1—4. 6:13—15. *Dan.* 9:2,3. *Zech.* 1:12,13.) 'But 'few in comparison of these, ... returned in per-'son into their own country, ... so this promise 'was chiefly fulfilled in their posterity: and it is 'common in scripture to speak of blessings be-'stowed upon the children, as if they had actually 'been made good to their progenitors.' *Lowth.*

the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

[*Practical Observations.*]

15 Because ye have said, [x] The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD, of [y] the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; [z] Behold, I will send upon them the sword, the famine, and the pestilence, and will make [a] them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and [b] will deliver them to be removed to all the kingdoms of the earth, * to be a [c] curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because [d] they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, [f] whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, [g] which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them [h] shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon [i] roasted in the fire;

23 Because they have committed villany in Israel, and [k] have committed adultery with their neighbors' wives, and have spoken [l] lying words in my name, which I have not commanded them; [m] even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shall thou also speak to [n] Shemaiah the † Nehelamite, saying, [B. C. 597.]

25 Thus speaketh the LORD of hosts, the God of Israel, saying, [o] Because thou

x 8,9. 28:1,&c.
y 3. 24:2. 38:2,3,17—23. Ez. 6: —9: 17:12—21. 21:9—27. 22:31. 24:1—14.
z 18. 15:2,3. 24:10. 34:17—22. 43:11. 52:6. Ez. 5:12—17. 14: 12—21. Luke 21:11,23.
a *See on* 24:1—3.
b 15:4. 24:9. 34:17. Deut. 28: 25,64. Ps. 44:11. Ez. 6:8. 12:15. 22:15. 36:19. Am. 9:9. Zech. 7:14. Luke 21:24.
* Heb. *for a curse.* 22. Is. 65: 15.
c *See on* 19:3. 25:9.—Deut. 29: 21—28. 1 Kings 9:7,8. 2 Chr. 7:19—22. 29:8. Lam. 2:15,16.
d 6:19. 7:13,24—26. 25:3—7. 26: 5. 32:33. 34:17. 35:14—16. 44:4, 5. Zech. 1:4—6. 7:11—13. Heb. 12:25.
f *See on* 24:5. Mic. 4:10.
g *See on* 8,9. 14:14,15. Lam. 2:14.
h Gen. 48:20. Ruth 4:11. Is. 65:15. 1 Cor. 16:22.
i Dan. 3:6,21.
k 7:9,10. 23:14. Ps. 50:16—18. Zeph. 3:4. 2 Pet. 2:10—19. Jude 8—11.
l *See on* 8,9,21.
m 13:27. 16:17. 23:23,24. Prov. 5:21. Mal. 2:14. 3:5. Heb. 4: 13. Rev. 1:5. 3:14.
n 31,32.
† Or, *dreamer.*—*See on* 8.
o 1 Kings 21:8—13. 2 Kings 10:1—7. 19:9,14. 2 Chr. 32:17. Ezra 4:7—16. Neh. 6:5,17,19. Acts 9:2.

V. 11—14. The Lord had his plan before him; and neither the impatience of the Jews, nor the power of the Chaldeans, could alter it. He had determined, that the Chaldean monarchy should continue till the seventy years expired, and so long the Jews must remain in captivity. But he had "thoughts of peace, and not of evil," to those who were already at Babylon. (*Note*, 24:1—7.) These calamities were intended for their profit, and he would in due time give them that happy deliverance which they expected, or "a latter end, even hope." (*Marg. Note*, 31:15—17.) Other benefits, personal or public, spiritual or temporal, they might in the mean time obtain by prayer; and they might pray to be delivered in the appointed season: but when that arrived, the Lord "would pour upon them the Spirit of grace and supplication," and lead them to fervent prayer, and great earnestness by every means to seek his favor; and they would do it with their whole heart, and succeed, and then their captivity would be ended. (*Notes*, 33:3. 50: 4—8. *Ez.* 11:17—20, *v.* 19,20. 36:20—27.) The termination of the judgments, brought on the nation by their sins, in answer to their penitent fervent prayers, had been predicted by Moses and the prophets: (*Notes*, *Lev.* 26:40—45. *Deut.* 4:29—31. 30:1—10. 1 *Kings* 8:46—53.) and the same is foretold by Zechariah, as the introduction to the restoration of the Jews from their present dispersions; which some think to be here predicted, as well as their return from Babylon. (*Notes*, 23:3—8. *Is.* 63:15—19. 6 : *Dan.* 9:13—20. *Zech.* 12:9—14.)

V. 15. 'As Ahab, Zedekiah, and Shemaiah.' (21,25.) This is assigned as the reason of this message being sent from God to *them.* (1)

V. 16—20. (*Marg. Ref.—Notes*, 21:4—10. 24:8—10. 34:17.) 'The Septuagint step in here 'to our relief, by evidencing a transposition of 'ver. 15, which they have placed, where un 'doubtedly it ought to stand, immediately be- 'fore ver. 21.' *Blayney.*—The fact is, the Septuagint wholly omit all the intervening verses; and thus connect the fifteenth verse with the twenty-first.

V. 21—23. It is probable, that these false prophets excited the people to make disturbances, or at least to be disaffected to the government; and this so offended Nebuchadnezzar, that he put them to death in a most cruel manner, to deter others from such seditious practices. (*Notes*, *Dan.* 3:) For it pleased God to deliver them into his hand, that he might punish them for their atrocious wickedness, as well as for their lying predictions. It seems that the people did not know of their villany and adulteries, till the Lord testified against them, and by exposing their secret crimes warned men against their seductions.—The accomplishment of this dreadful prediction would have a great effect upon the minds of the Jews: and when they were enraged against any one, they would not be able to think of a more dreadful imprecation, than to wish them to be like Ahab and Zedekiah. (*Marg. Ref.*)—The event seems to have so evidently confirmed Jeremiah's predictions, that the captives were taken off from hearkening to false prophets,

last sent letters in thy name unto all the people that *are* at Jerusalem, and to [p] Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be [q] officers in the house of the LORD, [r] for every man *that is* mad, [s] and maketh himself a prophet, [t] that thou shouldest put him in prison, and in the stocks:

27 Now [u] therefore why hast thou not reproved Jeremiah of Anathoth, [x] which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, [y] This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And [z] Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; [a] Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, [b] I will punish Shemaiah the Nehelamite, and his seed: [c] he shall not have a man to dwell among this people; neither shall he [d] behold the good that I will do for my people, saith the LORD; because he hath taught * rebellion against the LORD.

29. 21:1,2. 37:3. 52:24. 2 Kings 25:18—21.
p 20:1,2. 2 Kings 11:15,18. Acts 4:1. 5:24.
q 2 Kings 9:11. Hos. 9:7. Mark 3:21. John 10:20. Acts 26:11, 24. 2 Cor. 5:13—15.
r 27. Deut. 13:1—5. Zech. 13: 3—6. Matt. 21:23. John 8: 53 10:33.
s 20:1,2. 2 Chr. 16:10. Acts 5:18. 16:24. 2 Cor. 11:23. Rev. 2:10.
t 2 Chr. 25:16. Am. 7:12,13. John 11:47—53. Acts 4:17—21. 5:28,40.
x 26. 43:2,3. Num. 16:3. Matt. 27:63. 2 Tim. 3:3.
y *See on* 1—10.
z 25.
a *See on* 9,23. 14:14,15.—23:21. 28:15—17. Ez. 13:8—16,22,23.
b 20.6. Ex. 20:5. Num. 16:27—33. Josh. 7:24,25. 2 Kings 5:27. Ps. 109:8—15. Is. 14: 20,22. Am. 7:17.
c 22:30. 35:19. 1 Sam. 2:30—34.
d *See on* 10—14.—17.6. 2 Kings 7:2,19,20.
* Heb. *revolt.* 28:16. *marg.*

and rendered more peaceable and submissive in their situation.

V. 24—32. 'This was done, after the messengers, who delivered the former message to the captives at Babylon, were returned home, who brought along with them the letter of Shemaiah.' *Lowth.* (28)—The word Nehelamite may signify *a dreamer*, (*marg.*) yet the formation and termination of the word more favor the conclusion, that it referred to the place from whence he had been carried captive.—Jeremiah had been a prophet for a long course of years; and the captivity of Jeconiah, and of the Jews who were carried with him to Babylon, was an accomplishment of his predictions, and an attestation given to his prophetical mission: yet Shemaiah, (pretending to be a prophet,) thought himself authorized to treat him with the most decided contempt: and by a letter, in his own name, and not in that of the elders of the people, and directed to the priests and people at Jerusalem, he excited them to silence and punish him! His letter was particularly addressed to Zephaniah, who had succeeded Jehoiada, in superintending the affairs of the temple. Zephaniah is elsewhere called "the second priest," under Seraiah the high priest, (52:24.) who, some think, was also called Jehoiada.—Shemaiah thought that Zephaniah neglected his duty, in not calling Jeremiah to a severe account for his predictions, which seemed to him one great end of his advancement. Jeremiah had long been owned by God, as his appointed prophet, and Shemaiah ran without being sent: yet he charged Jeremiah with "making himself a prophet," probably because the chief priests generally opposed him! And, though Jeremiah's predictions coincided with the whole tenor of their scriptures: yet he wanted to have him confined as a mad man and severely punished; because he would not flatter his wicked countrymen with the hopes of prosperity! Zephaniah does not seem to have regarded the letter, and perhaps was favorably disposed to Jeremiah. (21:1.) But the Lord ordered his prophet to denounce the doom of Shemaiah and of his family: and doubtless he took the first opportunity of transmitting the sentence to him.—'He and his seed 'shall be destroyed, so that none of them 'should see the benefit of this deliverance.' (*Notes*, 28:15—17.)

In prison, &c. (26) Or rather, "in the stocks and in prison." (*Note*, 20:1—6, *vv.* 2,3.) The first word is translated "the stocks," in the passage referred to: the latter no where else occurs.—In Arabic, a similar root means *arctum esse*, to be closely confined, as in a prison. —*That is mad.* (26) *Marg. Ref.* r.—*Note*, 2 *Kings* 9:11.

PRACTICAL OBSERVATIONS.
V. 1—14.

The zealous servant of God considers himself as bound to use every means in his power, to profit those who are far off, as well as those who are near. Writing is peculiarly profitable in this respect; and it is rendered immensely more beneficial by the invention of printing, in circulating the knowledge of the word of God. Alas! that these useful discoveries should be so generally perverted to contrary purposes; and so little *comparatively* improved, in promoting true religion: but, more encouraging prospects, especially by means of the Bible Societies, now open to our view.—Submission to Providence is always our duty and interest: and it is as foolish as ungrateful, to undervalue and reject the comforts within our reach, by repining for the want of those which we cannot obtain.—The interest of the church, or of posterity, should by no means be neglected, because we may not live to witness or share them. (*P. O.* 1 *Chr.* 22:1—10.)—Wherever our lot is cast, we ought to approve ourselves peaceable members of the community, even though subjected to hardship and oppression: considering our situation and its disadvantages, as the appointment of God; and assured that good behavior will render it more tolerable, than turbulence and faction.—It is our duty to pray for the peace of the country in which we reside, and the welfare of those rulers who afford us any measure of protection: and if this was the duty of the Jews at Babylon, and of the Christians under Nero, it must be that of all the people of God in every age and place. Christians should therefore exceedingly fear being seduced into factious

CHAP. XXX.

Prophecies of the restoration of the Jews, and the rebuilding of their city and temple; notwithstanding their extreme calamities, the justice of their punishment, the failure of all human help, and their own desponding thoughts, 1—18: of their subsequent increase and prosperity under their own rulers; and of the destruction of their enemies and the wicked, 19—24.

THE [a] word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, [b] Write thee all the words that I have spoken unto thee in a book.

3 For, lo, [c] the days come, saith the LORD; [d] that I will bring again the captivity of my people Israel and Judah, saith the LORD: [e] and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

a 1:1,2. 26:15.
b 36:2—4,32. 51:60—64. Ex. 17:14. Deut. 31:19,22—27. Job 19:23,24. Is. 8:1. 30:8. Dan. 12:4. Hab. 2:2,3. Rom. 15:4. 1 Cor. 10.11. Rev. 1:11,19.
c 23:5,7. 31:27,31,38. 33:14,15. Luke 17:22. 19:43. 21:6. Heb. 8:8.
d 10,18. 27:22. 29:14. 31:23. 32:37,44. 33.7—11,26. Deut. 30:3. Ps. 53:6. Ez. 39:25. Joel 3:1. Am. 9:14,15. Ob. 19,20. Zeph. 3:20.
e 16:15. 23:8. 27:11. Ez. 20:42. 28:25,26. 36:24. 37:21—25. 39:27,28. 47:14.

measures, which are contrary to scripture, and disgraceful to the gospel. And as no pre-intimations are given us of those great revolutions, by which power passes from one to another; and which are generally effected by those in public situations, or by popular assemblies; it behoves us in our private stations to "study to be quiet and to mind our own business."—The promises of God will certainly be performed in their appointed season; but that must be waited for, in the use of authorized means alone.—We know not what the thoughts of God are respecting our personal concerns, and he has "put the times and seasons in his own power:" but it should suffice us to know in general, that he has "thoughts of good, and not of evil," towards his church, which shall at length have an expected end of her long continued oppression; and that "all things shall work together" for the believer's good, till his trials shall be ended, and his most enlarged hopes immensely exceeded in the rest and felicity of heaven. In general we are assured, that all who "seek the LORD, and call upon him, and search for him with their whole hearts," shall find him, and be made joyful in his salvation: and that the Lord introduces great revivals of religion, by exciting his people to fervent and united and persevering prayers and supplications. Thus they go forth to meet him, when he comes to perform his promises; and thus let us seek for that universal prevalence of the gospel, which he has taught us to expect; as well as by improving our talents in every way that we can, and heartily concurring with the efforts of those, to whom God has intrusted other and greater talents, and given superior opportunities of exerting them.

V. 15—32.

Let all beware how they call those teachers "whom they heap to themselves after their own lusts," "prophets whom the LORD hath raised up unto them;" (*Note*, 2 *Tim.* 4:1—5, *vv.* 3,4.) or those dreams, which they cause to be dreamed coincident with their inclinations, revelations from God. The mistake is often fatal: and the teacher and his instructions should be carefully compared with the scriptures, and the nature, tendency, and effects of them well weighed.—The Lord is immutable in his purposes, and will surely be true to his word, both in punishing impenitent sinners, and in saving all who obey his gospel: and it is vain to attempt new modelling religion, by leaving out alarming and offensive truths, in order to render it more palatable to the vitiated minds of sinners. In this way men deceive themselves, and are deceived by "Satan transformed into an angel of light:" and then they are employed as "his ministers transformed into ministers of righteousness, whose end will be according to their works." (*Note*, 2 *Cor.* 11:13—15.) For the heart-seaching God often beholds much villany in those, who teach a smooth and deceitful gospel: they frequently have their secret reasons for encouraging men to indulge their lusts; otherwise what hope could they themselves have of escaping "the damnation of hell?" And it is an unspeakable mercy to numbers, when the crimes of such deceivers are detected, to prevent the pernicious effects of their licentious or skeptical tenets: but if they continue impenitent, they will at length become the most miserable and execrated of mankind.—It should never be forgotten, that those who are evidently walking in the broad road, are altogether improper persons to teach others the way to heaven. (*Note*, *Matt.* 7:3—5.) Yet men of this character commonly treat the servants of God with peculiar rage or scorn: they are officious and intermeddling, and often instigate their superiors to persecute, when they have it not in their own power. Many of them think that authority, especially *ecclesiastical authority*, is chiefly useful in enabling those who possess it to silence and punish the laborious ministers, whose preaching detects their ignorance and hypocrisy, and whose example shames their sloth and avarice: and they make loud outcries, that the church is betrayed by its rulers, when the true ministers of God are unmolested. In their judgment, the zealous, active preacher is a madman, or a fool, or worse: let who will be tolerated, he ought to be disgraced and silenced; and a prison and the stocks are his just desert. It is happy for mankind when men of this stamp want power adequate to their malice, and when those of greater moderation have the management of such affairs.—All the accusations brought against many laborious teachers of modern times, when fairly examined, amount to no more than this: they earnestly counsel men to attend to their true interests and present duties, and not to expect impunity in sin, or in neglect of God's salvation; but to wait for the performance of his promises in his appointed way, and in obedience to his commandments: and these "words of truth and soberness" are called madness and enthusiasm, by multitudes who scarcely ever look into the word of God! They, who are thus inveterate against the truth and those who preach it, shall not behold the good, which the Lord will do unto his people; but will be punished, according as "they have taught rebellion against him."

NOTES.

CHAP. XXX. V. 1—3. This and some of the following chapters contain predictions as encouraging, as the preceding chapters were awful and alarming. The prophet was ordered to "write in a book," for the use of posterity, "all the words that the LORD had spoken to him." This seems to refer to the whole of his prophecies, and not to this particular message; and it is supposed that the substance of all his predictions has been transmitted to us.—JEHOVAH intended to restore the Jews to

4 ¶ And these *are* the words that the LORD spake concerning Israel, and concerning Judah.

5 For thus saith the LORD; We have heard [f] a voice of trembling, [*] of fear, and not of peace.

6 Ask ye now, and see whether [†] a man doth travail with child? wherefore do I see [g] every man with his hands on his loins, as a woman in travail, and all faces are turned into [h] paleness?

7 Alas! [i] for that day *is* great, [k] so that none *is* like it: [l] it *is* even the time of Jacob's trouble; [m] but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* [n] I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more [o] serve themselves of him.

9 But they shall [p] serve the LORD their God, and David their king, whom I will raise up unto them. [*Practical Observations.*]

10 Therefore [q] fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, [r] I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, [s] and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I [t] *am* with thee, saith the LORD, to save thee: [u] though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: [x] but I will correct thee in measure, and

f 4:15—20,31. 6:23,24. 8:19. 9:19. 25:36. 31:15,16. Is. 5:30. 59:11. Am. 5:16—18. 8:10. Zeph. 1:10,11. Luke 19:41—44. 21:25,26. 23:28—30.

* Or, there is *fear and not peace.* 46:5.

† Heb. *a male.*

g 6:24. 13:21. 22:23. 49:24. 50:43. Ps. 48:6. Is. 13:6—9. 21:3. Dan. 5:6. Hos. 13:13. Mic. 4:9,10. John 16:21,22. 1 Thes. 5:3.

h Is. 29:22. Joel 2:6. Nah. 2:10.

i Is. 2:12—22. Ez. 7.6—12. Hos. 1:11. Joel 2:11,31 Am. 5:18—20. Zeph. 1:14—18. Zech. 14:1,2. Mal. 4:1. Acts 2:20. Rev. 6:17.

k Lam. 1:12. 2:13. 4:6. Dan. 9:12. 12:1. Matt. 24:21,22. Mark 13:19,20.

l Gen. 32:7,24—30. Hos. 12:2—4.

m *See on* 10.—50.18—20,33,34. Ps. 25:22. 34:19. Is. 14:1,2. Rom. 11:26,27.

n 27:2. 28:4,10,13,14. Is. 9:4. 10:27. 14:25. Ez. 34:27. Nah. 1:13.

o 25:14. 27:7.

p Is. 55:3—5. Ez. 34:23,24. 37.23—25. Hos. 3:5. Luke 1:69. Acts 2:30. 13:34.

q 46:27,28. Gen. 15:1. Deut. 31:6—8. Is. 41:10—15. 43:5. 44:2. 54:4. Zeph. 3:16,17. John 12:15.

r *See on* 3. 23:3,8. 29:14.—46:27. Is. 46:11,13. 49:25. 60:4,&c. Ez. 16:53.

s 23:6. 33:16. Is. 35:9. Ez. 34:25—28. 38:11. Hos. 2:18. Mic. 4:3,4. Zeph. 3:15. Zech. 2:4,5. 3:10. 8:4—8.

t 1:8,19. 15:20. 46:28. Is. 8:10. 43:25. Ez. 11:16,17. Matt. 1:23. 28:20. Acts 18:10. 2 Tim. 4:17,18,22.

u 4:27. 5.10,18. 46:27,28. Ez. 11:13. Am. 9:8,9. Rom. 9:27—29. 11:5—7.

x *See on* 10:24.—Ps. 6:1. Is. 27:7,8.

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their own land, and to continue his worship among them: and the whole of Jeremiah's predictions would be of great use to them. As his contemporaries had almost universally neglected his warnings and exhortations, the prophet might he tempted to conclude that his labors were in vain. But this was by no means the case: for his writings would convince, lead to repentance, and encourage the Jews, during their captivity; at the approach of their deliverance they would direct their measures, and put energy into their prayers; (*Notes*, *Dan.* 9:1—3.) and afterwards they would tend to establish successive generations in the worship of that God, who had predicted and effected all these surprising events: they would excite their praises to him for performing his promises, warn them against idolatry and iniquity, and animate them to obedience. Nay, this weeping prophet (who seems a peculiar instance of one every way fitted for usefulness, laboring for a long course of years with very little visible success,) has been made abundantly useful to the church of God for much above two thousand years already, and will continue to be so to the end of the world!

V. 4. 'Several prophecies foretel the resto-'ration both of Israel and Judah, and their re-'union after their restoration.' *Lowth.* (*Note*, 3:16—18. *Ez.* 37:15—22. *Hos.* 3:4,5.)—The Jews, who returned from Babylon, are called "Israel," and "all Israel;" but never Israel and Judah, as distinguished from each other. (*Ezra* 2:70. 7:13. 10:5. *Note*, *Ezra* 6:16,17.)

V. 5—9. The Lord here introduces further assurances of merciful deliverance, by speaking of the approaching miseries of the Jews, as if already come upon them. They had disregarded the predictions of these calamities: but they are here represented as "hearing a voice of trembling and fear, and not of peace:" (*Marg. Ref.* f.) and the dismay and distress would be so general and extreme, that every man in the land would be seen in anguish, resembling that of a woman in travail; and all would be enfeebled, pale, and fainting. (*Marg. Ref.* g, h.) Indeed this would be a day of so great affliction, that none had ever been like it; and it might emphatically be called "the day of Jacob's trouble:" but it would as certainly precede their deliverance, as the pangs of travail do the joy of the mother "that a child is born into the world:" and the nation would also certainly survive, and be saved out of these distresses. In that day, (namely the day of their deliverance,) the Chaldean yoke would be broken from off them, and they would be rescued from the oppression of strangers: and being weaned from idolatry, they would adhere to the worship and service of God, and live under the rulers whom he would place over them, of the lineage of David, or favored like David.

Strangers, &c. (8) 'This promise has not re-'ceived its accomplishment: since after the re-'turn of the Jews under Cyrus, they were reduc-'ed into servitude by the Greeks and Romans; 'and at present there is no place in the world, 'where they can be said to be their own mas-'ters.' *Lowth.*

David. (9) 'That is, the Messias, who is oft-'en called by the name of David, ... as the per-'son, in whom all the promises made to Da-'vid, were to be fulfilled. *Is.* 55:3,4. *Ez.* 34:23. '37:24. *Hos.* 3:5.' *Lowth.* (*Notes*, *Is.* 55:1—5. *Ez.* 34:23—31. 37:23—28. *Hos.* 3:4,5.)—The deliverance of the Jews from Babylon gave, as it were, the occasion to the prophecy: but the future restoration of both Israel and Judah, when converted to Christ their King, is evidently foretold: and many parts of the prediction never had an adequate accomplishment, nor can have, except in that event. Perhaps it will be introduced by terrible judgments on Israel and the adjacent nations, destroying obstinate rebels and opponents; and making way for the conversion of the rest: (*Notes*, *Is.* 24:17—23. *Rev.* 19:11—21.) or, the miseries of the nation, since the coming of Christ, are predicted.

will not leave thee altogether unpunished.

12 For thus saith the LORD, [y] Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* [z] none to plead thy cause, * that thou mayest be bound up: [a] thou hast no healing medicines.

14 All [b] thy lovers have forgotten thee; they seek thee not, for [c] I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; [d] *because* thy sins were increased.

15 [e] Why criest thou for thine affliction? [f] thy sorrow *is* incurable [g] for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore [h] all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For [i] I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD: because [k] they called thee an outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 Thus saith the LORD; [l] Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and [m] the city shall be builded upon her own † heap, and [n] the palace shall remain after the manner thereof.

[*Practical Observations.*]

19 And [o] out of them shall proceed thanksgiving, and the voice of them that make merry: [p] and I will multiply them, and they shall not be few; [q] I will also glorify them, and they shall not be small.

20 Their [r] children also shall be as

y *See on* 15.—14:17. 15:18. 2 Chr. 36:16. Is. 1:5,6. Ez. 37: 11.
z Ps. 106:23. 142:4. Is. 59:16. Ez. 22:30.
* Heb. *for binding up*, or *pressing*. Luke 10:30—34.
a 17. 8:22. 17:14. 33:6. Ex. 15: 26. Deut. 32:39. Job 5:18. 34:29. Hos. 6:1. 14:4. Nah. 3:19. 1 Pet. 2:24.
b 2:36. 4:30. 22:20,22. 38:22. Lam. 1:2,19. Ez. 23 9,22. Hos. 2:10—16. Rev. 17:12,13,16—18.
c Job 13:24—28. 16:9. 19:11. 30: 21. Hos. 5:14.
d *See on* 15. 5:6.—Ps. 90:7,8. Ez. 9:8—10.
e 15:18. Josh. 7:10,11. Lam. 3:39. Mic. 7:9.
f 12,17. 46:11. Job 34:6,29. Is. 30:13,14. Hos. 5:12,13. Mic. 1:9. Mal. 4:1,2.
g 14. 2:19,28—30. 5:6—9,25—31. 6:6,7,13. 7:8—11. 9:1—9. 11:13. 32:30—35. 2 Chr. 36:14—17. Ezra 9:6,7,13. Neh. 9:26—36. Is. 1:4,5,21—24. 5:2,&c. 59:1—4,12—15. Lam. 1:5. 4:13,14. Ez. 16: 20: 22: 23: Zeph. 3:1—5.
h 10:25. 12:14. 25:12,26—29. 50: 7—11,17,18,28,33—40. 51:34—37. Ex. 23:22. Ps. 129.5. 137:8,9. Is. 14:2. 33:1. 41:11. 47:5,6. 54:15,17. Lam. 1:21. 4: 21,22. Ez. 25:3,&c. 26:2,&c. 29:6,7. 35:5,&c. Mic. 4:11—13. 7:10—17. Nah. 1:8—14. Hab. 2:16,17. Zeph. 2:8—10. Zech. 1:14,15. 2:8,9. 12:2—4. 14:2,3. Rev. 13:10.
i *See on* 13. 3:22.—33:6. Ex. 15:26. Is. 30:26. Ez. 34:16. Hos. 6:1. Mal. 4:2. 1 Pet. 2: 24. Rev. 22:2.
k Neh. 4:1—4. Ps. 12:5. 44:13—16. 79:9—11 Is. 11:12. Lam. 2:15—17. Ez. 35:12,13. 36:2, 3,20.
l *See on* 3.—23:3. 29:14. 33:7,11. 46:27. 49:6,39. Ps. 85:1. 102: 13,16.
m 31:40. Neh. 3: 7:4. Is. 44: 26. Zech. 12:6. 14:10.
† Or, *little hill*.
n 1 Chr. 29.1,19. Ezra 6:3—15. Ps. 78:69. Is. 44:28. Ez. 7:20—22. Hag. 2:7—9. Zech. 1:16,27.
o 31:4,12,13. 33:10,11. Ezra 3: 10—13. 6:22. Neh. 8:12,17. 12:43—46. Ps. 53:6. 126:1,2. Is. 12:1. 35:10. 51:11. 52:9. Zeph. 3:14—20. Zech. 8:19.
p 31:27. 33:22. Is. 27:6. 60:22. Ez. 36.10—15,37. 37:26. Zech. 2:4. 8:4,5. 10:8.
q 33:9. Is. 60:19. 62:2,3. Zeph. 3:19,20. Zech. 9:13—17. 12: 8. John 17:22. 1 Pet. 1:7.
r 32:39. Gen. 17:5—9. Ps. 90: 16,17. 102:18,23. Is. 1:26,27.

V. 10, 11. (*Notes*, 4:19—27, *v.* 27 46:27,28. *Is.* 41:10—14. 43:5—7. *Zeph.* 3:14—20.) God has made "a full end" of the Egyptians, Syrians, Assyrians, Chaldeans, Medes and Persians, and Macedonians, and of the Pagan Roman empire, which successively scattered or oppressed Israel; so that each of them has been inseparably united with the conquering nations: yet the Jews, by an unprecedented interposition of Providence, after all their oppressions and dispersions, are preserved a distinct people to this present day! (*Note*, *Num.* 23:9.) How wonderfully do undeniable facts demonstrate the divine inspiration of the scriptures! No doubt the future restoration of that people from their present dispersions, and their quiet and permanent settlement in Canaan, will, in a still more astonishing manner, attest the same most important truth, to the conviction and conversion of the nations of the earth.

Will not leave, &c. (11) *Notes*, 10:23—25. 25:29. *Ex.* 34:5—7, *v.* 7. *Nah.* 1:2,6, *v.* 3.

V. 12—18. The Lord here speaks of the condition of Judah and Israel, in the extremity of their distresses, as it appeared to them and to others; and as it would have been without his immediate interposition. Their bruises were incurable by any human power, they had been so grievously wounded and crushed. None had skill to effect a cure, or to bind up their wounds, nor had they any healing medicines. (*Notes*, *Job* 5:18,19. *Hos.* 6:1—3.) None could plead for them with the victors, to restore them to their land, or to shew them favor; nor had they any means of recovering liberty, and re-establishing their church and state, or even of rendering their bondage more tolerable. 'None knows the true nature of thy mal-'ady; or what medicines are to be applied to 'thy case.' *Lowth.* (*Notes*, 8:21,22. 17:14. *Is.* 1:5,6. 59:16—19.)—All the nations, whose alliance they had courted, whose idolatries they had copied, and who professed great love to them, had forgotten them, and desired no further acquaintance with them. (*Notes*, 22: 20—23. *Ez.* 16:35—43. 23:24—28. *Hos.* 2:2—7.) JEHOVAH himself seemed to fight against them as an enemy: his chastisement was very severe, and like that of "a cruel one;" for he had been provoked to it by their multiplied and obstinate iniquities. It was therefore in vain for them to lament their miseries, or complain of hard usage: their sorrow was incurable by any other hand, except that which had inflicted it; and in order to obtain help from God, they must submit to him, and acknowledge his justice in their punishment:—"Therefore," or *yet surely*, (16) though they suffered justly, and could not help themselves; he intended to appear for them, and to retaliate on those who had devoured them and carried them captive: he would bind up and heal the wounds, of which the nation lay as it were expiring: and because the heathen insulted over the Jews as outcasts, and over Zion as deserted and disregarded; he promised, in mercy to the people, to cause their habitations throughout the land to be rebuilt, as well as the city upon its old foundation, which during the captivity was a heap of ruins: and that the temple should be restored, and remain after the ancient manner, the centre of their worship, and the place of their solemn feasts and

aforetime, and their congregation shall be established before me, [s] and I will punish all that oppress them.

21 And [t] their nobles shall be of themselves, and their [u] Governor shall proceed from the midst of them; [x] and I will cause him to draw near, and he shall approach unto me: [y] for who *is* this that [z] engaged his heart to approach unto me? saith the LORD.

s *See on* 16.—50.33,34. Is. 49:26. 51:22,23.
t Gen. 49:10. Ezra 2:2. 7:25,26. Neh. 2:9,10. 7:2.
u 23:5,6. 33:15. Deut. 18:18. 33:5. 2 Sam. 7:13. Ps. 89:29. 110:1—4. Is. 9:6,7. Ez. 34:23,24. 37:24. Mic. 5:2—4. Zech. 9:9,10. Matt. 2:2. 21:5—11. 27:37. Mark 11:9,10. Luke 1:32,33. John 18:36,37. 19:19—22. Acts 2:34—36. 5:31. Rev. 19:16.
x Num. 16:5,40. 17:12,13. Ps. 110:4. Zech. 6:12,13. Matt. 3:17. Luke 24.26. Rom. 8:34. Heb. 1:3. 4:14—16. 7:21—26. 9:15—24. 1 John 2:2. Rev. 5:9,10.
y 49:19. 50:44. Is. 63:1.
z Gen. 18:27,30,32. Job 23:3—5. 42:3—6. Heb. 7:26. 9.24.

22 And [a] ye shall be my people, and I will be your God.

23 Behold, [b] the whirlwind of the LORD goeth forth with fury, a * continuing whirlwind: it shall † fall with pain upon the head of the wicked.

24 The [c] fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: [d] in the latter days ye shall consider it.

a 24:7. 31:1,33. 32:38. Deut. 26:17—19. Cant. 2:16. Ez. 11:20. 36:28. 37:27. Hos. 2:23. Zech. 13:9. Matt. 22:32. Heb. 8.10. Rev. 21:3.
b *See on* 23:19,20. 25:32.—Ps. 58:9. Prov. 1:27. Zech. 9:14.
* Heb. *cutting*.
† Or, *remain*.
c 4:28. 1 Sam. 3:12. Job 23:13,14. Is. 14:24,26,27. 46:11. Ez. 20:47,48. 21:5—7.
d *See on* 23:20.—48:47. 49:39. Gen. 49:1. Num. 24:14. Deut. 4:30. 31:29. Ez. 38:16. Dan. 2:28. 10:14. Hos. 3:5. Mic. 4:1.

sacrifices. (*Note*, 31:38—40.)—These verses were accomplished in the return of the Jews from Babylon, and the judgments executed on their oppressors: yet the connexion confirms the opinion, that they will receive a more extraordinary fulfilment, in the future dealings of God with the nation of Israel and with all their oppressors. (*Notes*, *Is.* 14:1,2. 33:1.)—*Palace.* (18) 'Either the temple or the king's house.' *Lowth.*

V. 19—21. (*Marg. Ref.* o—t.—*Notes*, 33:10, 11. *Ezra* 3:8—11. *Zech.* 8:7—23.) After the captivity, the Jews would have abundant cause for joy and thanksgiving: for the Lord promised that he would exceedingly multiply and prosper them: their posterity should be taken care of, as the children of the covenant, in the same manner as they had been in former ages; the nation should be established as his congregation, and their oppressors be severely punished. They would also be governed by magistrates of their own nation, and not of the gentiles, as during the captivity; and even their chief governor would be raised up from among themselves: the Lord would cause him to draw near unto him, to inquire his will, and present his appointed worship; for who, except thus taught, and drawn of God,) had ever engaged his heart to approach unto the Lord? The prophecy was thus accomplished in some measure, by the increase and prosperity of the Jews in their own land, under the government of several rulers of their own nation: these, for a considerable time, were the high priests, who by office drew near before God, even into the most holy place, as the typical intercessors for the people whom they governed. Yet the Jews after the captivity, were seldom, if ever, free from dependence on strangers, and were frequently oppressed by them; and many of their rulers were very far from meriting the character here given. But when Christ arose, and was advanced to the mediatorial throne, as High Priest and King in one person, and in this character drew near before God, in behalf of his people, having engaged his heart to pass through all his previous sufferings as their all-atoning sacrifice; the prediction was, in this respect, literally fulfilled: and when Israel and Judah shall believe in this Prince and Savior, and submit to him, they shall be restored to their own land; and the whole will be fully accomplished. But 'who is this, that engages his heart to undertake so arduous a service?" Who is this, that ventures to intercede for sinners before a just and holy God? Is he not "the Son of God," and "the Lord of glory," "in whom the Father is well pleased," and whom "all the angels of God worship?" And through him, all that believe, become the people of God, and he becomes their Portion and Salvation. (*Marg. Ref.* u—z.—*Notes*, *Num.* 16:5—7. *Heb.* 7:1—3,23—28. 9:24—26.)

Nobles. (21) 'The Hebrew word *Addiro* is 'singular, and literally signifies "their mighty 'One;" a title given to God himself, *Ps.* 93:4. ... 'They shall no more be governed by strangers, 'but shall have a ruler of their own nation; 'such as was Zerubbabel, a figure of Christ. ... 'He shall have a near attendance on me: for I 'will make him a priest as well as a king, according to the prophecy concerning the Messias, "Thou art a Priest for ever after the order 'of Melchizedek." ... For who is there but the 'Messias, that is so entirely devoted to my service? ... The words *Mihu ze*, "Who is this?" 'have an emphasis in the original, that cannot 'be expressed in another language, and are 'spoken by way of admiration.' *Lowth.* Zerubbabel was neither priest nor king, though ruler of the Jews under the kings of Persia: and to approach God in behalf of sinners, requires far more than merely devotedness to God.

V. 22. *Marg. Ref.* a.—*Notes*, 31:1,10—14,33, 34. 32:39—41. *Ez.* 11:17—20. 36:25—27. *Hos.* 1:21—23. *Zech.* 13:8,9. *Heb.* 8:7—13, *v.* 10.

V. 23, 24. (*Note*, 23:19,20.) These verses may be understood of those enemies of the Jews, who attempted to hinder their return to their own land, or who afterwards molested or oppressed them: in this sense, they were fulfilled in the subversion of the Babylonish empire, and in the slaughter of those, who sought the destruction of the Jews, in the days of Esther and Mordecai; and afterwards in the reign of Antiochus Epiphanes, and those who concurred in his cruel persecutions.—But if we explain the preceding verses of Christ and his kingdom, and of events which shall occur in future times; these, most naturally, and consistently with the context, refer to the unbelieving Jews themselves, and to the terrible ruin which came on them, for wickedly rejecting and crucifying Christ, and opposing the setting up of his kingdom. These judgments came from "the fierce anger of the LORD," and the effects of them continue to this day: and in the latter days the nation of Israel will consider the rejection of that "Governor, who proceeded from themselves," as the cause of all their miseries. (*Marg. Ref.*—*Notes*, *Gen.* 49:10. *Zech.* 12:9—14. *Matt.* 23:37—39.)—*Latter days.* (24) *Notes*, 48:47. *Gen.* 49:1,2. *Num.* 24:14,23,24. *Deut.* 4:29—31. *Is.* 2:2—5. *Hos.* 3:4,5.

CHAP. XXXI.

God declares his love to all the race of Israel, 1—7; and promises to restore and abundantly bless them, 8—14. Rachel's mourning for her children is turned into joy, 15—17. Ephraim repents and is assured of mercy, 18—20. Predictions of blessings to Judah and Israel, as connected with the birth of Christ, 21—28. Every man shall answer for his own sins only, 29, 30. A new and better covenant is promised, 31—34. The stability of God's favor to Israel, 35—37. The rebuilding and extent of Jerusalem foretold, 38—40.

AT [a] the same time, saith the LORD, [b] will I be the God [c] of all the families of Israel, and they shall be my people.

a *See on* d. 30.24.
b 33. 30.22. 32.38. Gen. 17:7, 8. Lev. 26:12. Ps. 48:14. 144:15. Is. 41:10. Ez. 11:20. 34:31. 36:28. 39:22. Zech. 13.9. John 20:17. Heb. 11:16.
c 3:18. 23:6. 30:3,10. 33:7,14, —26. 50:4. Is. 11:12,13. E 37:16—27. Hos. 1:11. Zec 10:6,7. Rom. 11:26—29.

PRACTICAL OBSERVATIONS.

V. 1—9.

The discoveries, which God has made of his truth and will, his counsels and purposes, have been carefully registered and preserved, for the benefit of future generations: and he speaks to us by the *writings* of his ancient servants, as plainly as he did to their contemporaries by their *mouths*. Let us then value, and study with humble diligence and obedient faith, these sacred records.—Those who simply serve God, and are zealous for his glory, will in one way or another be useful to their fellow sinners: some of his ministers are most useful during their lives, by preaching; and others speak most effectually, after their death, by their writings: but "as every man hath received the gift, so let him minister, as a good steward of the manifold grace of God:" and "let us not be weary in well doing; for in due season we shall reap, if we faint not." (*Notes*, *Gal.* 6:6—10, *vv.* 9,10. 1 *Pet.* 4:9—11.)—Sin leads to terror and dismay: they, who will not tremble at the word of God, must tremble at his judgments: obstinate transgressors will hear a voice of terror, and not of peace: and if temporal calamities dismay and distress the stoutest and most intrepid, what will be the wrath to come? Afflictions in this world frequently prove the means of good, and are never entirely without hope; but future punishment will be unmingled, hopeless misery.—Deep convictions of sin and terrors of conscience, attended with sharp temptations and afflictions, often cause a time of trouble so great, that the awakened sinner has never before known any thing like it: but it frequently proves a happy crisis, when attended with "that godly sorrow, which worketh repentance unto salvation not to be repented of;" and in due time he shall be saved out of it. (*P. O. Job* 9:22—35.) For our gracious God will pardon his sins, speak peace to his conscience, and break off the yoke of sin and Satan; that, "being delivered from all his enemies, he may serve God without fear, in righteousness and true holiness before him," all the remnant of his days, as the redeemed subject of Christ our King, whom the Father has raised up unto us. The believer also may have days of great affliction and temptations, and even of terror and dismay; but he shall be saved from them all; and even death, which is such a time of trouble as can but once be experienced, will be to him a season of complete deliverance, and an introduction to "the joy of his Lord."

V. 10—18.

Let none of those who devotedly and zealously serve God, fear or be dismayed, on his own account, or on that of the church; for victory and triumph await them. Believers shall be gathered into his heavenly kingdom, from afar, and out of all their dispersions; faith, with submission to God, will give them rest and quietness here on earth; and none shall durably make them afraid. He will be with them to save them: though he "correct them," it shall be "in measure," and for their good; and he will "not make a full end of them," as of the wicked around them.—Yet the wounds and bruises, which he sometimes inflicts, seem very grievous, and are incurable by any hand but his. Every effort to heal ourselves must prove fruitless: for we have none to plead our cause, that we may be bound up; nor any healing medicines, so long as we neglect the heavenly Advocate and the sanctifying Spirit (*Notes*, 33:6—9. *Hos.* 6:1—3.) All earthly comforts and comforters will soon fail us: and when we consider the number and heinousness of our sins, we may be ready to consider God himself as our irreconcilable enemy, and every chastisement as "the wound of a cruel one;" and so long as we only repine at our affliction our sorrows remain incurable. But when we are thus driven from every false refuge, and led to acknowledge that God is just in all which he inflicts or threatens, and that we suffer far less than we deserve; we submit to his righteousness and accept of his mercy. Then he rebukes our enemies, and rescues us from the jaws of the devourer: he binds up the broken heart, and cures the sin-distempered soul and gives complete and eternal salvation. The dealings of his grace, with every true convert and every returning backslider, are exactly the same, upon a smaller scale, as his dealings with the Jews. And in the same manner he corrects, humbles, pardons, heals, and restores offending churches from age to age: for the Redeemer of Israel is "the same yesterday, today, and for ever."

V. 19—24.

Our God will certainly comfort all those who penitently turn unto him: and when he increases and glorifies his church, all who sympathized in its sorrows and prayed for its prosperity, will rejoice and be thankful.—It is a great mercy to nations to be ruled by prudent princes and magistrates, who are "of themselves," and have their welfare at heart: but still more so to be governed by those, whom the Lord "causes to draw near unto him," as his accepted servants and worshippers.—Those who approach him, must have "their hearts engaged" to do it in reverence, devotion, and faith: but who of our sinful race could thus have ventured to approach the holy God, who is "a consuming Fire" to all the workers of iniquity; if Christ, our King and High Priest, had not engaged to atone for our sins, and were not entered into the true sanctuary, to appear in his presence on our behalf? Through him we find acceptance, and "access with boldness" to the throne of grace; we become "his people, and have the LORD for our God." How then will they "escape, who neglect so great salvation?" For "behold, the whirlwind of the LORD still goeth forth with fury," and his continual indignation will "fall with pain on the head of the wicked;" nor "will it return, till he hath performed the intents of his heart," in the destruction of all those, who obey not the gospel of his Son. (*Note*, 2 *Thes.* 1:5—10.) May we consider seriously these declarations, and the doom of former enemies of the gospel: may we duly attend to these things, before those latter days come, when consideration will only increase the anguish of all, who have perished without remedy.

NOTES.

CHAP. XXXI. V. 1. This chapter continues the prophecy begun in the preceding

2 Thus saith the LORD, [d] The people *which were* left of the sword [e] found grace in the wilderness; *even* Israel, [f] when I went to cause him to rest.

3 The LORD hath appeared * of old unto me, *saying*, Yea, [g] I have loved thee [h] with an everlasting love: therefore † with [i] loving-kindness have I drawn thee.

4 Again I will [k] build thee, and thou shalt be built, [l] O virgin of Israel: [m] thou shalt again be adorned with thy ‡ tabrets,

d Ex. 1:16,22. 2:23. 5:21. 12:37. 14:8—12. 15:9,10. 17:3—13.
e 2:2. Deut. 1:30,33. 2:7. 8:2,3,16. Neh. 9:12—15. Ps. 78:14—16,23—29,52. 105:37—43. 136:16—24. Is. 63:7—14. Ez. 20:14—17.
f Num. 10.33. Deut. 12:9. Ps. 105:11. Is. 63:14. Matt. 11:28,29. Heb. 4:8,9.
* Heb. *from afar.*
g Deut. 7:7—9. 10:15. 33:3,26—29. Hos. 11:1. Mal. 1:2. Rom. 9:13. 1 John 4:19.
h Ps. 103:17. Is. 45:17. 54:8,9. Rom. 11:28,29. 2 Thes. 2:13-16. 2 Tim. 1:9.
† Or, *have I extended loving-kindness unto thee.*
i Cant. 1:4. Hos. 11:4. John 6:44,45. Rom. 8:30. Eph. 1:3—5. 2:4,5. Tit. 3:3—6. Jam. 1:18. 1 Pet. 1:3.
k 1:10. 30:18. 33:7. Ps. 51:18. 69:35. 102:16. 147:2. Am. 9:11. Acts 15:16 Eph. 2:20—22. Rev 21 10,&c
l 21. 14:17 18 13 2 Kings 19 21. Is. 37:22. Lam 1 15 2 13. Am 5:2.
m 13. Ex. 15:20,21. Judg. 11:34. 1 Sam. 18:6,7 Ps. 149:3. 150:3—6. Luke 15:23—25. Rev. 19:1—8.
‡ Or, *timbrels.*

and shalt go forth in the dances of them that make merry.

5 Thou shalt [n] yet plant vines upon [o] the mountains of Samaria: the planters shall plant, and shall § eat *them* as common things.

6 For there shall be [p] a day, *that* the watchmen [q] upon the mount Ephraim shall cry, [r] Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; [s] Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, [t] O LORD, save thy people, [u] the remnant of Israel. [*Practical Observations.*]

n Deut. 28:30. Is. 62:8,9. 65:21,22. Am. 9:14. Mic. 4:4. Zech. 3:10.
o Ez. 36:8. Ob. 19.
§ Heb. *profane* them. Lev. 19:23—25. Deut. 20:6. 1 Sam. 21:5.
p 6:17. Is. 40:9. 52:7,8. 62:6. Ez. 3:17. 33:2. Hos. 9:8.
q 50:19. 2 Chr. 13:4. 30:5—11. Acts 8:5—8.
r 50:4,5. Ezra 1:5. 8.15—20. Is. 2:2—4. 11:11—13. Hos. 1:11. Mic. 4:1—3. Zech. 8:20—23.
s Deut. 32:43. Ps. 67: 96:1—3. 98:1—4. 117: 138:4,5. Is. 12:4—6. 24:14—16. 42:10—12 44:23. 49:13. 66:10—14. Zeph 3:14—20.
t Ps. 14:7. 28:9. 69:35. 106:47. 113:25. Hos. 1:7.
u 23:3. Is. 1:9. 11:11. 37:4,31. Ez. 6:8. Joel 2:32. Am. 5:15. Mic. 2:12. 7:18. Zeph. 2:9. 3:13. Rom. 9:27. 11:5,6.

one, which evidently relates to the kingdom of Christ. "The same time," therefore, here mentioned, must refer to those events, and to the latter days of the church. (*Note*, 30:23,24.) —Not only would the Jews be reinstated in their privileges as the people of God; but the same blessing was promised to "all the families of Israel." (See on *Note*, 30:22. *Notes*, 30:4,19—21. *Gen.* 17:7,8. *Heb.* 11:17—19. *Rev.* 21:1—4, *v.* 3.) Some Israelites returned with the Jews from Babylon; and probably more of them were incorporated among them, in the several places where they settled; and many of them were converted to Christianity in the primitive ages: yet these things formed only a partial accomplishment of the prediction. But "in the latter days," when the Jews "shall be turned to the Lord, all Israel shall be saved;" (*Note*, *Rom.* 11:25—32.) and then JEHOVAH will emphatically be "the God of all the families of Israel:" and when the fulness of the Gentiles shall be brought in, even those of Israel, that are inseparably incorporated with them, will obtain admission into the church. Several parts of this prophecy evidently look forward thus far: yet various previous events are noticed in the course of it, as introductory to its grand completion. (*Notes*, 3:16—19. 23:5—8. 32:39—41. 33:23—26.)

V. 2. The Israelites, who had escaped the murdering sword of Pharaoh, and the hostile attempts of the Amalekites and other enemies, were marvellously preserved and favored by JEHOVAH in the wilderness; and, notwithstanding their rebellions and chastisements, the nation was at length put in possession of Canaan, and there established, increased, and prospered: because God went with them, to give them the rest and inheritance which he had promised to their fathers.—In like manner the remnant, which escaped the sword of the Chaldeans, would find favor with God, and be re-established in their own land. And after the still more terrible havoc made of them by the Romans, and in their consequent long continued dispersions, similar favors are intended them. (*Notes*, 2:2—7. *Ez.* 20:13—17.)

V. 3—5. Israel seems here introduced, as recollecting how God in times of old had made himself known to the fathers of the nation, and appeared for their deliverance; with a silent regret that he now seemed to forsake them. To this the Lord answered, (for "saying" is not in the original;) "Truly I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," or, "I have prolonged mercy to thee." (*Marg.—Notes*, *Deut.* 7:6—8. 9:4—6. *Mal.* 1:2—5. 3:5,6, *v.* 6. *Rom.* 11:1—6. 11—15,25—32.) From the beginning God had peculiarly favored them, and he would continue thus to favor them to the end: his purposes of love had been from everlasting, and the effects of them would be to everlasting: his loving-kindness had drawn them into a special relation to him; and it would yet prevail to bring them again into possession of their privileges, and to re-establish them in prosperity. (*Notes*, *Cant.* 1:4. *Ez.* 16:3—8. *Hos.* 11:3,4. *John* 6:41—46. *Eph.* 1:3—8. 2:1—10.) The nation was considered as a virgin who had been betrothed to him: and, instead of mourning as she had done, (7:34. 25:10.) like one that was deserted and desolate; she should be adorned with festive garments, and express her gladness of heart by such tokens, as young persons do on joyful occasions. (*Marg. Ref.* m.) They would also again possess their own land, and there plant vineyards which would yield a great increase.—Some of the Israelites who at different periods returned with the Jews from captivity, doubtless got possession of their ancient inheritances; but this evidently refers to events yet future. 'Samaria being the metropolis of the 'ten tribes, seems to be put for the king-'dom of Israel. ... The "mountains of Sama-'ria" are equivalent to the "mountains of Isra-'el." ' *Lowth.* (*Notes*, *Ez.* 36:1—10. 37:20—22.)

Eat them as common things. (5) The word literally signifies, "*shall profane* them." (*Marg.*) —'It alludes to the law that forbad the fruit 'of any young trees to be eaten, till the fifth 'year of their bearing, when the fruit was law-'ful or *common* for every one to eat. *Deut.* 20: '6. 28:30.' *Lowth.* (*Lev.* 19:23—25.)

V 6, 7. "The day is: the watchmen proclaim." The Jews, and Ephraim or the ten tribes, are here represented, as already in pos-

8 Behold, [x] I will bring them from the north country, and gather them [y] from the coasts of the earth, *and* with [z] them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall [a] come with weeping, and with * supplications will I lead them: [b] I will cause them to walk by the rivers of waters, [c] in a straight way, wherein they shall not stumble: [d] for I am a Father to Israel, and Ephraim *is* my first-born.

10 Hear the word of the LORD, O ye nations, [e] and declare *it* in the isles afar off, and say, [f] He that scattered Israel will gather him, [g] and keep him, as a shepherd *doth* his flock.

11 For the LORD hath [h] redeemed Jacob, and ransomed him from the hand of *him that was* [i] stronger than he.

12 Therefore [j] they shall come and sing in [k] the height of Zion, [l] and shall flow together to the goodness of the LORD, [m] for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: [n] and their soul shall be as a watered garden; [o] and they shall not sorrow any more at all.

13 Then [p] shall the virgin rejoice in the dance, both young men and old together [q] for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will [r] satiate the soul of the priests with fatness, and [s] my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; [t] A voice was heard in [u] Ramah, lamentation *and*

x 3:12,18. 23:8. 29:14. 30:3,18. Ps. 107:3. Zech. 2:6.
y Ps. 65:5. 98:3. Is. 43:6. 45:22. 52:10. Ez. 20:34,41. 34:13.
z Is. 40:11. 42:16. Ez. 34:16. Mic. 4:6. Zeph. 3:19. Matt. 12:20. John 21:15. 1 Cor. 8:10,11. 1 Thes. 5:14. Heb. 4:15. 12:12,13.
a 3:4. 50:4. Ps. 126:5,6. Hos. 12:4. Zech. 12:10. Matt. 5:4. Luke 6:21. 2 Cor. 7:9—11. Heb. 5:7.
* Or, *favors*.
b Is. 35:6—8. 41:17—19. 43:16, 19. 49:9—11.
c Is. 40:3,4. 57.14. 63:13. Matt. 3:3. Luke 3:4—6. Heb. 12:13.
d 20. 3:4,19. Ex. 4:22. Deut. 32:6. 1 Chr. 29:10. Is. 63:16. 2 Cor. 6:18. Heb. 12:23.
e Gen. 10:5. Ps. 72:10. Is. 24:14,15. 41:1. 42:4,10—12. 43:20. 49:1. 51:5. 60:9. 66:19. Zeph. 2:11.
f 50:17—20. Deut. 30:4. 32:26, 27,36. Is. 27:12,13. 54:7. Ez. 5:2,10—12. 11:16,17. 20:34,41. 28:25. 34:11—17,23. Mic. 2:12. 4:6. Zeph. 3:19. John 11:52.
g Is. 40:11. Ez. 34:12. 37:24. Mic. 5:4,5. Zech. 9:16. Luke 12:32. John 10:27—29. Acts 20:28,29.
h 15:21. 50:33,34. Is. 44:24. 49:24—26. 53:12. 54:5,17. Hos. 13:14. Matt. 20:28. Tit. 2:14. Heb. 2:14,15.
i Ps. 142:6. Matt. 12:29. Luke 11:21,22.
j *See on* 4.—33:9—11. Is. 12:35:10. 51:11.
k Is. 2:2—5. Ez. 17:23. 20:40. Mic. 4:1,2.
l 33.9. Ps. 130:4. Hos. 3:5. Rom. 2:4.
m Hos. 2:20—23. Joel 3:18. Zech. 9:15—17.
n Is. 1:30. 58:11.
o Is. 35.10. 60:20. 65:19. John 16:22. Rev. 7:17. 21:4.
p *See on* 4.—Neh. 12:27,43. Ps. 30:11. 149:3. Zech. 8:4,5, 19.
q Ezra 6:22. Esth. 9:22. Is. 35:10. 51:3,11. 60:20. 61:3. 65:18, 19. John 16:22.
r Deut. 33:8—11. 2 Chr. 6:41. Neh. 10:39. Ps. 132:9,16. Is. 61:6. 1 Pet. 2:9. Rev. 5:10.
s 25. 33:9. Ps. 17:15. 36:8. 63:5. 65:4. 107:9. Cant. 5:1. Is. 25:6. 55:1—3. 66:10—14. Zech. 9:15—17. Matt. 5:6. Eph. 1:3. 3:19. Rev. 7:16,17.
t Ez. 2:10. Matt. 2:16—18.
u 40:1. Josh. 18:25. 1 Sam 7:17. Matt. 2:18. *Rama*.

session of their own land; and all their former jealousies and divisions are ceased: so that the watchmen, the teachers or prophets, of Ephraim excite the people to resort to mount Zion to worship. (*Notes*, 1. 6:16,17. *Ps.* 118:19—24. *Is.* 2:2—5. 40:3—8. *Mic.* 4:1—5.) This may refer to the union of different nations in the church of Christ, and their harmonious worship, and amicable communion in the privileges and ordinances of the gospel. This is further intimated, when "among the chief of the nations" men are called on to rejoice, and praise God for his goodness to Jacob, and to mingle prayers, with their praises, for the more complete salvation of the remnant of Israel.—The most powerful, renowned, and civilized nations on earth at this day, professing Christianity, praising God for his mercies to his ancient people, and praying for the conversion and salvation of the Jews, forms a striking accomplishment of this prophecy. (*Note*, *Zech.* 8:20—23.) But the re-establishment of Judah and Israel in their own land are especially foretold.

Watchmen. (6) 'The word may be applied 'to those evangelical preachers, who should 'be instruments in converting the Jews to 'Christ, and bringing them into the church.' *Lowth.*

V. 8, 9. In answer to these prayers, or rather to excite these praises, the Lord here promises to bring Israel from the utmost coasts of the earth, without excluding the blind, the lame, the woman with child, or even her who travails with child: however feeble or unable they were of themselves, or however distressed in their circumstances, or burdened in spirit; under the protection and tender care of God, and willingly assisting each other, they would return in a great company to Zion. (*Notes*, *Ps.* 105:37,38, *v.* 37. *Is.* 40:8—11, *v.* 11.) Mourning for their sins, nay, weeping even for joy, and praying for themselves and for each other; the Lord being their Guide, they would walk by the rivers of waters, every obstacle be removed, and their way made plain before them: for God would avow himself the Father of all Israel; and even Ephraim, who seemed quite cast off, should inherit as his first-born. (*Notes*, 18—20. 3:12—19. 50:4—6. *Is.* 35:8—10. 41:17—20. 49:9—13.)—The return of a few Israelites with the Jews, after the captivity, cannot come up to the full meaning of these predictions; nor can any other gathering of Israel to their own land which has hitherto taken place. They may figuratively describe the conversion of sinners to Christ; their helpless condition in themselves; the burdens and distresses under which they labor; the repentance and prayer with which they come; the comforts and assistance which they derive from their tender Guide and Shepherd; the plain and safe way in which they are led; and their adoption as children and heirs of the Lord Almighty. But there is abundant reason to conclude, that they also predict a future gathering of the Israelites to Christ, and into their own land, from all the quarters of the globe. (*Marg. Ref.*)—*First-born.* (9) *Notes*, *Gen.* 48:14, 17—20. 49:22—26. 1 *Chr.* 5:1,2. *Heb.* 12:22—25.

V. 10—14. The same subject is here further enlarged on. Let all the most distant nations hear, that JEHOVAH, who scattered Israel, would gather him again into his church, as a shepherd does his flock into his fold. (*Marg. Ref.* f, g.) By breaking the power of the Assyrians and Chaldeans, he redeemed Jacob from enemies stronger than he: by

bitter weeping; Rachel, weeping for her children, [x] refused to be comforted for her children, [y] because they *were* not.

16 Thus saith the LORD; [z] Refrain thy voice from weeping, and thine eyes from tears: [a] for thy work shall be rewarded, saith the LORD: [b] and they shall come again from the land of the enemy.

17 And [c] there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

[*Practical Observations.*]

18 ¶ I have [d] surely heard [e] Ephraim bemoaning himself *thus;* [f] Thou hast chastised me, and I was chastised, [g] as a bullock unaccustomed *to the yoke:* [h] turn thou me, and I shall be turned; [i] for thou *art* the LORD my God.

19 Surely [k] after that I was turned, I repented; and after that I was instructed, [l] I smote upon *my* thigh: [m] I was ashamed, yea, even confounded, because [n] I did bear the reproach of my youth.

20 [o] *Is* Ephraim my dear son? *is he* a pleasant child? [p] for since I spake against him I do earnestly remember him still: therefore [q] my bowels [*] are troubled for him: [r] I will surely have mercy upon him, saith the LORD.

21 [s] Set thee up way-marks, make thee

x Gen. 37:35. Ps. 77:2. Is. 22:4.
y Gen. 42:13,36. Job 7:21. Ps. 37:36. Lam. 5:7.
z Gen. 43:31. 45:1. Ps. 30:5. Mark 5:38,39. John 20:13—15. 1 Thes. 4:13.
a Ruth 2:12. 2 Chr. 15:7. Ec. 9:7. Heb. 6:10. 11:6.
b *See on* 23:3. 29:14. 30:3,18. 33:7,11.—Ezra 1:5—11. Ez. 11:17,18. 20:41,42. Hos. 1:11.
c 29:11—16. 46:27,28. Ps. 102: 13,14. Is. 6:13. 11:11,&c. Lam. 3:18,21,26. Ez. 37:11—14,25. 39:28. Hos. 2:15. 3:5. Am 9:8,9. Matt. 24:22. Rom. 11:23—26.
d Job 33:27,28. Ps. 102:19,20. Is. 57:15—18. Hos. 5:15. 6: 1,2. Luke 15:20.
e 6,9. 3:21,22. 50:4,5. Hos. 11: 8,9. 14:4—8.
f 2:30. 5:3. Job 5:17. Ps. 94: 12. 119:75. Prov. 3:11. Is. 1: 5. 9:13. 57:17. Hos. 5:12,13. Zeph. 3:2. Heb. 12:5. Rev. 3:19.
g Ps. 32:9. Prov. 26:3. 29:1. Is. 51:20. 53:7. Lam. 3:27—30.
h 17:14. Ps. 85:4. Lam. 5:21. Mal. 4:6. Luke 1:17. Acts 3:26. Phil. 2:13. Jam. 1:16—18.
i *See on* 3:22,25.—Is. 63:16.
k Deut. 30:6—3. Ez. 36:26,31. Zech. 12:10. Luke 15:17—19. John 6:44,45. Eph. 2:3—5. 2 Tim. 2:25. Tit. 3:3—7.
l Ez. 21:12. Luke 18:13. 2 Cor. 7:11.
m 3:25. Lev. 26:41,42. Ezra 9:6. Ez. 6:9. 16:61—63. 20: 43,44. 36:31,32. Rom. 6:21.
n 3:25. 22:21. 32:30. Job 13: 26. 20:11. Ps. 25:7. Is. 54:4 Ez. 23:3. Luke 15:30.
o 9. 3.19. Ps. 103:13. Prov 3:12. Luke 15:24,32.
p Deut. 32:36. Judg. 10:16. Is. 57:16—18. Hos. 11:8,9.
q Gen. 43:30. 1 Kings 3:26. Cant. 5:4. Phil. 1:8.
* Heb. *sound.* 48:36. Is. 16: 11. 63:15.
r Is. 55:7. 57:18. Hos. 14:4. Mic. 7:18,19.
s Is. 57:14. 62:10.

breaking the yoke of Satan, he redeems the true Israel from this potent enemy: (*Notes, Is.* 49:24—26. *Matt.* 12:29,30. *Luke* 11:14—26, *vv.* 21,22.) and by crushing the power of Antichrist, he will deliver his church, and make way for the conversion of both Israel and the Gentiles.—The return of the Jews to mount Zion with songs of praise, and their "flowing together" to enjoy "the goodness of the LORD," and to thank him with joyful hearts for their plenty and prosperity; (*Marg. Ref.* m, n. p—r. —*Notes*, 3—5. 33:6—11. *Is.* 4:2. *Zech.* 8:4,5. 9: 13—17.) together with the revival of religion, and the holy joy which shewed itself among them, after the building of the city and temple, and was manifested in varied expressions, by all orders and ranks of the people; were emblems of the abundant holiness, privileges, and comforts reserved for the church, in those happy times which are approaching.—Nothing, however, has yet occurred that can be considered as a completion of this prediction; which certainly relates to events in futurity, and especially to the restoration and prosperity of Israel, as a nation. (*Marg. Ref.* s.—*Notes*, *Ps.* 132:7—9. *Is.* 30:23—25. 58:8—12.)—*Not sorrow any more*, &c. (12) *Notes*, *Is.* 25:6—8. 35:8 —10. 65:17—19. *Rev.* 7:13—17. 21:1—4.

V. 15—17. The original name of Rachel is here exactly the same as in Genesis.—Rachel was mother to Joseph and Benjamin: from Joseph descended a very large proportion of the kingdom of Israel; and from Benjamin, numbers of the inhabitants of Jerusalem. The desolations of Israel and Judah, therefore, made immense havoc among Rachel's descendants. The sepulchre of Rachel was between Ramah and Bethlehem: (*Gen.* 35:16—20.) and she is here poetically introduced, as rising from her grave, looking around, seeing none of her offspring, and inconsolable in her sorrow, supposing them all utterly extirpated. To carry on the allusion, the Lord here addresses her, and calls on her to "refrain from weeping:" for her sorrow and labor, in bearing and bringing up her children, should not be lost, or be without recompense; as those, who were left and scattered among their enemies, would come again to their own land; and she might hope for great blessings for them in "her end," or "latter end." (See on *Note*, 30:23,24, *v.* 24.) The murder of the children in the coasts of Bethlehem, by Herod, was an event, which in some measure fulfilled this prediction: but it could not be the primary and full meaning of it. (*Note*, *Matt.* 2:16—18.)

V. 18—20. All the blessings predicted to Israel implied, that the people would be brought to true and deep repentance. This is here more particularly described, in the person of Ephraim, as representing the ten tribes of Israel. The Lord hears him under his afflictions, bemoaning himself with penitent confessions and prayers. He looks back, and recollects with grief and shame, that the Lord had often chastised him, and that he had suffered many corrections without deriving benefit: or that at length he had "received instruction," though he had long been refractory and rebellious; as headstrong bullocks, not inured to the yoke, which struggle against the driver, and will not submit.—Conscious that this is the nature of his proud, stout heart, and that it must be humbled, softened, and converted; and that he cannot effect this change by his own power; he believes that God can, hopes that he will, and prays that he would "turn him, that he may be turned." (*Notes*, 17:14. *Acts* 5:29—31.) He acknowledges, that the Lord has a right to his obedience and service, and that he stands in a peculiar relation to him, and he desires to have him for his God and Portion.—Something of this gracious turning he experiences; he has begun to repent of his sins: and, since he had been instructed in the things of God, he is sensible of his guilt and danger, and full of self-indignation and abhorrence, to think how rebellious and ungrateful he had before been; which astonishment and self-displacency he expresses by "smiting on his thigh." He is grieved and utterly confounded to find, that he lies under a heavy load of deserved ignominy and reproach, for the sins which he had been com-

high heaps: [t] set thine heart toward the high-way, *even* the way *which* thou wentest: [u] turn again, [v] O virgin of Israel, turn again to these thy cities.

22 [x] How long wilt thou go about, O thou [y] backsliding daughter? for the LORD hath [z] created a new thing in the earth, [a] A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; [b] As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, [c] The LORD bless thee, [d] O habitation of justice, [c] *and* mountain of holiness.

24 And there shall dwell [f] in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

t 50 5. Deut. 32:46. 1 Chr. 29:3. 2 Chr. 11:16. 20:3. Ps. 62:10. 84:5. Prov. 24:32. *marg.* Ez. 40:4. Hag. 1:5. *marg.*
u 51:6,50. Is. 43:20. 52:11,12. Zech. 2:6,7.
v *See on* 4.
x 2:18,23,36. 4:14. 13:27. Hos. 8:5.
y 3:6 8,11,12,14,22. 7:24. 8:4—6. 14:7. 49.4. Hos. 4:16. 11:7. 14:4. Zech. 7:11.
z Num. 16:30.
a Gen. 3:15. Is. 7:14. Matt. 1:21. Luke 1:34,35. Gal. 4:4.
b *See on* 23:5—8. 33:15—26.—Is. 1:26. 60:21. Zech. 8:3.
c Ruth 2:4. Ps. 28:9. 128:5. 129:8. 134:3.
d 50:7. Is. 1:21.
e Ps. 48:1,2. 87:1—3. Ob. 17. Mic. 4:1.
f 33:11—13. Ez. 36:10—12. Zech. 2:4. 8:4—8.

mitting from his youth, which deserved more than all the contempt and misery that he suffered. The Lord seeing Ephraim, like the prodigal son, thus "come to himself," and overwhelmed with sorrow and shame, speaks of him with the tenderest affection. (*Notes*, *Luke* 15:17—21.) Could this poor distressed mourner be Ephraim, his dear son, his child in whom he had so delighted? And was he at length returned home? Let him not be upbraided with his offences, of which he so deeply repented; but let him be re-admitted to all the privileges of a child, without limitation or delay. For ever since the Lord denounced sentence against him, or addressed him with cutting rebukes; he had remembered him with tender compassion, and earnest longings after him, as an affectionate parent does his son, whom he is under the painful necessity of correcting. (*Note*, *Ps.* 103:11—13.)—His eye was upon him through all his wanderings, waiting to be gracious: and as he was now truly penitent and supplicated mercy, he would surely extend it to him.—'Do thou turn my heart by 'thy preventing grace, and then I shall be ef-'fectually reformed. ... As soon as God's grace 'touched my heart, and gave me a due sense 'of my duty, and the many deviations from it 'I had been guilty of, I straightway became a 'true penitent; and expressed my repentance 'by all the outward and inward signs of an un-'feigned sorrow. The burden of my former 'sins lay heavy on my mind; and I became sen-'sible, that all the calamities and reproaches I 'have undergone, were the due desert of mine 'offences.' *Lowth.*—This is a most instructive and encouraging representation of the nature and effects of true repentance: and its prophetic meaning may relate to the conversion of Israelites to Christianity in the primitive times; but it refers rather to events yet in futurity. (*Notes*, *Job* 33:27—30. *Ez.* 16:60—63. 36:25—32. *Hos.* 11:8—11. *Zech.* 12:9—14.)

V. 21, 22. The dispersed Jews and Israelites are here called on to return without delay to their deserted cities, and to set up waymarks, to throw up heaps, and to set up lofty standards, to direct inquirers in the road. Let them heartily attempt to go back to their own land, by the way in which they had gone from it, and no longer wander about as they had done; like a woman, who had improperly left her father's or her husband's house, and was afraid, and ashamed, or reluctant to return. (*Note*, 2:14—19.) To encourage them to this, the Lord assures them, that "he had created," or would create, "a new thing in the earth." It would be "a new thing," altogether unprecedented, and worthy to be called *a creation:* for "a woman should compass a man," or a Mighty one, a great Deliverer. Now what can this more properly mean, than that a virgin, continuing so, should conceive, and *compass* in her womb, and bear a Son, who would be "that Seed of the woman," which was appointed to "bruise the serpent's head;" even "EMMANUEL, God with us?" This was effected by the immediate power of God, contrary to the established course of nature: it was "a new thing," both as to his miraculous conception, and his mysterious person: and it was adduced with great propriety for the encouragement of the Jews, to return to that land, where this promised Deliverer was at length to arise.—'As it is a new thing, and un-'heard of, that a woman should court a man; 'so God will bring as strange a thing to pass, 'that the Jewish nation shall return to God 'their Husband. ... So most of the modern Jews, and some Christian expositors understand the 'words. ... A woman, that is, the most feeble, 'despicable persons, compared elsewhere to 'women, ... shall ... discomfit a mighty warri-'or.' *Lowth.* These are the most plausible interpretations, given of the passage; by those who reject that which is stated above. But the narrative of Potiphar's wife; (*Notes*, *Gen.* 39:) and that of Deborah, Jael, and Sisera; (*Notes*, *Judg.* 4: 5:) and very many others, suffice to shew, that neither of these was "a new thing in the earth:" (*Num.* 16:29—34.) and surely the solemnity of the introduction, and the term "create," appear, on either interpretation, to have little propriety or meaning.—'One that is only a woman, and not a wife, 'namely a virgin, shall conceive in her womb 'a man-child. (*Rev.* 12:5.) This is truly "a new 'thing," never before related, or heard of: with-'out which satisfaction could not be obtained 'by the weary soul, nor the new covenant es-'tablished. (31—34.) By this the backsliding 'daughter, namely the nation of the Jews 'which was turned away from God, ought to 'be so influenced, as no longer to wander 'about, at a distance from him.' *Cocceius.*—It is observable, that the other predictions of the miraculous conception, are conveyed in an obscure manner, and have caused much difficulty to expositors: (*Notes*, *Gen.* 3:14,15. *Is.* 7: 14.) and it seems exceedingly proper, that the clear and express declaration of such an event should be subsequent to its having actually taken place.——'Several ancient Jews ex-'pounded the text of the Messias. ... And most 'Christian interpreters understand it of the 'miraculous conception of the virgin Mary. ... 'Taking the words in this sense, they properly 'import *a new creation*, and such as is the imme-'diate work of God. ... The coming of the Mes-'sias is the foundation of all the promises both 'of the first and second covenant: (2 *Cor.* 1:20.) '... and that covenant, of which Christ was to

25 For [g] I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this [h] I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, [i] the days come, saith the LORD, [k] that I will sow the house of Israel, nd the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, [l] *that* like as I have watched over them, [m] to pluck up, and to break down, and to throw down, and to destroy, and to afflict; [n] so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, [o] The fathers have eaten a sour grape, and the children's teeth are set on edge.

g *See on* 14.—Ps. 107:9. Is. 32: 2. 50:4. Matt. 5:6. 11:28. Luke 1:53. 2 Cor. 7:6.
h Ps. 127:2. Zech. 4:1,2.
i *See on* 31.
k 30:19. Ez. 36:9. Hos. 2:23. Zech. 10:9.
l 44:27. Dan. 9:14.
m *See on* 1:10. 18:7—9.—45:4.
n 24:6. 32:41,42. Ps. 69.35. 102: 16. 147:2. Ec. 3:2,3. Dan. 9: 25. Am. 9:11. Acts 15:16.
o 30. Lam. 5.7. Ez. 18:2,3.

30 But [p] every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

[*Practical Observations.*]

31 ¶ Behold, [q] the days come, saith the LORD, that [r] I will make a new covenant [s] with the house of Israel, and with the house of Judah:

32 [t] Not according to the covenant that I made with their fathers, [u] in the day *that* I took them by the hand to bring them out of the land of Egypt; [x] which my covenant they brake, * although I was an Husband unto them, saith the LORD.

p Deut. 24:16. Is. 3:11. Ez. 3: 18,19,24. 18:4,20. 33:8,13,18. Gal. 6:5,7,8. Jam. 1:15.
q 27. 23.5,7. 30:3. 33:14—16. Am. 9:13.
r 32:40. Ez. 37:26. Matt. 26: 28. Mark 14:24. Luke 22:20. 1 Cor. 11:25. 2 Cor. 3:6. Heb. 8:6—13. 9:15. 12:24. 13: 20.
s 50:4,5. Gal. 6:16. Phil. 3:3.
t *See on* 1.—34:14. Ex. 19:5. 24:6—8. Deut. 5:3,4. 29:1,10. 1 Kings 8:9. Ez. 16:8,60—62. Heb. 9:18—22.
u Deut. 1:31. Ps. 73:23. Cant. 3:5. Is. 41:13. 51:18. 63:12—14. Hos. 11:1,3,4. Mark 8: 23.
x 11:7—10. 22:9. Lev. 26:15. Deut. 29:21,25. 31:16,20. Is 24:5. Ez. 16:59. 20.37. Heb 8:9.
* Or, *should I have continued an Husband unto them?* 2:2 3:14. Is. 54:5. Ez. 16:8. 23:4 Hos. 2:2. 3:1. John 3:29. 2 Cor. 11:2.

'be the Mediator, is plainly foretold and de-'scribed at the thirty-first and following verses 'of this chapter.' *Lowth.*

V. 23—26. After the desolations of Judah, Jerusalem, and the temple, which had been called "the habitation of justice and the mountain of holiness;" prayers for the prosperity of Zion were greatly discouraged: but the suspension would be taken off by the return of the Jews from captivity: and then such expressions of good will would be frequent and fervent. (*Notes*, *Ps.* 102:12—22. *Dan.* 4:1—20.) For the Lord had purposed to satisfy and comfort every one, who was wearied with trials, and sorry for his sins; or who sympathized in the sorrows of his afflicted people: and the outward blessings, to which he meant to restore them, would be typical of the spiritual prosperity of the church, in the times of the gospel, and in the latter days. (*Notes*, 16:14, 15,19—21. 23:5—8. 33:10—16.) This, and indeed the former part of the prophecy, seems to have been presented before the prophet's mind in a dream or vision: and when he awaked and considered it, he was refreshed with the pleasing prospect, so contrary to the visions which he had generally experienced, as one that awakes from an undisturbed and pleasant sleep.—'Having seen this vision of 'the Messiah to come, in whom the two houses 'of Israel and Judah should be joined, I rejoic-'ed.' (*Marg. Ref.* g, h.)

V. 27, 28. (*Marg. Ref.*—*Notes*, 18:7—10. 30: 19—22. 45:4,5. *Is.* 27:2—6.) 'I will shew the 'same care and vigilance, (44:27.) in restoring 'them, as I have formerly done in destroying 'them.' *Lowth.*—Some understand the passage of the replenishing of the church by numerous converts, and establishing it in peace and prosperity.

V. 29, 30. (*Marg. Ref.*—*Notes*, *Ez.* 18:2—4.) The people thought it hard, that they should suffer for the sins of their fathers, (though it was evident, that they imitated and exceeded them, and thus filled up the measure of their iniquities;) and they expressed their murmurs by a proverb, stating that the children's teeth were set on edge, or put to pain, by the father's eating sour grapes. (*Notes*, 15:2—4, *v.* 4. *Ex.* 20:5. 2 *Kings* 23:26,27.) But the Lord assures them, that in the happy days here predicted, they should neither have occasion nor disposition, thus to reflect on the equity of his dealings: 'but shall willingly acknowledge, 'that every one of them had smarted for his 'own iniquity; and had sins enow of his own, 'to warrant God's proceedings against him.' *Bp. Hall.*—When Christ came, all who believed on him, separated from their unbelieving countrymen, and escaped the national calamities.—'This will be remarkably verified, 'when God shall cease to visit on the Jewish 'nation the imprecation, which they laid on 'themselves for the death of Christ; "His blood 'be upon us and on our children."' *Lowth.* (*Notes*, *Matt.* 27:24,25.)—The conduct of every generation of that people to this day, has been equivalent to "consenting to the deed" of those, who put Jesus to death; for they all in speaking and acting respecting him, as *a deceiver*, have crucified him afresh, and made the guilt of their ancestors their own. Of this they will be convinced, when converted to Christ. (*Note*, *Zech.* 12:9—14, *v.* 10.)

V. 31, 32. The national covenant, made at Sinai with Israel when brought out of Egypt, is here contrasted with "the new covenant." Notwithstanding the tender and compassionate care of JEHOVAH to Israel at that time, when he espoused the nation to himself; they proved unfaithful, and brake the covenant by apostacy, idolatry, and all kinds of atrecious iniquity: and at length, rejecting the Messiah, they were cast out of the church, and expelled from the promised land. This covenant was distinct, both from the covenant of works, of which Adam was the surety, and under which every unbeliever in every age and nation is found; from the covenant ratified with Abraham, Isaac, and Jacob; and from the covenant of grace, mediated by Christ, of which every believing Israelite received the blessing. (*Notes*, *Ex.* 19:5. *Lev.* 26:41,42. *Ez.* 16:60—63. *Gal.* 3:15 —18. *Heb.* 6:13—20.) This promise of a new covenant, as St. Paul has shewn, implied a prediction of the abrogation of the Mosaic law, and the introduction of another and more spiritual dispensation. (*Notes*, *Heb.* 8:7—13. 10:11—18.)

Took them by the hand, &c. (32) *Notes*, *Deut.* 1:29—31. *Hos.* 11:3,4.—*Brake.*] Or, *rendered*

33 But [y] this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, [z] I will put my law in their inward parts, and write it in their hearts; [a] and will be their God, and they shall be my people.

34 And they shall [b] teach no more every man his neighbor, and every man his brother, saying, [c] Know the LORD: [d] for they shall all know me, from the least of them unto the greatest of them, saith the LORD: [e] for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, [f] which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, [g] which divideth the sea [h] when the waves thereof roar; [i] The LORD of hosts *is* his name:

36 If [k] those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall [l] cease from being a nation before me for ever.

37 Thus saith the LORD; [m] If heaven above can be measured, and the foundations of the earth searched out beneath, [n] I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, [o] the days come, saith the LORD, [p] that the city shall be built to the LORD, from [q] the tower of Hananeel unto [r] the gate of the corner.

y 32:40.
z Deut. 30:6. Ps. 37:31. 40:8. Is. 51:7. Ez. 11:19,20. 36:25—27. Rom. 7:22. 8:2—3. 2 Cor. 3:3,7,8. Gal. 5:22,23. Heb. 8:10. 10:16.
a *See on* 1.—24:7. 30:22. 32:38. Gen. 17:7,8. Ez. 11:20. 37:27. Zech. 13:9. John 20:17. Rev. 21:3,7.
b 1 Thes. 4:9. Heb. 5:12. 1 John 2:27.
c *See on* 1 Sam. 2:12. 1 Chr. 28:9. John 17:3.
d 24:7. Is. 11:9. 30:26. 54:13. 60:19—21. Hab. 2:14. Matt. 11:27. John 6:45. 17:6. 2 Cor. 4:6. 1 John 5:20.
e 33:8. 50:20. Is. 33:24. 43:25. 44:22. Mic. 7:18. Acts 10:43. 13:38,39. Rom. 11:26,27. Heb. 8:12. 10:17,18.
f Gen. 1:14—18. Deut. 4:19. Job 38:33. Ps. 19:1—6. 74:16. 136:7—9. Matt. 5:45.
g Ex. 14:21,22. Job 26:12. Ps. 74:13. 78:13. 106:9. 114:3—5. Is. 51:15. 63:12.
h 5:22. Job 38:10,11. Ps. 93:3,4. 107:25—29. Is. 51:15. Matt. 8:25,26.
i 10.16. 32:18. 46:18. 50:34. 51:19. Is. 48:2. 54:5.
k 33:20—26. Ps. 72:5,17. 89:36,37. 102:28. 119:89. 148:6. Is. 54:9,10.
l 46:28. Deut. 32:26. Am. 9:8,9.
m 33:22. Job 11:7—9. Ps. 89:2. Prov. 30:4. Is. 40:12.
n 30:11. 33:24—26. 46:28. Rom. 11:2—5,26—29.
o 27. *See on* 23:5.
p 30:18. Neh. 2:17—20. 12:30—40. Is. 44:28. Ez. 48:30—35. Dan. 9:25.
q Neh. 3:1. 12:39. Zech. 14:10.
r 2 Kings 14:13. 2 Chr. 26:9.

void or disannulled.—I was an husband, &c.] 'I acted towards them, with all the faithful, 'affectionate care, which the husband owes to 'his wife.' (*Marg.—Notes.* 2:2,3. 3:12—15. *Ez.* 16:9—14. *Hos.* 2:18—23. *Eph.* 5:28—31.) This clause is rendered in the Septuagint, "I regarded them not." St. Paul follows that version in this respect, though he varies from it in several parts of his quotation.—Some think the original may admit of this translation; but it is not the obvious meaning.—Israel as a nation typified the true people of God: the old covenant, made with them, was typical of the new covenant made with all true believers, as one with Christ. This is not ratified with a nation as such; (though every Christian nation is under a dispensation of mercy, according to this covenant, in some things as Israel;) but it is made with Christ the Surety, in behalf of his people, and with each of them personally, when by faith he becomes a member of his mystical body. (*Notes, Is.* 55:1—3. *Luke* 1:67—79. *Gal.* 3:6—14. *Heb.* 13:19,20.)

V. 33, 34. The moral law was written "in tables of stone," and in the book of the law, and put into the *hands* of the Israelites; but they brake it, for want of a spiritual mind; and thus it brought them under condemnation: (*Notes, Rom.* 7:7—12. 2 *Cor.* 3:7—11.) but, according to "the new covenant," God engages to "put his law into the inward parts, and to write it in the hearts" of his people. That is, by regenerating grace, he creates in them a judgment, disposition, and affections congenial to the holy law of love: then they perceive its spirituality, reasonableness, and excellency; they "consent to it that it is good;" they repent of breaking it; they see the nature, value, and glory of salvation in Christ, and accept of it; they hope for pardon, righteousness, and assistance through him; and thus they learn to "delight in the law after the inward man," and to grieve and be humbled that they keep it so imperfectly. (*Notes, Ps.* 119:2—5. *Rom.* 7:22—25.) In this way the LORD becomes their God, and they his people, prepared for the daily exercise of repentance, faith, humble conscientious obedience, and the spiritual worship of him in his ordinances. (See on *Note*, 30:22.—*Notes*, 1. 30:19—21. *Gen.* 17:7,8. *Heb.* 11:13—16. *Rev.* 21:1—4.) It is not requsite for persons of this character to call one another off from idols to the knowledge and worship of JEHOVAH; (*Note, Is.* 2:2—5.) nor are they left to mere human teaching; but the whole company, "from the greatest to the least," have "an heart given them to know the LORD," so as to fear, trust, and love him, and to cleave to his worship and service. (*Marg. Ref.* c, d.—*Notes*, 24:7. *Is.* 54:11—14. *John* 6:41—46.) Then he absolves them from the guilt of all their sins, and he will not remember them any more to their condemnation (*Notes*, 50:20. *Ps.* 103:11—13. *Is.* 43:22—25. *Mic.* 7:18—20. *John* 5:24—27. *Rom.* 8:1, 2,28—39.) The law thus written in their hearts, with the knowledge of God thus communicated, preserves them from breaking the covenant, and again coming into condemnation, by relapsing into iniquity, and living and dying in impenitence and unbelief. So that it is the peculiar excellency of this covenant, that it provides against all those dangers, which otherwise might deprive the persons interested in it of the covenanted blessings. (*Notes*, 32:39—41. 2 *Sam.* 23:5.)—When Israel shall be again called into the church, it will not be according to the Sinai-covenant; but by having "the law written in their hearts," and the covenant thus inwardly ratified to them. (*Notes, Ez.* 16:60—63, *v.* 61. 36:20—28. 37:23—28. 39:23—29.)—'Lord have mercy upon us' also, 'and write all ... thy laws in our hearts, 'we beseech thee.' *Communion service.*

V. 35—37. As surely as the heavenly bodies will continue their settled course, according to the appointment of the Creator to the end of time; and as the raging sea obeys the Creator's mandates; so surely will the nation of Israel be continued a separate people, without being finally excluded from the church: nor will God ever cast them off for all their sins; till it be possible for man to measure the height of the heavens, or to search out the foundations of the earth. (*Notes*, 33:14—26. *Gen.* 1:14—19. *Job* 38:4—11. *Ps.* 93:3,4. 114:3—8.

39 And [s] the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the [t] whole valley of the dead bodies, and of the ashes, and all the fields unto [u] the brook of Kidron, [x] unto the corner of the horse-gate toward the east, [y] *shall be* holy unto the LORD; [z] it shall not be plucked up, nor thrown down any more for ever.

s Ez. 40:3. Zech. 2:1,2. t 7:32. 19:11—13. 32:36. Ez. 37:2.
u 2 Sam. 15:23. 2 Kings 23:6, 12. John 18:1. *Cedron.*
x 2 Kings 11:16. 2 Chr. 23:15. Neh. 3:28.
y Ez. 45:1—6. 48:35. Joel 3: 17. Zech. 14:20,21.
z *See on* 18:7.—Is. 51:22. Ez. 37:25. 39:29.

Is. 51:15,16. 54:6—10. *Matt.* 8:23—27. *Rom.* 11: 11—15,22—32.) Words can hardly express more energetically a prophecy of the Restoration of Israel.

V. 38—40. The rebuilding of Jerusalem after the captivity seems to be here predicted merely as an earnest of all the other promised mercies. At present we know little of several of the places mentioned. (*Marg. Ref.—Neh.* 3:1,24—28. 12:39.)--The conclusion fully proves that the Spirit of prophecy meant not only to predict the building of the spiritual Jerusalem, but also to foretel future events which cannot now be particularly known; yet certainly relate to the future and final restoration of Israel. (*Notes, Ez.* 48:30—35. *Mic.* 7:11—13. *Zech.* 14:10,11,20,21.)

PRACTICAL OBSERVATIONS.

V. 1—7.

The greatest blessing which we can desire for our families, is that "the LORD may be their God:" and if we devote them to him, and bring them up for him, we may expect that this will be their felicity. (*Notes, Gen.* 17:7,8. 18:17—19.)—When he commissions the sword to waste the nations, where his name is known, he reserves a remnant to whom he will be gracious: and often those judgments, which sweep numbers of hypocrites and ungodly men into perdition, make way for peculiar blessings to their survivors, or to posterity.--If we find grace with God, he will lead us through all the perils and difficulties of this wilderness, and cause us to rest in his salvation. All the discoveries, which he has made of himself to fallen man, and all his marvellous works for his church, have sprung from his everlasting and unchangeable love. This induced him to form the glorious plan of salvation; and first to promise, and then to give, his beloved Son to be the sacrifice for our sins: and this also moved him to draw us by his grace and allure us by his loving-kindness, to come unto him, and seek a share in the purchased blessings: and having been thus drawn to seek communion with him and conformity to him, we shall for ever enjoy the fruits of his special favor. (*Notes, Eph.* 2:1—10. 2 *Thes.* 2:13.14. *Tit.* 3:4—7.) From the same endearing motive, JEHOVAH is led to "build up the walls of Jerusalem," and to turn the mournings of his people over her desolations, into songs of triumphant praises for her renewed prosperity.—Those whom he has placed near to his "watchmen, who watch for their souls," and who excite and exhort sinners to arise and go up to Zion to the Lord our God, have special obligations to bless his name. All those who are called to this work should be peculiarly vigilant, faithful, and earnest; and they ought themselves first to rise and lead the way by their example, "walking in all God's ordinances and commandments, blameless." They should endeavor also to terminate those unhappy differences, which, as it were, set the tribes of Israel at variance: and all Christians ought to pray that many watchmen, decidedly of this character, may be raised up, and stationed in every place; and especially employed to call the ancient people of God to rejoin his church and share her privileges.—"The chief of the nations," and Britain especially, (which seems to be rendered preeminent in commerce and navigation, for that very purpose,) should celebrate with gladness the wondrous works of God for Jacob, in the great Redeemer raised up among that people; and should publish these glad tidings to all around, with praise and gratitude, that they may be proclaimed from shore to shore, till the utmost coasts of the earth are made acquainted with the joyful sound: nor should we forget to join our earnest endeavors, with our fervent prayers, that the Lord may "save his people, even the remnant of Israel."

V. 8—17.

When the Lord's time arrives, his power and grace can readily remove all obstacles, rectify all obliquities, and remedy all defects: he can give "eyes to the blind," and "feet to the lame,' strength to the weak, support to the heavy-laden, and rest to the weary soul; and thus bring great companies into his church. When he effectually draws sinners to come to him, their hard hearts soon melt and soften; and they, who once were too proud and stout to attend on the ordinances of God, and the animated prayers and praises of evangelical piety, and who derided those that did, learn to mourn for sin, and cry for mercy. Then he leads them in his ways, supplies their wants, refreshes and comforts their hearts, upholds them from falling, and is a Father unto them, and they his children and his heirs.—It shall be known to the isles afar off, that he careth for his chosen people: and if he suffer them to be scattered, he will gather and keep them, as a shepherd does his flock: by price and by power, he has ransomed and redeemed them from those enemies who were stronger than they; and he will maintain and perfect their deliverance, and not let any "pluck them out of his hand." (*Notes, John* 10:10—13,26--31.) To his courts they "flow together," (*Is.* 2:2.) that they may share and celebrate his goodness. and while he supplies all their outward wants, their souls become fruitful and cheerful "as a watered garden." Their sorrows shall terminate in joy; and their comforts are earnests of eternal felicity in that world, where "they shall not sorrow any more at all," but both ministers and people shall be "satisfied with the goodness of the LORD."—But while the believer has "a joy, that a stranger intermeddleth not with;" he must in the world expect tribulations: and a voice of lamentation often interrupts that of thanksgiving, even "in the dwellings of the righteous." (*Note*, 1 *Pet.* 1:6,7.) But, if bereaving providences, or heavy afflictions, cause the Christian such bitter mourning, that he "refuses to be comforted;" it must be considered as his infirmity. We ought not to mourn over our children and relatives, as if "they were not," should they be removed from us; but, having used the proper means for promoting their future felicity, we should leave them with our righteous and merciful God. He graciously comforts those who are cast down, and bids his mourners dry their tears;

CHAP XXXII.

Jeremiah is imprisoned, for predicting the destruction of Jerusalem, and the captivity of Zedekiah, 1—5. By the command of God he purchases a field, as a token that the Jews should be restored to their inheritances, 6—15. He prays to be further instructed concerning these transactions, 16—25. He is informed of the approaching calamities for the sins of the people, 26—35; and encouraged by predictions and promises of most extensive blessings, spiritual and temporal, to the nation of Israel and to the Israel of God, 36—44.

THE word that came to Jeremiah from the LORD [a] in the tenth year of Zedekiah king of Judah, which *was* [b] the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and [c] Jeremiah the prophet was shut up [d] in the court of the prison, which *was* in the king of Judah's house.

3 For [e] Zedekiah king of Judah had shut him up, saying, [f] Wherefore dost thou prophesy, and say, Thus saith the LORD [g] Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And [h] Zedekiah king of Judah shall not escape out of the hand of the Chalde-

a 39:1,2. 52:4,5. 2 Kings 25:1, 2. 2 Chr. 36:11.
b *See on* 25:1.
c 3,8. 33:1. 36:5. 37:21. 39:14, 15. Matt. 5:12.
d Neh. 3:25.
e 2:30. 5:3. 2 Kings 6:31,32. 2 Chr. 28:22.
f 26:8,9. 38:4. Ex. 5:4. Am. 7:13. Luke 20:2. Acts 6:12—14.
g 28,29. *See on* 21:4—7.—27:8. 34:2,3. 37:6—10. 38:3.
h 37:17. 38:18,23. 39:4—7. 52:8—11. 2 Kings 25:4—7. Ez. 12:12,13. 17:13—21. 21:25,26.

for both their sorrows and labors shall be recompensed: and if we have "hope in our end," for ourselves and those belonging to us, concerning an eternal inheritance, all temporal afflictions will be tolerable and beneficial.

V. 18—30.

The true penitent reflects with shame and contrition on his former obstinacy and rebellion, and on his misconduct under afflictions, as well as his abuse of mercies: for he knows that he has often suffered in vain, and has been as untractable as the "bullock unaccustomed to the yoke." Once he excused his sins; but now he is sensible of his ingratitude and folly: he is convinced that he must be made a new creature, in order to serve God and enjoy his favor; he feels the power of inbred sin, evil habits, and strong temptations; and perceives that he cannot new create his own heart: thus he learns to value the promises of sanctifying grace, and to plead them in prayer, crying to the Lord, "Turn thou me, and I shall be turned;" 'Convert me, or I shall 'never be converted.' His prayers will be answered, he will be more and more abased and humbled; and increasing instruction will lead him to "abhor himself," and to remember with shame the sins, which were "the reproach of his youth," and the effects of which he has perhaps still to struggle with. (*Notes*, *Job* 13:24—28, *v.* 26. 42:1—6. *Ez.* 16:60—63, *v.* 63.) This may, or may not, be accompanied with terror: but it will surely be attended with submission to the justice of God in all his corrections and threatenings, an entire reliance on his mercy and grace, and newness of life. Where this change is effected, (whether in the case of a new convert, or of a returning backslider,) the Lord will treat him as a beloved child, "in whom he greatly delighteth," and "will surely have mercy on him;" he will pity his sorrows and terrors, as a father does those of his son, whom he loves and corrects; and will remember him with the most tender compassions. (*Notes*, *Prov.* 3:11,12. *Heb.* 12:4—13.) —He is, of his own clemency, disposed to this kindness; and in that "new thing, that he hath created in the earth," in the Virgin's Son, the glorious Prince of Peace, the great Immanuel, he has made way for the honorable exercise of his mercy to the chief of sinners. Let then poor prodigals, who are "come to themselves," no longer wander about, as ashamed or afraid to return to their Father's house; let them "set their hearts to the highway" which he has cast up; let them "return to the LORD, and he will have mercy on them;" and then let them direct and encourage others in the same salutary course.—Thus men return to Zion, and are enrolled her citizens: and all who profess to worship our God in Christ, and on his mercy-seat, should remember that his church is "the habitation of righteousness, and the mountain of holiness:" as such, they should still pray for her prosperity, and that they may be a credit and ornament to her, by their holy examples. He has yet a remnant, both of pastors and of flocks, who answer this description; and he still continues to "satiate the weary, and replenish the sorrowful soul." Having tasted his grace, hoping for his glory, and looking forward to the happy event of all our troubles, and those of the whole family of Christ; our thoughts even at the hour of death may be pleasant, by reflecting on what we shall shortly awake to behold and enjoy. For the Lord will still watch over his people and purify his church. No man shall finally perish, but for his own sins; nor any sinner, who is cordially willing to accept of Christ's salvation.

V. 31—40.

Blessed be God for his new covenant, and for that new dispensation under which we live! But let us not trust to the outward administration of it; which will stand us in no more stead, than the Sinai-covenant did Israel, except the law be written in our hearts, as the principle of genuine repentance, faith, and cheerful obedience. This alone can prove that we are the true people of God; and that we know the Father and the Son, by the teaching of the Holy Spirit, and that all our sins are blotted out, to be remembered no more for ever. This circumcision and regeneration of the heart seals to the Christian "the righteousness of faith," and evidences that he is Christ's, and has peace with God through him: and the power which formed the heavenly orbs, and continues them for lights to the earth, and which divide the sea, or stills it, when the waves thereof roar, will keep him through faith unto salvation. The personal happiness of every true believer is secured by that promise, covenant, and oath, which assure us, that "the gates of hell shall not prevail against the church." This his love is immeasurable, and passeth knowledge; it can only be apprehended by faith and experience: and to those who thus apprehend it, every present mercy is a pledge and earnest of their complete and eternal salvation.

NOTES.

CHAP. XXXII. V. 1—3. (*Notes*, 25:1. 37:11—21. 38:1—6.) Jeremiah was shut up in the court of the prison, to prevent him from publicly delivering his predictions; but it does not appear that he was at first put to further hardship, or that his friends were excluded from him.—Zedekiah and his princes were desper-

ans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be [i] until I visit him, saith the LORD: [k] though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 [i] Behold, Hanameel the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that *is* in [m] Anathoth: [n] for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the [o] court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* [p] in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. [q] Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and [r] weighed him the money, *even* * seventeen shekels of silver.

i 27:22. 34:4,5.
k 2:37. 21:4. 33:5. 37:10. Num. 14:41. 2 Chr. 13:12. 24:20. Prov. 21:30. Ez. 17:9,10,15.
l 1 Kings 14:5. Mark 11:2—6. 14:13—16.
m 1:1. 11:21. Josh. 21:18,19.
n Lev. 25:23—25,32—34,49. Num. 35:2. Ruth 4:4—9.
o 2. 33:1.
p *See on* 7.—1 Kings 2:26. 1 Chr. 6:60.
q 1 Sam. 9:16,17. 10:3—7. 1 Kings 22:25. Zech. 11:11. John 4:53. Acts 10:17—28.
r Gen. 23:15,16.—1 Kings 20:39. Esth. 3:9. Is. 55:2. *margins*.
* Or, *seven shekels, and ten pieces of silver*. Gen. 37:28. Hos. 3:2. Zech. 11:12,13.

10 And [s] I [†] subscribed the evidence, [t] and sealed *it*, [u] and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed [x] *according* to the law and custom, and that which was open.

12 And I gave the evidence of the purchase unto [y] Baruch the son of [z] Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, [a] and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; [b] Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days:

15 For thus saith the LORD of hosts, the God of Israel; [c] Houses, and fields, and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the

s 12,44. Is. 44:5.
† Heb. *wrote in the book*. Josh. 18:9. Is. 30:8.
t Deut. 32:34. Job 14:17. Cant. 8:6. Dan. 8:26. John 3:33. 6:27. 2 Cor. 1:22. Eph. 1:13. 4:30. Rev. 7:2. 9:4.
u 12,25,44. Ruth 4:9—11. Is. 8:1,2.
x Luke 2:27. Acts 26:3. 1 Cor. 11:16.
y 16. 36:4,5,13—19,26. 43:3—6. 45:1,&c.
z 51:59.
a 2 Cor. 8:21.
b 10—12.
c 43,44. *See on* 30:13. 31:5,12,24.—33:12,13. Am. 9:14,15. Zech. 3:10.

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ately resolved to hold out to the last extremity, not only against the superior power of the Chaldeans, but in defiance of the word of God: and Jeremiah must be silenced, or he would discourage the people by his predictions.

V. 4, 5. (*Notes*, 34:1—5. 2 *Kings* 25:6,7. *Ez.* 12:8—16.)—*Visit*, &c. (5) 'In his posterity, 'whom I will restore to their own country.' *Lowth.* Zedekiah's sons were slain before his eyes; his daughters were carried by Johanan the son of Kareah into Egypt, and never returned. (41:10. 43:6.) No individual of his posterity is mentioned in scripture: (*Note*, 22:28—30.) so that the visitation of death seems to be exclusively meant.—'Till I take Zedekiah away 'by death; for he shall not die by the sword.'

V. 6—15. The prophet was fully assured that the city and temple would soon be levelled with the ground; and all the rest of the land was even at that time in the possession of the Chaldeans: yet the Lord made it known to him, that his uncle's son would come to him to sell him a field; and as he was the next in succession, to whom the right of redemption belonged, he commanded him to purchase it. (*Notes*, *Lev.* 25:25—34.) Accordingly Hanameel came on this business.—During the famine that prevailed in the city, Hanameel probably wanted money to buy bread, and his field would not be thought of much value in such circumstances, which may account for the stipulated sum being so very small; for probably it was not much more than forty shillings. It is not known, whether this land was a part of the possessions of the priests, in the suburbs of Anathoth, or some other small estate in the neighborhood, which had come into the family: nor is this of any importance; for the thing signified, not the sign, was chiefly to be noticed. The prophet himself could derive no advantage from the field, nor any relation who was nearer to him than Hanameel himself; and it might be very inconvenient to him to part even with so small a sum, in his difficult circumstances: but he knew that it was the word of the LORD, and he implicitly obeyed it. By remaining unmarried, (*Note*, 16:2—4.) he assured the people, that he was satisfied of the truth of his predictions respecting the captivity; and by thus buying the field he proved the same, as to his predictions of their restoration.—The transaction being settled, according to the law and custom of the time, with great punctuality, would give it notoriety: and his orders to his companion Baruch, to put the deeds into an earthen vessel, which would not be so liable to decay, if buried in the ground, as a vessel of wood or iron; would cause the annexed reason to be the more noticed and remembered.—These deeds Baruch must secure in some place, where they might be found at the end of many days.

I subscribed, &c. (10) "I wrote in the book, and sealed." *Marg.* "I had a deed drawn up and sealed." *Blayney.* He supposes, that the practice of a person's subscribing his name to any deed, was not then known. (*Note*, *Is.* 44:3—5.)—*That which was sealed*, &c. (11) 'The

son of Neriah, [d] I prayed unto the LORD, saying,

17 [e] Ah Lord GOD! behold, [f] thou hast made the heaven and the earth, by thy great power and stretched-out arm, *and* [g] there is nothing *too hard for thee:

18 Thou [h] shewest loving-kindness unto thousands, [i] and recompensest the iniquity of the fathers into the bosom of their children after them: [k] the great, the mighty God, [l] the LORD of hosts *is* his name;

19 [m] Great in counsel, and mighty in †work: [n] for thine eyes *are* open upon all the ways of the sons of men; [o] to give every one according to his ways, and according to the fruit of his doings:

20 Which [p] hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; [q] and hast made thee a name, as at this day;

21 And hast [r] brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and [s] with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, [t] which thou didst swear to their fathers to give them, [u] a land flowing with milk and honey:

23 And they came in, [x] and possessed it, [y] but they obeyed not thy voice, neither walked in thy law; [z] they have done nothing of all that thou commandedst them to do: [a] therefore thou hast caused all this evil to come upon them.

24 Behold the ‡mounts, they are come unto the city to take it; and [b] the city is given into the hand of the Chaldeans that fight against it, [c] because of the sword, and of the famine, and of the pestilence: and [d] what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And [e] thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; §for the city is given into the hand of the Chaldeans!

[*Practical Observations.*]

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, [f] the God of

d 12:1. Gen. 32:9—12. 2 Sam. 7:18—25. Ez. 36:35—37. Phil. 4:6,7.
e 1:6. 4:10. 14:13. Ez. 9:8. 11:13.
f 10.11,12. 27:5. 51:15,19. Gen. 1:1,&c. Ex. 20:11. 2 Kings 19:15. Neh. 9:6. Ps. 102:25. 136:5—9. 146:5,6. Is. 40:26—28. 42:5. 44:24. 45:12. 48:12, 13. Zech. 12:1. John 1:1—3. Acts 7:49,50. 14:15. 17:24. Col. 1:15,16. Heb. 1:2,3,10—12. Rev. 4:11.
g 27. Gen. 18:14. Job 42:2. Luke 1:37. 18:27.
* Or, *hid from thee*. Dan. 2:22. Acts 15:18. Eph. 3:9—11.
h Ex. 20:5,6. 34:7. Num. 14:18. Deut. 5:9,10. 7:9,10.
i Josh. 7:24—26. 2 Sam. 21:1—9. 1 Kings 14:9,10. 16:1—3. 21:21—24. 2 Kings 9:26. Matt. 23:32—36. 27:25.
k Gen. 49:24. Deut. 7:21. 10:17. Neh. 1:5. Ps. 50:1. 145:3—6. Is. 9.6. 10:21. 57:15. Hab. 1:12.
l *See on* 10:16. 31:35.
m Is. 9:6. 28:29. 40:13. 46:10, 11. Rom. 11:33,34. Eph. 1.11.
† Heb. *doing*. Ex. 15.11. Dan. 4:35.
n *See on* 16:17.—23:24. 2 Chr. 16:9. Job 34:21. Ps. 33:13—15. 34:15. Prov. 5:21. Heb. 4:13.
o *See on* 17:10.—1 Kings 8:32. Ps. 62:12. Ec. 12:14. Matt. 16:27. John 5:29. Rom. 2:6—10. 2 Cor. 5:10. Rev. 22:12.
p Ex. 7:3. 10:2. Deut. 4:34. 6:22. 7:19. Neh. 9:10. Ps. 78:43—51. 105:27—36. 135:9. Acts 7:36.
q Ex. 9:16. 2 Sam. 7:23. 1 Chr. 17:21. Neh. 9:10. Is. 63:12. Dan. 9:15.
r Ex. 6.6. 13:14,15. Ps. 105:37,43. 106:8—11.
s Ex. 6:1. 13:9. Deut. 26:8. 1 Kings 8:42. Ps. 89:8—10. 136:12.
t Gen. 13:15. 15:18—21. 24:7. 28:13—15. 35:11,12. 50.24. Ex. 13:5. Num. 14:16,30. Deut. 1:8,35. 6:10,18,23. 7:13. 8:1. Josh. 1:6. 21:43. Neh. 9:15. Ps. 105:9—11.
u 11:5. Ex. 3:8,17. 13:5. 33:1—3. Deut. 26:9—11. Ez. 20:6, 15.
x Neh. 9:15,22—25. Ps. 44:2,3. 78:54,55. 105:44,45.
y *See on* 7:23,24. 11:7,8.—Judg. 2:11—13. 10.6,&c. Ezra 9:7. Neh. 9.26—30. Ez. 20:8,18, 21. Dan. 9.4—6,10—14. Zech. 1:2—4.
z Luke 17:10. John 15:14. Gal. 3:10. Jam. 2:10.
a Lev. 26:14,&c. Deut. 28:15, &c. Ezra 9:7. Lam. 1:8,18. 5:16,17. Dan. 9:11,12.
‡ Or, *engines of shot*. 33:4. Ez. 21:22.
b 3,36. 21:4—7. 37:6—10.
c 14:12—15. 15:1—3. 16:4. 24:10. 52:6. Lam. 2:21,22. 4:3—10. Ez. 14:21.
d Deut. 4:96. 31:16,17. 32:24, 25. Josh. 23:15,16. Zech. 1 6. Matt. 24.35.
e 8—15.
§ Or, *though*. 24. Ps. 77:19. 97:2. John 13:7. Rom. 11:33,34.
f Num. 16:22. 27:16. Ps. 65:2. Is. 64:8. Luke 3:6. John 17:2. Rom. 3:29,30.

'one for public notoriety, the other in case of 'judicial controversy.' *Blayney.*

V. 16. The prophet seems to have been greatly perplexed, at comparing the command just given, with the dispensations of Providence, and the predictions which he had been sent to deliver. The whole appeared most wonderful to him: but he knew that it was not so before God; because "known unto him are all his works from the beginning of the world," and "he worketh all things after the counsel of his own will." And his prayer implied, though it did not expressly contain, a petition for further satisfaction on the subject.

V. 17—19. *Marg. Ref.* e—l.—*Too hard*, &c. (17) 'Or "hidden from thee," ... out of the reach 'of thy wisdom to compass.' *Lowth.* (*Marg.*) The original word (יִפָּלֵא) more generally signifies to be *wonderful*. 'Nothing of any kind is 'hidden from thee, or is too hard for thee, and 'therefore appears to thee wonderful.' (*Gen.* 18:14. *Notes*, 27. *Judg.* 13:18—22. *Is.* 9:6,7, *v.* 6) —*Fathers*, &c. (18) *Notes*, 16:10—12. 31:29,30. *Ex.* 20:5.—*Great*, &c. (19) 'Who art infinitely 'wise in ordering all events, and as powerful in 'putting thy decrees in execution.' *Lowth.* (*Marg. Ref.* m—o.—*Notes*, *Job* 33:27—30.)

V. 20—23. *Marg. Ref.* p—a.—*Notes*, *Neh.* 9: *Ps.* 78: 105: 106:—*Unto this day.* (20) 'The re-'membrance of which is preserved to this day.' *Lowth.*—*Hast brought*, &c. (21) *Notes*, *Deut* 4:32—40.

V. 24. *Marg. Ref.* b.—*Mounts*, &c.] (*Marg.-Notes*, 33:4. *Ez.* 21:19—22.) 'The word signifi 'eth any thing that is cast up, as a mount or a 'rampart; and is also used for engines of war, 'which were laid on an high place to shoot into 'a city, before that guns were in use.'

V. 25. (*Marg.* and *Marg. Ref.*) The prophet seems to have been greatly disquieted when he reflected on this transaction. Perhaps he still indulged a hope, that the city might be spared; or he feared, that the people would put this construction on his conduct. But having stayed his mind on the perfections of God, and on his sovereignty and wondrous works for Israel, and expressed himself as one assured, that he was righteous in all his judgments; he concluded with intimating his difficulties. There was every appearance, that the Chaldeans would speedily succeed in their attempt; yet the Lord ordered him to buy the field, with great exactness about the witnesses and the deeds, *though* the city was given into the hand

all flesh: [g] is there any thing too hard for me?

28 Therefore thus saith the LORD; [h] Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come [i] and set fire on this city, and burn it, with the houses, [k] upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For [l] the children of Israel, and the children of Judah have only done evil before me [m] from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For [n] this city hath been to me *as* * a provocation of mine anger and of my fury, from the day that they built it, even unto this day; [o] that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, [p] they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have [q] turned unto me the [†] back, and not the face: though I taught them, [r] rising up early and teaching *them*, yet they have not hearkened to receive instruction:

34 But they [s] set their abominations in the house, which is called by my name, to defile it;

35 And [t] they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech; [u] which I commanded them not, neither came it into my mind, that they should do this abomination, [x] to cause Judah to sin.

36 ¶ And [y] now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, [z] It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;

37 Behold, [a] I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, [b] and I will cause them to dwell safely.

38 And [c] they shall be my people, and I will be their God:

† Heb. *neck*.

g *See on* 17.—Matt. 19:26.

h 3,24,36. 19:7—12. 20:5.

i 17:27. 21:10. 27:8—10. 37:7—10. 39:8. 52:13. 2 Kings 25:9. 2 Chr. 36:19. Is. 64:10, 11. Lam. 4:11. Matt. 22:7.

k 7:18. 19:13. 44:17—19,25.

l 2:7. 3:25. 7:22—25. Deut. 9:7—12,22—24. 2 Kings 17:9—20. Neh. 9:16,&c. Ps. 106:6, 7. Is. 63:10. Ez. 16:15,&c. 20:8,28. 23:43,44. Acts 7:51—53.

m 22:21. Gen. 8:21. Ez. 23:3. 5:9—11. 6:6,7. 23:14,15. 1 Kings 11:7,8. 2 Kings 21:4—7,16. 22:16,17. 23:13. Ez. 22:2—22. Matt. 23:37. Luke 13:33,34.

* Heb. *for my anger*.

n *See on* 27:10. 2 Kings 23:27. 24:3. Lam. 1:8.

o 2:26. Ezra 9:7. Neh. 9:32—34. Is. 1:4—6,23. 9:14,15. Ez. 22:6,25—29. Dan. 9:6,8. Mic. 3:1—5,9—12. Zeph. 3:1—4.

p *See on* 2:27.—18:17. Ez. 8:16. Hos. 11:2,7. Zech. 7:11, 12.

r 7:13. 25:3,4. 26:5. 35:15. 44:4. 2 Chr. 36:15,16. John 8:2.

s *See on* 7:30. 23:11.—2 Kings 21:4—7. 23:6. 2 Chr. 33.4—7,15. Ez. 8:5—16.

t *See on* 7:31. 19:5,6.—2 Kings 23:10. 2 Chr. 28:2,3. 33:6. Ps. 106:37,38. Is. 57:5. Ez. 16:20,21. 23:37.

u Lev. 18:21. 20:2—5. Deut. 18:10.

x Ex. 32:21. Deut. 24:4. 1 Kings 14:16. 15:26,30. 16:19. 21:22. 2 Kings 3:3. 21:11. 23:15. 2 Chr. 33:9.

y 16:12—15. Is. 43:24,25. 57:17,18. Ez. 36:31,32. Hos. 2:14. Rom. 5:20. Eph. 2:3—5.

z *See on* 3,24.

a 23.3,8. 29:14. 30:18. 31:10. 33:7. Deut. 30:3,4. Ps. 106:47. Is. 11:11—16. Ez. 11:17. 34:12—14. 36:24. 37:21—25. 39.25—29. Hos. 1:11. 3:5. Am. 9:14,15. Ob. 17—21. Zeph. 3:20.

b *See on* 23:6. 33:16.—Ez. 34:25—28. Zech. 2:4,5. 3:10.

c 24:7. 30:22. 31:1,33. Gen. 17:7. Deut. 26:17—19. Ps. 144.15. Ez. 11:20. 36:28. 37:27. 39:22,28. Zech. 13:9. Heb. 8:10. 11:16. Rev. 21:7.

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f their enemies: and what could be the design f such orders?

V. 27. (*Marg. Ref.—Note, Num.* 16:22.) "The od of all flesh," or, *of all men:* the Creator, uler, and Judge of all other nations, as well as srael, could easily have rescued the city from ie Chaldeans, had he seen good: and he could s easily restore it from its ruins. He employed the Chaldeans to inflict his judgments n the Jews; and he would employ the Medes nd Persians to execute vengeance on Babyon, to give liberty to his people, and to enale them to rebuild the temple and Jerusalem. -*Hard.*] *Note*, 17—19, *v.* 17.

V. 28—30. *Marg. Ref.—Notes*, 3:6—11. 7:24 -28. 19:3—13. 21:4—10. *Ez.* 16:15—22. 20:5—2. 23:3.

V. 31. Jerusalem, or Salem, was built not ery long after the deluge. (*Note*, *Gen.* 14:18 -20.) But when David took the city of Zion, e so improved and enlarged Jerusalem, in orer that it might be the capital of his kingdom, nd the centre of Israel's worship, that he ay be considered as the builder of it. (*Note*, *Sam.* 5:6—8.) He intended that it should be the holy city;" and in external privileges it as so. But, even during his life-time, many abominations were there committed. (*Notes*, 2 *Sam.* 15:11—15. 16:20—23.) No sooner had Solomon completed his father's designs, than the holy and "faithful city became an harlot," by the open worship of several idols; and it continued to be the scene of the grossest idolatries, with little intermission, till the Babylonish captivity. (*Notes*, *Is.* 1:21—24. *Ez.* 22:1—28. *Mic.* 3:8—12. *Matt.* 23:37—39.)

V. 32—35. *Marg. Ref.*—See on *Notes*, 7:31—34. 19:4.5.—*Notes*, *Lev.* 18:21. 20:2—5.—*To cause*, &c. (35) The idolatrous kings, princes, and priests, and the false prophets, by their authority, influence, example, menaces, reasoning, and persuasions, "caused Judah to sin;" that is, they proved successful tempters to the people in general. (*Marg. Ref.—Notes*, 2:26—30. 1 *Kings* 14:15,16. 2 *Kings* 21:9. 24:3, 4. *Dan.* 9:7—10.)

V. 36. As the people would not believe the predictions of the siege and destruction of the city, till they were fulfilled before their eyes; so they seem, in general, to have been equally incredulous respecting its future restoration, and given up to sullen despondency. (*Notes*, 2:25. 16:14,15. *Num.* 17:12,13. *Ez.* 33:10.)

V. 37, 38. (*Notes*, 23:3—8. 30:12—21. 31:1.

39 And [d] I will give them one heart, and [e] one way, that [f] they may fear me [*] for ever, [g] for the good of them, and of their children after them.

40 And [h] I will make an everlasting covenant with them, [i] that I will not turn away [†] from them to do them good; [k] but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, [l] I will rejoice over them to do them good, [m] and I will plant them in this land [‡] assuredly, with my whole heart, and with my whole soul.

42 For thus saith the LORD; [n] Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof [o] ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall [p] buy fields for money, and subscribe evidences, and seal *them*, and take witnesses, [q] in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: [r] for I will cause their captivity to return, saith the LORD.

d 2 Chr. 30:12. Ez. 11:19. 36:26. 37:22. John 17:21. Acts 4:32. 2 Cor. 13:11. Phil. 2:1,2.
e 6:16. Is. 35:8. John 14:6. Heb. 10:20.
f 40. Gen. 22:12. Ps. 112:1. Prov. 14:26,27. 23:17. Acts 9:31.
* Heb. *all days.*
g Gen. 17:7. 18:19. Deut. 5:29. 11:18—21. Ps. 115:13—15. 128:6. Ez. 37:25. Acts 2:39. 3:39. 13:33. Rom. 11:16. 1 Cor. 7:14.
h 31:31—33. 50:5. Gen. 17:7—13. 2 Sam. 23:5. Is. 24:5. 55:3. 61:8. Luke 1:72—75. Gal. 3:14—17. Heb. 6:13—18. 12:24. 13:20.
i Ez. 39:29. John 10:27—30. Rom. 8:28—39.
† Heb. *from after them.*
k 31:33. Ez. 36:26. Heb. 4:1. Jam. 1:17. 1 Pet. 1:5.
l Deut. 30:9. Is. 62:5. 65:19. Zeph. 3:17.
m 18:9. 24:6. 31:28. Am. 9:15.
‡ Heb. *in truth*, or *stability.* Hos. 2.19,20.
n 31:28. Josh. 23:14,15. Zech. 8:14,15. Matt. 24:35.
o *See on* 36.—Ez. 37:11—14.
p *See on* 6—15.
q 17:26.
r *See on* 37. 33:11,26.

Ez. 34:23—31. 36:20—28.) 'This promise, taken in its full extent, was not made good to 'those that returned from captivity; because 'they were frequently infested with wars, as 'well by the kings of Syria and Egypt, as by 'the rest of their neighbors; ... and were finally 'subdued and destroyed by the Romans.' *Jerome* in *Lowth.*—Certainly the prophecy has not yet received its accomplishment.—*My people*, &c. (38) On *Note*, 30:22.

V. 39—41. These verses might have some reference to the revival of religion, which took place after the captivity: but immensely greater and more durable blessings were evidently intended. The introduction of the gospel-dispensation, the conversion of many of the Jews to Christ; their union with each other, and with the Gentile converts, in the worship of God; and especially the future conversion of Israel as a nation, must be implied in the prophetical meaning. (*Notes*, 50:4—6. *Ez.* 37:15—22. *Zeph.* 3:9,10. *Acts* 4:32—35.)—The character and privileges, however, of all true Christians are also described. By regeneration the Lord gives them "one heart," that is, one judgment and disposition. They often differ in things of inferior consequence, through remaining ignorance, sin, and temptation: but in the more important matters, which respect the divine perfections, and the glory and harmony of them; the evil of sin, and the lost estate of fallen man; the way of salvation through the divine Savior, and his merits and grace; the nature and excellency of holiness; their obligations to love and serve God; the vanity of the world, and the importance of eternal things; they are "all of one mind and judgment." (*Note*, *Eph.* 4:1—6.) And they are all disposed to repentance, faith in Christ, and love to him and their brethren; to hate sin, and to worship and obey the Lord. Union and communion with God in Christ, and conformity to him, produce congeniality of spirit with each other: so that, as far as they are under the influence of divine grace, they are all "of one heart and soul," and disposed to associate and worship together; as children of one family, soldiers of one army, or travellers in one journey. (*Notes*, 1 *Cor.* 12:12—31. *Eph.* 2:19—22. *Phil.* 2:1—4.)—They have likewise, all of them, access to God, and acceptance with him in "one Way," even through Jesus Christ; and they habitually walk in the one "way of holiness" which he has marked out to them. (*Notes*, *Is.* 35:8—10. *John* 14:6.) These blessings are conferred on them, that they may "fear," reverence, worship, and obey God through life; and that a succession of persons, bearing this character and enjoying these blessings, may be preserved on earth to the end of the world. This is for their present and future good, and for that of "their children after them;" who, being trained up under the ordinances of God, have invaluable advantages above others, and are generally made partakers of the same grace with their parents, when properly educated. (*Notes*, *Gen.* 17:7,8. 18:17—19. *Acts* 2:37—40.) With these persons God makes "an everlasting covenant," and secures to them the enjoyment of the promised blessings. He engages never to "turn away from them," so as to cease "to do them good," and to prevent the effects of their own inconstancy and depravity, by "putting his fear into their hearts that they may not depart from him." (*Notes*, 31:33,34. 2 *Sam.* 23:5. *Is.* 55:1—3. *Heb.* 13:20,21.) So that when *love* declines, and they grow unwatchful, or are tempted to sin; *fear* revives, they begin to tremble for the consequences, and are thus led to renewed repentance, faith, prayer, watchfulness, and obedience. Thus they cannot forfeit the promised blessings; for the Lord engages for their part in the covenant, as well as for his own. (*Notes*, *John* 10:26—31. *Rom.* 8:28,39. 1 *Pet.* 1:2—5.) He will therefore assuredly "rejoice over them to do them good, with his whole heart and soul," for the glory of his name; and will bring them to heaven, even as he restored the captive Jews to the land of Canaan. (*Notes*, *Is.* 62:1—5. *Zeph.* 3:14—20. *Luke* 15:8—10,22—24.)

Plant. (41) The re-establishment of Israel and Judah in Canaan, and their union as one nation, after their conversion to Christ, is here, as well as in many other places, most clearly and emphatically predicted. (*Notes*, 37,38. *Am.* 9:13—15.)

V. 42—44. (*Marg. Ref.*—*Notes*, *Deut.* 30:1—10. *Josh.* 23:14—16.) 'The return of their captivity under Cyrus, shall be an earnest of 'those greater blessings, I will bestow on them 'at their general restoration.' *Lowth.* (*Notes*, 6—25. 31:27,28,35—40. 33:5—16.)

CHAP. XXXIII.

Predictions concerning the return of the Jews from captivity; the rebuilding of Jerusalem; and the pardon, holiness, comfort, and prosperity connected with those events, 1—13: concerning the coming of Christ; and the performance of the covenant-engagements of God to the Levites, and to David, in him, 14—26.

MOREOVER the word of the LORD came unto Jeremiah the second time, while [a] he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD [b] the Maker

a *See on* 32:2,3,8. 37:21. 38:28. —2 Tim. 2:9.
b Ps. 87:5. 102:16. Is. 14:32. 43:1,21. 62:7. Heb. 11:10,16. Rev. 21:2,10.

PRACTICAL OBSERVATIONS.

V. 1—25.

The judgments of God often come gradually upon sinners; but always without fail, when not prevented by timely repentance.—Those, who harden their hearts against the warnings of his word, will hate and persecute such as faithfully declare them. But if God be for us, we need not fear the power of any adversary: and they, who fight against him, can never prosper in resisting the executioners of his vengeance.—Ministers should, in their whole conduct, exhibit an example of implicit obedience to God, and evince that they really believe the doctrines which they teach others: they should appear disinterested, and attentive to every relative duty. They must not entangle themselves in the affairs of this life: and in needful secular concerns, they should act with punctuality and exactness; avoiding "all appearance of evil," and precluding, as far as possible, all occasions of contention to survivors.—Earthly inheritances are in reality never of very great value: but in times of heavy public calamities, and in the hour of death, they begin to appear in their real insignificancy; and in the same interesting seasons men begin to form a more proper estimate of the value of an inheritance in heaven. This consideration should direct our habitual judgment and conduct.—Whatever creates perplexity should lead us to "the throne of grace:" and though we must not hesitate to obey God, when we do not perceive the reasons of his commandments; yet we should seek increasing light, that our obedience may be more intelligent. (*Note*, 12:1—4.)—When we cannot understand any particular providential dispensations, we may profitably recur to first and general principles. We are sure that nothing can be too hard for the Creator of the world; that "the Judge of all the earth will do right;" and that the Savior of sinners cannot be defective in goodness and mercy. If then "the LORD recompense the iniquities of the fathers into the bosom of their children after them;" we may be sure, that it consists with his justice: and if he suffer his people to be afflicted by their enemies; it must be the result of his wisdom, truth, and mercy. Whatever he promises or threatens he can easily effect: for "he is great in counsel and mighty in operation; and his eyes are open upon all the ways of the sons of men, to give to every one according to his doings." The works, which he has wrought for the salvation of his people, and the ruin of his enemies, and to make his name glorious, should be considered as so many specimens of his general conduct, and demonstrations that he will perform his whole word.—Alas! how many are there, who enjoy his providential bounties, and the means of grace in abundance, who will not obey his voice; nay, will do nothing of all that he has commanded them to do! Therefore evil comes upon them: and, when suffering the punishment of their sins, they will remember that "thus it was written, and thus it must be." (*Notes*, *Mark* 9:43—50. *Luke* 16:24—26.)

V. 26—44.

When we have meditated, with prayer and praise, on the divine perfections and conduct, and have referred to him those things which troubled us; we shall frequently find our minds composed and satisfied, even before we have received a solution of our difficulties: and the Lord will make known to his people his will, as far as their duty and peace are concerned. But he is of one mind, and his purposes are irreversible: he will relax nothing of his requirements, nor at all mitigate the sentence denounced against the impenitent.—When the authority, influence, or example of ungodly men causes others to commit abomination; and when peculiar advantages for instruction are neglected and abused, the wrath of God will burn fiercely against the transgressors. But, though the misconduct of numberless multitudes has, from the beginning, made even his visible church "a provocation of his anger," he will not forsake it: but, having destroyed the rebels from among his chosen remnant, he will gather them from all places into his fold, and "cause them to dwell safely." To those who are indeed his people, and who have "the LORD for their God," he "giveth one heart and one way," that they may be like minded with himself and each other; their filial fear and reverential worship do not mar the exercise of their grateful love and joy, but concur in producing active and watchful obedience: this is as much for their good as for his glory, and entails the most valuable blessings on their posterity. Let us seek an interest in these precious promises, and rest in nothing short of them: let us remember that unity of heart and worship among Christians comes from the Spirit of God, and discord from sin and Satan; and let us "endeavor to keep the unity of the Spirit in the bond of peace." Let us diligently seek "the good of our children after us," and "bring them up in the nurture and admonition of the Lord." Let us earnestly come to Christ, and constantly use the means of grace: thus we shall know, that "the everlasting covenant is made with us," and that the Lord will neither turn from us, nor leave us to depart from him. But it is his plan to preserve his people, by "putting his fear into their hearts:" a confidence therefore, that is never shaken by fear, even when disgraced by sin, is greatly to be suspected of being a groundless presumption; and some trembling Christians have better evidence of their safety, than they can be made to perceive. But we should be careful not to persuade men to a degree of confidence above their experience, diligence, conscientiousness, and simplicity; for this counteracts the plan of our God and Savior. They, who are interested in the covenant, will in due time have the comfort of it. The LORD "will rejoice over them to do them good;" he will delight that "nothing is too hard for him," and that he can make the objects of his love as happy as he pleases: and he will never leave them nor forsake them, till he has planted them in his courts above, "with his whole heart and soul." Let us then bear up under our trials, assured that we shall obtain all the good which he has promised us, and far beyond our highest conceptions of it.

thereof, the LORD that formed it, to establish it; * the LORD *is* his name;

3 [c] Call unto me, and I will answer thee, and [d] shew thee great and [†] mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are [e] thrown down by the mounts, and by the sword;

5 They [f] come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness [g] I have hid my face from this city.

6 Behold, [h] I will bring it health and cure, and I will cure them, [i] and will reveal unto them the abundance of peace and truth.

7 And I [k] will cause the captivity of Judah and the captivity of Israel to return, [l] and will build them as at the first.

8 And [m] I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me [n] a name of joy, a praise and an honor [o] before all the nations of the earth, which shall hear all the good that I do unto them: and they shall [p] fear and tremble for all the goodness, and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, ([q] which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate, without man, and without inhabitant, and without beast,)

11 The [r] voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [s] the voice of them that shall say, [t] Praise the LORD of hosts, for the LORD *is* good, for his mercy *endureth* for ever; *and* of them that shall bring [u] the sacrifice of praise into the house of the LORD. [v] For I will cause to return the captivity of the land, as at the first, saith the LORD.

* Or, *JEHOVAH*. *See on* 32:18.—Ex. 3:14,15. 6:3. 15:3. Am. 5:8. 9:6.
c 29:12. Deut. 4:7,29. 1 Kings 8:47—50. Ps. 50:15. 91:15. 145:18. Is. 55:6,7. 65:24. Joel 2:32. Luke 11:9,10. Acts 2:21. Rom. 10:12,13. 1 Cor. 1:2.
d Mic. 7:15. Eph. 3:20.
† Heb. *hidden*. Ps. 25:14. Is. 45:3. 48:6. Am. 3:7. Matt. 13:35. 1 Cor. 2:7—11. Rev. 2:17.
e 32:24. Ez. 4:2. 21:22. 26:8. Hab. 1:10.
f 21:4—7. 32:5. 37:9,10.
g 18:17. 21:10. Deut. 31:17. 32:20. Is. 1:15,16. 8:17. 64:7. Ez. 39:23,24,29. Mic. 3:4.
h 17:14. 30:12—17. Deut. 32:39. Ps. 67:2. Is. 30:26. 58:8. Hos. 6:1. 7:1.
i Ex. 34:6. Ps. 37:11. 72:7. 85:10—12. Is. 2:4. 11:5—9. 26:2—4. 30:26. 33:15—18. 39:8. 48:17,18. 54:13. 66:12. Mic. 4:3. Gal. 5:22,23. Eph. 6:23.
k 11,26. *See on* 23:3. 29:14. 30:3. 32:44.—Ps. 14:7. 85:1. 126:1,4. Is. 11:12,&c. Zeph. 3:20.
l 24:6. 30:20. 31:4,28. 42:10. Is. 1:26. Hos. 2:15. Am. 9:14,15. Mic. 7:14,15. Zech. 1:17.
m 31:34. 50:20. Ps. 51:2. 65:3. 85:2,3. Is. 40:2. 44:22. 56:7. Ez. 36:25,33. Joel 3:21. Mic. 7:18,19. Zech. 13:1. Heb. 9:11—14. 1 John 1:7—9.
n 13:11. 31:4. Ps. 126:2,3. Is. 62:2,3,12. Zeph. 3:17—20. Zech. 8:20—23.
o 26:6. 29:1. 44:8.
p Ex. 15:14—16. 2 Chr. 20:29. Neh. 6:16. Esth. 8:17. Ps. 40:3. Is. 60:5. Hos. 3:5. Mic. 7:16,17. Zech. 12:2.
q *See on* 32:36,43. Ez. 37:11.
r 7:34. 16:9. 25:10. John 3:29. Rev. 18:23.
s 31:12—14. Ezra 3:11—13. 6:22. Neh. 8:12. 12:43. Is. 12:1—6. 51:11. 52:9. Zeph. 3:14. Zech. 8:19. 9:17. 10:7.
t 1 Chr. 16:34. 2 Chr. 5:13. 7:3. 20:21. Ezra 3:11. Ps. 106:1. 107:1. 118:1—4. 136:1—26.
u Lev. 7:12,13. 2 Chr. 29:31. Ps. 107:22. 116:17. Jon. 2:9. Heb. 13:15.
v *See on* 7,26.

NOTES.

CHAP. XXIII. V. 1, 2. (*Note*, 32:1—3.)—*Maker*, &c. (2) This may either refer to the creation and establishment of the earth; or to the formation and establishment of the church, of which Jerusalem was a type. The Lord had formed and established that holy city, and he would renew his mercies to her. (*Marg.* and *Marg. Ref.*)

V. 3. Jeremiah had prayed; and, in answer to his prayers, had received gracious intimations of manifold blessings in reserve for Israel, yet connected with plain declarations that his intercession would not prevail for averting the impending judgments: but he was encouraged still to call on the LORD, who promised to reveal to him yet more glorious things, which hitherto he had not been acquainted with, or in a very imperfect manner. (*Notes*, 14:10—12. 15:1. 29:10—14.) The verse may, however, be understood as an encouragement to the church, or to Israel as a nation, to call upon God for the blessings afterwards predicted. (*Marg.* and *Marg. Ref.*)

V. 4. *Mounts*, &c.] Either battering rams, or engines from which to throw stones. (*Note*, 32:16—25, *v.* 24.)

V. 5. The allies who came to assist the Jews, or the Jews themselves, effected nothing by resisting the Chaldeans, except the prolongation and increase of their own miseries: whilst their houses were filled with the dead bodies of such, as the Lord slew by famine, pestilence, and the sword. (*Marg. Ref.*)

V. 6—9. (*Notes*, 17:14. 30:2,3,12—18. *Hos.* 6:1—3.) All human efforts, to close the wounds and heal the maladies of Zion, only made them worse: but in due time the Lord intended to apply effectual remedies; to re-establish her civil and ecclesiastical state; and to make known to her inhabitants the abundance of his mercy in being reconciled to them, of peace and prosperity to be found in his service, and of his truth in performing his promises. For he meant to cleanse them from both the pollution and guilt of their sins: and then they would be an accepted, holy, and happy people, in whom he would delight, and be glorified, in the sight of the nations; who would be filled with astonishment and consternation, lest the power which had so prospered Israel, should punish them for their enmity and injuries against them. (*Marg. Ref.*—*Notes*, *Ex.* 15:14—16. *Neh.* 6:16,17. *Esth.* 6:12,13. *Is.* 62:6,7. 2 *Thes.* 1:8—10.)—As the return of "the captivity of Israel," as well as of Judah, is predicted; future events, respecting the nation of Israel, will form a more signal accomplishment than any which has hitherto taken place.

Abundance, &c. (6) This word is differently rendered; but not so as materially to affect the meaning.—'I will reveal to them the door of 'repentance.' *Targum.* "I will grant their prayer for peace and truth." *Blayney.*—An abundant answer to prayer seems to be meant. (*Acts* 11:18. 14:2,7.)

V. 10, 11. (*Notes*, 16:8,9. 30:19—22. *The LORD is good*, &c. (11) *Notes, Ezra* 3:8—11.

12 Thus saith the LORD of hosts; Again in this place, which is desolate [x] without man and without beast, and [y] in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, [z] shall the flocks pass again under the hands of him that telleth *them*, saith the LORD. [*Practical Observations.*]

14 ¶ Behold, [a] the days come, saith the LORD, that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah.

15 In those days, and at that time, will I cause [b] the Branch of righteousness to grow up unto David; [c] and he shall execute judgment and righteousness in the land.

16 In those days [d] shall Judah be saved, and Jerusalem [e] shall dwell safely: and this *is the name* wherewith she shall be called, [*] The LORD our Righteousness.

17 For thus saith the LORD; [†] David shall [f] never want a man to sit upon the throne of the house of Israel.

18 Neither [g] shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; [h] If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* [i] may also my covenant be broken with David my servant, [k] that he should not have a son to reign upon his throne; [l] and with the Levites the priests, my ministers.

22 As [m] the host of heaven cannot be numbered, neither the sand of the sea measured; [n] so will I multiply the seed of David my servant, and [o] the Levites that minister unto me.

23 ¶ Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, [p] The two families which the LORD hath chosen, he hath even cast them off? [q] Thus they have despised

x 32:43. 36:29. 51:62.
y *See on* 17:26. 31:24.—32:44. 50:19. Is. 65:10. Ez. 34:12—14. 36:8—11. Ob. 19,20. Zeph. 2:6,7.
z Lev. 27:32. Luke 15:4. John 10:3,4.
a 31:27,31—34. 32:38—41. Gen. 22:18. 49:10. 1 Chr. 17:13,14. Is. 7:14. 9:6,7. 32:1,2. Ez. 34:23—25. Dan. 2:44. 7:13,14. 9:25. Am. 9:11. Mic. 5:2. Zeph. 3:15—17. Hag. 2:6—9. Zech. 9:9,10. Mal. 3:1. Luke 1:69,70. 2:10,11. 10:24. Acts 13:32,33. 2 Cor. 1:20. Heb. 11:40. 1 Pet. 1:10—13. Rev. 19:10.
b *See on* 23:5,6.—Is. 4:2. 11:1—5. 53:2. Ez. 17:22,23. Zech. 3:8. 6:12.
c 2 Sam. 23:2,3. Ps. 45:4,7. 72:1—5. Is. 9:7. 11:2—5. 32:1,2. John 5:22—29. Heb. 1:8,9. 7:1,2. Rev. 19:11.
d *See on* 23:6.—Is. 45:17,22. Rom. 11:26.
e 32:37. Deut. 33:12,28. Ez. 28:26. 34:25—28. 38:8.
* *JEHOVAH-tsidkenu.* 23:6. Is. 45:24,25. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. 2 Pet. 1:1.
† Heb. *There shall not be cut off from David.* 35:19. 2 Sam. 3:29. 1 Kings 8:25. *margins.*
f 2 Sam. 7:16. 1 Kings 2:4. 1 Chr. 17:11—14,27. Ps. 89:29—37. Luke 1:32,33.
g Is. 56:7. 61:6. Ez. 43:19—27. 44:9—11. 45:5. Rom. 12:1. 15:16. Heb. 13:15,16. 1 Pet. 2:5,9. Rev. 1:6. 5:10.
h 25,26. *See on* 31:35,36.—Gen. 8:22. Ps. 89:37. 104:19—23. Is. 54:9,10.
i 2 Sam. 23:5. 2 Chr. 7:18. 21:7. Ps. 89:34. 132:11,12,17. Is. 55:3. Matt. 24:35. Luke 1:69,70.
k Is. 9:6,7. Dan. 7:14. Luke 1:32,33.
l *See on* 18.—Rev. 5:10.
m 31:37. Gen. 13:16. 15:5. 22:17. 28:14. Hos. 1:10. Heb. 11:12. Rev. 7:9.
n Ps. 22:30. 89:3,4,29. Is. 53:10—12. Ez. 37:24—27. Zech. 12:8.
o Is. 66:21. Ez. 44:15.
p 21,22. Ps. 94:14. Rom. 11:1—6.
q Neh. 4:2—4. Esth. 3:6—8. Ps. 44:13,14. 71:11. 83:4. 123:3,4. Lam. 2:15,16. 4:15. Ez. 25:3. 26:2. 35:10—15. 36:2.

—The mention, (in the midst of the dire calamities, to which the Jews were at this time subjected,) of that joyful song of praise, which had been so often used to express the lively gratitude and admiring love of the most eminent saints, in the most prosperous times, is peculiarly striking; especially as connected with the joy expressed, during prosperity, in the common concerns of life, and shewing, that these also would be conducted with a hearty regard to the will and glory of God. (*Notes*, 5:10. 32:36—44. 1 *Chr.* 16:34—36. 2 *Chr.* 20:0,21. *Ps.* 136:1—3, *v.* 1.)—'Kimchi observes on the place, that none but eucharistical sacrifices shall be in use in the times of the Messias.' *Lowth.*

V. 12, 13. *Marg. Ref.*—*Notes*, 17:19—27, *v.* 6. 32:42—44.

V. 14—16. (See on *Note*, 23:5,6.) In the passage referred to, "The LORD our Righteousness" is given as the name of the Messiah; but here the church is thus called. The privilege, in which above all other she glories, is, that JEHOVAH is her Righteousness: and this is the peculiarity, which distinguishes true believers from all other persons on earth. (*Marg.* and *Marg. Ref. Is.* 61:10,11. 62:10—12.)—The words, however, are more literally rendered in an old translation, favored by many eminently learned men; '"and he, who shall call her,"

'(to be his peculiar people) "is the LORD our 'Righteousness." All the righteousness of the 'faithful, both their justification and sanctifi-'cation, is derived from him.' *Lowth.*

V. 17, 18. Christ is both the King and High Priest of his church: in him the covenant of royalty made with David and his seed, and that of priesthood made with Aaron and his seed and brethren, received their full completion: and all the sacrifices of that dispensation were superseded by his "one oblation of himself," the efficacy of which remains for ever. (*Marg.* and *Marg. Ref.*—*Notes*, 2 *Sam.* 7:12—16, *v.* 16. *Ps.* 89:19—37, *vv.* 29,36. 110:1,4. *Zech.* 6:12,13. *Luke* 1:26—33. *Heb.* 7:) But the continuance of a regular ministry among Christians, and the privileges of believers, who are "a royal priesthood," under Christ the High Priest, seem also to be predicted: (*Marg. Ref.* g.—*Notes*, 1 *Pet.* 2:4—6,9,10. *Rev.* 1:4—6, *v.* 6. 5:8—10, *v.* 10.) and in this latter sense it is afterwards said, (22) that the seed of David and the Levites would be multiplied as the sand of the sea. (*Notes*, *Is.* 61:4—6, *v.* 6. 66:19—23, *v.* 21.)—Probably, a more literal accomplishment will hereafter be witnessed: but I do not presume to state particularly the events which may be expected.

V. 19—22. *Marg. Ref.*—*Notes*, 17,18. 31:35—37. *Gen.* 8:20—22. *Is.* 54:6—10.

my people, that they should be no more a nation before them.

25 Thus saith the LORD; [r] If my covenant *be* not with day and night, [s] *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away [t] the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for [u] I will cause their captivity to return, [x] and have mercy on them.

r *See on* 20.—Gen. 8:22. 9:9—17.
s 31:35,36. Ps. 74:16,17. 104:19.
t *See on* Gen. 49:10.
u *See on* 7—11.—Ezra 2:1.
x 31:20. Is. 14:1. 54:8. Ez. 39:25. Hos. 1:7. 2:23. Zech. 10:6. Rom. 11:32.

CHAP. XXXIV.

The prophet is sent to assure Zedekiah, that the city will certainly be taken and burned; and that he will be carried to Babylon, and there die in peace, 1—7. The princes and people, having covenanted to set free their enslaved brethren, again reduce them to bondage, 8—11. God by the prophet proclaims liberty to the sword, pestilence, and famine; and predicts the return and success of the Chaldeans, 12—22.

THE word which came unto Jeremiah from the LORD, [a] when Nebuchadnezzar king of Babylon, and all his army and [b] all the kingdoms of the earth *of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Is-

a 7. 32:2. 39:1—3. 52:4. 2 Kings 25:1—9. 2 Chr. 36:12—17.
b 27:5—7. Dan. 2:37,38. 4:1, 22. 5:19.
* Heb. *the dominion of his hand.*

V. 23—26. (See on *Notes*, 17—22. 32:42—44.) *Despised*, &c. (24) The Jews despised the privilege of being the people of God, when they were driven out of Canaan for their sins; and the nations despised them, as if no more to be a people: but the Lord intended to restore them from their captivity, to raise up Christ among them; and at length to reinstate the seed of Israel in their own land, and in all their distinguished privileges; and thus in all respects to perform the mercy promised to their fathers.

PRACTICAL OBSERVATIONS.

V. 1—13.

Our gracious God more values, favors, and honors his faithful servants in a prison, than ungodly princes on their thrones, or hypocritical priests in the temple: and his presence and consolations can make any situation pleasant.—He, who created and upholds the earth, forms and establishes the church; and no power can prevail against him.—All blessings must be sought by fervent prayer, which the Lord never fails to answer. The trembling sinner, when he begins to "call upon God," soon discovers and experiences such glory and blessedness, as before he could not have conceived. And as the believer continues to pour out his prayers and supplications, in his own behalf, and that of others, near and afar off; he is led further and further in the same way, and finds in every thing, that God is "able to do exceeding abundantly for him, above all that he can ask or think." (*Note*, *Eph.* 3:20, 21.) But when the saint shall arrive in heaven, what great, what glorious, what "hidden things" will be shewn him, when he shall see the divine Savior as he is, be made like him, and "know even as he is known!"—When sinners are suffering under divine corrections, or trembling for fear of the wrath to come; they only increase and prolong their miseries, by delaying to submit to God: but when they cast themselves unreservedly on his mercy, he brings "health and cure" to their souls, and "reveals to them the abundance of peace and truth." His sanctifying grace and pardoning mercy are inseparably connected: he certainly pardons all whom he cleanses; and cleanses all whom he pardons: they who are thus "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God," are enabled to walk before him in peace and purity; and he "takes pleasure in them," and "is glorified by them" and in his goodness to them, before those "that are without." Many are thus led to perceive a real difference between the people of God, and the world around them; and to fear his wrath for their enmity against those whom he "delighteth to honor." Thus they tremble at the view of the prosperity and joy of believers, and are led to inquire after his salvation, and at length to partake of it; while others are over-awed, and kept from doing them further injury.—The Lord will hide his face from his people for their sins; yet he will return to repair the desolations of his church: and, notwithstanding interruptions, "the voice of joy and thanksgiving shall be heard in the dwellings of the righteous." Whilst they praise him for his everlasting mercy, they cannot but rejoice in him; and their sacrifices of praise are highly acceptable and honorable to him, when presented in the name of his beloved Son. (*Notes*, *Col.* 3:16,17. *Heb.* 13:15,16. 1 *Pet.* 4:9—11.) Where he gives righteousness and peace, he will supply all temporal wants: and our relations and possessions will be comfortable to us, in proportion as they are "sanctified by the word of God and prayer," and improved as talents to his glory, and the benefit of our brethren and neighbors.

V. 14—26.

When the Lord's time comes, he will "perform every good thing" which he hath promised to his church: and, as he fulfilled his word, in giving his Son to be the sacrifice for our sins and "the LORD our Righteousness," who was emphatically "that Good thing promised to the house of Israel," it would be the most inexcusable incredulity, to question the performance of any of his other engagements. Through this our righteous King, who reigns on the throne of David, and is our High "Priest upon his throne," let us bring our spiritual "sacrifices continually, giving thanks" to our God and Father by him. Let us pray, that the royal priesthood may be multiplied, as the sand of the sea: and, in order to this, that able and faithful ministers may be sent forth into every place, to call sinners to the knowledge of salvation, and to excite his people to glorify God with their lips and in their lives. Whilst we value our privileges, as the people of God, let us not despise those families, which were of old his chosen, though for a time they seem to be cast off: for as he has appointed the ordinances of heaven and earth, and the sun and moon know their appointed seasons; so surely will he cause their captivity to return, and have mercy on them: and as he, who rules over the whole spiritual seed of Abraham, sprang from that nation according to the flesh; he will deem his honor concerned in bringing them again into his church, and restoring them to their former privileges. (*Notes*, *Rom.* 11:1—6,11—32.)

rael; [c] Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; [d] Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 And [e] thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; [f] and thine eyes shall behold the eyes of the king of Babylon, and [*] he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

5 *But* [g] thou shalt die in peace: [h] and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odors* for thee; [i] and they will lament thee, *saying*, Ah, lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet [j] spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought [k] against Jerusalem, and against all the cities of Judah that were left, against [l] Lachish, and against Azekah: [m] for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah [n] had made a covenant with all the people which *were* at Jerusalem, [o] to proclaim liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, *being* [p] an Hebrew or an Hebrewess, go free; that none should [q] serve himself of them, *to wit*, of a Jew his brother.

10 Now [r] when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, [s] then they obeyed and let *them* go.

11 But [t] afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; [u] I made a covenant with your fathers, [x] in the day that I brought them forth out of the land of Egypt, [y] out of the house of bondmen, saying,

14 At [z] the end of seven years let ye go

c 22:1,2. 37:1—4. 2 Chr. 36:11, 12.
d *See on* 21:4,10. 32:3,28,29.—37:8—10. 38:23. 39:8.
e 21. 21:7. 32:4. 37:17. 38:18. 39:4,5. 52:7—9. 2 Kings 25: 4,5.
f 39:6,7. 52:10,11. 2 Kings 25: 6,7. Ez. 12:13. 17:18—20. 21: 25.
* Heb. *his mouth shall speak to thy mouth.*
g 2 Kings 22:20. 2 Chr. 34:28.
h 2 Chr. 16.14. 21:19.
i *See on* 22:18.—2 Chr. 21:20. Lam. 4:20.
j 1 Sam. 3:18. 15:16—24. 2 Sam. 12:7—12. 1 Kings 21:19. 22: 14. Ez. 2:7. Matt. 14:4. Acts 20:27.
k *See on* 1.—4:5. 8:14. 11:12. Deut. 28:52.
l Josh. 10.3,11. 15:35,39. 2 Kings 19:8. Mic. 1:13.
m 2 Chr. 11:5—10. 27:4.
n 2 Kings 11:17. 23:2,3. 2 Chr. 15:12—15. 23:16. 29:10. 34:30—33. Neh. 9:38. 10:1,&c.
o *See on* 14,17.—Ex. 21:2—4. 23:10,11. Lev. 25:10,39—46. Deut. 15:12. Neh. 5:1—13. Is. 61:1.
p Gen. 14:13. 40:15. Ex. 2:6. 3.18 Deut. 15:12. 1 Sam. 4 6,9. 14:11. 2 Cor. 11:22. Phil. 3:5.
q 10. 25:14. 27:7. 30:8.
r 26:10,16. 36:12,24,25. 38:4.
s 3:10,11. Is. 29:13. Mark 6:20.
t 21. 37:5. Ex. 8:8,15. 9:28,34, 35. 10:17—20. 14:3—9. 1 Sam. 19:6—11. 24:19. 26:21. Ps. 36: 3. 78:34—36. 125:5. Prov. 26: 11. Ec. 8:11. Hos. 6:4. 7:16. Zeph. 1:6. Matt. 12:43—45. Rom. 2:4,5. 2 Pet. 2:20—22.
u 31:32. Ex. 24:3,7,8. Deut 5:2 9,27. 29:1. Heb. 8:10,11
x *See on* 7:22. 11:4,7.—Deut. 7. 8. 15:15. 16:12. 24:18. Josh. 24:17. Judg. 6:8.
y Ex. 13:3,14. Deut. 5:6. 6:12. 8:14. 13:10. Josh. 24:17. Judg. 6:8.
z 8,9. Ex. 21:1—4. 23:11. Deut. 15:12. 1 Kings 9:22. 2 Chr. 28:10. Is. 58:6. Am. 2:6. 8:6.

NOTES.

CHAP. XXXIV. V. 1—5. (*Marg.* and *Marg. Ref.*)—*Notes*, 32:4,5. *Ez.* 24:1,2.) Zedekiah was at this time assured by the prophet, who was sent to him expressly with this message from God, that he should be taken prisoner and carried captive, notwithstanding all his efforts to defend himself, or to escape by flight; that he should see the king of Babylon, and hear his words; and that he should go to Babylon. (*Notes*, 21:4—10. 2 *Kings* 25:1—7. *Ez.* 12:8—15, *vv.* 10—13. 17:15—21.) But he was also informed that he would not be slain in battle, or die a violent death; but die in peace according to the course of nature. Perhaps he was also brought to repentance, and died at peace with God. It was, however, foretold that the Jews would shew him the same respect, which had been usually paid to the kings of Judah after their decease; and lament, that in his days the measure of their national iniquity was completed, and the family of David reduced so low; though he was not so desperately wicked, as some of his predecessors had been. (*Notes*, 22: 13—19, *vv.* 18,19. 2 *Chr.* 16:13,14. 21:18—20. *Lam.* 4:20.)—It is not known at what time Zedekiah died.

V. 6, 7. (*Marg. Ref.*) All the other fortified cities had at this time been taken by Nebuchadnezzar. It is probable, that for delivering this message to Zedekiah, the prophet was shut up in the court of the prison. (*Note*, 32:1—3.)

V. 8—11. (*Notes*, *Ex.* 21:2—6. *Lev.* 25:8—13,39—46. *Deut.* 15:9,10.)—The Jews in general seem to have paid no regard to the divine law, in freeing their brethren who had become slaves, after they had served seven years. But when Jerusalem was straitened by the Chaldeans, the king, perhaps excited by Jeremiah, entered into a solemn covenant with the people, to set at liberty all their Hebrew slaves: and it was proclaimed that none of them, on any pretence, should thus illegally use the service of their brethren; and accordingly the law was in this respect complied with. But when Pharaoh's army came out of Egypt to assist them, and the Chaldeans had left the siege of Jerusalem to go and meet them; (21. 37:1—5.) thinking the danger was over, they impiously violated their solemn covenant, and, with the most cruel injustice, reduced to slavery the very persons, to whom they had just before given freedom. (*Marg. Ref.*)—*Proclaim*, &c. (8) *Note*, *Is.* 61:1—3.

Princes. (10) 'The verse may be thus translated, "All the princes ... consented, that every 'one should let his man-servant ... go free: they 'consented, *I say*, and let them go." ' *Lowth.*

every man his brother an Hebrew, which hath * been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: [a] but your fathers hearkened not unto me, neither inclined their ear.

15 And [b] ye were † now turned, and had done right in my sight, [c] in proclaiming liberty every man to his neighbor; [d] and ye had made a covenant before me, in the house ‡ which is called by my name:

16 But [e] ye turned, and [f] polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbor: [g] behold, I proclaim a liberty for you, saith the LORD, [h] to the sword, to the pestilence, and to the famine; and [i] I will make you § to be removed into all the kingdoms of the earth.

18 And I will give the men that [k] have transgressed my covenant, which have not performed the words of the covenant which they had made before me, [l] when they cut the calf in twain, and passed between the parts thereof;

19 The [m] princes of Judah, and the princes of Jerusalem, [n] the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, [o] and into the hand of them that seek their life: [p] and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And [q] Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, [r] which are gone up from you.

22 Behold, [s] I will command, saith the LORD, and [t] cause them to return to this city; and they [u] shall fight against it and take it, and burn it with fire: [x] and I will make the cities of Judah a desolation without an inhabitant.

* Or, *sold himself.* 1 Kings 21:25. Is. 50:1. Rom. 7:14—17,24.
a 7:25,26. 11:8—10. 32:30. 1 Sam. 8:7,8. 2 Kings 17:13,14. 2 Chr. 36:16. Neh. 9:30. Ez. 20:4,8. Zech. 7:11,12.
b 1 Kings 21:27—29. 2 Kings 10:30,31. 12:2. 14:3. Is. 58:2. Matt. 15:8.
† Heb. *to-day.*
c *See on* 10,12.
d *See on* 8.—2 Kings 23:3. Neh. 10:29. Ps. 76:11. 119:106.
‡ Heb. *whereupon my name is called.*—*See on* 7:10,11.
e *See on* 11.—1 Sam. 15:11. Ez. 3:20. 18:24. 33:12,13. Luke 8:13—15.
f Ex. 20:7. Lev. 19:12. Ez. 17:16—19. 20:39. 39:7. Mal. 1:7,12.
g Lev. 26:34,35. Deut. 19:19. Judg. 1 6,7. Esth. 7:10. Dan. 6:24. Matt. 7:2. Luke 6:37,38. Gal. 6:7. Jam. 2:13. Rev. 16:6.
h 15:2. 21:7. 24:10. 32:24,36. 47:6,7. Ez. 14:17—21.
i *See on* 15:4. 24:9,10. 29:18.—Deut. 28:64.
§ Heb. *for a removing.* Lam. 1:8. *marg.*
k Deut. 17:2. Josh. 7:11. 23:16. Hos. 6:7. 8:1.
l Gen. 15:10,17,18. Ps. 50:5.
m 10. Ez. 22:27,&c. Dan. 9:6,8,12. Mic. 7:1—5. Zeph. 3:3,4.
n 29:2. 38:7. 2 Kings 24:12,15. *marg.*
o 4:30. 11:21. 21:7. 22:25. 38:16. 44:30. 49:37.
p 7:33. 16:4. 19:7. 1 Sam. 17:44,46. 1 Kings 14:11. 16:4. 21:23,24. 2 Kings 9:34—37. Ez. 29:5. 32:4. 39:17—20. Rev. 19:17—21.
q *See on* 3—5.—39:6. 52:10,24—27. 2 Kings 25:18—21. Lam 4:20. Ez. 17:16.
r 37:5,11.
s 2 Sam. 16:11. 2 Kings 24:2,3. 2 Chr. 36:17. Is. 10:5—7. 13:3. 37:26. 45:1—3. Am. 3:6 Matt. 22:7.
t *See on* 37:8—10.
u *See on* 21:4—10. 32:29. 38:23 39:8. 52:13.
x 9:11. 33:10. 44:2—6,22. Is. 6:11. 24:12. 64:10. Ez. 33:27,28. Mic. 7:13. Zech. 1:12. 7:14.

V. 12—14. The law of liberating Hebrew slaves, at the end of seven years, was an express condition of the national covenant. (*Notes*, *Ex.* 19:5. 21:2—6. 24:3—8. *Deut.* 15:13—15. *Neh.* 5:1—5. *Is.* 58:5—12.) 'The seventh 'year was the year of release, (*Deut.* 15:9.) con-'sequently servants were to continue in service 'but six years, and at the beginning of the 'seventh were to be let go free. ... "At the *end* '*of three years*, thou shalt bring forth all the 'tithe, &c." "The *third year* is the year of 'tithing." (*Deut.* 14:28. 26:12.) So Christ is said 'to "rise again after *three days*," (*Mark* 8:31.) 'which is elsewhere explained by his rising on 'the *third day*.' *Lowth.*—It is generally supposed, that the slaves should have been set at liberty on each sabbatical year: but in that case many of them would have served far less than six years; and this is not mentioned, either in the law of liberating slaves, or in that of keeping the sabbatical year. 'The year of Jubilee 'was to be a time of general release: ... but that 'the sabbatical year was so, I see not the least 'reason to conclude; but quite the contrary.' *Blayney.* It is, however, likely the observation of it was commonly attended by giving liberty to slaves, as well as a release of insolvent debtors; and that the transaction here recorded was on a sabbatical year, though the calculations of learned men on that subject are very far from satisfactory. (*Note*, 2 *Chr.* 36:21.)

V. 15, 16. The transaction, which had taken place, was a most solemn covenant made at the temple in the name of the LORD; so that the violation of it "polluted his name," and was a most atrocious act of perjury, or "taking the name of God in vain." (*Notes*, *Ex.* 20:7. 2 *Kings* 11:17—20. 23:3. *Neh.* 9:36—38. 10:29—39.)

V. 17. The Lord gave and proclaimed liberty to these dire judgments to seize upon the Jews: he cast them out of his protection, and left them exposed to every kind of misery. 'Calamities come upon men by direction and 'commission from God [to other men,] as the 'executioners of his justice.' *Lowth.* (*Marg. Ref.*—*Notes*, 47:6,7. *Ez.* 14:13—21, *v.* 21.)

V. 18, 19. (*Notes*, *Gen.* 15:9,10,17.) This ceremony of dividing the sacrifice, and passing between the parts of it, implied an imprecation on the persons covenanting, if they brake their engagement, that they might be thus cut asunder, and made a sacrifice to divine justice.

V. 20—22. *Marg. Ref.*—*Notes*, 7:32,33. 8:1—3. 15:2—4. 21:4—7. 37:1—10. 2 *Kings* 25:1—10,18—21.

PRACTICAL OBSERVATIONS.

In the midst of wrath the Lord remembers mercy: and whatever calamities a sinner endures through life, or however he ends his days; if he dies at peace with God, he is highly favored: and as faithful reproofs and severe corrections tend far more to this happy event,

CHAP. XXXV.

Jeremiah invites the Rechabites to drink wine; who answer, that, obeying their ancestor Jonadab, they drank none, and lived in tents, &c. 1—11. The disobedience of the Jews is contrasted with this example, 12—17. Promises made to the Rechabites, 18, 19.

THE word, which came unto Jeremiah from the LORD, [a] in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto [b] the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, [c] into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, [d] into the chamber of the sons of Hanan, the son of Igdaliah, [e] a man of God, which *was* by the chamber of [f] the princes, which *was* above the chamber of Maaseiah the son of Shallum, [g] the keeper of the * door.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, [h] Drink ye wine.

6 But they said, We will drink no wine: [i] for Jonadab the son of Rechab our father commanded us, saying, [k] Ye shall drink no wine, *neither* ye, nor your sons for ever;

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but [l] all your days ye shall dwell in tents; [m] that ye may live many days in the land where ye *be* strangers.

8 Thus have [n] we obeyed the voice of Jonadab the son of Rechab our father, in

a 1:3. 22:13—19. 25:1. 26:1. 36:1,9,29. 46:2. 2 Kings 23 35. 24:1—6. 2 Chr. 36:5—8. Dan. 1:1.
b 8. 2 Kings 10:15,16. 1 Chr. 2:55.
c 4. 1 Kings 6:5,6,10. 1 Chr. 9:26. 23:28. 2 Chr. 3:9. 31:11. Ezra 8:29. Neh. 13:5,8,9. Ez. 40.7—13,16. 41:5—11. 42:4—13.
d 36:10—12.
e Deut. 33:1. Josh. 14:6. 1 Sam. 2:27. 9:6—8. 1 Kings 12:22. 13:1,26. 17:18,24. 20:28. 2 Kings 1:9,11—13. 5:14,20. 6:10. 7:2,17. 8:2—8. 23:16,17. 2 Chr. 8:14. 25:7—9. 1 Tim. 6:11. 2 Tim. 3:17.
f 26:10.
g 52:24. 2 Kings 12:9. 25:18. 1 Chr. 9:18,19,27. 2 Chr. 8:14. Ps. 84:10.
* Heb. *threshold*, or *vessel*. Ez. 43:8.
h 2. Ec. 9.7. Am. 2:12. 2 Cor. 2:9.
i 2 Kings 10:15. 1 Chr. 2:55.
k Lev. 10.9. Num. 6:2—5. Judg. 13:7,14. Luke 1:15. 1 Cor. 7:26—31.
l 10. Gen. 25:27. Lev. 23:42,43. Neh. 8:14—16. Heb. 11:9—13. 1 Pet. 2:11.
m Gen. 36:7. Ex. 20:12. 1 Chr. 16:19. Ps. 105:12. Eph. 6:2,3.
n Prov. 1:8,9. 4:1,2,10. 6:20. 13:1. Col. 3:20.

than flattery and prosperity; they are in themselves far preferable, though seldom chosen.—The mercy of God to us should teach us mercy to our brethren: but they who despise his authority, commonly abuse their authority over others. Yet the Lord will severely punish even the greatest princes for oppressing their meanest slaves. (*Notes*, *Matt.* 5:7. *Jam.* 2:8—13, *v.* 13.)—Many things contained in the word of God are not known to his professed worshippers, which they will sometimes obey when clearly set before them: and this is one important end and use of preaching, and of reading publicly and expounding the scriptures.—When those in authority join example to their influence, in promoting equity and humanity, they may effect great things in a little time: and this, as far as it goes, "is doing right in the sight of God," who "loveth righteousness and mercy." But when reformation springs only from terror, and the prospect of imminent destruction, it is seldom durable. Many, in such circumstances, seem very penitent, make hasty resolutions and solemn engagements, and do many things; but when the terror is subsided, they repent of their repentance, fall more entirely under the power of their sins, and seem in haste to undo the little good which they had done. (*Note*, 22:20—23. *P. O.* 13—30. *P. O. Luke* 17:11—19.) Solemn vows and sacramental engagements, thus entered into, only pollute the name and profane the ordinances of God: and they, who are most forward to bind themselves by imprecations to perform their engagements, are commonly most ready to violate them. But if men repent of their repentance, God will repent of his forbearance: "they shall have judgment without mercy, who have shewed no mercy;" and they, who will not obey God in their conduct towards such as they have been accustomed to oppress, will be cast out of his protection, and exposed to his temporal and eternal judgments.—Let us then look to our hearts; that our repentance may be genuine, and that the law of loving God with all our hearts, and our neighbor as ourselves, may be so written in our hearts, as to regulate our conduct in all our transactions.

NOTES.

CHAP. XXXV. V. 1—4. It is not said, in what year of Jehoiakim's reign, the event here recorded took place. Probably, it was about the fourth year, when the king of Babylon made war against Jehoiakim. (*Notes*, 11. 46:2. 2 *Kings* 24:2.—The Rechabites were a family of the Kenites, who descended from Moses's father-in-law. (*Notes*, *Judg.* 1:16. 4:11. 1 *Chr.* 2:55.) They had dwelt in the land from the first, but no inheritance seems to have been allotted them. It was doubtless well known, that they had rules of conduct peculiar to themselves: but this trial was made to shew their steady adherence to their rules, and the reasons which they assigned for it; in order to shame the disobedience of the Jews. (*Marg. Ref.*) 'The Rechabites were descended from 'the Kenites; (1 *Chr.* 2:55.) they were never in-'corporated with the Jews; (7) but yet were 'looked on as friends and allies. (1 *Sam.* 15:6.)... 'They were worshippers of the true God, though 'they were not circumcised.' *Lowth.*—The prophet seems to have brought the Rechabites into a chamber adjoining to the temple, and to have been particular in describing it, in order to render the transaction more public: and Hanan, being "a man of God," or a prophet, (*Marg. Ref.* e.) would readily accommodate them.—*Chamber.* (4) *Notes*, 36:8—13. 1 *Kings* 6:5,6. 1 *Chr.* 9:27—30. *Neh.* 13:5,6. *Ez.* 41:5—11.

V. 5. God commanded Jeremiah to give the Rechabites wine to drink, but he did not command them to drink it; so that they were free to refuse it. (*Marg. Ref.*)

V. 6, 7. (*Note*, 2 *Kings* 10:15,16,23—25.) Jonadab lived about three hundred years before this time.—It is probable, that he had practised these rules himself: and having trained up his children to habits of abstemiousness, he enjoined them and their posterity to adhere to them. He seems to have desired, that they should be, as much as possible, kept from temptations to avarice, luxury, and sensual in-

all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; [o] neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, [p] when Nebuchadrezzar king of Babylon came up into the land, that we said, [q] Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel: Go, and tell the men of Judah, and the inhabitants of Jerusalem, [r] Will ye not receive instruction to hearken to my words? saith the LORD.

14 The [s] words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, [t] rising early and speaking, [u] but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [v] Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and [x] ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because [y] the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; [z] Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: [a] because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

o 7. Num 16:14. 2 Kings 5:26. Ps. 37:16. 1 Tim. 6:6.
p 2 Kings 24:2. Dan. 1:1,2.
q 4:5—7. 8.14. Mark 13:14. Luke 21:20.21.
r 5:3. 6.8—10. 9:12. 32:33. Ps. 32:8,9. Prov. 8:10. 19:20. Is. 28:9—12. 42:23. Heb. 12:25.
s *See on* 6—10.
t 7:13,25. 11:7. 25:3,4. 26:5. 29:19. 32:33. 2 Chr. 36:15. Prov. 1:20—33.
u *See on* 7:24,26.—Neh. 9:26,30. Is. 30:9. 50:2.
v *See on* 3:14. 4:14. 7:3—5. 17:20—23. 18:11. 25:5. 26:13.—44:4,5. Is. 1:16—19. Ez. 18:30—32. Hos. 14:1—4. Zech. 1:3,4. Acts 26:20.
x *See on* 7:5—7. 17:24,25. 22:4. 25:5,6.—Deut. 30:20.
y 14. Is. 1:3. Mal. 1:6. Matt. 11:28—30. Luke 15:11—13, 28—30.
z *See on* 11:8. 15:3,4. 19:7—13. 21:4—10.—Gen. 6:17. Lev. 26:14,&c. Deut. 28:15,&c. 29:19—28. 31:20,21. 32:16—42. Josh. 23:15,16. Mic. 3:12.
a *See on* 7:13,26,27. 26:5. 32:33.—Prov. 1:24—31. Is. 50:2. 65:12. 66:4. Luke 13:34,35. Rom. 10:21.

dulgence; and be a hardy, self-denied, and industrious race. He might also foresee the calamities, which were likely to come on Judah and Israel, and desire that his posterity should be prepared for the worst. He seems to have wished them to avoid giving umbrage, or exciting the jealousy or envy of those among whom they lived; which would have been the natural effect of their living in opulence, magnificence, or luxury: since one reason of his rules was, "that they might live long in the land where they were strangers;" for they were strangers among the Israelites, in the same sense, that the patriarchs were strangers in Canaan. But above all, he doubtless meant, that they should be devoted to God, as a race of perpetual Nazarites: and he deemed these rules conducive to this end, and calculated to render them simple, humble, patient, and superior to the delights of sense.—Such injunctions of dying parents or others, can only be considered as *counsels:* and, if consistent with scripture, suited to the circumstances of the times, and neither put in the place of the righteousness and atonement of Christ, nor in that of obedience to God's commandments; but subordinated to them, and used in subserviency to true godliness; they may be given and observed with propriety and advantage.—The Rechabites and the Nazarites resembled the religious orders in the Romish church, more than any other persons in the Old Testament: yet they were not forbidden to marry, or commanded "to abstain from meats." No restriction was laid on them in these respects: whereas, these orders of monks and priests, who are "forbidden to marry, and commanded to abstain from meats," are not forbidden to drink wine. (*Notes, Num.* 6:3,4. 1 *Tim.* 4:1—5, *v.* 3.)

V. 8—11. (*Marg. Ref.*) The Rechabites resided at Jerusalem at this time; not by choice, or through any relaxation of their rules, but to shelter themselves from the invaders.—Nebuchadnezzar conquered Syria, and recruited his army with Syrians.

V. 13—17. The command given to the Rechabites originated from a man like themselves, to whom their obligations were small, when compared with those of the Jews to their God; and whose authority was limited and inconsiderable, compared with that of JEHOVAH. When Jonadab died, all his authority expired with him: he could no longer remind his posterity of his injunctions, take cognizance of their conduct, reward their obedience, or punish their disobedience. Yet, out of respect to his memory, deference to his wisdom, or experience of the salutary effects of his counsels, they persevered in observing them.—But the Jews disobeyed the commands of God, who daily loaded them with benefits; whose authority continued in full force; who earnestly and frequently reminded them of their duty, and called them to repentance; and who could reward or punish them, as much and as long as he pleased.—Moreover, the commands of Jonadab were far more rigorous than the divine laws, and forbad the use and possession of those things, which God allowed his people to possess and to enjoy.—All these considerations tended to expose the folly, ingratitude, and unreasonableness of the people's disobedience; and to illustrate the justice of the punishment about to be inflicted on them. (*Marg. Ref.—Notes,* 7:12—15. 25:1—3, *v.* 3 *Prov.* 1:24—31. *Is.* 50:1—3. 65:11,12.)

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; [b] Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath ommanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel: *Jonadab the son of Rechab shall not want a man to [c] stand before me for ever.

CHAP. XXXVI.

Jeremiah, at God's command, causes Baruch to write in a roll all his threatening prophecies, 1—7. Baruch reads the roll publicly; and afterwards to the princes, who counsel him and Jeremiah to hide themselves, 8—19. Jehudi reads it before Jehoiakim, who cuts it in pieces, and casts it into the fire, contrary to the request of the princes; and orders Jeremiah and Baruch to be apprehended: "but the LORD hid them," 20—26. Jeremiah is directed again to write the same things, with "many like words," and a dreadful sentence against the king; which he does by the hand of Baruch, 27—32.

AND it came to pass [a] in the fourth year of Jehoiakim, the son of Josiah, king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee [b] a roll of a book, and [c] write therein all the words that I have spoken unto thee [d] against Israel, and against Judah, and [e] against all the nations from the day I spake unto thee, [f] from the days of Josiah, even unto this day.

3 It [g] may be that the house of Judah will [h] hear all the evil which I purpose to do unto them; that [i] they may return every

b Ex. 20:12. Deut. 5:16. Eph. 6:1,2.
* Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand.*—*See on* 33:17. 1 Chr. 2.55.
c 15:19. 33:17,18. Luke 21:36. Jude 24.

a *See on* 25:1. 35:1.—2 Kings 24:1,2.
b 6,23,29. 30:2. 45:1. 51:60. Ex. 17:14. Deut. 31:24. Ezra 6:2. Job 31:35. Ps. 40:7. Is. 8:1. 30:8,9. Ez. 2.9. 3:1—3. Hab. 2:2,3. Zech. 5:1—4. Rev. 5:1—9.
c *See on* 30:2.
d 2:4. 3:3—10. 23:13,14. 32:30—35. 2 Kings 17:18—20.
e 1:5,10. 25.9—29. 47.—51:
f *See on* 1:2,3. 25:3.
g 7. 18:8. 26:3. Deut. 5:29. Ez. 12:3. Zeph. 2:3. Luke 20:13. 2 Tim. 2:25,26. 2 Pet. 3:9.
h Ez. 18:27,28. 33:7—9,14—16. Matt. 3:7—9. Luke 3:7—9.
i 18:11. 23:14. 24:7. 35:15. Deut. 30:2,8. 1 Sam. 7:3. 1 Kings 8:48—50. 2 Chr. 6:38, 39. Neh. 1:9. Is. 55:6,7. Ez. 13:23. Jon. 3:10. Acts 26:20.

V. 18, 19. The Rechabites seem to have been preserved comparatively uncorrupt, by observing these rules: their respect to their venerable ancestor was commendable, and shewed a docile disposition: it does not appear, that their peculiarities were leavened by superstition, spiritual pride, moroseness, or censoriousness; but rather that they were rendered subservient to piety. Their temperance, frugality, and hardiness would favor their preservation amid the desolations of the land; even their poverty would tend to secure them from the conqueror, as it had previously sheltered them from the envy of their neighbors: and it was proper that God should avow his readiness to reward every degree of good, when he determined to punish his apostate people. Accordingly he promised, that the family of the Rechabites should be very durably continued, and upheld in the practice of piety and righteousness before him, as his accepted worshippers, even when the Jews were cast out of his sight. This appears to be the meaning of the expression, "to stand before the LORD:" for it cannot be supposed that they performed any service at the temple. Nothing is known respecting the fulfilment of this promise: but doubtless it was performed, and perhaps may be so to this day; and that, in every age, some of this singular family have been found among the spiritual worshippers of God. (*Marg. Ref.*—*Note*, 33:17,18.)

PRACTICAL OBSERVATIONS.

Every method should be used to bring men to repentance: and when promises and threatnings prove ineffectual, we should attempt to shame them out of their iniquities.—Man is greatly the creature of habit: thus the abstemiousness, which to some would be intolerable, to others is easy, because customary; and they are not affected by temptations, which to others are irresistible.—The longer and the more carefully wise and pious men have observed the course of the world; the more fully have they been convinced that it is vain, vexatious, and ensnaring: and that separation from it, (as far as duty will admit,) is far safer and happier, than the most successful pursuit of its pleasures and possessions. It would not be advisable for us in general to restrict ourselves by such rules, as were prescribed by Jonadab: but it is necessary to learn indifference about all worldly things; to consider ourselves as strangers on earth; and to be devoted to God, and disposed to prefer that station and that way of life, which are best for our souls. We should habituate our appetites to brook denial, even in things lawful; and thus inure ourselves to resist temptation, to be contented with mean fare, and to be prepared for all events.—It is not generally desirable, for young persons to forsake the plain, honest employments of their parents; or to be ambitious of living in a more elegant or fashionable style; that is, amid stronger temptations to pride, luxury, sensuality, and rapacity.—Prudence and moderation are conducive to piety; and tend to preserve families from the contagion of prevailing iniquity and ungodliness: by shunning competition and envy, they conduce to peace and comfort; and by avoiding excess, they promote health and long life: the more mortified we are to this present world, the readier we shall be to leave it, that we may go to a better: and thus we may live and die happy, though we never possess houses or lands, or any of those envied acquisitions, which most men waste their lives in pursuing.—But, whatever rules we prescribe to ourselves, or receive from others; we must count nothing indispensable but the law of God: for there will be circumstances, when regard to safety may render it necessary to dispense with them. Yet no prudence, or good behavior, can exempt us from sharing the common calamities, to which sin has subjected mankind.—How common is it for men to be more observant of the rules of their order, circle, or sect, or of the traditions of their fathers, than professed Christians are of the precepts of God's word!—Respect to the memory, authority, or counsel of pious parents will always meet with some recompense from God, and is commonly made effectual for the continuance of true religion in families through successive generations. But those who can neither be awed by the terror, nor allured by the goodness of God, to repent of sin and return to him; who despise his authority which is absolute, their obligations to him which are infinite, his justice and wrath which are almighty to punish, and his mercy and readiness

man from his evil way; [k] that I may forgive their iniquity and their sin.

4 Then Jeremiah called [l] Baruch the son of Neriah: and Baruch [m] wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, [n] upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, [o] I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, [p] the words of the LORD in the ears of the people, in the LORD's house [q] upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It [r] may be *they will present their supplication before the LORD, [s] and will return every one from his evil way: [t] for great *is* the anger and fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah [u] did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass [x] in the fifth [B. C. 606.] year of Jehoiakim, the son of Josiah, king of Judah, in the ninth month, *that* [y] they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that [z] came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, [a] in the chamber of [b] Gemariah, the son of [c] Shaphan [d] the scribe, in the higher court, at the [†] entry of the new gate of the LORD's house, in the ears of all the people.

11 When Michaiah the son of Gemariah, the son of [e] Shaphan, had heard out of the book all the words of the LORD;

k Is. 6:10. Matt. 13:15. Mark 4:12. Acts 3:19. 26:18. 28:27.
l 26. 32:12. 43:3.
m 17,18,32. 45:1. Rom. 16:22.
n 28. Is. 8:1. Ez. 2:9. Zech. 5:1.
o 20:2. 32:2. 33:1. 37:15. 38:6, 28. 40:4. 2 Cor. 11:23. Eph. 3:1. 6:20. 2 Tim. 2:9. Heb. 11:36.
p *See on* 7:2.—18.11. 19:14. 22: 2. 26:2.
q *See on* 9.—Lev. 16:29. 23:27 —32. Acts 27:9.
r *See on* 3.—1 Kings 8:33—36. 2 Chr. 33:12,13. Dan. 9:13. Hos. 5:15. 6:1. 14:1—3.
* Heb. *their supplication shall fall.*
s *See on* 1:3. 25:5. Jon. 3:8. Zech. 1:4.
t 4:4. 16:10. 19:15. 21:5. Deut. 28:15,&c. 29:18—28. 2 Kings 22:13. 2 Chr. 34:21. Lam. 4: 11. Ez. 5:13. 8:18. 13:13. 20: 33. 22:20. 24:8—13.
u 4. 1:17. Matt. 16:24. 1 Cor. 16:10. Phil. 2:19—22.
x *See on* 1.
y Lev. 23:27. 2 Chr. 20:3. Neh. 9:1. Esth. 4:16. Is. 58:1—3. Joel 1:13. 2:12—17. Jon. 3:5. Zech. 7:5,6. 8:19.
z 6.
a *See on* 35:4.
b 11,25.
c *See on* 11. 26:24. 29:3.
d 52:25. 2 Sam. 8:17. 20:25. 2 Kings 18:37.
† Or, *door.* 26:10. 2 Kings 15:35.
e 10. 2 Kings 22:12—14. 25:22. 2 Chr. 34:20.

to forgive which are boundless and everlasting, will perish miserably: and all the world will see the justice of God in the condemnation of those who disobey his commandments, and neglect his great salvation.

NOTES.

CHAP. XXXVI. V. 1—3. This was twenty-three years from the thirteenth of Josiah, when the prophet was first appointed to his office. (*Notes*, 1:1—3. 25:1—7. 30:1—3.)—The Lord foresaw, that the people would not hear and obey: but it was proper that the prophet should do every thing, which could tend to awaken their attention. His endeavors might be useful to individuals, and the rebels would thus appear the more inexcusable.—'These and 'such like expressions do likewise import, that 'God's foreknowledge of future events does not 'put any force upon men's will, or take away 'the liberty of human actions.' *Lowth.* (*Marg. Ref.*—*Notes*, 18:7—10. 22:2—5. *Deut.* 5:28,29.) —*Roll*, &c. (2) *Marg. Ref.* b.—*Notes*, *Ez.* 2:9, 10. *Rev.* 5:1—4.

V. 4. Jeremiah does not seem to have possessed the skill "of a ready writer;" and therefore Baruch, who might be a more learned man, was employed as his secretary. (*Rom.* 16:22. *Gal.* 6:11.) We frequently read of him, as the assistant and companion of Jeremiah; (*Marg. Ref.* l.—32:12,16. *Notes*, 45:) but the apochryphal book which bears his name, seems to be altogether a forgery.

V. 5. 'He was under confinement, probably 'for having given offence to the king, or the 'great men, by his prophecies: a calamity which 'often befel him.' *Lowth.* (*Notes*, 20:1—6.) See 33:1. 39:15. Heb. where the same word is used as in this place.

V. 6, 7. Some think, that this was the great day of expiation, called by way of eminence, the fast, (*Notes*, *Lev.* 16: *Acts* 27:9.) though not elsewhere so named; (*Note*, *Lev.* 16:29—31.) but others suppose it to have been a fast, which was observed on account of the calamitous state of the nation.—'He sheweth, that fasting, 'without prayer and repentance, availeth noth-'ing, but is mere hypocrisy.' (*Notes*, 1—3. *Is.* 58:1—7.)

V. 8—10. As the command was given in the fourth year of Jehoiakim, and the fifth year is here mentioned; many expositors are of opinion that the roll was twice read; once in the fourth year when it was little noticed, and afterwards in the fifth year. And as Jeremiah was shut up, when he first ordered Baruch to read the roll; but had liberty to make his escape after it had been read, (5,19.) they conclude that two distinct readings must be intended. Others think, that the writing of the roll might take up a considerable time; and that it was deemed expedient to wait for the fasting day, as the most convenient time for reading it, which was in the fifth year of Jehoiakim; and that Jeremiah was not shut up in prison, but confined from going to the temple, by some other hindrance: (*Note*, 5.) and, though he was at liberty when the notice was taken of Baruch's reading the roll, yet he had not gone up to the temple to read it himself. It is indeed a matter of little importance: yet the arguments of those who think it was twice read, are to me most satisfactory.—In this case, it is supposed, that the first time, was on the great day of atonement; and *that* soon after Nebuchadnezzar took Jerusalem, and made Jehoiakim captive. (*Note*, 2 *Kings* 24:1,2. *Dan.* 1:1,2.) But, having made submissions to the victor, he was restored to the throne; and just after this, the roll was read the second time on a fast, proclaimed and observed in commemoration of that first taking of Jerusalem; and which has ever since been annual-

12 Then he went down into the king's house, into the scribes' chamber; and, lo, all the princes sat there, *even* [f] Elishama the scribe, and Delaiah the son of Shemaiah, and [g] Elnathan the son of Achbor, and [h] Gemariah the son of Shaphan, and Zedekiah the son of [i] Hananiah, and all the princes.

13 Then Michaiah [k] declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of [l] Nethaniah, the son of Shelemiah, the son of [m] Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now [o] and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, [p] they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, [s] He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, [t] Go, hide thee, thou and Jeremiah; and let no man know where ye be.

[*Practical Observations.*]

20 ¶ And they went in to the king into the court, (but [u] they laid up the roll in the chamber of Elishama the scribe,) and told all the words in the ears of the king.

21 So the king sent [x] Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. [y] And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat [z] in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, [a] he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet [b] they were not afraid, [c] nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless [d] Elnathan, and Delaiah, and Gemariah had [e] made intercession to the king that he would not burn the roll; but he would not hear them.

20,21. 41:1.
25. 26:22. 2 Kings 22:12,14. 24:8.
10,11. 2 Kings 22:3,12.
28:1,&c.
2 Kings 22:10,19. 2 Chr. 34: 16—18,24. Jon. 3:6.
40:8. 41:1,2.16,18. 2 Kings 25:23.
m Zeph 1:1.
n *See on* 2.—Ez. 2:6,7. Matt. 10:16,28.
o *See on* 21.
p 24. Acts 24:25,26.
q 13:18. 33:1—4. Am. 7:10,11.
r John 9:10,11,15,26,27.
s 4. 43:2,3. Prov. 26:4,5.
t 26. 26:20—24. 1 Kings 17:3. 18:4,10. Am. 7:12. Luke 13: 31. Acts 23:16,&c.
u 12,21.
x 14.
y 15. 2 Kings 22:10. 2 Chr. 34:18.
z 22:14—16. Judg. 3:20. Am. 3:15.
a 29—31. Deut. 29:19—21. 1 Kings 22:8,27,28. Ps. 50:17. Prov. 1:30. 5:12. 29:1. Is. 5: 18,19. 28:14,15,17—22.
b 16. Job 15:4. Ps. 36:1. 64: 5. Is. 26:11. Rom. 3:18.
c 5:3. 1 Kings 21:27. 2 Kings 19:1,2. 22:11—19. 2 Chr. 34: 19—31. Jon. 3:6. Matt. 12: 41.
d 12. 26:22.
e Gen. 37:22,26—28. Matt. 27: 4,24,25. Acts 5:34—39.

y observed by the Jews on the eighteenth day of the ninth month.—*Chamber*, &c. (10) *Note*, 35:1—4.

V. 11—13. Though the fast was proclaimed by authority; (9) yet it does not appear, that either the king or his princes attended the observance of it at the temple. Nor can it be determined, whether Michaiah meant to call the attention of the princes to the word of God, or to inform them against Baruch. Baruch had the use of Gemariah's chamber, who was father to Michaiah; and probably it was by his consent; (10) and Ahikam, another of Shaphan's sons, protected Jeremiah on a similar occasion. (*Note*, 26:24.) Yet it does not appear, that either Gemariah or Ahikam was present when the roll was read.

V. 14—16. (*Marg. Ref.*) 'The judgments denounced were so terrible as to make the ears of them that heard them to tingle. (19:3.)' *Lowth.*—'The godly were afraid, seeing God was so offended; and the wicked were astonished at the horror of the punishment.'

V. 17, 18. Perhaps the princes supposed, that Baruch had written his roll from memory; and that it was rather to be considered as *his composition*, than as the substance of Jeremiah's prophecies: and they might ask this apparently frivolous question, in order to silence the alarms excited by considering it as the word of God, and in full force against them. (*Note*, 43:3.) But Baruch, with great simplicity, so answered their question, as to shew that he only acted as amanuensis to Jeremiah, and wrote *verbatim* what he had dictated to him. (*John* 9:10,11,15,26,27. *Note*, *Prov.* 26:4,5.)

V. 19. The princes had some conviction, that this was a message from God, and were not disposed to persecute Baruch or Jeremiah: yet they would not duly regard the divine authority, or venture the king's displeasure. He must be informed; and they were aware that he would attempt to apprehend Jeremiah and Baruch, and therefore they advised them to conceal themselves. (*Notes*, 5,26. 26:16—24.)

V. 20—25. It was scarcely possible for a man to shew more contempt and defiance of God, than Jehoiakim did on this occasion. The predictions which he had heard, had been delivered during a long course of years, by a prophet of established reputation: many of his prophecies had already been fulfilled; as Je-

26 But the king commanded Jerahmeel the son of *Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, [f] to take Baruch the scribe and Jeremiah the prophet; [g] but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after [h] that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again [i] another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; [k] Thou hast burned this roll, saying, [l] Why hast thou written therein, saying, [m] The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; [n] He shall have none to sit upon the throne of David: [o] and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will † punish him and his seed, and his servants for their iniquity and [p] I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then [q] took Jeremiah another roll and gave it to Baruch the scribe, the son of Neriah; [r] who wrote therein from the mouth of Jeremiah all the words of the book, which Jehoiakim king of Judah had burned in the fire: [s] and there were added besides unto them ‡ many like words.

* Or, *the king.*
f 2:30. 26:21—23. 1 Kings 19:1—3,10,14. Matt. 23:34—37. 26:47—50. John 7:32. 8:20. 11:57.
g 5,19. 1:19. 15:20,21. 1 Kings 17:3,9. 18:4,10—12. 2 Kings 6:18—20. Ps. 27:5. 32:7. 57:1. 64:2. 91:1. 121:8. Is. 26:20. John 8:59. Acts 12:11.
h *See on* 23.
i 28:13,14. 44:28. Job 23:13. Zech. 1:5,6. Matt. 24:35. 2 Tim. 2:13.
k Deut. 29:19. Job 15:24—27. 40:8—10. Is. 45:9. Acts 5:39. 1 Cor. 10:22.
l 26:9. 32:3. Is. 29:21. 30:10. Acts 5:28.
m 21:4—7,10. 28:8. 32:28—30. 34:21,22.
n 22:30. 2 Kings 24:12—15.
o 22:18,19. Gen. 31:40.
† Heb. *visit upon.* 23:34. *marg.*
p 11:8. 17:18. 19:15. 29:17—19. *See on* 35:17.—44:4—14. Lev. 26:14,&c. Deut. 28:15,&c.
q *See on* 28—30.
r 4,18. Ex. 4:15,16. Rom. 16:22.
s Lev. 26:18,21,24, 28. Dan. 9:19. Rev. 22:18,19.
‡ Heb. *many words as they.*

hoiakim's late captivity, and his state of subjection to Nebuchadnezzar, proved: and they were all coincident with the written word of God, and were addressed immediately to him and his princes. Yet he treated them with the utmost disregard; and deliberately burned the roll, as if the destruction of the sentence could have prevented its execution! (*Notes*, *Deut.* 28:68. 29:18—25.) And, though his princes were not so absolutely hardened in impiety, but entreated him not to burn the roll; yet it was a great proof of their insensibility, that they rent not their clothes, and shewed no tokens of grief or consternation, either when the roll was read, or when it was so impiously destroyed.—Compare Jehoiakim's conduct with that of his father Josiah, in circumstances not totally dissimilar; which indeed seems to be referred to, by way of contrast. (*Notes*, 2 *Kings* 22:8—11. *Prov.* 29:1. *Ez.* 9:3,4.)

Three or four leaves. (23) "Sections." *Blayney.*—'"*Columns*," or several partitions, into 'which the breadth of the parchment was di-'vided.' *Lowth.* Σελιδες. *Sept.*

V. 26. *The son of Hammelech.*] "Of the king." *Marg.*—(*Notes*, 38:1—6, *v.* 6. 1 *Kings* 22:26,27.) —*Hid*, &c.] Jeremiah and Baruch, by divine direction, lay concealed in some place, where their persecutors could not find them. (*Marg. Ref.* f, g.—*Notes*, 1 *Kings* 17:2,3,9. 18:10.)

V. 27—29. *Marg. Ref.—To Jehoiakim.* (29) 'Or, "of Jehoiakim:" ... for this command seems 'to have been given to Jeremiah, during the 'time of his concealment.' *Lowth.* Or, "against Jehoiakim."—This is the latest prophecy of Jeremiah, in which Jehoiakim is mentioned, or which is dated from the years of his reign; except the message to Baruch, nearly at the same time; (*Note*, 45:1—3, *v.* 1.) though he lived about six years afterwards. (9. 25:1. 26:1.) —Perhaps the prophet lay concealed, during that whole time, from the blood-thirsty rage of the king: at least he was directed to let him alone, as one given up to a reprobate mind, for his daring impiety and wickedness on this occasion: while the sentence denounced against him, not being immediately executed, and the prophet apparently silenced, he would be the more hardened in treating the whole as a delusion or imposture.

V. 30, 31. (*Marg. Ref.—Note*, 22:13—19.) Jeconiah sat a very short time on his father's throne; and, being carried captive to Babylon, he was succeeded by his uncle Zedekiah. None other of Jehoiakim's race was king over Judah, though some of them had authority under the kings of Persia. Mary the mother of our Lord was not descended from Solomon, but from Nathan, the son of David. Jeconiah indeed is mentioned in our Lord's genealogy by St. Matthew; but that is the line of Joseph not of Mary. (*Notes*, 22:28—30. *Matt.* 1:2—17. *Luke* 3:23—38.)

V. 32. 'Though the wicked think to have 'abolished the word of God, when they have 'burnt the book thereof: yet this declareth that 'God will not only raise it up again, but also 'increase it in greater abundance to their con-'demnation.'—During the persecutions, which the Papists carried on against the reformers and others whom they called heretics; the burning of Bibles was a very common and most impious practice, to which this observation refers. (*Note*, *Ez.* 2:9,10.)

PRACTICAL OBSERVATIONS.
V. 1—19.

Faithful ministers must use every method of awakening the consciences of sinners, "if peradventure God will give them repentance, to the acknowledging of the truth." (*Note*, 2 *Tim.* 3:23—26, *v.* 25.) His revealed word, and not his secret purpose, is the rule of their conduct; and they must "declare his whole counsel," whether men will hear or forbear, and without desisting because of ill success. (*Notes*, *Ez.* 2:3—5. *Acts* 20:18—27.)—The Lord declares the evil, which he purposes to do against sinners; that they may "hear, and fear, and return from their evil ways." They who thus improve

CHAP XXXVII.

The Chaldeans having left the siege of Jerusalem to meet the Egyptians, Zedekiah sends to desire Jeremiah's prayers; who predicts the certain return and victory of the Chaldeans, 1—10. He is taken up as a deserter, beaten, and put in prison, 11—15. Being privately consulted by Zedekiah, he confirms his former prediction, expostulates with the king, and prevails for some indulgence, 16—21.

AND king [a] Zedekiah, the son of Josiah, reigned instead of [b] Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon [c] made king in the land of Judah.

2 But [d] neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by * the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and [e] Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, [f] Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: [g] for they had not put him into prison.

5 Then [h] Pharaoh's army was come forth out of Egypt: and when [B. C. 589.] the Chaldeans that besieged Jerusalem heard tidings of them, [i] they departed from Jerusalem.

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; [k] Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, [l] Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land:

8 And the Chaldeans shall come again,

a 2 Kings 24:17. 1 Chr. 3:15. 2 Chr. 36:10.
b 22:24,28. 24:1. *Jeconiah.* 52:31. 2 Kings 24:12—16. 1 Chr. 3:16,17. 2 Chr. 36:9. *Jehoiachin.*
c *See on* Ez. 17:12—21.
d 2 Kings 24:19,20. 2 Chr. 36:12—16. Prov. 29:12. Ez. 21:25. 1 Thes. 4:8.
* Heb. *the hand of the, &c.* Ex. 4:13. Lev. 8:36. 2 Sam. 10:2. 12:25. 1 Kings 14:18. 16:7. Prov. 26:6. Hos. 12:10. *marg.*
e 21:1,2. 29:21,25. 52:24.
f 42:2—4,20. Ex. 8:8,28. 9:28. 10:17. Num. 21:7. 1 Sam. 12:19. 1 Kings 13:6. Acts 8:24.
g 15. 32:2,3.
h 7. 2 Kings 24:7. Ez. 17:15.
i 11. 34:21.
k 3. 21:2. 2 Kings 22:18.
l 17:5,6. Prov. 21:30. Is. 30:1—6. 31:1—3. Lam. 4:17. Ez. 17:17. 29:6,7,16.

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nis warnings, in dependence on his promised mercy, will find him ready to forgive all their iniquities: and others will be left without excuse.—Different advantages result from the proposal of truth, by word of mouth, and by writing: the former is generally more copious, particular, energetic, and affecting; the latter more exact, compendious, and permanent. Both should then be used, "according to the ability that God giveth to every man."—Many attend on the outward forms of Religion, and profess humiliation, mortification, and devotion, who are not humbled for their sins, and who do not mortify their lusts, "present their supplication before the LORD," or return from their evil ways. (*Notes*, *Is.* 1:10—20. 58:1—7. *Zech.* 7:4—7.) Yet, when multitudes are collected together on such occasions, the ministers of God may find a favorable opportunity of calling them to repentance, and warning them to flee from impending judgments. But national fasts without national reformation, will avail little to turn away the wrath of God; especially when they, who appoint such solemnities, do not so much as sanction them by their own example!—A faithful declaration of divine truth will attract some attention: but in general it reaches last the ears of those, who are most advanced in rank and authority; and too often finds them most closed against it. Even such as have some conviction of the truth and importance of what they hear, and are disposed to favor those employed in preaching it, are so surrounded with persons of another character, and have so many reserves about their own safety, ease, reputation, interest, or preferment; that they often dare not act according to their convictions, but endeavor to silence them as soon as they can, by one evasion or another: and they often flatter themselves into a persuasion, that they act nobly in their circumstances, if they do not take an active part in persecution, but covertly shelter the servants of God from the rage of their enemies. But those who would "follow the LORD wholly," and be indeed the disciples of Christ, must be prepared to venture and suffer every thing in his cause.

V. 20—32.

There are degrees of guilt even among the ungodly; and condemnation will be proportioned to them. Some rapidly arrive at the height of impiety and presumption; and none more so, than they who have broken off from a religious education. Many act, as if their outrages against the word of God could save them from the condemnation denounced by it; or as if their irrational infidelity could invalidate all the demonstrations which are given of its divine original, and render the sacred oracles of none effect! But such persons should be openly opposed, whatever their rank in life or abilities may be; and a few gentle persuasions do not form a sufficient testimony against their impiety: but their contempt of God's word should be noticed with unequivocal tokens of disapprobation, concern, yea, abhorrence.—The Lord himself will protect these who are valiant for his truth, from all their enemies, until they "have finished their testimony;" and then it is of small consequence, by what means they are removed to heaven. But all their opposers will treasure up wrath, and add to the weight of that condemnation, of which they would not endure to be told: for God will "honor those who honor him," and in proportion as men despise him, they must sink into contempt and misery.

NOTES.

CHAP. XXXVII. V. 1—5. (*Notes*, 2 *Kings*, 24:17—20. 2 *Chr.* 36:13. *Ez.* 17:15—21. 21:25—27.) Nebuchadnezzar made Zedekiah king, and entered into covenant with him, having caused him to swear allegiance in the name of JEHOVAH: yet Zedekiah, despising this oath and covenant, formed an alliance with the king of Egypt, and, depending on his assistance, rebelled against Nebuchadnezzar. Accordingly, Pharaoh sent an army to his relief, which caused the Chaldeans for a short time to raise the siege of Jerusalem: and in this interval Zedekiah sent this message to Jeremiah, who had during the preceding part of this reign been left at liberty. (*Notes*, 21:1,2. 24: 32:1—5. 33:1,2. 36:27—29, *v.* 29.)—The events, here re-

and [m] fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, [n] Deceive not *yourselves, saying, The Chaldeans shall surely depart from us, for they shall not depart.

10 For [o] though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* †wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, [p] that when the army of the Chaldeans was ‡broken up from Jerusalem, for fear of Pharaoh's army;

12 Then Jeremiah [q] went forth out of Jerusalem to go into [r] the land of Benjamin, to §separate himself thence in the midst of the people.

13 And when he was [s] in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of [t] Hananiah; and he took Jeremiah the prophet, saying, [u] Thou fallest away to the Chaldeans.

14 Then [x] said Jeremiah, *It is* ||false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore [y] the princes were wroth with Jeremiah, and smote him, and [z] put him in prison [a] in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered [b] into the dungeon, and into the ¶cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent and took him out: and the king [c] asked him secretly in his house, and said, [d] Is there *any* word from the LORD? And Jeremiah said, There is; for, said he, [e] thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, [f] What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 [g] Where *are* now [h] your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord, the king: let my supplication, I pray thee, **be accepted before thee: that thou cause me not to return to the house of Jonathan the scribe, [i] lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah [k] into the court of the prison, [l] and that they should give him daily a piece of bread out

m *See on* 32:29. 34:21,22.—38: 23. 39:2—8.
n Ob. 3. Matt. 24:4,5. Gal. 6:3,7. Eph. 5:6. 2 Thes. 2:3. Jam. 1:22.
* Heb. *your souls.*
o 21:4,5. 49:20. 50:45. Lev. 26:36—38. Is. 10:4. 30:17.
† Heb. *men thrust through.* 51:4. Is. 13:15. 14:19.
p *See on* 5.
‡ Heb. *made to ascend.*
q 1 Kings 19:3,9. Neh. 6:11. Matt. 10:23. 1 Thes. 5:22.
r 1:1. Josh. 21:17,18. 1 Chr. 6:60.
§ Or, *slip away from thence in the midst, &c.*
s 38:7. Zech. 14:10.
t 28:1,10—17. 36:12.
u 18:18. 20:10. 21:9. 27:6,12, 13. 28:14. 38:4,17. Am. 7:10. Luke 23:2. Acts 6:11. 24:5—9,13. 2 Cor. 6:8.
x 40:4—6. Neh. 6:8. Ps. 27: 12. 35:11. 52:1,2. Matt. 5: 11,12. Luke 6:22,23,26. 1 Pet. 3:16. 4:14—16.
|| Heb. *falsehood*, or, *a lie.*
y 20:1—3. 26:16. Matt. 21:35. 23:34. 26:67,68. Luke 20:10, 11. 22:64. John 18:22. Acts 5:40. 16:22—24. 2 Cor. 11: 23—25. Heb. 11:36—38.
z Gen. 39:20. 2 Chr. 16:10. 18:26. Acts 5:18. 12:4—6. Rev. 2:10.
a 20. 38:6,26.
b 38:10—13. Gen. 40:15. Lam. 3:53,55.
¶ Or, *cells.*
c 38:5,14—16,24—27. 1 Kings 14:1—4.
d 3. 21:1,2. 1 Kings 22:16. 2 Kings 3:11—13. Mark 6:20.
e 21:7. 24:8. 29:16—18. 32: 3—5. 34:21,22. 39:6,7. Ez. 12:12,13. 17:19—21. 21:25—27.
f Gen. 31:36. 1 Sam. 24:9—15. 26:18—21. Dan. 6:22. John 10:32. Acts 23:1. 24:16. 25:8. Gal. 4:16.
g Deut. 32:36,37. 2 Kings 3:13.
h 6:14. 8:11. 14:13—15. 23:17. 27:14—18. 28:1—5,10—17. Lam. 2:14. Ez. 13.10—16.
** Heb. *fall before.* 36:7. *marg.*
i 26:15. 38:6—9. Acts 23:16—22. 25:10,11. 28:18,19.
k 32:2,8. 38:13,28.
l 1 Kings 17:4—6. Job 5:20. Ps. 33:18,19. 34:9,10. 37:3,19. Prov. 16:7. 21:1. Is. 33:16. Matt. 6:33.

corded, seem to have preceded those related in some of the chapters referred to.

V. 6—10. *Marg. Ref.—Notes*, 21:4—7. 34: 20—22.—*Wounded*, &c. (10) Or "men, who had been run through;" that is, *mortally wounded.* God would work miracles for the Chaldeans, rather than let the Jews escape the threatened vengeance.

V. 11—15. Many of the Jews seem to have taken the opportunity, of the Chaldeans' departure, to leave the city, either to attend to their private concerns, or to shift for their safety: and Jeremiah, seeing no prospect of doing any good, sought to retire, either to Anathoth or some other place. It is not clear what his intentions were; whether wholly to withdraw from the city, or to seek at Anathoth some supply for his wants, and then to return. —The Lord had, however, otherwise appointed concerning him; and the malignity of his people was exposed by it. For, being met by Irijah, who was the grandson of Hananiah, (the false prophet, as it is most probable, *Notes*, 28:) he was apprehended, and accused of deserting to the Chaldeans; because he had counselled the people to surrender, as the only method of saving themselves and the city: and, though he denied the charge, (and doubtless he had no such intention,) he was treated with the utmost cruelty and indignity, and committed to the most dismal and noisome prison, which the enraged princes could find out. (*Notes*, 16. 20: 1—6.)

To separate himself thence, &c. (12) *Marg.* Or "from among his people." *Lowth.* The Septuagint render it "to *buy* among his people:" that is, to buy provisions, which were scarce in the city. "To receive a portion thereof among his people." *Blayney.—The house of Jonathan*, &c. (15) *Notes*, 17—21. 38:24—28, *v* 26.

V. 16. 'It seems likely that the dungeon was 'a deep pit, sunk perpendicularly like a well, 'in the open court, ... around which the great 'houses were built: and that in the sides of it, 'near the bottom, were scooped niches, like 'the cabins of a ship, for the separate lodg-'ment of the unfortunate persons, who were 'let down there.' *Blayney.* In this deplorable situation the prophet was left for a considera

of the bakers' street, [m] until all the bread in the city were spent. [n] Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

Jeremiah, being accused of disheartening the people by his prophecies, is cast into a miry dungeon, 1—6. He is taken out at the suit of Ebed-melech, an Ethiopian, and by him, 7—13. In a private conference, he counsels Zedekiah to save himself and the city, by surrendering, 14—23. Zedekiah requiring him, he conceals what had passed from the princes; and remains in the court of the prison, till the taking of the city, 24—28.

THEN [a] Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and [b] Jucal the son of Shelemiah, [c] and Pashur the son of Malchiah, [d] heard the words that Jeremiah had spoken unto all the people, saying,

m 38:9. 52:6. Deut. 28:52—57. 2 Kings 25:3. Lam. 2:11,12,19, 20. 4.4,5,9,10. 5:10.
n 38:13,28. 39:14.15. Acts 12:5. 24:27. 28:16,30. Eph. 4:1. 6:20. 2 Tim. 1:8. 2:9.
a Ezra 2:4. Neh. 7:9.
b 37.3. *Jehucal.*
c 21:1. *Melchiah.* 1 Chr. 9:12. *Malchijah.* Neh. 11:12.
d Acts 4:1,2,6—10. 5:28.

2 Thus saith the LORD; [e] He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he [f] shall have his life for a prey, and shall live.

3 Thus saith the LORD, [g] This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore [h] the princes said unto the king, We beseech thee, let this man be put to death: for [i] thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people,

e 17—23. 21:8,9. 24:8,9. 27: 13. 29.18. 34:17. 42:17,22. 44: 13. Ez. 5:12—17. 6:11. 7:15. 14: 21. Matt. 24:7,8. Rev. 6:4—8.
f 21:9. 39:18. 45.5.
g *See on* 21:10. 32:3—5.
h 26:11,21—23. 36:12—16. 2 Chr. 24:21. Ez. 22:27. Mic. 3:1—3. Zeph. 3:1—3.
i Ex. 5:4. 1 Kings 18:17,18. 21:20. Ezra 4:12. Neh. 6:9. Am. 7:10. Luke 23:2. John 11:46—50. Acts 16:20. 17:6. 24:5. 28:22.

ble time, namely, till the Chaldeans returned and renewed the siege.

V. 17—21. The princes of Jehoiakim had been more favorable to the prophet than their king, and more afraid of his displeasure. (*Note*, 36:19.) But Zedekiah was less inveterate than his princes, and afraid of them in favoring him.—When Jeremiah was interrogated about "the word from the LORD," he neither concealed nor softened his message, but plainly told the king, that he would be "delivered into the hand of the king of Babylon:" yet he meant to plead for favor, and to present his supplication to him; to which this might have been deemed a very impolitic preface. But he had truth, reason, justice, and the king's conscience, on his side; and he needed no subterfuges or artifices. He could appeal to Zedekiah, that he had not offended him or his princes, except by faithfully declaring the word of God: and the flattering prophets, who had promised them peace, were convicted by the event of being deceivers. Surely then he ought not to be sent back to his noisome dungeon, where he must shortly die by famine or disease!—Zedekiah was induced, in some measure, to grant his request, yet he still kept him confined: and though he gave orders that he should be supplied with food, so as to secure him from dying for want; his sustenance was mean and scanty, and he was soon after treated with the greatest cruelty. (*Notes*, 38:1—6.)

PRACTICAL OBSERVATIONS.

Numbers witness the fatal effects of other men's sins, and yet heedlessly step into their places, and proceed in the same destructive course: and many, who pay no regard to the instructions and warnings of faithful ministers, will, in great extremities, desire their prayers.—Every respite given to hardened sinners encourages their presumption: they trust to fallacious appearances, and despise the word of God; and they deceive themselves by vain words, till "wrath comes upon them to the uttermost." But, whatever present appearances may be, the scriptures must be fulfilled; and the feeblest, most unlikely, or despised persons, will suffice to execute the vengeance of God, and to disappoint the confidence of those who rebel against him.—It is unspeakably wearisome to zealous ministers, to witness those crimes and miseries, which they cannot prevent: and cruel treatment, united with ill success, is apt to render them reluctant to their work, and disposed to court privacy and obscurity. But every step which they take will be misrepresented by perverse opposers: the most disinterested friends of their country are frequently treated as traitors or rebels, and the most upright and blameless accused of the worst of crimes; and such calumnies will meet with more credit, than all their asseverations and pleas in their own behalf. Thus, whilst the enemies of God have lodged in palaces and indulged in luxury; his faithful servants have been suffering with wounds, loaded with ignominy and fetters, immured in loathsome dungeons, or dying by famine or torture. But ere long it will be said of the afflicted believer, and to the prosperous sinner, "Now he is comforted, and thou art tormented." (*Note*, *Luke* 16:24—26.)—Many secretly favor the servants of God, who, through fear of man and love of sin, will not follow their counsel.—No respect of persons or carnal policy must warp the plain and direct testimony of the faithful minister, even when addressing himself to the proudest and most powerful of the sons of men, whose frown he has most cause to fear, and from whose favor he might hope for many temporal advantages. Yet, as far as consists with his faithfulness, he may properly reason with those who injuriously treat him; inquire what offence he has committed by plainly speaking the word of God; and shew that they who flatter them, are proved to be deceivers by evident facts, and stand condemned even in the consciences of those, who suffer themselves to be deluded by them: and even they, who are most ready to die for the truth, may and ought to use lawful means of self-preservation, and of obtaining fairer treatment. All this, however, should be done with great meekness, without reproaches or acrimonious complaints: and the bolder any man is in the cause of God, the more gentle, patient, and pliant should he be about his own concerns: his message must be delivered with authority over the consciences even of the greatest princes; but he should be ready to speak with deference and submission, and as a supplicant, when pleading his own cause.—The Lord has all hearts in his hands, and can incline his enemies to favor his servants, as much as he sees good: yet those who would be faithful to him, must prepare for enduring hardship and tribulation in this evil world.

in speaking such words unto them: for this man seeketh not the * welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: [k] for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him [l] into the dungeon of Malchiah the son [t] of Hammelech, that *was* in the court of the prison: [m] and they let down Jeremiah with cords. [n] And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when [o] Ebed-melech [p] the Ethiopian, one of the [q] eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; ([r] the king then sitting in the gate of Benjamin;)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, [s] these men have done evil in all that they nave done to Jeremiah the prophet, whom they have cast into the dungeon; and he ‡ is like to die for hunger in the place where he is; [t] for *there is* no more bread in the city.

10 Then [u] the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men § with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and [x] let them down by cords into the dungeon to Jeremiah,

12 And Ebed-melech the Ethiopian said unto Jeremiah, [y] Put now *these* old cast clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: [z] and Jeremiah remained in the court of the prison. [*Practical Observations.*]

* Heb. *peace.* 29:7.
k 1 Sam. 15.24. 29:9. 2 Sam. 3:39. 19:22. Prov. 29:25. John 19:12—16.
l *See on* 37:16. Lam. 3:55. Acts 16:24. 2 Cor. 4.8,9. Heb. 10:36.
† Or, *of the king.* 36:26. *marg.*
m 11,12.
n 22. Gen. 37:24. Ps. 40:2. 69:2,14,15. Lam. 3:52—55. Zech. 9:11.
o 39.16—18.
p 13:23. Ps. 68:31. Matt. 8: 11,12. 20:16. Luke 10:30—36. 13:29,30. Acts 8:27—39.
q 29:2. 34:19. 2 Kings 24:15. *marg.*
r 37:13. Deut. 21:19. Job 29. 7—17. Am. 5.10.
s 1—6. Esth. 7:4—6. Job 31: 34. Prov. 24:11,12. 31:8,9.
‡ Heb. *will die.*
t 37:21. 52:6.
u Esth. 5:2. 8:7. Ps. 75:10. Prov. 21:1.
§ Heb. *in thine hand.*
x 6.
y Rom. 12:10,15. Eph. 4:32.
z 28. 37:21. 39:14—18. 1 Kings 22:27. Acts 23:35. 24: 23—26. 28:16,30.

NOTES.

Chap. XXXVIII. V. 1—6. Some of these persons were sent by Zedekiah to Jeremiah, to inquire concerning the event of the siege, and to desire his prayers. (21:1,2. 37:3.)—'The 'answer which he returned by them to the 'king, he afterward published to all the peo-'ple; which was the occasion of the new trou-'bles, ... recorded in this chapter.' *Lowth.* (*Notes*, 21:4—10. 27:12—15. 37:6—10.)—Though confined in the court of the prison, Jeremiah continued to prophecy; and those who had access to him, made known to all the people his predictions. This greatly offended the princes, who determined to defend themselves to the last extremity; and they resolved to put him to death. They therefore represented him to the king, as an enemy to the nation, who intentionally sought their hurt; though his labors, sufferings, tears, and supplications abundantly proved his fervent love to them: and Zedekiah (who seems to have been a prince of slender capacity, and who was greatly under the power of his nobles, by reason of his difficult circumstances,) would not venture any thing to protect him, but abjectly left him in the hands of his enemies; though with some indication of resentment, at their opposition to his more clement intentions. (*Note*, 37:17—21.) Having thus extorted the king's consent, the malicious princes without delay, caused the prophet to be let down into a dungeon, or pit, where he sunk in the mire, and must soon miserably have perished: it appears to have been the bottom of the dungeon and cells before described. (*Note*, 37:16.) Probably, they intended to have then given out that he died in prison; and perhaps this dungeon was prepared for such silent executions. 'Some think that when he was in this dismal 'place, he made those mournful meditations, 'which are set down in the third chapter of 'the Lamentations.' *Lowth.* (*Notes*, *Lam.* 3:52—57.)—Hammelech signifies *the king:* (*Marg.*) the dungeon seems to have belonged to one of Zedekiah's sons. (32:2. 36:26. 39:6.)

V. 7—13. We have here an example of fortitude and active kindness as noble, as the conduct of the princes was base and disingenuous. Ebed-melech, a Cushite, a stranger, perhaps a negro, whose name seems to imply that he had been the king's slave, though now preferred, was employed to deliver the prophet, and to shame the Jews. Hearing that Jeremiah had been cast into the dungeon; he, without hesitation or delay, and without fearing the wrath of the nobles, boldly went to Zedekiah, when engaged in public business; and plainly told him, that they had done wickedly in acting in so cruel a manner towards the prophet of God; and that he must soon perish with hunger in the dungeon. By this representation he obtained from the king a commission to rescue Jeremiah, and a guard to protect him in this service, which he performed with great promptitude and tenderness; and thus saved a most valuable life, though not without the hazard of his own. (*Note*, 39: 15—18.)

To die for hunger. (9) 'They needed not to 'have put him into the dungeon; he would 'have died of hunger, without adding the cru-'elty of that punishment; "for there is, &c."' *Lowth.*—This, however, does not seem to be the obvious meaning of the words: and perhaps Ebed-melech was not aware, what a dreadful place the dungeon was, in which the prophet must soon have been suffocated in the mire, or killed by the exhalations of so noisome a pit; but was fully assured that, being confined and out of sight, he would perish by hunger; for none would carry him any food,

14 ¶ Then Zedekiah the king [a] sent, and took Jeremiah the prophet unto him into the * third entry that *is* in the house of the LORD: and the king said unto Jeremiah, [b] I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, [f] I declare *it* unto thee, [c] wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king [d] sware secretly unto Jeremiah, saying, *As* the LORD liveth, [e] that made us this soul, I will not put thee to death, neither will I give thee into the hand [f] of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; [g] If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house.

18 But [h] if thou wilt not go forth to the king of Babylon's princes, [i] then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, [k] I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they [l] mock me.

20 But Jeremiah said, They shall not deliver *thee*. [m] Obey, I beseech thee, the voice of the LORD, which I speak unto thee; so it shall be well unto thee, and thy soul shall live.

21 But [n] if thou refuse to go forth, [o] this *is* the word that the LORD hath shewed me:

22 And, behold, [p] all the women that are left in the king of Judah's house, *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, † Thy friends [q] have set thee on, and have prevailed against thee; [r] thy feet are sunk in the mire, *and* [s] they are turned away back.

23 So [t] they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou ‡ shalt cause this city to be burned with fire.

a 21:1,2. 37:17.
* Or, *principal*. 1 Kings 10:5. 2 Kings 16:18.
b 42:2—5,20. 1 Sam. 3:17,18. 1 Kings 22:16. 2 Chr. 18:15.
c Luke 22:67,68.
d 37:17. John 3:2.
e Num. 16:22. Ec. 12:7. Is. 57:16. Zech. 12:1. Heb. 12:9.
f *See on* 1—6. 34:20.
g 2. 7:6,7. 21:8—10. 27:12, 17. Job 23:13.
h 2 Kings 24:12. 25:27—30.
i 2,23. 24:8—10. 32:3—5. 34: 2,3,19—22. 39:5—7. 52:7—11. 2 Kings 25:4—10. Ez. 12:13. 17:20,21. 21:25—27.
k 5. 1 Sam. 15:24. Job 31:34. Prov. 29:25. Is. 51:12,13. 57: 11. John 12:42. 19:12,13.
l 22. Judg. 9:54. 16:25. 1 Sam. 31:4. Is. 45:9,10.
m 26:13. Dan. 4:27. Acts 26: 29. 2 Cor. 5:11,20. 6:1. Philem. 8—10.
n 5:3. Ex. 10:3,4. 16:28. Job 34:33. Prov. 1:24—31. Is. 1:20. Heb. 12:25.
o 15:19--21. 26:15. Num. 23: 19,20. 24:13. Job 23:13. Ez. 2:4,5,7. 3:17—19. Acts 18:6. 20:26,27.
p 41:10. 43:6. Lam. 5:11.
† Heb. *The men of thy peace*. 4—6. 20:10. Ps. 41:9. *Marg*.
q 19.
r *See on* 6. Ps. 69:2,14.
s 46:5,21. Lam. 1:13.
t 18. 39:6. 52:10. 2 Kings 25:7. 2 Chr. 36:20,21.
‡ Heb. *shalt burn, &c.* 27:12, 13. Ez. 14:9. 43:3.

when the famine in the city became extreme. (37:21.)

V. 14—16. Jeremiah could not but consider Zedekiah as concerned in the cruelty, with which he had been treated; yet he made no complaints. He was not, however, forward to repeat those warnings and counsels, which seemed only to endanger his own life, and to increase the guilt of the king. 'The prophet 'had such experience of the unsteadiness of 'the king's temper, of his backwardness in 'following good counsel, and want of courage 'to stand by those that durst advise him well; 'that he might with good reason resolve not 'to venture his life, to serve a man, that was 'in a manner incapable of being directed.' *Lowth*. It does not appear, that he was charged with any message at this time to Zedekiah; though informed of the will of God respecting him.—The questions proposed by the prophet implied, that he required Zedekiah to promise not to put him to death; and that he would follow his counsel, as the condition of his declaring the word of God. Some read the last without an interrogation; "Thou wilt not hearken to me." The king, however, made no promise of complying with his counsel; but he engaged with a solemn oath, by the living JEHOVAH, the Giver of their lives and souls, that he would neither put him to death, nor leave him in the hands of his enemies. (*Marg Ref.* d—f.)—*Third entry*. (14) *Notes*, 1 *Kings* 10:5. 2 *Kings* 16:17,18. *Ez.* 44:1—3. 46:1—9.

V. 17—19. *Notes*, 1—6,20—23. 27:12—15. *Mock me*. (19) Zedekiah was conscious, that he had acted basely, in violating his oath to the king of Babylon; and that he was considered by many of the Jews, as having brought ruin and infamy on his country, by his impolitic and dishonorable conduct.

V. 20—23. The prophet could not alter his message; and if Zedekiah feared the contempt of man more than the wrath of God, he must take the consequence. (*Notes*, *Is.* 51:7,8. *Matt.* 10:27,28.) He, however, assured him, that the mockery which he feared, should not come on him, if he obeyed God: but, on the contrary, that he should meet with kind usage and preserve his life. But if he refused to comply with this humiliating counsel, he must be previously informed, that the women of his household, being delivered up to the princes of Babylon, would certainly upbraid him in his calamities, for trusting to his friends; who, having seduced him from his allegiance to Nebuchadnezzar, and engaged him in the unequal contest, had prevailed against him to his ruin; and, having entangled him in inextricable difficulties, as if his feet sunk in the mire, had left him to his doom, and turned back from him to secure themselves. Thus his wives and children would fall into the hands of the enraged conquerors: and all the cruelty inflicted on them, as well as his own miseries, and the burning of the city and temple, would be the effect of his obstinacy, and be considered as his crime; seeing that he might have

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if [u] the princes hear that I have talked with thee, and they come unto thee and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, [x] I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

u *See on* 4—6,27. x 37:15,20. 42:2. Esth. 4:8.

27 Then came all the princes unto Jeremiah, and asked him: [y] and he told them according to all these words that the king had commanded. So they *left off speaking with him; for the matter was not perceived.

28 So Jeremiah [z] abode in the court of the prison, until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

y 1 Sam. 10:15,16. 16:2—5. 2 Kings 6:19. Acts 23:6.
* Heb. *were silent from him.*
z 13. 15:20,21. 37:21. 39:14. Ps. 23:4. 2 Tim. 3:11. 4:17,18.

prevented them by submitting to the Chaldeans.—*Are turned*, &c. (22) 37:7. *Note*, *Lam.* 4:17.

V. 24—28. Zedekiah would not follow the prophet's advice; nay, he even seems to have hesitated as to his oath of protecting him, and to have substituted for it a conditional promise. He was slavishly afraid of the princes. He supposed that they would certainly hear of this interview; and he required Jeremiah to inform them, that he had petitioned the king not to send him again to the dungeon in Jonathan's house. (*Notes*, 37:16—21.) As this, doubtless, was truth, and as the princes had no right to be informed of all that had passed, Jeremiah complied; and was thus preserved in the court of the prison till the city was taken. (*Note*, 39:11—14.) This seems to have been his last interview with Zedekiah.—What a view do these verses give of the extreme wickedness and impiety, prevalent in Judah, especially in the superior orders! Whatever was inquired of this most eminent and excellent servant of God, and friend to his people, or proposed to him, by either the king or his nobles; the highest recompense was a promise that he should not be put to death! A promise, which could not in the smallest degree be depended on.

PRACTICAL OBSERVATIONS.

V. 1—13.

Nothing but close confinement or death can totally silence the zealous servant of God: whatever he suffers or fears, he cannot but fulfil his ministry, as he has opportunity; and he cannot consent to any alteration or compromise respecting it.—Submission to Providence, and to those who obtain the pre-eminence, is very contrary to the proud heart of man. But though liberty is very valuable, and worthy to be preserved at a great price; yet we must not rebel against God, or throw away our lives, if he please to permit us to be deprived of it.—Those who point out to men the only way of safety and happiness, and who spend themselves in the most disinterested manner, to promote their present and future welfare, must in many cases expect to be deemed enemies, and worthy of death, for declaring the whole truth! Doubtless their counsels and warnings tend to weaken the hands of those who fight against God; their words run counter to the projects and lusts, and are uneasy to the consciences, of ungodly men; and therefore they conclude that they seek the hurt, and not the welfare, of the people. Thus the wicked, when armed with power, are pushed forward to persecution; while such as secretly favor those who are persecuted, often do not think it worth while to risk any thing for their protection. (*Notes*, *Matt.* 27:24,25. *John* 19:8—12.)—Man's cruel ingenuity has invented various methods of torture and destruction; and persecutors have always been most remarkable for refinement in cruelty. Besides the numbers, who have been openly tortured and put to death; it will never be known, how many servants of God have been privately murdered, before that time, when "the earth shall disclose her blood, and no more cover her slain." (*Notes*, *Is.* 26:20,21.)—But till the "witnesses have finished their testimony," the malice of their enemies must be frustrated: (*Notes*, *Rev.* 11:7—12.) for God will raise up instruments for their protection, where they might have been least expected. Equity, humanity, piety, and zealous boldness in a good cause, have been found in persons of every climate, complexion, or rank in life: and the Lord often chooses those, who by birth, education, and outward circumstances, labor under peculiar disadvantages; in order to shame the conduct of degenerate professors of true religion.—Even the retirements or engagements of princes should be interrupted, to prevent the shedding of innocent blood. In such a cause we should not fear either the displeasure of man, or any personal consequence; for where so great evil is about to be done, decided plain language is becoming, though the greatest princes be the perpetrators of the mischief. (*Note*, *Prov.* 24:11,12.)—They, who use their influence in the fear of God, to prevent injustice, oppression, or murder, may expect that he will protect and prosper them: and those timid tempers which are easily seduced into sinful compliances, may often be as easily engaged by firm expostulation, to retract, and to prevent the consequences. Promptitude and tenderness should always concur in our efforts to relieve the distressed; and the manner of shewing kindness is sometimes as expressive and as agreeable, as the favor itself.

V. 14—28.

The man of God must never yield to resentment, or suffer himself to be "overcome of evil:" he must ever be ready to give good counsel, and to promote the salvation of those who have most deeply injured him: he ought to do any thing to win upon them, except flattering them, or offending his Lord.—It is not always necessary to exasperate proud men, by repeated warnings, which they have often heard in vain. It may be proper to appeal to their consciences, whether they be not determined against doing the will of God, though they pretend to inquire after it. And it may sometimes be prudent to require of them promises, that they will not resent or punish us for what is spoken. Yet if any relenting appear, and there be even a distant hope of succeeding, we

CHAP. XXXIX.

Jerusalem is taken, and burnt; Zedekiah is made prisoner, his sons slain, his eyes put out, and himself carried in chains to Babylon, with the remnant of the Jews; a few poor people excepted, 1—10. Jeremiah is kindly used, by orders from Nebuchadnezzar, 11—14. A message from God to Ebed-melech, assuring him of protection, 15—18.

IN [a] the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar, king of Babylon, and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in [b] the fourth month, the ninth *day* of the month, the city [c] was broken up.

3 And [d] all the princes of the king of Babylon came in, and sat in the middle gate, *even* [e] Nergal-sharezer, Shamgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 And it came to pass *that* [f] when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate [g] betwixt the two walls; and he went out by the way of the plain.

5 But the [h] Chaldeans' army pursued after them, and overtook Zedekiah [i] in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon, [j] to Riblah in the land of [k] Hamath, where he * gave judgment upon him.

6 Then the king of Babylon [l] slew the sons of Zedekiah, in Riblah [m] before his eyes: also the king of Babylon [n] slew all the nobles of Judah.

7 Moreover [o] he put out Zedekiah's eyes, and bound him with † chains, to carry him to Babylon.

8 And the Chaldeans [p] burned the king's house, and the houses of the people, with fire, [q] and brake down the walls of Jerusalem.

9 Then [r] Nebuzar-adan the ‡ captain of the guard [s] carried away captive into Babylon the remnant of the people, that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan, the captain of the guard, [t] left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields § at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon [u] gave charge concerning Jeremiah, ‖ to Nebuzar-adan, the captain of the guard, saying,

12 Take him, and ¶ look well to him, and [x] do him no harm; but do unto him even as he shall say unto thee.

13 So [y] Nebuzar-adan the captain of

a 52:4—7. 2 Kings 25:1,2. Ez. 24 1,2. Zech. 8:19.
b 2 Kings 25:2.
c 5:10. 52:6,7. 2 Kings 25:4. Ez. 33:21. Mic 2:12,13. Zeph. 1:10.
d 1:15. 21:4. 38:17.
e 13. 2 Kings 17:30.
f 38:18—20. Lev. 26:17,36. Deut. 28:25. 32:24—30. Is. 30:15,16. Ez. 12:12. Am. 2:14.
g 52:7. 2 Chr. 32:5.
h *See on* 32:4,5. 38:18,23.—2 Chr. 33:11. Lam. 4:20.
i 52.8. Josh. 4:13. 5:10.
j 52:9,26,27. 2 Kings 23:33. 25.6.
k Num. 13:21. Josh. 13:5. Judg. 3.3. 2 Sam. 8:9. 2 Kings 17:24.
* Heb. *spake with him judgments.* 4:12. Ez. 17:15—21.
l 52 10. 2 Kings 25:7.
m Gen. 21:16. 44:34. Deut. 28:34. 2 Kings 22:20. 2 Chr. 34:28. Esth. 8:6. Is. 13:16.
n 21:7. 24:8—10. 34:19—21.
o 32:4,5. 52:11. 2 Kings 25:7. Ez. 12:13.
† Heb. *two brazen chains*, or, *fetters.* Judg. 16:21. Ps. 107: 10,11. 149:8.
p 7:20. 9:10—12. 17:27. 21: 10. 34:2,22. 37:10. 38:18. 52:13. 2 Kings 25:9. 2 Chr. 36:19. Is. 5.9. Lam. 1:10. 2:7. Am. 2:5. Mic. 3:12.
q 52:14. 2 Kings 25:10. Neh. 1:3.
r 13. 40:1. 52:12—16,26. 2 Kings 25:11,20.
‡ Or, *chief marshal.* Heb. *chief of the executioners*, or, *slaughter men*, and so. 10,11, &c. Gen. 37:36. *marg.*
s 10:18. 16:13. 20:4—6. 52: 28—30. Lev. 26:33. Deut. 4: 27. 2 Kings 20:18. Is. 5:13.
t 40:7. 2 Kings 25:12. Ez. 33: 24.
§ Heb. *in that day.*
u 15:11,21. Job 5.19. Acts 24:23.
‖ Heb. *by the hand of.* 37:2. *marg.*
¶ Heb. *set thine eyes upon him.* 24:6. 40:4. *marg.* Prov. 23:5. Am. 9:4. 1 Pet. 3:12.
x Ps. 105:14,15. Prov. 16:7. 21:1. Acts 7:10. 1 Pet. 3:13.
y *See on* 3,9.

should not be too anxious about our own safety; but "declare the whole counsel of God," and leave the event with him.—Whilst men have only some general convictions, and not a steady realizing faith, they will be "unstable in all their ways." (*Note*, *Jam.* 1:5—8.) The fear of reproach will preponderate against the fear of almighty God: and every trifle will induce them to refuse that obedience, which alone can ensure their welfare and the life of their souls. Thus men treat faithful monitors as enemies, and flattering sycophants as bosom-friends, and bring on themselves, by disobedience, the very evils which they dreaded from obedience; till "their feet sink in the mire," their selfish friends forsake them, and they involve their families and connexions of every kind with them in inevitable destruction. But when ministers faithfully counsel and warn powerful ungodly men, they may consider themselves as highly favored, if they are not put to death, or delivered up to the will of their enemies.—The less men fear God, the more they fear their fellow creatures; and often they dare not act according to their own judgments, consciences, or inclinations, lest they should be censured by their own servants!—We are not, however, bound to speak all we know to gratify our enemies, when no good end can be answered: and a partial evasive answer, if not contrary to truth, is sufficient for an impertinent and malicious inquiry. We have then need to be "wise as serpents, and harmless as doves."

NOTES.

CHAP. XXXIX. V. 1—9. *Marg. Ref.*—*Notes*, 2 *Kings* 25:1—10.—*Broken.* (2) 'Such 'breaches were made in the walls, that the 'army of the Chaldeans with their commanders 'entered, and took possession of the city.' *Lowth.*—*Zedekiah*, &c. (4) 'Instead of sub-'mitting, ... as Jeremiah advised him, (38:17,18.) 'Zedekiah endeavored to make his escape.' *Ibid.*—*Riblah.* (5) 'Most interpreters suppose 'this city to be the same which was called An-'tioch, in after times, when it was re-edified by 'Seleucus.' *Ibid.*—*Gave judgment.*] 'As one 'who had broke his oath of fidelity.' *Id.*

V. 10. *Notes*, 40:4—16. 41: 2 *Kings* 25:12 22—26.

the guard sent, and Nebushasban, Rabsaris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent and [z] took Jeremiah out of the court of the prison, and [a] committed him unto Gedaliah, the son of [b] Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, [c] while he was shut up in the court of the prison, saying,

16 Go, and speak to [d] Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, [e] Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day [f] before thee.

17 But [g] I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men, [h] of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, [i] but thy life shall be for a prey unto thee; [k] because thou hast put thy trust in me, saith the LORD.

a 15. 37:21. 38:13,28. 40:1—4. Ps. 105:19,20.
b 40:5—16. 41:1—3. 2 Kings 25:22—25.
c *See on* 26:24.
d 14. 32:1,2. 36:1—5. 37:21. 2 Tim. 2:9.
e *See on* 38:7—13.
f 5:14. 19:11,12. 21:7—10. 24:8—10. 26:15,18,20. 32:28, 29. 34:2,3,22. 35:17. 36:31. 44:28,29. Josh. 23:14,15. 2 Chr. 36:21. Dan. 9:12. Zech. 1:6. Matt. 24:35.
g 1:19. Ps. 41:1,2. 91:14,15. Matt. 10:40—42. 25:40. 2 Tim. 1:16—18.
h 38:1,9. Gen. 15:1.
i 21:9. 38:2. 45:4,5.
k 17:7,8. Ruth 2:12. 1 Chr. 5:20. Ps. 2:12. 33:18. 34:22. 37:3,40. 84:12. 146:3—6. 147:11. Is. 26:3,4. Eph. 1:12,13. 1 Pet. 1:21

CHAP. XL.

Jeremiah, being dismissed by the Chaldeans, returns to Gedaliah, 1—3. The fugitive Jews resort to Gedaliah, who encourages them to cultivate the land, 7—12. Johanan, informing Gedaliah that Ishmael designed to slay him, and proposing to kill Ishmael, is not believed, 13—16.

THE word which came to Jeremiah from the LORD, [a] after that Nebuzar-adan the captain of the guard had let him go from [b] Ramah, when he had taken him, being [c] bound in * chains, among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

a 39:11—14.
b 31:15. Josh. 18:25. 1 Sam. 7:17.
c Ps. 68:6. 107:16. Acts 12:6, 7. 21:13. 28:20. Eph. 6:20. *marg.*
* Or, *manacles.*

V. 11—14. Nebuchadnezzar must have heard frequently of Jeremiah's predictions, many of which were now fulfilled; and this would dispose him to respect his character. He had likewise no doubt been informed that the prophet had suffered many things, for advising the Jews to surrender. The prophet was therefore set at liberty to go home to Anathoth or elsewhere, as he pleased, and accordingly he at length joined the remnant under Gedaliah. (*Notes*, 40:1,6.)

V. 15—18. This message was sent to Ebed-melech before the taking of the city. He seems to have been greatly afraid of the princes, whom he had offended by his kindness to Jeremiah: but the Lord assured him, that they would in a very little time be deprived of power; for the city would soon be destroyed. And at the same time, he was assured of protection in that catastrophe: he should escape with his life, whilst others fell by the sword; seeing he had trusted in the Lord, and exposed himself to danger, by rescuing his prophet from his powerful persecutors.—It is worth remarking, that his *confidence in God*, rather than his *kindness to Jeremiah*, is assigned as the special reason of the promise here made to him. Had he been kind to the prophet, merely from humanity or inferior motives, it would not have been noticed in this manner: but, exerting himself to deliver a prophet "in the name of a prophet, he received a prophet's reward." (*Marg. Ref.*—*Notes*, *Matt.* 10:40—42. 25:31—46.)—*For a prey.* (18) *Notes*, 21:8—10, *v.* 9. 45:4,5.

PRACTICAL OBSERVATIONS.

"He that being often reproved hardeneth his neck, shall suddenly perish, and that without remedy:" and they, who will not credit the words of God, will be dreadfully convinced by the event, that not one of them fails of accomplishment.—They fatally err, who mistake reprieves for pardons; and they labor in vain, who attempt to resist or elude the executioners of divine vengeance.—External sanctity will be equally unavailing, with magnificence, or strong fortifications, to defend sinners against deserved wrath: and their obstinacy often occasions the misery and destruction of their children, relatives, and neighbors, as well as their own.—How precarious are earthly possessions! And how soon they are shifted from one hand to another, especially in times of public calamity! But whether the Lord makes men poor or rich, nothing can durably profit them, whilst they cleave to their sins.—The servants of God alone are prepared for all events: they are delivered and comforted, when the wicked are suffering for their crimes; and they often meet with more respect and kindness from the profane, or from idolaters, than from hypocrites and formalists. God, however, will raise them up friends, and do them good, and perform all his promises to them.—"In every nation, he that feareth God, and worketh righteousness, is accepted of him:" (*Notes*, *Acts* 10:34,35.) and he will reward men for the kindness which they shew to his people for his sake. He gives encouragement to his servants, according to their perils, fears, and trials; and will never suffer those to be confounded or perish, who trust in his mercy and obey his commandments. And if it be a great favor for those, who live in perilous times, to have their "life given them for a prey;" what cause shall we have for gratitude, if we escape the temptations, and are carried through the trials, of this evil world, and finally obtain the eternal salvation of our souls!

NOTES.

CHAP. XL. V. 1. The five following chapters record the events which occurred in Judah, after Jerusalem was taken, till the residue of the Jews went into Egypt, and after they came thither; and contain several messages of God to them; which were "the word which came to Jeremiah from the LORD." This chapter is wholly historical.—It appears that Jeremiah, after he had been freed from prison, continued among the Jews, till he was bound, or *hand-cuffed*, (*marg.*) with others of them, and carried to Ramah; and that he was there again set at liberty, in the manner here related.

2 And the captain of the guard took Jeremiah, and said unto him, [d] The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: [e] because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which [*] *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will [†] look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, [f] all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, [g] Go back also to Gedaliah, the son of [h] Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: [i] or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard [j] gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to [k] Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when [l] all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of [m] the poor of the land, of them that were not carried away captive to Babylon;

8 Then they [n] came to Gedaliah to Mizpah, [o] even Ishmael the son of Nethaniah, [p] and Johanan and [q] Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai [r] the Netophathite, and Jezaniah the son of [s] a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan [t] sware unto them, and to their men, saying, [u] Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to [‡] serve the Chaldeans which will come unto us: but ye, [v] gather ye wine, and [x] summer-fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when [y] all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer-fruits very much.

d 22:8,9. Deut. 29:24—28. 1 Kings 9:8,9. 2 Chr. 7:20—22. Lam. 2:15—17.
e 50:7. Dan. 9:11,12. Rom. 2:5. 3:19.
* Or, are *upon thine hand.* 1. *marg.*
† Heb. *set mine eye upon thee.* —*See on* 39:11,12. *marg.*
f Gen. 13:9. 20:15. 47:6.
g 39:14 2 Kings 25:22—24.
h 26:24. 2 Kings 22:12,14. 2 Chr. 34:20.
i 4. 15:11. Ezra 7:6,27. Neh. 1:11. 2:4—8. Prov. 16:7. 21:1.
j 52:31—34. 2 Kings 8:7—9. Job 22:29. Acts 27:3,43. 28:10. Heb. 13:6.
k Josh. 15:38. Judg. 21:1. 1 Sam. 7:5,6. *Mizpeh.*
l 39:4. 2 Kings 25:4,22,23.
m 39:10. Ez. 33:24—29.
n 6,11,12.
o 14. 41:1—16. 2 Kings 25:23, 25.
p 41:11,16. 42:1,8. 43:2—5.
q 37:15,20. 38:26.
r 2 Sam. 23:28,29. 1 Chr. 2:54. 11:30. Ezra 2:22. Neh. 7:26.
s Deut. 3:14. Josh. 12.5. 2 Sam. 10:6,8. 23:34. 1 Chr. 2:43.
t 1 Sam. 20.16,17. 2 Kings 25:24.
u 27:11. 38:17—20. Gen. 49:15. Ps. 37:3. 128:2.
‡ Heb. *stand before.*—*See on* 35:19.—Deut. 1:38. Prov. 22:29. Luke 21:36.
v 39:10.
x 12. 48:32. 2 Sam. 16:1. Is. 16:9. Mic. 7:1.
y 24:9. Is. 16:4. Ez. 5:3,12. 25:2,6,8,12. 35:5,15. Ob. 11—14.

(*Notes*, 39:11—14.)—*Ramah.*] *Marg. Ref.*—*Note*, 31:15—17.

V. 2, 3. The Jews were so blinded, that they could not see, or would not acknowledge, the hand of God in these events, or that they were the just punishment of their sins. But this Gentile evidently perceived it: and perhaps he thought that this justified all the violence and cruelty, which he and the Chaldeans had committed. (*Notes*, *Deut.* 29:21—26. *Lam.* 4:13—16.)

V. 4, 5. *Marg.* and *Marg. Ref.*—*Not yet*, &c. (5) "While he" (Jeremiah) "yet would not return, *he said*, Go back, &c." The prophet seems to have hesitated at first, what course to take. (*Notes*, 26:24. 2 *Kings* 25:22—26.)

V. 6. It is doubtful, whether Jeremiah acted prudently in this decision: the event seems to indicate the contrary; and it was the evident meaning of all the foregoing predictions, that the Jews should not prosper in their own land, till seventy years were expired. But he was influenced by love to the promised land, and to the remnant of his people; and he preferred the hopes of doing them good, to any favor which could have been shewn him in Babylon. (*Notes*, 17:15—18. 25:8—11.)—*Mizpah.*] *Marg. Ref.* k.

V. 7—12. (*Note*, 26:24.) Perhaps Gedaliah had previously surrendered to the Chaldeans: or, by some services, and his general character for integrity and capacity, he had recommended himself to the confidence of the victors. It was not their intention entirely to desolate the land: and therefore they wished to induce the poor remains of the Jews to settle there; as they feared no further resistance, when Jerusalem lay in ruins, and their rulers and nobles were either slain or made captives. They therefore placed Gedaliah over them, to encourage them to settle, and cultivate their lands. (*Note*, 4,5.) Accordingly he fixed his residence at Mizpah, a considerable town in the confines of Judah and Benjamin: (*Note*, 6.) and many of those who had commanded bodies of troops in different parts

13 ¶ Moreover [z] Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know, that Baalis the king of the [a] Ammonites hath sent [b] Ishmael the son of Nethaniah to * slay thee? But Gedaliah the son of Ahikam [c] believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, [d] Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* [e] wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant of Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, [f] Thou shalt not do this thing; for thou speakest falsely of Ishmael.

z *See on* 6—8.
a 25:21. 41:10. 49:1—6. 1 Sam. 11:1—3. 2 Sam. 10:1—6. Ez. 25:2—6. Am. 1:13—15.
b *See on* 8.—41:2. Prov. 26:23—26. Is. 26:10. Mic. 7:5.
* Heb. *strike thee in soul?*
c 1 Cor. 13:5—7.
d 1 Sam. 24:4. 26:8. Job 31:31.
e 12:3,4. 2 Sam. 18:3. 21:17. Ez. 33:24—29. John 11:50.
f 41:2. Matt. 10:16,17. Rom. 3:8.

CHAP. XLI.

Ishmael treacherously murders Gedaliah and many other Jews; and attempts to lead the rest over to the Ammonites, 1—10. Johanan rescues them, drives away Ishmael, takes the command, and purposes to go into Egypt, 11—18.

NOW it came to pass [a] in the seventh month, *that* [b] Ishmael the son of Neth-

a 39:2. 52:6. 2 Kings 25:3,8, 25. Zech. 7:5. 8:19.
b *See on* 40:8.

of the land, and of those who had fled into the adjacent countries, now repaired to Gedaliah, with some hopes of enjoying peace and acquiring a settlement. (*Marg. Ref.*)—Gedaliah seems to have been an upright man, and a cordial friend to his people, and well approved by them. He encouraged them to expect protection from the Chaldeans, whilst they continued in quiet subjection: he engaged, with a solemn oath, not to injure or oppress them, but to do them all the service in his power: and he excited them to make all the provision which they could for their wants, by collecting such of the fruits of the earth as had escaped the ravages of war. Accordingly their numbers increased; they gathered great abundance of provisions; and they had a fair prospect of again prospering, had not their unrepented wickedness entailed divine judgments on them. (*Notes*, 2 *Kings* 25:22—26. *Ez.* 33:24—29.)

Serve. (10) Or, "stand before" the Chaldeans, as a mediator: (*Note*, 15:1. *Zech.* 3:1—4.) or, as ready to receive and obey their commands.

V. 13—16. Johanan and his companions seem to have acted honestly in this affair. They had received certain intelligence of the plot formed against Gedaliah's life, and consequently against the whole new settlement. Ishmael, (whose very name seemed hostile to Israel,) being a branch of David's family, was probably displeased that another was preferred above him: and the king of the Ammonites, (as it seems, out of hatred to the Jews,) employed him to slay Gedaliah. (*Marg. Ref.* a, b.) But Gedaliah, conscious of his own integrity and good will to the people, was too unsuspecting: and as Johanan proposed a violent and very exceptionable method of defeating Ishmael's design, he seems to have considered the information as malicious. Yet he certainly ought to have examined into the evidence, and to have confined Ishmael; or to have taken some precautions for his own safety, on which that of the people so much depended. But he was left to this indiscretion, that judgment might come to the uttermost on this incorrigible remnant of the Jews. (*Marg.* and *Marg. Ref.*—*Notes*, 41:1—10.)

PRACTICAL OBSERVATIONS.

Many can see the justice of God's judgments, and the truths of his words, in the case of others, who are heedless, or blind, as to those things which relate to themselves. Nay, some plead the prophecies against the Jews, and the descendants of Ham, in vindication of their own or other men's cruel oppressions of them; and think themselves justified, because the scripture is fulfilled: (*Notes*, *Gen.* 9:24,25. *Deut.* 28:37.) though it was equally fulfilled by the treachery of Judas, and the malice of those who crucified Christ! None, however, are so hardened as apostate professors of religion.—It is allowable for faithful ministers to receive the proffered kindness even of ungodly men, when it can be done without appearance of selfishness; when it does not tend to deceive or prejudice the giver; and when it is not to be purchased, or repaid, by any sinful compliances or flatteries. (*Notes*, 2 *Kings* 5:15—19. 8:9.) Nay, their counsel may be often taken in secular matters; for they are "wise in their generation."—Those who earnestly desire the salvation of sinners, and the prosperity of the church, are apt to take encouragement from transient appearances, to expect better times: and they prefer the hope of being useful, to the most secure and profitable situations, in which they would be shut out from the ordinances of God, and waste their lives to no purpose.—After heavy calamities men might again obtain peace and comfort, if they would but submit to Providence, and to those placed over them; if they would accommodate themselves to their circumstances, and apply themselves, with diligence, quietness, and honesty, to the duties of their station; and especially, if they would repent of their sins, and seek peace with God and protection from him. (*Note*, 29:4—7.) But his wrath pursueth the impenitent into every place and condition: and whilst pride, ambition, avarice, or revenge bear rule, men will form new projects, and be restless in mischief, which commonly ends in their own ruin and that of other men.—Advancement, above such as were equals or superiors, always excites envy and opposition: and no equity, kindness, or services, can afford security from the assaults of turbulent enmity and disappointed ambition. (*Notes*, *Prov.* 27:4. *Ec.* 4:4—6.)—When men mean well, they are often too free from suspicion: and even information and good counsel, when given with violence, and connected with unjustifiable proposals, will often be rejected by conscientious persons. We have, however, need to be "wise as serpents, as well as harmless as doves;" not only for our own preservation, but to prevent "one sinner from destroying much good." Yet we should especially learn to trust in God alone; as the most powerful earthly protectors cannot secure us, from the base designs even of very mean and inconsiderable enemies.

ıniah the son of [c] Elishama, [d] of the seed royal, and the princes of the king, even ten men with him, came unto Gedaiah the son of Ahikam to Mizpah; and here [f] they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, [g] whom the king of Babylon had made governor over the land.

3 Ishmael also [h] slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass, the second day after he had slain Gedaliah, and no man knew *it*,

5 That there [j] came certain from [k] Shechem, from [l] Shiloh, and from [m] Samaria, *even* fourscore men, having [n] their beards

36:12,20.
Prov. 13:10. 27:4. Jam. 4:1—3.
2 Kings 11:1. 2 Chr. 22:10. Ez. 17:13.
40:14—16. 2 Sam. 3:27. 20:9, 10. Ps. 41:9. 109:5. Prov. 26:23—26. Dan. 11:26,27. Luke 22:47,48. John 13.18.
40:7.
See on 11,12.—2 Kings 25:25.
Ec. 9:18. Lam. 1:2.
i 1 Sam. 27:11. Ps. 52:1,2.
j 2 Kings 10:13,14.
k Gen. 33:18. 34:2. Josh. 24:32. Judg. 9:1. 1 Kings 12:1, 25.
l 7:12,14. Josh. 18:1.
m 1 Kings 16:24,29.
n Lev. 19:27,28. Deut. 14:1. Is. 15:2.

shaven, and their clothes rent, and having cut themselves; with offerings and incense in their hand, to bring *them* [o] to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, *weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah [p] slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them, that said unto Ishmael, [q] Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain †because of Gedaliah, [r] *was* it

o 2 Kings 25:9. Ps. 102:14.
* Heb. *in going and weeping.* 50:4. 2 Sam. 1:2,&c. Prov. 26:23—26.
p 1 Kings 15:23,29. 16:10—12. 2 Kings 11:1,2. 15:25. Ps. 55:23. Prov. 1:16. Is. 59:7. Ez. 22:27. 33:24—26. Rom. 3:15.
q Job 2:4. Ps. 49:6—8. Prov. 13:8. Matt. 16:26. Mark 8 36,37. Phil. 3:7—9.
† Or, *near Gedaliah.* Heb. *by the hand*, or, *by the side of Gedaliah.*
r Josh. 10:16—18. Judg. 6:2. 1 Sam. 13:6. 14:11,22. 24:3. 2 Sam. 17:9. Heb. 11:38.

NOTES.

CHAP. XLI. V. 1. *Seventh*, &c.] Three months after the temple was destroyed. (*Marg. Ref.* a.—39:2.) The fast in the seventh month was observed in remembrance of the murder of Gedaliah. (*Note*, *Zech.* 7:2,3.)

Princes.] 'Some of the chief officers of state belonging to Zedekiah. (36:12,21. 38:4.) These brought a great number of others with them as their retinue; or else they could not have made such a destruction as they did. (3)' *Lowth.*—These "princes of the king" might join Ishmael, from hatred to the Chaldeans, as well as envy of Gedaliah.—*Seed-royal.*] *Marg. Ref.* e, f.—*Note*, 40:13—16.

V. 2, 3. Gedaliah was doubtless very imprudent in taking no precaution against a person, whom he had great reason to suspect, both as a rival, and on account of the warning which Johanan had given him: yet his unsuspecting generosity aggravated the baseness of Ishmael's conduct.—Indeed the other captains, if they had not been infatuated, either by envy, resentment, or a selfish regard to their private affairs; would have been more careful, in defending a life, on which the safety of the whole company so greatly depended.—Ishmael, by coming to Gedaliah, had virtually submitted to his authority, and claimed his protection: and he was at this time, along with his friends, hospitably entertained by Gedaliah.—Yet he slew 'all that joined with Gedaliah in opposing 'him: for several of the commanders, as well as 'the greatest part of the people, were still left 'alive, as it appears by the sequel. (10,11.)' *Lowth.* Most of these, however, seem to have been absent from Mizpah, at this time, gathering in the fruits of the earth, or attending to their private concerns: (*Note*, 40:7—12.) so that probably all present, who stood out in resistance, were slain, and the rest kept in close confinement, that the transaction might be concealed, till Ishmael had completed his designs.

V. 4—8. The care, which had been taken to conceal the murder of Gedaliah and his adherents, gave Ishmael an opportunity of still further increasing the number and atrocity of his crimes.—The places, here mentioned, had belonged to the kingdom of Israel: (*Marg. Ref.* k—m.) but they were not far from Mizpah; and it is probable, that these men were Jews, who had resorted to Gedaliah, and, confiding in his protection, had fixed their residence in different places, in order to gather in the fruits of the earth. They expressed their grief for the calamities of the nation, by some observances which were forbidden in the law, on funeral occasions; (*Marg. Ref.* n, o.—*Note*, 16:5—7.) but were customary, and perhaps counted allowable in seasons of public calamity.—Some think, that Gedaliah, after the destruction of the temple, had erected an altar, and appointed a temporary place of worship at Mizpah, to which they purposed to carry their offerings: but it is more likely, that they meant to shew their regard to the ruins of the temple, and there to offer their oblations, as well as the circumstances would admit.—The hypocrisy of Ishmael, in pretending to sympathize in their sorrows, and inviting them to see Gedaliah; and then murdering a company of men who gave him no provocation, without sparing any but those who appealed to his avarice; when added to his other crimes, constituted a complication of atrocious wickedness, which has scarcely ever been exceeded.—Perhaps he hoped at first to win them over to his party: but perceiving their attachment to Gedaliah, he thus wreaked his vengeance on them.

Treasures in the field. (8) *Hidden stores*, which could not be found, except by their discovering them. These they would deliver to him, as the ransom of their lives. (*Notes, Job*

which Asa the king had made [s] for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive [t] all the residue of the people that *were* in Mizpah, [u] *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over [x] to the Ammonites.

11 ¶ But when [y] Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done;

12 Then they took all the men, and went [z] to fight with Ishmael the son of Nethaniah, and found him by [a] the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people, which *were* with Ishmael, saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people, that Ishmael had carried away captive from Mizpah, cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah [b] escaped from Johanan with [c] eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people, whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, (after *that* he had slain Gedaliah the son of Ahikam,) [d] *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [e] Chimham, which is by Bethlehem, [f] to go to enter into Egypt,

18 Because of the Chaldeans: [g] for they were afraid of them, [h] because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [i] whom the king of Babylon made governor in the land.

s 1 Kings 15:17—22. 2 Chr. 16:1—10.
t *See on* 40:11,12.
u 22:30. 39:6. 43:5—7. 44:12—14.
x 40:14. Neh. 2.10,19. 4:7,8. 6:17,18. 13:4—8.
y *See on* 40:7,8,13—16.—42:1, 3. 43:2—5.
z Gen. 14:14—16. 1 Sam. 30:1—8,18—20.
a 2 Sam. 2:13.
b 1 Sam. 30:17. 1 Kings 20:20. Job 21:30. Prov. 28:17. Ec. 8:11,12. Acts 28:4.
c 2. 2 Kings 25:25.
d 10. 42:3. 43:4—7.
e 2 Sam. 19:37,38.
f 42:14,19. 43:7. Is. 30:2,3.
g 42:11,16. 43:2,3. 2 Kings 25. 25. Is. 30:16,17. 51:12,13. 57:11. Luke 12:4,5.
h *See on* 2.
i 40:5.

2:4,5. *Prov.* 13:8. *Matt.* 16:24—28. *Phil.* 3:8—11.)

V. 9. Asa fortified Mizpah: and in doing this, he doubtless made trenches as well as ramparts: but perhaps this pit was a hiding place, which he prepared for security, in case Baasha should suddenly assault him. (*Marg.* and *Marg. Ref.—Notes*, *Judg.* 6:2,3. 1 *Sam.* 13:6,7. 1 *Kings* 15:16—22.)—'A reservoir; a large 'pit for receiving rain water, which Asa caused 'to be made in the midst of the city, in order 'that he might not be in want of so necessary 'an article in case of a siege.' *Blayney.*

V. 10. Perhaps Ishmael had at first hoped that the Jews would join him; and that, by the help of the king of Ammon, he should be able to make a stand against the Chaldeans, who had withdrawn most of their forces from that neighborhood. But he now despaired of success in that way; and proceeded to carry the whole unarmed multitude captive into the land of Ammon. Among them, it seems there were some daughters of king Zedekiah, who had been left to the care of Gedaliah, when his sons were slain; and these, being recovered from Ishmael by Johanan, went down with him into Egypt, and seem to have died there with the other Jews. (*Marg. Ref.—Notes*, 22:28—30. 43:4—7.)

V. 11—15. Johanan seems to have been employed at a distance from Gedaliah; so that it was some time before he heard tidings of these tragical events. But when he was informed of them, he immediately pursued Ishmael, who had not courage to face him; and being deserted, instead of apprehended by those, whom he had detained as prisoners, he escaped the avenging sword of Johanan.—Ishmael came to Gedaliah with *ten* men, who are supposed to have been princes of Judah, with their retinues: but he fled with only *eight* men. Perhaps the others had before left him, or had lost their lives in these bloody transactions: and, if they had retainers, these might think it safer to join Johanan, than to accompany Ishmael in his flight. (*Marg. Ref.*)

V. 16—18. Johanan had hitherto acted properly; and it was right that he should assume the command, till the king of Babylon had been informed of these transactions. He and the other princes, having taken a decided part against Ishmael, had no sufficient reason to fear, lest the Chaldeans would revenge on them the murder of Gedaliah. (*Notes*, 42:10—17.)—Perhaps Johanan was unwilling to be superseded in the command; and so used his influence to induce the whole company to take refuge in Egypt; and their old attachment to the Egyptians rendered them the more ready to concur in this ruinous measure.—"The habitation of Chimham" seems to have been a residence and estate, which David had settled on Chimham the son of Barzillai, out of his own patrimony. (*Note*, 2 *Sam.* 19:31—39.)

PRACTICAL OBSERVATIONS.

When God is provoked to leave men to themselves, and to the temptations of Satan, they are hurried on into every kind of wickedness; their impetuous passions burst through all restraints, and misery and destruction attend their ways.—While divine judgments are executing on guilty nations, the best men are often first cut off, for the punishment of the survivors. (*Notes*, 2 *Kings* 23:26—33. *Is.* 57:1,2.)—Candor and generosity frequently expose men to the base designs of those wretches, who are of "their father the devil," and who closely

CHAP. XLII.

Johanan and his company desire Jeremiah to inquire of God for them, and promise implicit obedience, 1—6. He assures them of safety if they continued in Judah, but of dreadful miseries if they go into Egypt, 7—18. He charges them with hypocrisy, in asking counsel which they did not mean to follow, 19—22.

THEN [a] all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people, [c] from the least even unto the greatest, [d] came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication * be accepted before thee, [e] and pray for us unto the LORD thy God, *even* for all this remnant; (for we are [f] left *but* a few of many, as thine eyes do behold us;)

3 That the LORD thy God [g] may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you:* behold, [h] I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [i] whatsoever thing the LORD shall answer you, I will declare *it* unto you; [k] I will keep nothing back from you.

5 Then they said to Jeremiah, [l] The LORD be a true and faithful witness between us, [m] if we do not even according to all things, for the which the LORD thy God shall send thee to us.

6 Whether [n] *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [o] that it may be well with us, when we obey the voice of the LORD our God.

a *See on* 3. 40:13. 41:16. 43:4,5.
b 2 Kings 25:23. Ez. 8:11. 11:1. *Jaazaniah.*
c 8. 5:4,5. 6:13. 8:10. 44:12. Acts 8:10.
d 20. Is. 29:13. 48:1. 58:1,2. Ez. 14:3,4. 20:1—3. 33:31. Matt. 15:8.
* Heb. *fall before.* 36:7. 37: 20. *margins.*
e 21:2. 37:3. Ex. 8:28. 9:28. 1 Sam. 7:8. 12:19,23. 1 Kings 13:6. Acts 8:24.
f Lev. 26:22. Deut. 4:27. 28: 62. Is. 1:9. Ez. 5:3,4. 12:16. Zech. 13:8,9. Matt. 24:22.
g 6:16. 1 Kings 8:36. Ezra 8:21. Ps. 25:4,5. 27:11. 86:11. 143:8—10. Prov. 3:6. Is. 2:3. Mic. 4:2. Mark 12:13,14.
h Ex. 8:29. 1 Sam. 12:23. Rom. 10:1.
i 23:28. 1 Kings 22:14—16. 2 Chr. 18:13—15. Ez. 2:7.
k 1 Sam. 3:17,18. Ps. 40:10. Acts 20:20,27.
l 5:2. Gen. 31:50. Judg 11: 10. 1 Sam. 12:5. 20:42. Mic. 1:2. Mal. 2:14. 3:5. Rom. 1: 9. Rev. 1:5. 3:14.
m Ex. 20:19. Deut. 5:27—29.
n Rom. 7:7,13. 8:7.
o *See on* 7:23.—Deut. 5:29,33 6:2,3. Ps. 81:13—16. 128:2. Is. 3:10.

copy his example of subtlety, malice, and murder. (*Notes* and *P. O. John* 8:37—47.) They, who hate the worshippers of God, can assume the appearance of piety and love, that they may better accomplish their purposes: and the thirst for blood, like other depraved appetites, becomes more insatiable by every gratification; until men delight in murder for its own sake. —It is well for mankind, that one selfish passion very often restrains another, in the conduct of the multitudes who are not influenced by a better motive. Thus avarice checks the progress of cruelty; ambition and pride that of licentiousness; the love of licentious pleasures, that of avarice, ambition, and revenge; and the fear of consequences, restrains all the other selfish passions. By these and similar means, the Lord bounds and over-rules the wickedness of ungodly men; and provides for the accomplishment of his own wise designs, whether of judgment or of mercy.—As death, in such varied forms, meets men in those places where they least expect it, we should continually inquire, whether we be in such a state and frame of mind, as we should desire to be found in, when called to appear before our Judge. And, as men readily give all their substance to ransom their lives, how ready should we be to forsake all for the salvation of our souls!—If our hearts delight in the ordinances of God, and are disposed to sympathize in the afflictions of his people, and to regard the interests of true religion as our interests, death can do us no harm; but will remove us to that happy place, where "all tears will be wiped from our eyes."—They, who are most savage in their cruelty, to those who are not prepared to resist them, are often most cowardly when vigorously opposed.—The success of villany must be short lived: and though base murderers and traitors may for a time escape vengeance, yet "evil pursueth" and will certainly overtake them. But how soon may our most promising appearances of worldly prosperity vanish as a dream! And how impossible is it, that any can prosper, who harden their hearts against God!—The removal of a prudent, peaceable, and equitable ruler, and the succession of another, who is rash, turbulent, and enterprising, may affect the condition of great multitudes: so entirely do we in every thing depend on the providence of God! When men's hearts are fixed on worldly projects and connexions, they will soon pretend or fancy some motive or reason for following their inclinations: and if the fear of man sometimes restrains from evil, it more frequently leads to rebellion and impiety. But they only are happy and steady, "who fear the LORD, and walk in his ways."

NOTES.

CHAP. XLII. V. 1—6. It is not said, by what means Jeremiah escaped the sword of Ishmael; but the Lord took care of him according to his promises.—The princes seem to have wholly neglected him; till on this occasion, they wanted to obtain his sanction, to their purpose of going to Egypt.—In order to induce him to favor them, they applied to him with one consent, in the most respectful and plausible manner: they used language, suited to prepossess him with a favorable opinion of them, and to move his compassion: and, in words expressing great humility, they entreated his prayers in their behalf, and that he would inquire of the Lord what he would have them to do; seeing a very small remnant out of immense numbers, now remained. The prophet readily acquiesced; and doubted not that he should receive an answer from God, which he would unreservedly declare to them: (*Notes* 1 *Sam.* 3:16—18. *Acts* 20:18—27, *vv.* 20,27.) and they called the Lord to witness, that they would implicitly follow his directions, whatever they were, "that it might be well with them."—The words, "Whether it be good, or whether it be bad," rather may be thought to imply, that they supposed Jeremiah would answer according to his own discretion, rather than that he would deliver the unerring counsel of God: yet perhaps they only meant, whether his answer were coincident with their inclinations, or the contrary.—'It is the con-'stant method of hypocrites, to pretend a pro-'found submission to the will of God, till that 'comes to cross their inclinations or interest.'

7 ¶ And it came to pass [p] after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he [q] Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, [r] unto whom ye sent me to present your supplication before him;

10 If ye will still [s] abide in this land, [t] then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for [u] I repent me of the evil that I have done unto you.

11 Be not [v] afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: [x] for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, [y] that he may have mercy upon you, and cause you to return to your own land.

13 But [z] if ye say, We will not dwell in this land, neither obey the voice of the LORD your God;

14 Saying, No; but [a] we will go into the land of Egypt, where we shall see no war, [b] nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; [c] If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, [d] *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall * follow close after you there in Egypt; and [e] there ye shall die.

17 So shall † it be with all the men that set their faces to go into Egypt to sojourn there; [f] they shall die by the sword, by the famine, and by the pestilence: and [g] none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; [h] As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt; and [i] ye shall be an execration, and an astonishment, and a curse, and a reproach, [j] and ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah; [k] Go ye not into Egypt: [l] know certainly that I have ‡ admonished you this day.

p Ps. 27:14. Is. 28:16. Hab. 2:3.
q *See on* 1. 40:8,13. 41:11—16. 43:2—5.
r *See on* 2.—2 Kings 19:4,6,20, &c. 22:15—20.
s Gen. 26:2,3. Ps. 37:3.
t 24:6. 31:28. 33:7. Ps. 69:35. 102:16. Ez. 36:36. Acts 15:16.
u 18:7—10. 26:19. Ex. 32:14. Deut. 32:36. Judg. 2:18. 2 Sam. 24:16. Ps. 106:45. Hos. 11:8. Joel 2:13. Am. 7:3,6. Jon. 3:10. 4:2.
v 27:12,17. 41:18. 2 Kings 25:26.
x 1:19. 15:20. Deut. 20:4. Josh. 1:5,9. 2 Chr. 32:7,8. Ps. 46:7,11. Is. 8:8—10. 41:10. 43:2. Matt. 28:20. Acts 18.10. Rom. 8:31. 2 Tim. 4:17,18.
y Neh. 1:11. Ps. 106:45,46. Prov. 16:7.
z 10. 44:16. Ex. 5:2.
a 41:17. 43:7. Deut. 29:19. Is. 30:16,17. 31:1.
b 4:19,21. Ex. 16:3. 17:3. Num. 11:5. 16:13.
c 17. 44:12—14. Gen. 31:21. Deut. 17:16. Dan. 11:17. Luke 9:51.
d 13. 44:27. Deut. 28:15,22,45. Prov. 13:21. Ez. 11:8. Am. 9:1—4. Zech. 1:6. John 11:48.
* Heb. *cleave after you.* 2 Kings 5:27.
e 44:11,12,27.
† Heb. *all the men be.*
f 22. *See on* 24:10.—44:14.
g 44:28.
h 6:11. 7:20. 39:1—9. 52:4,&c. 2 Kings 25:4,&c. 2 Chr. 34:25. 36:16—19. Lam. 2:4. 4:11. Ez. 22:22. Dan. 9:11,27. Nah. 1:6. Rev. 14:10. 16:2, &c.
i 18:16. 24:9. 25:9. 29:18,22. 44:12. Deut. 29:21,22. 1 Kings 9:7—9. Is. 65:15. Zech. 8:13.
j 22:10—12,27.
k Deut. 17:16. Is. 30:1—7. 31:1—3. Ez. 17:15.
l 38:21. Ez. 3:21. Acts 20:26, 27.
‡ Heb. *testified against.* Deut. 31:21. 2 Chr. 24:19. Neh. 9:26,29,30. Acts 2:40. Eph. 4:17. 1 Thes. 4:6.

Lowth.—May shew, &c. (3) *Notes*, 6:16,17. 1 *Kings* 8:35,36. *Ps.* 143:8—10.—*A true and faithful witness.* (5) *Marg. Ref.* l.—*Note*, *Rev.* 3:14—16, *v.* 14.

V. 7—9. (*Marg. Ref.*) The prophet waited for a revelation from God, in answer to the inquiries of the people; who saw good to delay for some time to make known his will; perhaps to shew them, that Jeremiah did not speak of his own mind, but when and as he was directed. The delay was also suited to give time for consideration, and to retard the execution of their rash projects: and, as it would render them impatient, it tended also to detect their hypocrisy, and to shew more clearly their determined rebellion against God.

V. 10—12. *Marg. Ref.*—*Notes*, 7:5—7. 17:19—27. 18:7—10.—*I repent*, &c. (10) The Lord was ready to alter his conduct towards the people, provided they would obey his voice. He delighted not in their miseries, but was ready to terminate them, as soon as it could consist with his justice and the honor of his name.—'God is said ... to repent, when he al-'ters the outward methods of his providence. '... The punishments the Jews had received, 'had made satisfaction to his justice, *as far as* 'concerns this world; and he would not continue 'the same severity unless they gave him a new 'provocation.' *Lowth.* (*Note*, *Gen.* 6:6,7.)—*Be not afraid.* (11) *Note*, 41:16—18.

He may, &c. (12) 'I will incline the king of 'Babylon to take pity on you; ... and so settle 'you in your own country.' *Lowth.* (*Notes*, *Prov.* 16:7. 21:1.)—He should cause them to *return* to their cities and inheritances; and not live in that unsettled manner which they then did.

V. 13—17. (*Marg. Ref.*) 'Thus God turneth 'the policy of the wicked to their own destruc-'tion; for they thought themselves safe in 'Egypt; and there Nebuchadnezzar destroyed 'them and the Egyptians.' (*Notes*, 43:8—13. 44:26—30. *Is.* 30:15—17. *John* 11:47,48.)—*If ye wholly set your faces.* (15) *Luke* 9:51.

V. 18. The people had witnessed the tremendous effects of the wrath of God, in the siege and destruction of Jerusalem: and had they not been passed feeling, this denunciation must have made their ears to tingle, and appalled their very souls. (*Marg. Ref.*—*Note*, *Prov.* 29:1.)

V. 19. 'The Jews going into Egypt for pro-'tection, was in effect refusing to submit to the

20 For [m] ye * dissembled in your hearts, when ye sent me unto the LORD your God, saying, [n] Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* [o] I have this day declared *it* to you; [p] but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore [q] know certainly that ye shall die by the sword, by the famine,

m 3:10. Ps. 18:44. 65:3. *margins.* Ez. 14:3,4. 33:31. Matt. 22:15—18,35. Gal. 6:7.
* Heb. *have used deceit against your souls.* Jam. 1:22.
n *See on* 2.
o Ez. 2:7. 3:17. Acts 20:20,26,27.
p *See on* 7:24—27. Deut. 29:19. Zech. 7:11,12.
q *See on* 17.—43:11. Ez. 5:3, 4. 6:11.

and by the pestilence, in the place whither ye desire † to go *and* to sojourn.

CHAP. XLIII.

Johanan and the captains, despising the prophet's counsel, take him, and Baruch, and the people, and go into Egypt, 1—7 Jeremiah, by a sign, predicts the conquest of Egypt by the Chaldeans, 8—13.

AND it came to pass, *that* when Jeremiah [a] had made an end of speaking unto all the people [b] all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words;

2 Then spake [c] Azariah the son of Hoshaiah, and [d] Johanan the son of Kareah, and [e] all the proud men, saying unto Jere-

† Or, *to go to sojourn.*
a 26:8. 42:22. 51:63.
b 1:7,17. 26:2. 42:3—5. Ex. 24:3. 1 Sam. 8:10. Matt. 28:20. Acts 5:20. 20:27.
c *See on* 40:8. 42:1. *Jezaniah.*
d *See on* 40.13—16. 41:16.
e 13:15. Ex. 5:2. 9:17. Ps. 10:4,5. 12:3. 119:21. 123:4. Prov. 6:17. 16:5,18,19. 30:9. Hab. 2:4,5. Jam. 4:6. 1 Pet. 5:5.

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king of Babylon, to whom God had decreed the government of Judea, and all the neighboring countries. (27:6.)' *Lowth.* (*Notes*, 25:8—12. 27:4—15. 38:1—6.)—*Admonished.*] "Testified against." *Marg.*—(*Note*, 1—6, *v.* 5.)

V. 20—22. God made known to the prophet the dissimulation of the princes and people: and their conduct, when he delivered his message, seems to have indicated a determination to disobey it. He did not therefore shun to charge the matter home on their consciences, and to denounce the awful judgments of God against them; though they had shewn him much respect, and had him entirely in their power. (*Marg.* and *Marg. Ref.*—*Notes*, 18. 26:12—15.)

PRACTICAL OBSERVATIONS.

Numbers have a general persuasion, that the instructions given them from the word of God are right and good; but they do not so decidedly believe them, as to yield obedience when self-denial is requisite: they however desire that faithful ministers should sanction their measures, and in urgent cases entreat an interest in their prayers. Many also learn the language of piety, and can, upon occasion, use it very plausibly: they profess great respect for the servants of God, and become their supplicants for their own selfish purposes: they impose upon them, and recommend themselves to their compassion and good-will; and make them think, that they desire to "know the way in which they may walk, and the thing that they may do." There is, however, no harm done, if ministers entertain better hopes of men than they deserve; provided they be only induced to pray for them, and to declare the word of God, without reserve or discouragement: for they should on all occasions be ready to do this for every one, whether great or small. But many, who promise, with much solemnity, to do whatever the Lord requires, so long as they can hope to have their pride flattered, and their favorite inclinations gratified; cannot endure to be contradicted, or called to exercise elf-denial: and generally, something in the anguage of such persons, betrays the state of their hearts to those, who "have their senses exercised to discern good and evil." For how could men, if they were not greatly attached to their own wills, suppose that the Lord would require of them any thing *evil* in itself, or prejudicial to them? All his commands are holy, just, and good, however they may thwart our inclinations: and not only will it be well with us at last, if we "obey the voice of the LORD our God;" but "in keeping of his precepts there is great reward."—Those who would know the mind of God in doubtful cases, must *wait* as well as *pray*. "He that believeth will not make haste," but will stay till he is satisfied, or obliged to decide: but unbelief and self-will are impatient; and the Lord often delays to answer prayer, that he may distinguish betwixt the humble believer, who must wait at mercy's door till it be opened: and the alarmed hypocrite, who, like Saul, will soon apply elsewhere, if he do not find the encouragement and success which he expected. (*Note*, 1 *Chr.* 10:13,14.)—It is as vain as it is impious, to attempt imposing upon God. He will, however, always give encouragement to sinners, who apply for it in his appointed way. He is ever ready to return in mercy to those whom he has afflicted, and to pardon the penitent; for "he delighteth not in the death of a sinner, but rather that he should repent and live:" and he never rejects those, who rely on his promises and obey his commandments.—Whatever loss or suffering we may sustain from obedience, it is provided against in his word: and he has engaged to protect and deliver all who trust and serve him. But if men will "not abide his counsel," or obey his voice; if they will "lean to their own understandings," instead of trusting in his guidance; (*Note*, *Prov.* 3:5,6.) if they will expect security from trouble and danger by disobedience, and obstinately pursue their worldly projects; either the evils which they feared, or far worse, will come upon them, from which they will not be able to escape. And they, who copy the crimes of those, on whom "the anger and fury of the Lord hath been poured out," will in their turn also be made "an execration, an astonishment, a curse, and a reproach." These things must be urged on the consciences of men, without respect of persons; nor must the servants of God shun to declare his whole counsel, out of regard to their rank, fear of their frown, or even gratitude for favors conferred on themselves. But no sinners should be rebuked with such sharpness, as those who have dissembled with God, in their solemn professions and inquiries after his will. This often appears in their conduct, for actions speak more plainly than words: and when it is thus made manifest, that "they will not obey the voice of God," they must be plainly told that his "wrath abideth on them."

miah, [f] Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there;

3 But [g] Baruch the son of Neriah setteth thee on against us, for [h] to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, [i] obeyed not the voice of the LORD, [k] to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, [l] took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and [m] the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, [n] and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt; for they obeyed not the voice of the LORD: thus came they *even* to [o] Tahpanhes.

8 ¶ Then [p] came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take [q] great stones in thine hand, and hide them in the clay [r] in the brick kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, [s] I will send and take Nebuchadrezzar the king of Babylon, [t] my servant, and will set his throne upon these stones that I have hid; and he shall spread [u] his royal pavilion over them.

11 And when he cometh, [x] he shall smite the land of Egypt; *and deliver* [y] such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire [z] in the houses of the gods of Egypt; and he shall burn them, and carry them away captive: and he shall [a] array himself with the land of Egypt, as a shepherd [b] putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the * images of † Beth-shemesh, that *is* in the land of Egypt; [c] and the houses of the gods of the Egyptians shall he burn with fire.

f 5:12,13. 2 Chr. 36:13. Is. 7:9.
g 6. 36:4,10,26. 45:1—3.
h 38:4. Ps 109:4. Matt. 5:11, 12. Luke 6:22,23,26.
i *See on* 42:5,6.—44:5. 2 Chr. 25:16. Ec. 9:16.
k 42.10—13. Ps. 37:3.
l *See on* 40:11,12. 41:15,16.—1 Sam. 26:19.
m 41:10. 52:10.
n Ec. 9:1,2. Lam. 3:1. John 21:18.
o 2:16. *Tahapanhes.* 44:1. 46:14. Is. 30:4. *Hanes.* Ez. 30:18. *Tehaphnehes.*
p Ps. 139:7. 2 Tim. 2:9.
q 13:1,&c. 18:2,&c. 19:1,&c. 51:63,64. 1 Kings 11:29—31. Is. 20:1—4. Ez. 4:1,&c. 5:1, &c. 12:3,&c. Hos. 12:10. Acts 21:11. Rev. 18:21.
r Ex. 1:14. 2 Sam. 12:31. Nah. 3:14.
s 1:15. 25:6—26. 27:6—8. Ez. 29:18—20. Dan. 2:21. 5:18, 19.
t 25:9. 27:6. 46:27,28. Is. 44: 28. 45:1. Matt. 22:7.
u 1 Kings 20:12,16. Ps. 18:11. 27:5. 31:20.
x 25:19. 46:1—26. Is. 19: Ez. 29:19,20. 30:—32.
y *See on* 15:2.—44:13. Job 20: 29. Ez. 5:12. Zech. 11:9.
z 46:25. 48:7. 50:2. 51:44. Ex. 12:12. 2 Sam. 5:21. Is. 19: 21:9. 46:1. Ez. 30:13. Zep 2:11.
a Esth. 6:9. Job 40:10.
b Ps. 109:18,19. 132:16,18. I 49:18. 52:1. 59:17. 61:5,1 Rom. 13:12. Eph. 4:24. 6:1 Col. 3:12,14.
* Heb. *statues*, or *standin images.*
† Or, *the house of the sun.* Is 19:18. *marg.*
c *See on* 12.

NOTES.

CHAP. XLIII. V. 1, 2. *Marg. Ref.—Azariah.* (2) Called Jezaniah, 42:1.—*Proud men.*] 'Who refused to obey almighty God, when his 'commands crossed their inclinations.' *Lowth.* (*Notes*, 13:15—17. *Ex.* 5:2. 9:13—16. *Dan.* 4:34—37. 5:18—24.)—*Hath not sent*, &c.] 'The constant method of hypocrites and infidels, who 'pretend they are not satisfied of the truth of 'divine revelation; when the true cause of their 'unbelief is, that God's commands contradict 'their own lusts and appetites.' *Lowth.* (*Note*, *Matt.* 16:1—4.)

V. 3. 'They would not directly accuse Jere-'miah of partiality toward or confederacy with 'the Chaldeans, as his enemies had done for-'merly, (37:13.) but they lay the blame on Ba-'ruch.' *Lowth.*—The princes had previously made up their minds, at all events, to go into Egypt; and therefore they were decidedly averse to Jeremiah's counsel, because proudly attached to their own will and wisdom; and doubtless they were also exasperated by his severe language and awful warnings. They were, however, unwilling to allow, that they acted in direct defiance of God's authority; they pretended therefore, and perhaps persuaded themselves, that Jeremiah was influenced by Baruch to oppose their projects, that they might fall into the hand of the Chaldeans. Their suspicions of Baruch were doubtless ill-grounded; for he was a very pious man, and a steady friend to his people: (*Marg. Ref.*—*Note*, 45:1—3.) but Jeremiah's character was so established; he had so long shewn a patient, disinterested love to his nation, and so many of his predictions had already been fulfilled; that their accusation of him was as foolish as it was malicious. His late preference of a lot among them, to the favor of the king and princes of Babylon, was alone a sufficient confutation of the slander. (*Note*, 40:6.)

Put us, &c.] "Put us to death, or carry us, &c." That is, 'Put some to death, and lead the 'rest captive to Babylon.'

V. 4—7. (*Marg. Ref.* i—n.) Johanan, with the captains and soldiers, and those who concurred in his plans, seem to have compelled the rest of the company, as well as Jeremiah and Baruch, to accompany them into Egypt. This aggravated their impiety and rebellion; as they carried away those into that idolatrous country, (which had always proved treacherous to Israel,) who had returned from other nations out of affection to the land of Judah. When they arrived in Egypt, they repaired immediately to Tahpanhes, the royal city, (9) where, it is probable, they were favorably received by Pharaoh. (*Marg. Ref.* o.)

V. 8—13. The Jews had sheltered themselves in Egypt, to be out of the reach of the Chaldeans: but they were no sooner arrived

CHAP. XLIV.

God, by his prophet, expostulates with the Jews in Egypt, for persisting in idolatry, after all that they had heard, suffered, and witnessed, 1—10. He denounces their destruction, 11—14. The Jews impiously avow their purpose of cleaving to their idols, and ascribe their miseries to the neglect of them, 15—19. The prophet shews the falsehood of their plea; and, in the name of God, predicts their utter ruin, 20—28; and, for a sign, that also of the king of Egypt, 29, 30.

THE word that came to Jeremiah [a] concerning all the Jews, which dwell in the land of Egypt, which dwell at [b] Migdol, and at [c] Tahpanhes, and at [d] Noph, and in the country of [e] Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; [f] Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* [g] a desolation, and no man dwelleth therein;

3 Because [h] of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other [i] gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit [k] I sent unto you all my servants the prophets, rising early and sending

a 42:15—18. 43:5—7.
b *See on* 46:14. Ex. 14:2. Ez. 29:10. *Heb.*
c 43:7. Ez. 30:18. *Tehaphnehes.*
d 2:16. 46:14,19. Is. 19:13. Ez. 30:13,16.
e Gen. 10:14. *Pathrusim.* Is. 11:11. Ez. 29:14. 30:14.
f *See on* 39:5—8.—Ex. 19:4. Deut. 29:2. Josh. 23:3. Zech. 1:6.
g 22. 4:7. 7:34. 9:11 25:11. 34:22. Lev. 26:32,33,43. 2 Kings 21:13. Is. 6:11. 24:12. 64:10, 11. Lam. 5:18. Mic. 3:12.
h 2:17—19. 4:17,18. 5:19,29. 9:12—14. 11:17. 16:11,12. 19:3, 4. 22:9. Ezra 9:6—11. Neh. 9:33. Lam. 1:8. 4:13. Ez. 8:17,18. 9:9. 22:25—31. Dan. 9:5—8. Zech. 7:11,13.
i Deut. 13:6. 29:26. 32:17.
k 7:13,25. 25:3,4. 26:5. 29:19. 32:33. 35:17. 2 Chr. 36:15. Zech. 7:7.

there, than the prophet was instructed to inform them, that Nebuchadnezzar would pursue them, and place his pavilion, or display his magnificence, near the palace of Pharaoh, so that he would not be able to protect them. —This prediction was attended by a sign, of which some of the Jews were made witnesses, that it might be the more noticed. (*Notes*, 13:1—11. 16:2—9. 18:1—10. 19:) It was also predicted, that Nebuchadnezzar would destroy great numbers of the Egyptians, and take many prisoners; (*Note*, 15:2—4.) that he would add Egypt to his dominions, and possess himself of the spoil of it, with the utmost speed; and with as much ease, as a shepherd puts on his garment.—'This shews the prodigious ease 'with which all the power and riches of a kingdom are carried away, when God appoints the revolution.' *Rollin.* (*Note*, *Ex.* 29:17—20.) —Then he would return to his own land in peace, none daring to resist him: and he would burn their temples and idols, to which the Egyptians were attached beyond other nations, and which tempted the Jews also to idolatry. (*Notes*, 44:29,30. 46:26. 2 *Sam.* 5:21. *Is.* 19:1. 46:1,2. *Ez.* 29:1—13. 30:—32:) Especially that he would break the images of Bethshemesh, (*the house of the sun*, *marg.*) in the land of Egypt; (*Note*, *Is.* 19:18.) for there was a city of that name in the land of Judah. (*Josh.* 15:10.—*Notes*, 1 *Sam.* 6:)

Brick-kiln. (9) 'Bricks were the chief materials ... used in the most stately buildings: (*Gen.* 11:3.) so there was constant occasion for such a brick-kiln near Pharaoh's palace. Yet this might be a great way from the palace itself; the courts of great kings being almost equal to a city for extent, in ancient times.' *Lowth.* The word rendered "brick-kiln," may perhaps mean the *clay*, of which the bricks were made.

PRACTICAL OBSERVATIONS.

Pride is the great root of infidelity, and proud men scorn subjection to any superior; they prefer their own wisdom to the revealed word of God; they resent warning, counsel, and reproof; they set up their own will in opposition to the divine authority, and justify themselves in the most flagrant enormities. When men of this character have resolved not to be ruled by the scriptures, they deny the divine original of them, notwithstanding the manifold demonstrations with which they are authenticated; they give credit to any absurdity, which seems to countenance infidelity; they impute the basest conduct to the most blameless and excellent characters; and the most unexceptionable actions to the worst motives. But they express most enmity against faithful ministers, whom they treat as deceivers, and charge with malevolence, and with being enemies to mankind. When thus bent on disobedience, they employ their ability, influence, or authority, in carrying others along with them in their rebellious courses: and the prospect of success, or carnal security, easily leads them into the most powerful temptations.—But vengeance pursues the obstinate rebel: while no banishment or distance from external advantages, can exclude the people of God from his presence, and the comfort of communion with him.—When he employs ambitious men to scourge guilty nations, they have easy and speedy success in their destructive expeditions: but he will especially punish those who deceive and ensnare his people, or tempt them to rebellion against him: and the idols and idolaters shall be involved in one common destruction.

NOTES.

CHAP. XLIV. V. 1. The Jews were now dispersed in different cities, probably according to the appointment of Pharaoh: and there they worshipped idols without restraint. Jeremiah was therefore commissioned to deliver a message from God to them; which he seems to have done at Pathros, to a multitude there assembled; (15) but it would soon be circulated among those who lived in the other cities, which were not very distant.

Noph.] 'Commonly called Memphis; ... near 'this place stands one of the pyramids, which is 'yet remaining.' *Lowth.* 'These were all famous and strong cities in Egypt, where the 'Jews that were fled dwelt for their safety: 'but the prophet declareth that there is no hold 'so strong, that can preserve them from God's 'vengeance.' (*Marg. Ref.*)

V. 2, 3. *Note*, 42:18.—*Whom*, &c. (3) The God of Israel had given so many proofs of his wisdom and power, his justice, truth, and mercy, in his dealings with that nation, during a long succession of ages; and of his awful vengeance in the recent tremendous judgments, which the Jews had witnessed; that nothing, but wilfully closing their eyes, could prevent them from knowing him to be "the one living and true God." But they could assign no good reason for worshipping idols: they did not know that they had any existence: and they could not but know, that the images which they made of them, were nothing else than lifeless wood, metal, or stone. (*Notes*, 10:3—15. *Deut.* 32:17. *Is.* 43:8—13. 44:6—8. 46:5—11. 48:2—5. 1 *Cor.* 8:4—6.)

them, saying, Oh, do not [l] this abominable thing that I hate.

5 But [m] they hearkened not, nor inclined their ear to turn from their wickedness, to [n] burn no incense unto other gods.

6 Wherefore [o] my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are [p] wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye *this* great evil [q] against your souls, [r] to cut off from you man and woman, [s] child and suckling, out of * Judah, [t] to leave you none to remain;

8 In that [u] ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, [x] that ye might cut yourselves off, and that ye might be [y] a curse and a reproach among all the nations of the earth?

9 Have [z] ye forgotten the wickedness of your fathers, and the † wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and [a] the wickedness of your wives, which they have committed in the land of Judah, and the streets of Jerusalem?

10 They [b] are not ‡ humbled *even* unto this day, [c] neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, [d] I will set my face against you for evil, and to cut off all Judah.

12 And [e] I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt: they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: [f] and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For [g] I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, [h] shall escape or remain, that they should return into the land of Judah, to the [i] which they § have a desire to return to dwell there; [j] for none shall return but such as shall escape.

[*Practical Observations.*]

l 16:18. Ez. 8:10. 1 Pet. 4:3. Rev. 17:4,5.
m *See on* 7:24.—2 Chr. 36:16. Ps. 81:11—13. Is. 48:4,18. Zech. 7:11,12.
n 17—21. *See on* 19:13.
o 4:4. 7:20. 21:5,12. 36:7. 42:18. Lev. 26:28. Is. 51:17,20. Ez. 5:13. 6:12. 8:18. 20:33. 24:8, 13. Dan. 9:12. Nah. 1:2.
p *See on* 2,3. Is. 6:11.
q 7:19. 42:20. *marg.* Num. 16:38. Prov. 1:18. 5:22. 8:36. 15:32. Ez. 33:11. Hab. 2:10.
r 8,11. 9:21. 51:22. Josh. 6:21. Judg. 21:11.
s Deut. 32:25. 1 Sam. 15:3. 22:19. Lam. 2:11.
* Heb. *the midst of Judah.*
t 12,14,27,28.
u *See on* 25:6,7.—Deut. 32:16, 17. 2 Kings 17:15—17. 1 Cor. 10:21,22.
x *See on* 7.—Ez. 18:31,32.
y 18:16. 24:9. 26:6. 29:18. 42:18. 1 Kings 9:7,8. 2 Chr. 7:20. Is. 65:15. Lam. 2:15,16.
z Josh. 22:17—20. Ezra 9:7—15. Dan. 9:5—8.
† Heb. *wickednesses*, or *punishments*, &c.
a 15—19. 7:17,18.
b 8:12. Ex. 9:17. 10:3. 1 Kings 21:29. 2 Chr. 12:6—12. 32:26. 33:12,19. 34:27. Dan. 5:20—22. Jam. 4:6—10. 1 Pet. 5:6.
‡ Heb. *contrite.* 2 Kings 22:19. Ps. 34:18. 51:17. Is. 57:15. 66:2. Ez. 9:4.
c 10.7. 36:24. Ex. 9:30. Prov. 8:13. 16:6. 28:14. Matt. 27:54. Luke 23:40. Rom. 11:20. Rev. 15:4.
d 21:10. Lev. 17:10. 20:5,6. 26:17. Ps. 34:16. Ez. 14:8. 15:7. Am. 9:4.
e *See on* 42:15—18,22.
f *See on* 8.—29:22. Is. 65:15.
g 27,28. *See on* 11:22. 21:9. 24:10. 42:18.
h 27. *See on* 42:17.—Matt. 23:33. Rom. 2:3. Heb. 2:3.
i 22:26,27. 42:22.
§ Heb. *lift up their soul.*
j 28. Is. 4:2. 10:20. Rom. 9:27. 11:5,6.

V. 4. (*Marg. Ref.* k.—*Neh.* 9:26—30. *Zech.* 1:5,6.) The latter clause may be rendered, "I pray you, do not this abominable thing, that which I hate." The language is peculiarly pathetic, as well as emphatical. (*Marg. Ref.* l.—*Note*, 2 *Cor.* 5:18—21, *v.* 20.)

V. 5, 6. (*Marg. Ref.—Notes*, 2 *Chr.* 36:14—16. *Zech.* 7:8—14.) 'He setteth before their 'eyes God's judgments against Judah and Je'rusalem for their idolatry; that they might be'ware by their example, and not with the like 'wickedness provoke the Lord.'

V. 7—9. (*Marg.* and *Marg. Ref.—Notes*, 5, 6. 7:17—20. *Josh.* 22:17,18. *Prov.* 8:35,36.) 'We 'ought to keep in memory God's plagues, from 'the beginning: that considering them we 'might live in his fear: and know that if he 'spared not ... kings, princes, and rulers, and 'also whole countries and nations, for their sins; 'we vile worms cannot look to escape punish'ment for ours.'—*Wives.* (9) Or, "*women.*" (*Notes*, 15--19.)

V. 10—13. *Marg.* and *Marg. Ref.—Notes*, 6:13--15. 36:20—25. *Deut.* 29:4. 2 *Kings* 22:15—20. *Is.* 64:6--8. *Ez.* 9:3,4. *Dan.* 9:13.--*Set their faces.* (12) *Note*, 43:13--17, *v.* 16. 'They 'have fully set their minds, and are gone thither 'on purpose. Whereby he excepteth the in'nocent, as Jeremiah and Baruch, that were 'forced. Therefore the Lord sheweth, that he 'will set his face against them; that is, pur'posely destroy them.' (*Notes*, 42:18. 43:4—7.)

V. 14. 'Scaliger observes, out of Eusebius, 'that Artaxerxes Ochus, making an expedition 'into Egypt, removed a considerable colony of 'Jews out of that country, and carried them 'away as far as the Caspian sea, and there set'tled them. These, he thinks, were the re'mainder of those Jews, that went down into 'Egypt at this time.' *Lowth.* As, however. Ochus's conquest of Egypt occurred much more than two hundred years from the time of the Jews going into Egypt, this opinion is not very probable: nor do we read any thing more of this remnant, or of the fulfilment of this prediction.

None shall, &c.] The Jews, when they went into Egypt, supposed, that they might more easily return into their land, than their brethren at Babylon could: and they had a desire of returning, provided they could hope to be secured from the Chaldeans. But the lord declared, that not one of them should return thither, "but such as should escape:" which may mean such as should escape the contagion of idolatry; or a very mean and small remnant, escaping with immense difficulty from the general ruin. (*Note*, 28 'None shall

15 ¶ Then [k] all the men, which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [l] we will not hearken unto thee.

17 But we will certainly do [m] whatsoever thing goeth forth out of our own mouth, to burn incense unto the * queen of heaven, and to pour out drink-offerings unto her, [n] as we have done, we, and [o] our fathers, our kings, and our princes, [p] in the cities of Judah, and in the streets of Jerusalem; for [q] *then* had we plenty of † victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, [r] we have wanted all *things*, and have been consumed by the sword, and by the famine.

19 And when [s] we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, [t] without our ‡ men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, [u] and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, [v] did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD [x] could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is [y] your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because [z] ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; there-

k 5:1—5. Gen. 19:4. Prov. 11:21. Is. 1:5. Matt. 7:13. 2 Pet. 2:1,2.
l 6:15—17. 8:6,12. 18:18. 33:4. Ex. 5:2. Job 15:25—27. 21:14,15. Ps. 2:3. 73:8,9. Is. 3:9. Dan. 3:15. Luke 19:14,27.
m 25. Num. 30:2. Deut. 23:23. Judg. 11:36. Mark 6:26.
* Or, *frame of heaven.*—*See on* 7:18. *marg.*
n 19:13. 32:29—32. 2 Kings 22:17. Neh. 9:34. Dan. 9:6—8.
o Neh. 9:34. Ps. 106:6. Ez. 20:8. Dan. 9:5,6,8. 1 Pet. 1:18.
p *See on* 9,21.
q Ex. 16:3. Is. 43:5. Hos. 2:5,8. Phil. 3:19.
† Heb. *bread.*
r *See on* 40:12. Num. 11:5,6. Job 21:14,15. Ps. 73:9—15. Mal. 3:13—15.
s *See on* 15. 7:18.
t Gen. 3:6,11,12,16,17. Deut. 7:3,4. 1 Kings 21:25. 2 Chr. 21:6. Prov. 11:21. Mark 6:19—27.
‡ Or, *husbands.* 15.
u 9,17. 11:13. Ez. 16:24.
v 14:10. 1 Sam. 15:3. 1 Kings 17:18. Ps. 79:8. Is. 64:9. Ez. 21:23,24. Hos. 7:2. Am. 8:7. Rev. 16:19. 18:5.
x 15:6. Gen. 6:3,5—7. Ps. 95:10,11. Is. 1:24. 7:13. 43:24. Ez. 5:13. Am. 2:13. Mal. 2:17. Rom. 2:4,5. 9:22. 2 Pet. 3:7—9.
y *See on* 2,6,12.—18:16. 24:9. 25:11,18. 26:6. 29:19. 1 Kings 9:7,8. Lam. 2:15,16. Dan. 9:12.
z *See on* 8,18,21.—32:31—33. 2 Chr. 36:16. Lam. 1:8.

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return into the land of Judah, but such as 'shall speedily withdraw themselves out of 'Egypt, and make an escape from this wicked 'Johanan.' *Bp. Hall.*--Perhaps a few of those, who went into Egypt by compulsion, or had previously fled thither, being preserved from idolatry, were afterwards restored, with their posterity, as "a remnant according to the election of grace," to their own land, when the Jews returned from Babylon; but not one of those, who went into Egypt with Johanan, willingly and in rebellion against God. (*Note*, 10--13, *v.* 12.)

V. 15--18. The women had, it seems, been more active in idolatry than the men: yet the men were enraged at the prophet's rebuke, and were determined to justify what their wives had done. After many evasions and excuses for their disobedience, they at length spake out; in the most impious manner declaring, that they would not regard the word, which the prophet had spoken to them in the name of God. (*Notes*, 6:16,17. 43:1—3. *Ex.* 5:2. 2 *Chr.* 28:22,23. *Mal.* 3:13--18, *vv.* 13--15.) Either they meant to treat Jeremiah as a false prophet; or they were avowed in infidelity and impiety, they thought the service of JEHOVAH unprofitable and ruinous, and were determined to have no more to do with it.--They had vowed to burn incense to idols, and they would do that which had gone out of their mouth. (*Marg. Ref.* m.) This worship, they averred, had been of great antiquity and authority; for their fathers and their kings and princes had sanctioned it, not only in the cities of Judah, but in Jerusalem itself: nay, when this worship was observed, they had prospered in every respect; but since it had been put down, all their miseries had come upon them.--Nothing could be more irrational than this pretence: for the prophets, who had reprobated their idolatry, had also expressly predicted their calamities; and those who had favored it, had promised them peace and prosperity. Indeed the Lord had long borne with them, till at length their measure of iniquity was filled; and then he executed vengeance upon them, because they cleaved in heart to their idols, even when they had it not in their power to worship them. (*Notes*, 20--23. *Ec.* 8:11—13. 9:1—3. *Rom.* 2:4--6)--*Queen*, &c. (17) *Marg.* and *Marg. Ref.*—*Note*, 7:17,18.

V. 19. This is supposed to have been the answer of the women, who took the prophet's rebuke to themselves, and were offended at him for it; (15) and they pleaded, that they had not performed their worship, without the knowledge and concurrence of their husbands: yet, as the masculine participle is used, it seems the men joined in it.--'The vows of women 'were not binding, without the ... consent of 'their fathers and husbands: but if the father, 'or husband knew of the vow, and did not sig-'nify his dissent at the time, his consent was 'presumed. (*Num.* 30:1--16.) ... Since they 'were thus authorized by those who had a le-'gal right to control them; they should not 'submit to any other restraint upon their incli-'nations.' *Blayney.* 'This teacheth us how 'great danger it is, for the husbands to permit 'their wives any thing, whereof they be not as-'sured by God's word; for thereby they take

fore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, [a] Hear the word of the LORD, [b] all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying, [c] Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, [d] We will surely perform our vows that we have vowed to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, [e] I have sworn by my great name, saith the LORD, [f] that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, [g] The LORD God liveth.

27 Behold, I [h] will watch over them for

a 16. 42:15. 1 Kings 22:19. Is. 1:10. 28:14. Ez. 2:7. Am. 7:16. Matt. 11:15.
b 15,26. 43:7. Ez. 20:32,33.
c *See on* 15—19.—Is. 28:15. Jude 13.
d Matt. 14:9. Acts 23:12—15.
e 46:18. Gen. 22:16. Num. 14:21—23,28. Deut. 32:40—42. Ps. 89:34. Is. 62:8. Am. 6:8. 8:7. Heb. 3:18. 6:13,18.
f Ps 50:16. Ez. 20:39.
g 4:2. 5:2. 7:9. Is.48:1,2. Zeph. 1:4,5.
h 1:10. *See on* 21:10. 31:28.

evil, and not for good; and all the men of Judah, that *are* in the land of Egypt, [i] shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet [k] a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, [l] shall know whose word shall stand, * mine, or theirs.

29 And this *shall be* [m] a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that [n] my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, [o] I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, [p] as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

i *See on* 12,18.
k 14. Is. 10:19,22. 27:12,13.
l 16.17,25,26,29. Num. 14:28, 29,41. Ps. 33:11. Is. 14:24—27. 28:16—18. 46:10,11. Lam. 3:37,38. Zech. 1:6. Matt. 24:35.
* Heb. *from me or them.*
m 30. 1 Sam. 2:34. Matt. 24:15,16,32—34. Mark 13:14—16. Luke 21:20,21,29—33.
n Prov. 19:21. Is. 40:8.
o 43:9—13. 46:13—26. Ez. 29 30. 31:18. 32:
p 34:21. 39:5—7. 52:8—11. 2 Kings 25:4—7.

'occasion to justify their doings: and their hus'bands shall give an account thereof before 'God.'

V. 20—23. *Marg. Ref.—Could*, &c. (22) *Notes*, 15:6. 2 *Chr.* 36:16.—As men, when urged by repeated provocations, are no longer able to repress their anger, but it bursts forth most violently on the objects of their resentment: so the Lord could no longer endure the provocations of his people; but his honor required him to take vengeance on them, and then the effects of his indignation became most dreadful, as the Jews well knew.

V. 24, 25. *Marg. Ref—Ye*, &c. (25) The language of this verse is rendered very remarkable, by the interchange of the masculine and feminine verbs and pronouns; which implies, that the men, as well as women were criminal; the men by allowing the vow of the women, and these by making and performing it. (*Notes*, 15—19.) 'They insist upon their un'lawful vow, as an obligation in conscience, 'which could not be dispensed with; just as 'Herod did on his unlawful oath. (*Matt.* 14:9.)' *Lowth.* (*Notes*, *Matt.* 14:8—11. *P. O.* 6—12.)

V. 26. (*Marg. Ref.*) 'I have made a solemn 'vow in opposition to that wicked one of yours. '(25) ... I will consume them by a sudden and 'general destruction; or will deliver them 'up to impenitence and apostacy.' *Lowth.* (*Note*, 34:17.)—*My name*, &c.] The Jews, amidst their idolatries, professed themselves the people of JEHOVAH, and would sometimes swear by his name: but he solemnly assured them, that he would so destroy them, that none of them should remain in the land of Egypt, to dishonor his name by this hypocritical use of it.—This must be understood of that rebellious company: for multitudes of Jews in after ages settled in Egypt, and openly professed and exercised their religion there. (*Note*, *Is.* 19:18.)

V. 27. *Notes*, 1:9,10. 21:8—10. 31:27,28.

V. 28. The word, rendered "that escape," is translated in the Septuagint by the same word which St. Luke uses, when speaking of the success of the gospel: "The Lord added to the church daily *such as should be saved*," or *the saved ones.* (*Note*, 14.)—*Shall know.*] 'Since 'they are so peremptory in abiding by their 'own vows and resolutions, they shall see 'whose words shall stand good, or take effect, 'mine or theirs.' *Lowth.*—The people rejected the Lord's word of warning, of precept, and of promise; but his word of threatening stood out against them, and would certainly be executed. They established their own word, by performing their rebellious purposes; but they would not find those words take place, with which they promised themselves and each other impunity and prosperity in ungodliness. The event would in this respect shew whose words would stand, the Lord's or theirs. (*Notes*, *Num.* 14:27—34. *Zech.* 1:5,6. *Matt.* 24:32—35, *v.* 35.)

V. 29, 30. (*Notes*, 43:8—13.) Pharaoh-hophra, (called Apries by the Greek historians,) after long prosperity, which elated him with the most excessive pride and arrogance, was dethroned in an insurrection headed by Amasis, who succeeded him: and, having concealed himself for a few years, he collected some forces, marched against Amasis, and gave him battle, in which being vanquished and taken prisoner, he was strangled in his own palace. Thus he was "given into the hands of his enemies and of those who sought his life," as Zedekiah had been. (*Note*, *Ez.* 29:2—5.) In the time, which intervened between Pharaoh-hophra's being dethroned and his death, Nebuchadnezzar invaded Egypt; and, having made immense destruction of the inhabitants, and taken a prodigious booty, he came to terms with Amasis, confirmed him in the kingdom as his deputy, and returned to Babylon; whither he is supposed to have taken those Jews,

CHAP. XLV.

Baruch being dismayed, Jeremiah, in the name of God, warns and instructs him, and assures him of protection, 1—5.

THE word that Jeremiah the prophet spake unto [a] Baruch the son of Neriah, [b] when he had written these words in a book, at the mouth of Jeremiah, [c] in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

a 32:12,16. 43:3—6. b 36:4,8,14—18,26,32. c 25:1. 26:1. 36:1,9.

2 Thus saith the LORD, the God of Israel, [d] unto thee, O Baruch;

3 Thou didst say, [e] Woe is me now; for the LORD hath [f] added grief to my sorrow; [g] I fainted in my sighing, and I find no rest.

d Is. 63:9. Mark 16.7. 2 Cor. 1:4. 7:6. Heb. 2:18. 4:15.
e 9:1. 15:10,&c. 20.7,&c. Ps. 120:5.
f Gen. 37:34,35. 42:36—38. Num. 11:11—15. Josh. 7:7—9. Job 16:11—13 Ps. 42:7. Lam. 3:1—19,32.
g 8:18. Prov. 24:10. Lam. 1: 13,22. 2 Cor. 4:1,16. Gal. 6 9. 2 Thes. 3:13. Heb. 12:3 —5.

who survived the sword, or who were not slain by the enraged conqueror.—These events are computed to have occurred between the fourteenth and the nineteenth years of the captivity. (*Notes*, 46:13—26. *Ez.* 29:—32:)

PRACTICAL OBSERVATIONS.

V. 1—14.

We ought frequently to recollect the miseries, of which we have heard, or which we have witnessed: seriously reflecting, that all suffering is the offspring of sin, and the effect of the divine wrath; and that frequently, it is the judgment of God on the sufferers, "because of the wickedness, which they have committed to provoke him to anger." For sin is "that abominable thing which he hateth:" and every wilful transgression implies alienation of heart from him, as well as rebellion against him.—All our sorrows indeed originate from this source: yet the most awful miseries, to which men are exposed, are occasioned by their neglect of his great salvation. For, after all that he has done to open "a new and living Way," for sinners to return to him; (*Notes*, *Gen.* 3:22—24. *John* 14:4—6. *Heb.* 10: 19—22.) the warnings, exhortations, and entreaties of his ministers generally prove unavailing, and numbers remain unwilling to be reconciled unto God: they persist in rebellion; they will not incline their ears or their hearts, to return to his worship and service; and their obstinate impenitence and unbelief are evils "committed against their own souls;" their "blood is upon their own heads," and "they cut themselves off," and "make themselves a curse and a reproach."—To mingle idolatry with divine worship, and to reject the mediation of Christ, or join other mediators with him, are evils far more provoking to God, and ruinous to men, than it is generally supposed. (*Note*, *Col.* 2:18,19.) Those who worship images, saints, and angels, and "present oblations to the queen of heaven," should recollect the consequences of similar practices of God's ancient people, previous to the Babylonish captivity. And they, who neglect the person and mediation of the Son of God, should consider the punishment inflicted on the Jews, for rejecting and crucifying him; under which they still continue "a curse and a reproach among the nations:" because they "have not been humbled to this day," nor have "feared the LORD," to obey his command of "honoring the Son, even as they should honor the Father that sent him." (*Note*, *John* 5:20—23.) Indeed all men, till humbled before God for their sins, are constantly exposed to the awful danger of being crushed by his power and justice.

V. 15—30.

If men remember the wickedness of former ages only to imitate it, they may expect even severer punishment than that which ancient rebels suffered: for neither rank nor sex will protect the workers of iniquity.—Such as neglect to use the authority intrusted with them, to restrain their own households from wickedness, will be punished as accomplices in their crimes: yet their connivance will not excuse those, who were thus emboldened to commit impiety and vice. (*Notes* and *P. O.* 1 *Sam.* 2:27—36. *Note*, 1 *Tim.* 3:4,5.)—Men ought not to expect, that God will grant even their lawful desires, when they refuse obedience to his commands: and all projects which are contrary to his word, must end in wretched disappointment, however politic and plausible they may appear.—The tendency of human depravity is from bad to worse; and sinners left to themselves grow continually more bold and insolent in impiety. Reproofs exasperate those, whom they do not convince and humble. Multitudes shew by their actions, that they will not hearken to the word of God; but will follow the devices and desires of their own evil hearts: and some dare to avow their purposes, and to "say to the Almighty, Depart from us, we desire not the knowledge of thy ways!" (*Note*, *Job* 21:7—16, *vv.* 14,15.) They, who are thus hardened and blinded by Satan, are seldom at a loss for arguments and excuses for their conduct: and whilst the long-suffering of God towards sinners, and his judgments upon hypocrites, can supply them with reasons for the most abominable wickedness; they can never be without some apology. But such perverse inferences from providential dispensations are as absurd as unscriptural: and those who know the truth and will of God, can easily prove, that all our miseries spring from sin, all our comforts and hopes from God's mercy; and that all our well-grounded persuasions of an interest in that mercy, are inseparably connected with repentance and the obedience of faith. Indeed ingenious infidels and ungodly men may perplex the plainest subjects: and they have been so numerous in all ages and places hitherto, and have possessed so much of the wealth, power, and wisdom of the world; that they have been able plausibly to plead antiquity, authority, and general consent, in support of their pernicious doctrines and vile abominations. Thus they encourage themselves and each other, to speak and act in direct defiance of the revealed will of God; to accomplish their iniquitous purposes; to vindicate what they have done; and to bear down the servants and worshippers of the Lord. But when we have borne testimony against them, and shewn the folly, wickedness, and fatal consequences of their conduct; we must leave the whole to him. He will assuredly plead his own cause, and the event will shew, whether the threatenings of the sacred scriptures, or their vain conjectures, will stand their ground. Nay, the punishment of those, who have countenanced, encouraged, and abetted their rebellion and impiety, will be a sign unto them, that the Lord's word will stand against them for evil.

NOTES.

CHAP. XLV. V. 1—3. This chapter, though inserted after the narrative of the desolations of Jerusalem and Judah, is properly a contin-

4 Thus shalt thou say unto him, The LORD saith thus; Behold, [h] *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And [i] seekest thou great things for thyself? seek *them* not: for, behold, [k] I will bring evil upon all flesh, saith the LORD: but [l] thy life will I give unto thee for a prey, in all places whither thou goest.

h *See on* 1:10. 18:7—10. 31:28. —Gen. 6:6,7. Ps. 80:8—16. Is. 5:2—7.
i 2 Kings 5:26. Rom. 12:16.
1 Cor. 7:26—32. 1 Tim. 6:6. —9. Heb. 13:5.
k 25:26. Gen. 6:12. Is. 66:16.
l 21:9. 38:2. 39:18.

CHAP. XLVI.

Predictions of the destruction of Pharaoh-necho's army, near the Euphrates, by the Chaldeans, 1—12: and of the invasion and conquest of Egypt by Nebuchadnezzar, 13—26. A word of encouragement to Jacob, 27, 28.

THE word of the LORD, which came to Jeremiah the prophet, [a] against the Gentiles;

2 Against [b] Egypt, against the army of [c] Pharaoh-necho king of Egypt, which was by the river Euphrates in [d] Carchemish, which Nebuchadrezzar king of Babylon smote, [e] in the fourth year of Jehoiakim the son of Josiah king of Judah.

a 1:10. 4:7. 25:15—29. Gen. 10:5. Num. 23:9. Zech. 2:8. Rom. 3:29.
b 14. 25:9,19. Ez. 29:—32:
c 2 Kings 23:29. *Pharaoh-necho.* 2 Chr. 35:20. *Necho.*
d Is. 10.9.
e 25:1. 36:1.

uation of the thirty-sixth chapter: and the message was sent to Baruch nearly twenty years before those desolations were accomplished. (*Notes*, 36:1—4,8—19.) Baruch was probably a young man, when employed to write "the words at the mouth of Jeremiah, and to read the roll at the temple;" and though well disposed to the service of God, he had not sufficiently counted the cost. He had no doubt been grieved to write and read of the many and great calamities, which were coming on his people, and in which he was likely to be involved: but when he was persecuted for it by Jehoiakim, who sent to apprehend him, he complained, that "the Lord added grief to his sorrow;" and he was ready to faint with excess of disquietude and terror, from which he could find no rest.—Some think, that his distress followed immediately, when he had written the roll; and that this message was sent to encourage him, previous to his reading of it.

V. 4, 5. Baruch, as a man of learning and ingenuity, probably had formed expectations of obtaining preferment, and was "seeking great things for himself." He had perhaps previously hoped, that the predicted judgments would not happen in his time; and that by prudence and activity he should obtain the favor of his superiors. For this the Lord rebuked him. 'Dost thou aspire to honor and dignity, 'in a time of common calamity?' *Lowth.* God was about to break down the city and temple; to pluck up the people from the land, in which he had planted them; and to make dreadful destruction upon the Jews and neighboring nations: and was this a time for one of his servants to "seek great things for himself?" This was, (as one expresses it,) 'like painting his 'own cabin, whilst the ship was sinking.' (*Notes*, 2 *Kings* 5:26,27. *Matt.* 20:17—23. 1 *Cor.* 7:29—31.) He was therefore commanded to give up such worldly hopes and pursuits: and he was assured, that the Lord would protect him from violence; so that neither Jehoiakim, nor his successors, nor the Jews, nor the Chaldeans, should put him to death; but that he should be wonderfully preserved in all places, till his time should come to die, according to the ordinary course of nature. (*Marg. Ref.—Note*, 21:8—10, *v.* 9.)

PRACTICAL OBSERVATIONS.

The eyes of the Lord are always upon us: he notices the troubles of the most inconsiderable of his servants; and he will reprove or encourage them, as he sees needful.—We are all averse to the cross: but young converts, and inexperienced ministers, are most apt to be cast down by danger and opposition.—Our dejections are generally greater than there is cause for; they always arise from weakness of faith and want of submission to the will of God; and they commonly have in them a great mixture of undue attachment to external things. We are apt to indulge a hope of being considerable in one way or other, and to flatter ourselves with the prospect of reputation or affluence; we are pleased with our own dreams, and put out of temper by being awaked out of them. But the Lord knows the real cause of our despondency better than we do: and we should beg of him to examine our hearts, and to enable us to repress and mortify every ambitious, covetous, or sensual desire.—In such a world of sin and sorrow, as this is at all times; (and not only in seasons of public calamity;) where death is continually ravaging, and will speedily cut us off; and which the Lord will soon break down and destroy, with all those whose treasures and hearts are in it; we should not seek more than "food convenient for us." (*Notes, Prov.* 30:7—9. *Matt.* 6:11,19—21. 1 *Tim.* 6:6—10.) And, however our lives may be preserved or exposed, or whithersoever we may be driven, our chief diligence should be employed in obtaining an assurance, that "when this earthly house of our tabernacle shall be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (*Notes*, 2 *Cor.* 4:13—18. 5:1—8.)

NOTES.

CHAP. XLVI. V. 1. *Gentiles.*] Or, "Nations." (*Marg. Ref.*) 'This title belongs to this 'and the five following chapters; and refers to 'that general denunciation of God's judgments 'upon the countries round about Judea, con-'tained in the twenty-fifth chapter.' *Lowth.* (*Notes*, 25:15—38.)—These nations had either helped forward the calamities of the Jews, or had rejoiced at them.—'These prophecies were 'not delivered all at the same time. To some 'the date is annexed; in others it is left uncer-'tain.' *Blayney.*

V. 2. After Pharaoh-necho had slain Josiah in battle, and had gained great advantages in the countries bordering on the Euphrates; as he returned home, he entered Jerusalem, carried Jehoahaz captive into Egypt, and left Jehoiakim upon the throne of Judah. (*Notes*, 2 *Kings* 23:29—37. 2 *Chr.* 35:20—27.) Some time after he raised a very great army, and marched into the same regions to extend his conquests. But this prophecy had been before delivered, in which his entire defeat by Nebuchadnezzar was predicted. This took place about the same time that Jehoiakim, the vassal or ally of Pharaoh, was carried captive to Babylon; who, making submissions to Nebu-

3 [f] Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; [g] furbish the spears, *and* put on the [h] brigandines.

5 Wherefore have I seen them dismayed, *and* turned away back? and their mighty ones are [*] beaten down, and are [†] fled [i] apace, and look not back: *for* [j] fear *was* round about, saith the LORD.

6 Let [k] not the swift flee away, nor the mighty man escape; they shall [l] stumble, and fall [m] toward the north by the river Euphrates.

7 [n] Who *is* this *that* cometh up [o] as a flood, whose waters are moved as the rivers?

8 Egypt [p] riseth up like a flood, and *his* waters are moved like the rivers; and he saith, [q] I will go up, *and* will cover the earth; I will destroy the city, and the inhabitants thereof.

9 Come up, ye horses; and [r] rage, ye chariots; and let the mighty men come forth; the [‡] Ethiopians and the Libyans, that handle the shield; and [s] the Lydians, that handle *and* bend the bow.

10 For this *is* [t] the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and [u] the sword shall devour, and it shall be satiate, and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in [x] the north country by the river Euphrates.

11 Go up into [y] Gilead, and take balm, [z] O virgin, the daughter of Egypt: [a] in vain shalt thou use many medicines; *for* [§] thou shalt not be cured.

12 The nations have [b] heard of thy shame, and [c] thy cry hath filled the land: for the mighty man hath [d] stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how [e] Nebuchadrezzar king of Babylon should come, *and* smite the land of Egypt.

f 51:11,12. Is. 8:9,10. 21:5. Joel 3:9. Nah. 2:1. 3:14.
g Ez. 21:9—11,28.
h 51:3.
* Heb. *broken in pieces.*
† Heb. *fled a flight.*
i 15. Gen. 19:17. 2 Kings 7:6, 7. Nah. 2:8.
j 6:25. 20:3,4. *marg.* 10. 49:29. Is. 19:16. Ez. 32:10. Rev. 6 15—17.
k Judg. 4:15—21. Ps. 33:16,17. 147:10,11. Ec. 9:11. Is. 30: 16,17. Am. 2:14,15. 9:1—3.
l 12. 20:11. 50:32. Ps. 27:2. Is. 8:15. Dan. 11:19.
m 10. 1:14. 4:6. 6:1. 25:9.
n Cant. 3:6. 8:5. Is. 63:1.
o 47:2. Is. 8:7,8. Dan. 9:26. 11:22. Am. 8:8. Rev. 12:15.
p Ez. 29:3. 32:2.
q Ex. 15:9,10. Is. 10:13—16. 37:24—26.
r Nah. 2:3,4.
‡ Heb. *Cush and Put.* Gen. 10:6. *Phut.* 1 Chr. 1:8. Ez. 27:10. *Phut.* Nah. 3:9. *Lubim.* Acts 2:10.
s Gen. 10.13. 1 Chr. 1:11. *Ludim.* Is. 66:19. Ez. 27:10. *Lud.* 30:5.
t 51:6. Is. 13:6. 34:8. 61:2. 63:4. Joel 1:15. Zeph. 1:14,15. Luke 21:22.
u Deut. 32:42. Is. 34:5—8. Ez. 39:17—21. Zeph. 1:7,8. Rev. 19:17—21.
x *See on* 2,6.—2 Kings 24:7.
y 8:22. 51:8. Gen. 37:25. 43. 11. Ez. 27:17.
z *See on* 14:17. Is. 47:1.
a 30:12—15. Ez. 30:21—25. Mic. 1:9. Nah. 3:19. Mark 5:26. Luke 8:43,44.
§ Heb. *no cure* shall be *to thee.*
b Ez. 32:9—12. Nah. 3:8—10.
c 14:2. 48:34. 49:21. 51:54. 1 Sam. 5:12. Is. 15:5—8. Zeph. 1:10.
d *See on* 6.—Is. 10:4. 19:2.
e 43:10—13. 44:30. Is. 19: Ez. 29:—32:

chadnezzar, was restored to his kingdom. (*Notes*, 2 *Kings* 24:1—7. *Dan.* 1:1,2.)

V. 3, 4. This is a poetical and ironical call to the Egyptians to muster their forces; and implies that all their courage and efforts would be in vain. (*Notes*, *Is.* 8:9,10. *Joel* 2:7—17, *vv.* 7—11.)—*Furbish*, (4) Or "Make bright." (*Note*, *Ez.* 21:9,10.)

V. 5. *Marg.* and *Marg. Ref.*—*Notes*, 20:1—6, *vv.* 3,4. 30:5—9.

V. 6. 'The words imply, that it was God's 'command, that none of the Egyptian army 'should escape.' *Lowth.* It is doubtless a prediction of the event, and not the prayer or imprecation of Jeremiah. (*Marg. Ref. Is.* 30:15—17. *Am.* 2:14—16. 9:1—4.)

V. 7, 8. 'He derideth the boastings of the 'Egyptians, who thought by their riches and 'power to have overcome all the world; alluding to the river Nilus, which at certain times 'overfloweth the country of Egypt.' (*Notes*, *Ex.* 15:9,10. *Is.* 8:6—8. 10:8—11. *Ez.* 29:2—5. *Dan.* 11:22,23.)—Chaldea and Babylon seem especially meant, which Pharaoh-necho vainly expected to subjugate.

V. 9. *Note*, *Nah.* 2:3—6.—*Ethiopians*, &c.] 'These names in Hebrew are Cush, and Phut, and Lud, who were the Egyptians' allies, ... (*Ez.* 30:5.) which makes it probable that they are all Africans: Cush, though it often signifies Arabia, yet sometimes denotes Ethiopia. ... Phut is here rendered Lybia; ... but Phut 'and Lubim are spoken of as distinct people. '(*Nah.* 3:9.) Phut may probably signify Mauritania, and Lud, or Ludim, the people of Me'roe. These were famous for the use of the 'bow. *Is.* 66:19.' *Lowth.* (*Marg.* and *Marg. Ref.*—*Notes*, *Gen.* 10:6,7. *Ez.* 27:10,11. 30:4,5.)

V. 10. Pharaoh expected a day of victory and triumph: but the Lord intended a day of vengeance on him and on his army, and to make them a sacrifice to his offended justice; especially for their sin, in oppressing or deceiving Israel. (*Notes*, *Ez.* 29:6,7,16.)—'The day of 'the LORD often signifies the day of his ven'geance: ... from thence it comes to signify the 'day of judgment, in the New Testament, of 'which all other days of vengeance are the earnests and forerunners. ... The slaughter of men 'is called a *sacrifice*, because it makes some 'kind of satisfaction and atonement to God's 'justice.' *Lowth.* (*Notes*, *Is.* 34:3—8. *Ez.* 39:17—20. *Rev.* 19:17—21.)

V. 11. (*Marg.* and *Marg. Ref.*—*Notes*, 8:21, 22. 30:12—18.)—'He sheweth that no salve or 'medicine can prevail, where God giveth the 'wound.'

V. 12. The disgrace of being vanquished, is commonly as much dreaded by mighty and haughty monarchs and nations, as the actual loss or suffering. The pride of Pharaoh and the Egyptians would, however, soon be, in this respect, most deeply mortified. (*Marg. Ref.*)—This prophecy seems to have been fulfilled very soon after it was published. (*Note*, 2.) The Egyptians were routed with immense slaughter, which is predicted with great animation, and illustrated by most affecting and awful similitudes.

V. 13. The foregoing prophecy related to a great victory of Nebuchadnezzar over the king of Egypt, near the Enphrates: but this foretels the invasion of Egypt by the king of Babylon, and his entire conquest of that coun-

14 Declare ye in Egypt, and publish in [f] Migdol, and publish in Noph, and in Tahpanhes: say ye, [g] Stand fast, and prepare thee; for [h] the sword shall devour round about thee.

15 Why are [i] thy valiant *men* swept away? they stood not, because [k] the LORD did drive them.

16 He [*] made many to fall, yea, [l] one fell upon another; and [m] they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, [n] Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, [o] saith the King, whose name *is* the LORD of hosts, Surely as [p] Tabor *is* among the mountains, and as [q] Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, [†] furnish thyself to [r] go into captivity: for [s] Noph shall be [u] waste and desolate without an inhabitant.

20 Egypt *is like* [x] a very fair heifer, *but* destruction cometh; [y] it cometh out of the north.

21 Also [z] her hired men *are* in the midst of her [a] like [‡] fatted bullocks: for they also are turned back, *and* are fled away together: [b] they did not stand, because [c] the day of their calamity was come upon them, *and* the time of their visitation.

22 The [d] voice thereof shall go like a serpent; for they shall march with an army, [e] and come against her with axes, as hewers of wood.

23 They shall [f] cut down her forest, saith the LORD, though it cannot be searched; [g] because they are more than the grasshoppers, and *are* innumerable.

24 The [h] daughter of Egypt shall be confounded; [i] she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Is-

f *See on* 43:9. 44.1.—Ex. 14:2. Ez. 30:16—18.
g *See on* 3,4.—6:1—5. Joel 3:9—12.
h *See on* 10. 2:30. 12:12.—2 Sam. 2:26. Is. 1:20. 31:8. 34:6. Nah. 2:13.
i 5,21. Judg. 5:20,21. Is. 66:15,16.
k Ex. 6:1. Deut. 11:23. Ps. 44:2. 68:2. 114:2—7.
* Heb. *multiplied the faller.*
l Lev. 26:36,37.
m 21. 51:9.
n Ex. 15:9. 1 Kings 20:10,18. Is. 19:11—16. 31:3. 37:27—29. Ez. 29:3. 31:18.
o 10:10. 44:26. 48:15. 51:57. Mal. 1:14. Matt. 5:35. 1 Tim. 1:17.
p Josh. 19:22. Judg. 4:6. Ps. 89:12.
q 1 Kings 18:42,43.
† Heb. *make thee instruments of captivity.* Ez. 12:3. *marg.*
r Is. 20:4. Ez. 12:4—12.
s *See on* 44:1.—Ez. 30:13,16.
u 26:9. 34:22. 51:29,37. Zeph. 2:5.
x 50:11. Hos. 10:11.
y *See on* 6,10. 1:14.—25:9. 47:2.
z 9,15. 2 Sam. 10:6. 2 Kings 7:6. Ez. 27:10,11. 30:4—6.
a 50.11,27. Is. 34:7.
‡ Heb. *bullocks of the stall.* Prov. 15:17. Am. 6:4.
b *See on* 5,15,16.
c 18:17. Deut. 32:35. Ps. 37:13. Is. 10:3. Ez. 35:5. Hos. 9:7. Ob. 13. Mic. 7:4.
d Is. 29:4. Mic. 1:8. 7:16,17.
e 51:20—23. Is. 19:15.33,34. 14:8. 37:24. Zech. 11:2.
f Is. 10:18,19. Ez. 20:46,47.
g Judg. 6:5. 7:12. Joel 2:25. Rev. 9:2—10.
h *See on* 11,19.—Ps. 137:8.
i 20. Ez. 29:—32:

try. This took place about seventeen years after the destruction of Jerusalem. Probably, the prediction was delivered by Jeremiah, after he went down into Egypt. (*Notes*, 43:8—13. 44:29,30. *Is.* 19:1—17. *Ez.* 29:—32:)

V. 14. *Marg. Ref.* f.—*Stand*, &c.] That is, 'Prepare to act upon the defensive, for Egypt 'will soon be invaded; the sword having al-'ready devoured all the adjacent regions.' (*Marg. Ref.* g, h.—*Note*, 3,4.)

V. 15. 'The Hebrew word ... rendered *val-'iant*, is sometimes spoken of God; (*Gen.* 49:'24.) sometimes is a title given to angels; (*Ps.* '78:25.) and here the Septuagint understand it 'of Apis, the idol of Egypt.' *Lowth.*—There is no reason to think, that this idol was intended; but either the mighty princes of Egypt; or, if the noun (אַבִּירֶיךָ) should be in the singular number, as it is probable; (for both the verb and pronoun are singular;) then the king himself may be intended. The LXX have, Διατι εφυγεν απο σε ὁ Απις; ὁ μοσχος ὁ εκλεκτος σε ουκ εμεινεν. "Wherefore did Apis flee from thee? Thy elect calf abode not."—It is not improbable, that both the translation, and the interpolation, were intended as an attack on the Egyptian idolatry: an injudicious and criminal, even if a well intended measure; which has too often been imitated by those, who, to serve *a good cause*, are not very scrupulous about the means which they employ. (*Note*, *Rom.* 3:5—8.)

V. 16, 17. (*Marg.* and *Marg. Ref.*—*Note*, 51:9.) The allies of Egypt, finding themselves unable to maintain the conflict, and perceiving that Pharaoh, though he had boasted great things, was not punctual to his engagements in coming to their assistance, resolved to escape for their lives, and return home, if they were able. (*Marg. Ref.* n.—*Note*, 8:20.)

V. 18. 'Mount Tabor is not more surely fix-'ed among the rest of the mountains, nor Car-'mel more immoveably seated upon the sea-'coast, than this word of mine is firmly fixed 'in heaven, and shall undoubtedly be perform-'ed. The king of Babylon shall come against 'Egypt.' *Bp. Hall.* (*Marg. Ref.*)

V. 19. *Marg.* and *Marg. Ref.*—*Furnish*, &c.] 'The expression is ironical, implying, that in-'stead of the rich and goodly furniture, where-'in she did pride herself, she should be carried 'away captive, naked and bare, and wanting 'all manner of conveniences. (*Is.* 20:4. 47:2,3.)' *Lowth.* (*Note*, *Ez.* 12:1—7.)

V. 20. 'In the foregoing verse, the prophet 'compared Egypt to a delicate young woman. 'Here he resembles her to a fat and well fa-'vored heifer. (50:11.)—In which comparison 'Grotius not improbably conjectures, there is 'an allusion to their god Apis, who was a bull 'remarkable for his beauty.' *Lowth.*—The last clause is very emphatical. —"Destruction from the north, it cometh, it cometh." (*Marg. Ref.*)

V. 21. *Marg.* and *Marg. Ref.*—*Notes*, 16,17. 50:27.

V. 22. *Like a serpent.*] The Egyptians would no longer utter boasting words; but in a more abject and timid manner express their terror and resentment, like a serpent hissing out of its hole, or when it is pursued. "An enchanter." *Blayney.* (*Marg. Ref.* d.—*Note*, *Is* 29:3,4.)—*With axes*, &c.] *Marg. Ref.* e.—*Note*, 23.

V. 23. The cities of Egypt were very many, and the inhabitants both exceedingly numerous and wealthy; but this would only render them the richer booty to the conqueror: as the hewer of wood prefers those forests, where the trees are of many and of large growth. (*Marg. Ref.*)—*Forest*, &c.] *Notes*, *Is.* 10:16—19,28—34, *vv.* 33,34. *Ez.* 20:45—48.

rael, saith; Behold, I will punish the * multitude of [k] No, and Pharaoh, and Egypt, [l] with their gods, [m] and their kings; even Pharaoh, [n] and *all* them that trust in him.

26 And [o] I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: [p] and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But [q] fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, [r] I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, [s] and be in rest, and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: [t] for I *am* with thee; for I will [u] make a full end of all the nations whither I have driven thee: [x] but I will not make a full end of thee, but [y] correct thee in measure; yet will I † not leave thee wholly unpunished.

* Or, *nourisher.* Heb. *Amon.*
k Ez. 30:14—16. Nah. 3:8—10.
l 43:12,13. Ex. 12:12. Is. 19:1. Ez. 30:13. Zeph. 2:11.
m Ez. 32:9—12. Nah. 3:9.
n 17:5,6. 42:14—16. Is. 20:5, 6. 30:2,3. 31:1—3. Ez. 39:6,7.
o *See on* 44:30.
p 48:47. 49:39. Ez. 29:8—14.
q *See on* 30:10,11. Is. 41:13,14. 43:5. 44:2.
r 23:3,4. 29:14. 31:8—11. 32:37. Is. 11:11, &c. Ez. 34:10—14. 36:24. 37:21,22. 39:25. Am. 9:14. Mic. 7:11—16.
s 23:6. 33:16. 50:19. Ez. 34: 25,26. 39:25.
t 1:19. 15:20. 30:11. Josh. 1: 5,9. Ps. 46:7,11. Is. 8:9,10. 41:10. 43:2. Matt. 1:23. 28:20. Acts 18:10. 2 Tim. 4:17,22.
u 25.9. Is 45:23. Dan. 2:35.
x 4:27. 5:10,18. 32:42—44. 33:24—26. Am. 9:8,9. Rom. 11:15—17.
y *See on* 10:24.—Hab. 3:2. 1 Cor. 11:32.
† Or, *not utterly cut thee off.*

V. 24, 25. *Marg.* and *Marg. Ref.*—*Multitude of No.* (25) 'The Hebrew word *Ammon Minno*, 'may be literally rendered *Ammon of No.* The 'same place is expressed in Ezekiel by *Hamon* '*No.* (30:15.) And in Nahum it is called *No* '*Amon.* (3:8.)—The name is generally thought 'to be derived from Jupiter Ammon, whose 'temple was there. ... It is rendered *Diospolis* 'by the Septuagint, which is the Greek name 'for Thebes, famous in Homer's time for its 'hundred gates.' *Lowth.* (*Notes, Ez.* 30:14—19. *Nah.* 3:8—11.) '"Ammon of No," signifies 'the deity of the place. ... From the similitude 'of אמון and המון, our translators, and others be-'sides them, have confounded them together. '... Ammon of No, the principal deity, and 'Pharaoh, the principal man, ... are marked out '... as the primary objects of the divine visita-'tion: then follow in the gross, Egypt, with all 'her gods, and all her kings.' *Blayney.*—*All them that trust in him.*] *Marg. Ref.* n.—*Note, Ez.* 29:6,7.

V. 26. (*Notes*, 43:8—13. 44:29,30.) It is supposed that Pharaoh-hophra was slain by Amasis; but Amasis was at that time the deputy of Nebuchadnezzar, who was principally employed in executing the vengeance of God on the Egyptians.

Afterward, &c.] Nebuchadnezzar's conquest of Egypt was preceded, attended, and followed, by violent internal convulsions and revolutions: and Egypt did not recover from these calamities, till about forty years afterwards. (*Marg. Ref.* p.—*Notes, Ez.* 29:8—15.)

V. 27, 28. (*Note*, 30:10,11.) The Jews who had taken shelter in Egypt, were, with very few exceptions, devoted to destruction: (*Notes*, 44:14,28.) but this repetition of the Lord's former assurances to the nation of Israel, was intended to encourage the hopes of those in other places, who regarded his word, with the prospect of better times and returning and permanent tranquillity. (*Notes*, 23:3—8. *Is.* 41:10—16. 43:5—7. *Ez.* 34:23—31.)—The repetition, also, of so remarkable a promise, shews that it was considered as of very great importance, and should remind us of its remarkable accomplishment even to this day.—The words, "Fear not thou, O Jacob, &c." as repeated in the concluding verse, gives the promise additional energy, and renders the passage peculiarly poetical. (*Marg.* and *Marg. Ref.*)

PRACTICAL OBSERVATIONS.

Every part of scripture speaks terror to the impenitent and unbelieving, and comfort to those who obey the gospel.—The immense preparations, which in all ages have been made for the destruction of the human species, shew the power of Satan, the great "murderer from the beginning," over our fallen race, by means of the pride, ambition, avarice, and revenge of the human heart: and likewise that God considers men as condemned criminals, whom he employs as executioners of each other, as he sees good. (*Note, Num.* 31: 2.)—Neither valor, strength, speed, nor numbers, can avail those, whom the righteous God determines to make sacrifices to his justice: but they must be dismayed, flee away, and not escape; and all their vain-glorious boasts and sanguine expectations, must end in disappointment and confusion.—Those who devise mischief against others, generally fall into it themselves: and the wounds, which God inflicts on his enemies, can be healed by no medicines.—How do power and prosperity pass from one to another in this changing world! Those nations, which were "the terror of the mighty," and seemed ready to obtain dominion over the whole earth, are speedily so weakened that they cannot defend themselves! But nothing so exposes kingdoms to hostile invaders, as intestine discords; whilst mighty men thus stumble one against another, they all fall together; and the state becomes incapable of defending itself against the devouring sword of its enemies. (*Notes, Is.* 19:2, 3,11—14.)—When such events take place, when allies prove treacherous, and renowned princes and captains but a noise; when valiant men are swept away or put to flight, the hand of the Lord should be acknowledged: for how can they stand whom he drives away? or be courageous, whom he surrounds with terrors? When his "day of visitation cometh," the magnificence, luxury, and affluence of mighty nations vanish as a dream: and those who were sensual and strong, as fatted bullocks, fall an easy prey to every invader; and can no more resist them, than the forest can the axe of him that fells it. So that they, who trust in themselves, or in "an arm of flesh," must be confounded and punished.—But there is an appointed period to all earthly calamities: and therefore our grand concern is to "flee from the wrath to come." Instead of "making provision for the flesh to fulfil the lusts thereof," we should be daily preparing for death and judgment. Having sought reconciliation to our offended God through Jesus Christ, we should stand fast in the faith, and seek to be

CHAP. XLVII.

A prophecy against the Philistines, 1—7.

THE word of the LORD, that came to Jeremiah the prophet [a] against the Philistines, before that Pharaoh smote [*] Gaza.

2 Thus saith the LORD; Behold, [b] waters rise up [c] out of the north, and shall be an overflowing flood, and shall overflow the land, and [†] all that is therein, the city, and them that dwell therein: [d] then the men shall cry, and all the inhabitants of the land shall howl.

3 At [e] the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, [f] the fathers shall not look back to *their* children, for feebleness of hands;

4 Because of [g] the day that cometh to spoil all the Philistines, *and* to cut off from [h] Tyrus and Zidon [i] every helper that remaineth; for the LORD will spoil the Philistines [k] the remnant of the [‡] country of [l] Caphtor.

5 [m] Baldness is come upon [n] Gaza; Ashkelon is cut off *with* [o] the remnant of their valley: [p] how long wilt thou cut thyself?

6 O [q] thou sword of the LORD, [r] how long *will it be* ere thou be quiet? [§] put up thyself [s] into thy scabbard, rest, and be still.

7 How [‖] can it be quiet, seeing [t] the LORD hath given it a charge against Ashkelon, and against [u] the sea-shore? there [x] hath he appointed it.

a Ez. 25:15—17. Am. 1:6—8. Zeph. 2:4—7. Zech. 9:5—7.
* Heb. *Azzah.* 25:20.—Gen. 10:19. *marg.* 1 Kings 4:24.
b 46:7,8. Is. 8:7,8. 28:17. 59:19. Dan. 11:22. Am. 9:5,6. Nah. 1:8. Rev. 12:15,16. 17:1,15.
c *See on* 1:14. 46:6,20.
† Heb. *the fulness thereof.* 8:16. *marg.* Ps. 24:1. 50:12. 96:11. 98:7. 1 Cor. 10:26,28.
d 46:12. 48:3—5,39. Is. 15:2—5,8. 22:1,4,5. Zeph. 1:10, 11. Jam. 5:1.
e 8:16. 46:9. Judg. 5:22. Job 39:19—25. Ez. 26:10,11. Nah. 2:4. 3:2,3.
f Deut. 28:54,55. Lam. 4:3,4.
g *See on* 46:10.—Ps. 37:13. Is. 10:3. Ez. 7:5—7,12. 21:25, 29. Hos. 9:7. Luke 21:22.
h 25:20—22. Is. 23: Ez. 26:—28: Joel 3:4—8. Am. 1:9,10. Zech. 9:2—5.
i Job 9:13. Is. 20:6. 31:3. Ez. 30:8.
k Ez. 25:16. Am. 1:8.
‡ Heb. *isle.* Job 22:30. Is. 20:6.
l Gen. 10:13,14. *Caphtorim.* Deut. 2:23. 1 Chr. 1:12. *Caphthorim.* Am. 9:7.
m 48:37. Is. 15:2. Ez. 7:18. Mic. 1:16.
n *See on* 1. Am. 1:6,8. Zeph. 2:4—7. Zech. 9:5—7.
o 4. 25:20. Ez. 25:16.
p 16:6. 41:5. Lev. 19:28. 21:5. Deut. 14:1. 1 Kings 18:28. Mark 5:5.
q 12:12. 15:3. 25:27. 51:20—23. Deut. 32:42. Ps. 17:13. Is. 10:5,15. Ez. 14:17. 21:3—5.
r *See on* 4:21. 12:4.—2 Sam. 2:26.
§ Heb. *gather thyself.*
s 1 Chr. 21:27. Ez. 21:30. John 18:11.
‖ Heb. *canst thou?*
t 1 Sam. 15:3. Is. 10:6. 13:3. 37:26. 45:1—3. 46:10,11. Ez. 14:17. Am. 3:6.
u Ez. 25:16. Zeph. 2:6,7.
x Mic. 6:9.

furnished with patience and hope against every event; for we know not what captivity, poverty, or tribulation may await us: and therefore habitual self-denial, and mortification to the world, constitute our highest wisdom, as well as our bounden duty. But nothing should dismay the servants of the Lord: he will save them from every place, where they have been scattered, and bring them to enjoy his rest and peace: he will be with them, and only correct them in measure; and will not punish any of them with that "everlasting destruction from his presence," which awaits all impenitent transgressors.

NOTES.

CHAP. XLVII. V. 1. 'Jeremiah had fore-'told, that the Philistines should be conquered 'by Nebuchadnezzar. ... (25:20.) This probably 'came to pass, during the time of the siege of 'Tyre, which lasted thirteen years, as Josephus 'shews out of Philostratus, and the Phœnician 'annals. (4)' *Lowth.*—The Philistines had repeatedly been subjected by the kings of Judah; but they had again recovered strength.—The prophecy was delivered "before Pharaoh took Gaza."—'This might probably happen, after 'Pharaoh's victories at Megiddo and Carche-'mish, when Judea became tributary to him.' *Lowth.* (*Notes*, 46:2. 2 *Chr.* 35:20—24.) The Philistines seem to have been at that time in prosperity, and at peace with the Chaldeans. (*Marg. Ref.*)—*Azzah.* (*Marg.*) The original word is the same, when rendered *Azzah*, as when rendered *Gaza:* beginning with the same letter (ע.)

V. 2. *Marg.* and *Marg. Ref.*—*Notes*, 46:7,8. *Gen.* 7:20—23. *Ps.* 32:6,7. *Is.* 8:6—8. 14:28—32. *Am.* 1:6—10. *Zeph.* 2:4—7. *Zech.* 9:2—4.

V. 3. (*Marg. Ref.*—*Notes*, 8:14—16. *Nah.* 2:3—6.) The terrifying circumstances of this invasion would so dismay the Philistines, that they would not dare to look back, even to see what became of their own children. (*Note*, *Lam.* 4:3—5.)

Stamping, &c.] '"At the noise of the gallop-'ing of the hoofs of his steeds." שעטת occurs no 'where else in the Hebrew.' *Blayney.*

V. 4. *Every helper*, &c.] The destruction of the Philistines would tend to weaken the power of their confederates, the Tyrians and Zidonians; and to prepare the way for their subjection by Nebuchadnezzar. But some understand the words to signify, that the ruin of Tyre and Zidon, the helpers of the Philistines, would leave them without resource in their abject condition. (*Notes*, *Ez.* 25:12—17.)—*Caphtor.*] *Marg.* and *Marg. Ref.*

V. 5. This represents the total desolations of Gaza, which, with those of Ashkelon, would cause inconsolable grief to the inhabitants: this they would express, by tearing or shaving off their hair, and cutting their flesh. (*Marg. Ref.* m—o.—*Notes*, 16:5—7. 41:4—8.)

Cut off.] "Put to silence." *Blayney.* (*Note*, *Job* 2:12,13.)—*Valley.*] Between Gaza and Ashkelon was one of the most beautiful and fruitful valleys in the world.

V. 6. Some understand this verse as the words of the Philistines: but it is not likely, that they should consider Nebuchadnezzar, or the Chaldeans, as "The sword of JEHOVAH." It is rather a most animated and pathetic lamentation of the prophet, over the miseries, which the just vengeance of God was inflicting on the nations for their sins. (*Marg. Ref.*—*Notes*, 4:19—27. 12:10—13. 51:20—24.)

V. 7. 'The prophet here returns an answer 'to the foregoing verse, importing that the 'havoc, made by the sword among the Philis-'tines, was the effect of God's irreversible pur-'pose and decree.' *Lowth.*—The original continues the animated apostrophe of the question, "How canst thou be quiet? &c." (*Marg.* and *Marg. Ref.*—*Notes*, *Ez.* 14:13—21, *v.* 17. 21:2—5.)—"The sea-shore," (included in this commission,) would take in Tyre and Zidon, which generally shared the fortunes of the Philistines: and this confirms the opinion, that the proph

CHAP. XLVIII.

A prophecy against Moab, for presuming on her wealth, 1—10; her uninterrupted prosperity, 11—13, and her strength for war, 14,15: and for her contempt of God and his people; and her great pride, &c. 16—46. The restoration of Moab, 47.

AGAINST [a] Moab thus saith the LORD of hosts, the God of Israel; Woe unto [b] Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: * Misgab is confounded and dismayed.

2 *There shall be* [c] no more praise of Moab: in [d] Heshbon they have devised evil against it; [e] come, and let us cut it off from *being* a nation. Also thou shalt be † cut down, O Madmen; the sword shall ‡ pursue thee.

3 A [f] voice of crying *shall be* from [g] Horonaim, spoiling and great destruction.

4 [h] Moab is destroyed; [i] her little ones have caused a cry to be heard.

a 9:26. 25:21. 27:3. Gen. 19:37. Num. 24:17. 2 Chr. 20:10. Is. 15: 16: 25:10. Ez. 25:8—11. Am. 2:1,2. Zeph. 2:8—11.
b 22,23. Num. 32:3,37,38. 33:47. Is. 15:2.
* Or, *the high place.*
c 17. Is. 16:14. 34,45. Num. 21:25—30. Is. 15:5. 16:8,9.
d 42. 31:36. 33:24. 46:28. Esth. 3:8—14. Ps. 83:4—8.
† Or, *brought to silence.* Is. 15:1. 25:10. *marg. Madmenah.*
‡ Heb. *go after.*
f *See on* 4:20,21. 47:2.—Is. 15:2,8. 16:7—11. 22:4.
g 5,34. Is. 15:5.
h Num. 21:27—30.
i Esth. 8:11. Ps. 137:9.

5 For in the going up of [j] Luhith § continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 [k] Flee, save your lives, and [l] be like ‖ the heath in the wilderness.

7 For [m] because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken: and [m] Chemosh shall go forth into captivity, *with* [o] his priests and his princes together.

8 And [p] the spoiler shall come upon every city, [q] and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give [r] wings unto Moab, that it may flee and get away: for [s] the cities thereof shall be desolate, without any to dwell therein.

j Is. 15:5.
§ Heb. *weeping with weeping.*
k 51:6. Gen. 19:17. Ps. 11:1. Prov. 6:4,5. Matt. 24:16—18. Luke 3:7. 17:31—33. Heb. 6:18.
l 17:6. Job 30:3—7.
‖ Or, *a naked tree.*
m 9:23. 13:25. Ps. 40:4. 49:6,7. 52:7. 62:9—10. Is. 59:4—6. Ez. 28:2—5. Hos. 10:13. 1 Tim. 6:17. Rev. 18:7.
n 13,46. 43:12. Num. 21:29. Judg. 11:24. 1 Kings 11:7,33. Is. 46:1,2.
o 49:3.
p 18. 6:26. 15:8. 25:9. 51:56.
q 20—25. Ez. 25:9.
r Ps. 11:1. 55:6. Is. 16:2. Rev. 12:14.
s *See on* 46:19. Zeph. 2:9.

:cy was fulfilled during the siege of Tyre by Nebuchadnezzar. (*Note*, 1.)

PRACTICAL OBSERVATIONS.

Men often apprehend no danger from that quarter, whence evil is appointed against them. (*Notes*, 2 *Kings* 20:17,18. *Is.* 7:17—19.)—The height of ungodly prosperity is the forerunner of destruction; and sinful pleasures terminate in outcries and howlings of misery.—We should commit our children to the Lord's keeping; for we know not how soon we may be deprived of power, or heart, to take any care of them ourselves.—When he intends to destroy the wicked, he will "cut off every helper;" and where he inflicts vengeance, he will remove all consolation.—The miseries occasioned by war should be deeply lamented by us: and we should earnestly desire and pray, that this "sword of the LORD may return into the scabbard, and be still:" yet we should be ready humbly to acquiesce in his appointments, who, in perfect wisdom and justice, gives it commission, and will cause it to effect his purposes, notwithstanding all the power of those who attempt to arrest its progress. (*Note*, *Matt.* 24:6—8.)

NOTES.

CHAP. XLVIII. V. 1. 'The following prophecies against Moab, Ammon, Edom, and the neighboring countries, seem to have been fulfilled, during the long siege of Tyre. ... (*Ez.* 25:3, &c.) ... Josephus ... places these events five years after the destruction of Jerusalem.—The prophet Jeremiah, in his prophecy, ... borrows several expressions out of Isaiah's prophecy against the same people; though that was probably fulfilled several years before.' *Lowth.*—The predictions of Isaiah, it is generally supposed, were fulfilled by Shalmaneser; but those of Jeremiah by Nebuchadnezzar. (*Marg.* and *Marg. Ref.*—*Notes*, *Is.* 15: 16:)

V. 2. Moab should be no more praised as an honorable kingdom: for the invaders, having possessed themselves of Heshbon, would determine on the utter ruin of the nation. Or, the passage may mean, that there should be no more glorying in Moab, concerning Heshbon, as a strong fortress or a flourishing city: for their enemies had devised their complete destruction. (*Marg.* and *Marg. Ref.*—*Is.* 15:1.) A confederacy of the Moabites and of the neighboring nations, is represented by the Psalmist, as using the same language concerning Israel, which the Chaldeans are here introduced, as employing concerning Moab. (*Notes*, *Ps.* 83:1—12.)

V. 3—5. (*Notes*, *Is.* 15:3—5.) The lamentations of the Moabites would be so loud and grievous, as to be heard even by their enemies, at a distance; and thus their outcries would direct the pursuers of the fugitives.

The enemies. (5) Or, *My enemies.* The Moabites were enemies to God, and to his people. (*Notes*, 26—28. *Ez.* 25:8—11. *Zeph.* 2:8—10.)

V. 6. (*Marg. Ref.*) 'Escape for your lives, 'and be content to be left poor, mean, and desolate; (*Note*, 17:5—8, *vv.* 5,6.) and hide yourselves in barren places, whither the enemy 'will not pursue you.'—*The heath.*] "A blasted tree." *Blayney.* (*Marg.*)

V. 7. The Moabites had confided in their fortifications, or methods of defence, and in the riches laid up in their treasuries; or in their superstitious observances, their idol Chemosh, the work of their hands, and the treasures dedicated to him. (*Marg. Ref.*)—'Both thy 'great idol and his maintainers, shall be led 'away captives; so that they shall then know 'that it is in vain to look for help at idols.' (*Notes*, 13. 43:8—13. *Num.* 21:26—30, *v.* 29. *Is.* 46:1,2.)

V. 8. 'They that live in the country, with the 'flocks and pastures, shall be involved in the 'same calamity with the inhabitants of the 'cities.' *Lowth.*—Not one city would escape, nor any part of the country. (*Marg. Ref.*)

V. 9. 'No common speed can deliver Moab 'from that imminent danger that threatens 'him. (28)' *Lowth.* (*Notes*, *Ps.* 55:4—8. *Prov.* 6:1—5. *Rev.* 12:13—17.)

10 [t] Cursed *be* he that doeth the work of the LORD [*] deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab [u] hath been at ease from his youth, and [v] he hath settled on his lees, and hath not been [x] emptied from vessel to vessel, neither hath he gone into captivity; [y] therefore his taste [†] remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him [z] wanderers that shall cause him to wander, and shall [a] empty his vessels, and break their bottles.

13 And Moab shall be [b] ashamed of Chemosh, [c] as the house of Israel was ashamed of Bethel their confidence.

14 [d] How say ye, [e] We are mighty and strong men for the war?

15 Moab is [f] spoiled, and gone up *out of* her cities, and [‡] his chosen young men are [g] gone down to the slaughter, [h] saith the King, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* [i] near to come, and his affliction hasteth fast.

17 All ye that are about him, [j] bemoan him; and all ye that know his name, say [k] How is the strong staff broken, *and* the beautiful rod!

18 Thou [l] daughter that dost inhabit [m] Dibon, come down from *thy* glory, [n] and sit in thirst, for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O [§] inhabitant of [o] Aroer, stand by the way, and espy; [p] ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is [q] confounded; for it is broken down: howl and cry; tell ye it in [r] Arnon, that Moab is spoiled,

21 And judgment is come upon [s] the plain country; upon Holon, and upon [t] Jahazah, and upon Mephaath,

22 And upon [u] Dibon, and upon Nebo, and upon [v] Beth-diblathaim,

23 And upon [x] Kiriathaim, and upon Beth-gamul, and upon [y] Beth-meon.

24 And upon [z] Kerioth, and upon [a] Bozrah, and upon all the cities of the land of Moab, far or near.

25 The [b] horn of Moab is cut off, [c] and his arm is broken, saith the LORD.

[*Practical Observations.*]

t 50:25. Num. 31:14—18. Judg. 5:23. 1 Sam. 15:3,9,13,&c. 1 Kings 20:42.
* Or, *negligently.*
u Ps. 55:19. 73:4—8. 123:4. Prov. 1:32. *marg.* Zech. 1:15.
v Is. 25:6. Zeph. 1:12.
x 51:34. Is. 24:3. Nah. 2:2,10.
y 29. Is. 16:6. Ez. 16:49,50.
† Heb. *stood.*
z 8,15. 25:9. Is. 16:2. Ez. 25:9,10.
a 11,38. 14:3. 19:10. 25:34. Ps. 2:9. Is. 30:14. Nah. 2:2.
b 7,39,46. Judg. 11:24. 1 Sam. 5:3—7. 1 Kings 18:26—29,40. Is. 2:20. 16:12. 45:16,20. 46:1,2.
c 1 Kings 12:28,29. Hos. 8:5,6. 10:5,6,14,15. Am. 5:5,6.
d 8:8. Ps. 11:1. Is. 36:4,5.
e 9:23. 49:16. Ps. 33:16. Ec. 9:11. Is. 10:13,16. 16:6. Ez. 30:6. Zeph. 2:10.
f *See on* 8,9.—18—25.
‡ Heb. *the choice of his, &c.*
g 4. 51:40. Is. 34:2—8.
h 46:18. 51:57. Ps. 24:8—10. 47:2. Dan. 4:37. Zech. 14:9. Mal. 1:14. Rev. 19:16.
i 1:12. Deut. 32:35. Is. 13:22. 16:13, 14. Ez. 12:23,28. 2 Pet. 2:3.
j 31—33. 9:17—20. Is. 16:8. Rev. 18:14—20.
k 39. Is. 9:4. 10:5. 14:5. Ez. 19:11—14. Zech. 11:10—14.
l 46:19. Is. 47:1.
m 22. Num. 21:30. 32:3. Josh. 13:17. Is. 15:2.
n Gen. 21:16. Ex. 17:3. Judg. 15:18. Is. 5:13. Ez. 19:13.
§ Heb. *inhabitress.*
o Num. 32:34. Deut. 2:36. 2 Sam. 24:5. 1 Chr. 5:8.
p 1 Sam. 4:13,14,16. 2 Sam. 1:3,4. 18:24—32.
q 1—5. Is. 15:1—5,8. 16:7—11.
r Num. 21:13,14,26—28. Deut. 2:36. Josh. 13:9. Judg. 11:18. Is. 16:2.
s 8. Ez. 25:9. Zeph. 2:9.
t Josh. 13:18. *Jahaza.* 21:36, 37. Is. 15:4. *Jahaz.*
u 1,18. Num. 32:34—38.
v Num. 33:46. *Almon-diblathaim.* Ez. 6:14. *Diblath.*
x 1. Gen. 14:5. *Shaveh Kiriathaim.* Josh. 13:19. *Kirjathoim.*
y Num. 32:38. *Baal-meon* Josh. 13:17. *Beth-baal-meon.*
z 41. Am. 2:2.
a Deut. 4:43. *Bezer.* Josh. 21 36. *Bezor.* Zeph. 2:8—10.
b Ps. 75:10. Lam. 2:3. Dan. 7 8. 8:7—9,21. Zech. 1:19—21.
c Job 22:9. Ps. 10:15. 37:17. Ez. 30:21—25.

V. 10. The Chaldeans were commissioned to execute vengeance on Moab; and they would expose themselves to vengeance, if they did it partially, and only by halves. This emphatically denoted, that God would effectually take care for the performance of his word; and would find instruments, who would not "keep back their swords from blood." (*Marg. Ref.—Notes, Num.* 31:14—18. *Judg.* 5:23,24. 1 *Sam.* 15:1—3,8—23. 1 *Kings* 20:41,42.)

V. 11. The nation of Moab, though small, was very ancient, and had for many ages continued independent and prosperous. It had experienced few of those violent convulsions and revolutions, with which the surrounding nations had been harassed: and though the Moabites seem to have suffered grievous calamities, some years before; (*Note*, 1.) yet they had not been carried out of their land by repeated captivities, as Israel and Judah had been; and they had recovered their strength and prosperity before this time. They were, therefore, like wine left long to refine and feed on the lees; which becomes much stronger, than when frequently emptied from vessel to vessel. Having met with little disturbance, they became proud, presumptuous, secure, and sensual; indulging in wickedness habitually, and from age to age, without any degree of reformation. (*Notes, Is.* 25:6—8. *Zeph.* 1:12.)

V. 12. The Chaldeans would march far from home, under the secret direction of God, to conquer the Moabites, and to carry them away captive into a distant country; desolating their cities, wasting their country, and destroying all that they had gloried in.

Wanderers, &c.] צֹעִים וְצִעֲהוּ. Blayney thinks that the word denotes the lowering of a cask, in order to empty it; and that the metaphor of the preceding verse is continued throughout this. (*Marg. Ref.—Note*, 13:12—14.)

V. 13. 'As the calf of Bethel was not able 'to deliver the Israelites, no more shall Che-'mosh deliver the Moabites.' (*Notes*, 7. 2:33—37. *Judg.* 11:24. 1 *Kings* 12:26—31. *Hos.* 8:5,6. 10:5,6.)

V. 14—16. *Marg. Ref.—Notes*, 8:8,9. 2 *Kings* 18:18—21. *Is.* 19:11—14.

V. 17. 'His calamities are so great, as must 'needs make all that see him, or have heard of 'his former fame and glory, bewail his misfor-'tunes.' *Lowth.* (*Notes*, 2 *Sam.* 1:19—27. *Is.* 15:5.)

V. 18. *In thirst*, &c.] Thirst, or the extreme want of every thing, is here opposed to that luxury and splendor, to which the Moabites had been accustomed. (*Marg. Ref.*)

V. 19—25. The inhabitants of Aroer, a city on the borders of Moab, are represented, as

26 ¶ Make [d] ye him drunken; [e] for he magnified *himself* against the LORD: Moab also shall [f] wallow in his vomit, [g] and he also shall be in derision.

27 For [h] was not Israel a derision unto thee? [i] was he found among thieves? for since thou spakest of him, thou * skippedst or joy.

28 O ye that dwell in Moab, [k] leave the cities, and dwell in the rock, and be [l] like the dove *that* maketh her nest in the sides of the hole's mouth.

29 ¶ We have [m] heard the pride of Moab, (he is exceeding proud,) [n] his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I [o] know his wrath, saith the LORD; but *it shall* not *be* so; † his lies [p] shall not so effect *it*.

31 Therefore [q] will I howl for Moab and I will cry out for all Moab; *mine heart* shall mourn for the men of [r] Kir-heres.

32 O [s] vine of Sibmah, I will weep for hee with the weeping of [t] Jazer: thy plants are gone over the sea, they reach *ven* to the sea of Jazer: [u] the spoiler is allen upon thy summer-fruits and upon hy vintage.

33 And [x] joy and gladness is taken from he plentiful field, and from the land of Moab; and I have [y] caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From [z] the cry of Heshbon *even* unto [a] Elealeh, *and even* unto [b] Jahaz, have they uttered their voice, from [c] Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of [d] Nimrim shall be ‡ desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, [e] him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore [f] mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of [g] Kir-heres; because [h] the riches *that* he hath gotten are perished.

37 For [i] every head *shall be* bald, and every beard § clipped: upon all the hands *shall be* [k] cuttings, and [l] upon the loins sackcloth.

38 *There shall be* lamentation generally [m] upon all the house-tops of Moab, and in the streets thereof: for I have [n] broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, [o] How is it broken down! how hath Moab turned thee || back with shame! so shall Moab be [p] a

13:13,14. 25:15—17,27—29. 51:7,39,57. Ps. 60:3. 75:8. Is. 29:9. 51:17. 63:6. Lam. 3:15. 4:21. Ez. 23:31—34. Nah. 3: 11. Rev. 16:19.

42. Ex. 5:2. 9:17. Job 9:4. Is. 10:15. Ez. 35:12,13. Dan. 5:23. 8:11,12. 11:36. Zeph. 2: 3—10. 2 Thes. 2:4.

Is. 19:14. 29:9. Hab. 2:16.

39. Ps. 2:4. 59:8. Ez. 23:32. Ps. 44:13. 79:4. Prov. 24:17, 18. Lam. 2:15—17. Ez. 25.8. 26:22,3. 35:15. 36:2,4. Ob. 12,13. Mic. 7:8—10. Matt. 7:2. 2:26. Matt. 20:55. 27:38.

Or, *movedst thyself.*

9. Judg. 6:2. 1 Sam. 13.6. s. 2:19. Ob. 3,4.

49:16. Ps. 55:6,7. Cant. 2:14.

m Is. 16:6. Zeph. 2:8—10.

n Job 40:10—12. Ps. 133:6. Prov. 13:12. 30:13. Is. 2:11,12. Dan. 4:37. Luke 14:11. Jam. 4:6.

o Is. 16:6. 37:28,29.

† Or, *those on whom he stayeth* (Heb. *his bars*) *do not right.*

p 50:36. Job 9:12,13. Ps. 33:10. Prov. 21:30.

q *See on* Is. 15:5. 16:7—11.

r 36. 2 Kings 3:25. *Kir-haraseth.* Is. 16:7. *Kir-hareseth.*

s Num. 32:38. *Shibmah.* Josh. 13:19. Is. 16:8,9.

t Num. 21:32. *Jaazer.* 32:1,35. Josh. 21:39.

u 8,15,18. 40:10.

x 25:9,10. Is. 9:3. 16:9. 24:7—12. 32:9—14. Joel 1:12,16. Rev. 18:22:23.

y Is. 5:10. 7:23. 16:10. Joel 1: 5,12,13. Hag. 2:16.

z *See on* 2.—Is. 15:4—6.

a Num. 32:37.

b *See on* 21. *Jahazah.*

c 3. Deut. 34:3. Is. 15:5.

d Num. 32:3. *Nimrah.* 36. *Beth-nimrah.* Is. 15:6.

‡ Heb. *desolations.*

e 7. Num. 22:40,41. 28:14,28—30. Is. 15:2. 16:12.

f 4:19. Is. 15:5. 16:11. 63:15.

g *See on* 31.

h 17:11. Prov. 11:4. 13:22. 18:11. Ec. 5:13,14. Is. 15:7. Luke 12:20,21. Jam. 5:2,3.

i 16:6. 41:5. 47:5. Is. 3:24. 15: 2,3. Ez. 7:18. 27:31. Am. 8: 10. Mic. 1:16.

§ Heb. *diminished.*

k Lev. 19:28. 1 Kings 18:28. Mark 5:5.

l Gen. 37:29,34. 1 Kings 21:27. 2 Kings 6:30. Is. 20:2. 37:1. Rev. 11:3.

m Is. 15:3. 22:1.

n 22:28. 25:34. Ps. 2:9. Is. 30: 14. Hos. 8:8. Rom. 9:21,22. 2 Tim. 2:20,21. Rev. 2:27.

o *See on* 17.—Lam. 1:1. 2:1. 4 1. Rev. 18:9,10,15,16.

|| Heb. *neck.*

p *See on* 26,27.—Is. 20:4—6. Ez. 26:16—18.

anding to inquire of the few, whether men r women who had escaped the general slaughr, what had been done: and the subsequent erses seem to contain the answer which ould be returned to this inquiry. (*Marg.* and *Marg. Ref.*—*Notes*, 1 *Sam.* 4:13—18. 2 *Sam.* 3:19—32. *Job* 1:14,15.)

V. 26. *Marg. Ref.*—*Notes*, 13:12—14. 25:15 -17,27,28. *Hab.* 2:15—17.

V. 27. The Moabites exceedingly rejoiced the calamities of Israel, and insulted over ie sufferers; as thieves are sometimes deded when apprehended in the fact: but the ufferers had not injured them, and their joy ose from malice, envy, and enmity against ie God of Israel. (*Marg.* and *Marg. Ref.*—*otes*, 2—5. 2:26—30. *Ez.* 25:8—11. *Zeph.* 2:8 -10.)—"That thou shouldest insult him with l the power of thy words." *Blayney.* This ppears a just translation of the last clause.

V. 28. *Marg. Ref.*—*Notes*, 6. *Cant.* 2:14.—*des*, &c.] That is, "On the edge of the precice." *Blayney.*

V. 29, 30. Isaiah brought this same charge gainst Moab; but their pride grew more and more intolerable. (*Note*, *Is.* 16:6.) The several expressions here employed, denote the various ways, in which the Moabites shewed their insolence and arrogance; especially it appeared in their haughty indignation against Israel, and their slanders, and ostentatious boastings of what they would do against them: but the Lord knew all their purposes and dissimulation, and would take care that they should not succeed. (*Marg.* and *Marg. Ref.*)—'The word *baddim*,' rendered *lies*, 'sometimes means those who pretend to the arts of 'divination. ... If we take the word in this sense, '(50:36.) the meaning of the sentence is, that 'although the soothsayers and magicians, upon 'whose skill Moab relies, promise him good 'success, and thereby encourage his pride and 'arrogance; yet in the event it will appear, that 'there was nothing of truth in what they said.' *Lowth.*

V. 31—34. *Marg. Ref.*—*Notes*, 2—6. *Is.* 15: 5—7. 16:8—11. 24:1—12.—*Heifer*, &c. (34) 'The 'lowing of a young cow that runs from place 'to place in search of her calf, which has been 'taken from her.' *Blayney.*

derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, [q] he shall fly as an eagle, and shall [r] spread his wings over Moab.

41 *Kirioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be [s] as the heart of a woman in her pangs.

42 And Moab shall be destroyed [t] from *being* a people, because he hath [u] magnified *himself* against the LORD.

43 [x] Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He [y] that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, [z] the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but [a] a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall [b] devour the corner of Moab, and the crown of the head of the †tumultuous ones.

46 [c] Woe be unto thee, O Moab! [d] the people of Chemosh perisheth: for thy sons are taken ‡captives, and thy daughters captives.

47 Yet [e] will I bring again the captivity of Moab [f] in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

q 4:13. Deut. 28:49. Lam. 4: 19. Ez. 17:3. Dan. 7:4. Hab. 1:8.
r 49:22. Is. 8:8.
* Or, *The cities.* 24.
s 4:31. 6:24. 30:6. 49:22. 50:43. Is. 13:8. 21:3. 26:17,18. Mic. 4:9,10. 1 Thes. 5:3.
t *See on* 2.—30:11. Esth. 3:8 —13. Ps. 83:4—8. Is. 7:8. Matt. 7:2.
u *See on* 26—30.—Prov. 16:18. Is. 37:23. Dan. 11:36. 2 Thes. 2:4. Rev. 13:6.
x Deut. 32:23—25. Ps. 11:6. Is. 24:17,18. Lam. 3:47.
y 16:16. 1 Kings 19:17. 20:30. Is. 37:36—38. Am. 2:14,15. 5: 19. 9:1—4.
z 8:12. 10:15. 11:23. 23:12. 46: 21. 51:18. Is. 10:3. Hos. 9:7. Mic. 7:4.
a Num. 21:28. Am. 2:2.
b Num. 24:17. Zech. 10:4. Matt. 21:42.
† Heb. *children of noise.*
c Num. 21:29.
d 7,13. Judg. 11:24. 1 Kings 11:7. 2 Kings 23:13.
‡ Heb. *in captivity.*
e 46:26. 49:6,39. Is. 18:7. 19: 18—23. 23:18. Ez. 16:53—55.
f *See on* 23:20. 30:24.—Num. 24:14. Deut. 4:30. 31:29. Job 19:25. Ez. 38:8. Dan. 2:28. 10:14. Hos. 3:5.

V. 35—39. *Marg. Ref.—Notes*, 7,17. 16:5—7. 25:34—36. 47:5. *Is.* 15:2—4,6—9. 16:12. 22: 1—4.

V. 40. 'The Chaldean shall come swiftly 'upon him, as an eagle on his prey, and shall 'spread his wings over Moab.' *Bp. Hall.* (*Notes*, 4:11—13. *Deut.* 28:49—57. *Ez.* 17:1—10.)

V. 41, 42. (*Marg. Ref.—Notes*, 2—5. 46:27, 28.) Moab has long since ceased to be a people: Israel to this day is kept distinct from all other nations!—The principal reason assigned for these severe judgments on Moab, a heathen nation, is this, that "he had magnified himself against JEHOVAH." (*Marg. Ref.—Notes*, 26,29, 30. *Ex.* 5:2. 9:17. 2 *Kings* 19:22,23. *Ez.* 35:12 —15. *Dan.* 5:18—24. 8:23—25. 11:36. 2 *Thes.* 2:3,4.)

V. 43, 44. *Marg. Ref.* x, y.—*Notes*, *Is.* 24: 17—20. *Am.* 5:18—20. 9:1—4.—*Year of their visitation.* (44) *Marg. Ref.* z.

V. 45, 46. Heshbon, a strong fenced city, would by no means prove a refuge to those who fled thither, in hopes of making a stand against the force of the enemy; for, falling into the hands of the conquerors, a fire would, as it were, issue from it to destroy the rest of the country. (*Marg.* and *Marg. Ref.—Notes*, *Am.* 1:3—15. 2:2,3.)—The prophet at the close adopts the language, in which the Amorites, many ages before, had triumphantly exulted over Moab. (*Notes*, *Num.* 21:26—30, *vv.* 28,29. 24:17.)

V. 47. 'The Moabites were afterwards re-'stored to their country, as appears from Jose-'phus: ... but these and such like promises of 'mercy after judgment, are chiefly to be under-'stood of the conversion of the Gentiles under 'the gospel, called the *latter days* in the proph-'ets.' *Lowth.*—Events still in futurity seem also intimated. (*Marg. Ref.—Notes*, 49:6. *Ez.* 16: 52—55, *v.* 53.)

PRACTICAL OBSERVATIONS.
V. 1—25.

Woe be to all those, against whom the LORD of Hosts has spoken! They can expect nothing but terror and confusion; all their praise and honor must expire in infamy; they who devise evil against them will succeed according to their wishes; the sword of justice will pursue them; weeping and bitter wailing will attend their great destruction; and generally, their children will be involved in calamities on their account.—There is indeed a Refuge provided for sinners: and the exhortation should be urged on them with all earnestness "to flee from the wrath to come," to seek the salvation of their souls, and to forsake all for Christ and the gospel; as men in perilous circumstances, part with all their substance to save their lives. But the case of obstinate unbelievers is very dreadful; for "how shall we escape, if we neglect so great Salvation?"—Those who trust in their own works, treasures, or superstitions, will soon be overtaken by the vengeance of God, and will go into destruction, along with their idols and deceivers, and will for ever be made ashamed of their confidences. No guilty city, village, or individual, shall be able to escape the ruin, which the Lord has spoken against them: and if any could "give wings" to sinners, they could not fly out of the reach of the divine indignation. (*Note*, *Ps.* 139:9,10.) —Whatever God enjoins us must be done heartily, and according to his word, if we would escape his curse. We should indeed be thankful, that we are required to seek the preservation of men's lives, and the salvation of their souls, and not to shed their blood: but we shall be the more inexcusable, if we do this "work deceitfully," preferring our own interest, credit, inclination, or indulgence, to the glory and will of God: and it is great insolence, for man to pretend to be more merciful than his Creator.—When men continue long in peace, wealth, and prosperity, and escape the calamities which others experience; they are apt to grow insensible and secure; to contract habits of pride, impiety, iniquity, and self-indulgence; to cleave without remorse to evil practices, and to proceed from bad to worse: so that great prosperity is peculiarly dangerous to us as fallen creatures. But when the Lord's time comes, he will send upon sinners, who are thus "settled on their lees," such judgments, as will dash their comforts and hopes in pieces. In vain do men say, that they are "mighty and strong for the battle:" when "the

CHAP. XLIX.

Prophecies concerning the Ammonites, 1—6; Edom, 7—22; Damascus, 23—27; Kedar and Hazor, 28—33; and Elam, 34—39.

*CONCERNING [a] the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth [†] their [b] king inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, [c] that I will cause an alarm of war to be heard [d] in Rabbah of the Ammonites; and it shall be a desolate heap, and [e] her daughters shall be burned with fire: then [f] shall Israel be heir unto them that were his heirs, saith the LORD.

3 [g] Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, [h] gird you with sackcloth; lament, and [i] run to and fro by the hedges; for [‡] their king [k] shall go into captivity, *and* his priests and his princes together.

4 Wherefore [l] gloriest thou in the val-

* Or, *Against.* 7,23,28. 48:1.
a 25:9,21. 27:3. Gen. 19:38. Deut. 2:19. 23:3. 2 Chr. 20:1, 23. Ps. 83:7. Ez. 21:28—32. 25:2—10. Am. 1:13—15. Zeph. 2:8—11.
† Or, *Melcom.*
b Judg. 10:7,8. 11:13—15. 1 Sam. 11:1—3. 2 Kings 10:33. 24:2. Neh. 2:19. 4:7. 13:1,2.
c 4:19. Ez. 25:4—6. Am. 1:14.
d Deut. 3:11. Josh. 13:24,25. Ez. 21:20. *Rabbath.*
e Num. 21:25. *marg.* 2 Sam. 11:1. 12:27—29. Ps. 48:11. 97:8. Ez. 16:46—55.
f 1. Is. 14:1—3. Ob. 19.
g 48:20. 51:8. Is. 13:6. 14:31. 15:2 16:7. 23:1,6. Jam. 5:1.
h 4:8. 6:26.—*See on* 48:37.—Is. 32:11,12.
i Job 30:3—7. Is. 15:2.
‡ Or, *Melcom.* 1. 1 Kings 11:5,33. 2 Kings 23:13. *Milcom.* Zeph. 1:5. *Malcham.*
k 46:25. 48:7. Am. 1:15.
l 9:23. Is. 28:1—4. 47:7,8. Rev. 18:7.

King the LORD of Hosts" has a controversy with a people, their young men go down to the slaughter, rather than to battle; and all the beauty and strength of nations, only tend to increase the astonishment of those, who bemoan their ruin, and exclaim, "How is the strong staff broken and the beautiful rod!" Every circumstance, which increased their glory, now enhances their misery: and every inquiry about what is done, makes known their terror and distress. But "the LORD is righteous in all his ways, and holy in all his works:" and he does not "cut off the horn and break the arm" of any, except of such as "magnify themselves against him."

V. 26—47.

When sinners become intoxicated with pride and ungodly lusts, the Lord will make them drunken with his judgments, and expose them to shame and derision. He abhors those, who rejoice in the calamities of their neighbors, and insult over the miserable, especially over his inoffensive worshippers: yet this is the general effect of the envy, malice, selfishness, and impiety of the human heart. But pride, in its multiplied exercises, is the fruitful root of unnumbered crimes: and when this diabolical vice grows stronger continually, disgrace and ruin are at hand: for "a haughty spirit goes before a fall;" and the Lord knows the rage, malice, deceit, and lies of his enemies, and will disappoint them.—It becomes us to compassionate the sufferings even of our enemies: when "joy and gladness are taken away from the plentiful field;" when penury and famine succeed luxury and abundance, and the riches of those who once lived in splendor are perished; we should sympathize in their sorrows, and be ready to afford them such relief as we are able. But we should also take warning to avoid their transgressions: and amidst the changes and calamities which surround us, we should learn to "set our affection on things above, and not on things on the earth." If our sins be pardoned and our hearts renewed, our God will preserve us from every fear, pit, and snare, into which others fall: and whilst "the vessels of wrath," in whom he has no pleasure, and which are "fitted for destruction," shall perish for ever; he will effectually take care of those "vessels of mercy, whom he hath afore prepared for his glory." (*Note*, *Rom.* 9:22,23.)

NOTES.

CHAP. XLIX. V. 1. The king of Ammon had sent Ishmael to murder Gedaliah, and probably Nebuchadnezzar intended to revenge that injury, when he made war against the Ammonites: (*Notes*, 40:13—16. 41:16—18.) but the Lord had a controversy with them, on account of their injustice to his people. Being situated on the north east border of the country allotted to Israel, the Ammonites seized every opportunity of seizing on the cities and lands adjacent to their territory, as if the Israelites had no heirs: and thus the subjects of the *king* of Ammon, or the worshippers of *Melcom* the idol of Ammon, (*marg.*) dwelt in the lot of Gad, and in the cities which God had given to his people, and which had never belonged to the ancestors of the Ammonites. (*Marg. Ref.*—*Notes*, *Judg.* 10:6—9,17,18. 11:12—27. 1 *Sam.* 11:1—3. 2 *Chr.* 20:1,2,10,11. *Ps.* 83:1—8. *Ez.* 25:2—11.)—It seems that their rapacity was on some occasions attended with the most atrocious and savage cruelty. (*Note*, *Amos* 1:13—15.) Even before the Syrians and Assyrians had dispossessed the Israelites, several cities, originally given to Gad or Reuben, were possessed by the Ammonites; for the names of several cities first given to the two tribes and a half, are elsewhere found among those possessed by the Ammonites: (*Note*, 3.) but they then seized on them with less reserve. (*Notes* 2 *Kings* 10:32—36. 17:5,6. 1 *Chr.* 5:25,26.)

V. 2. *Rabbah.*] *Marg. Ref.*—*Notes*, 2 *Sam.* 12:26—31. *Ez.* 21:19—22.—*Daughters.*] 'The 'lesser cities, which are reckoned as so many 'daughters to the mother city. ... The Jews 'made themselves masters of the Ammonites 'and the neighboring countries under the Mac-'cabees. (1 *Mac.* 5:6,7.) ... The words, *heir* and '*inheritance*, in the Hebrew, signify any real 'and lasting possession.' *Lowth.* (*Notes*, *Is.* 14:1,2. *Ob.* 17—21. *Zeph.* 2:8—10.)—It is probable that the future restoration of Israel is also predicted.

V. 3. Ai, of Ammon, was situated eastward of Jordan; and was a different city from that destroyed by Joshua. (*Josh.* 7:2. 8:) 'When Ai, ' ... a city of the Ammonites is destroyed, then 'it is time for Heshbon, the chief city of Moab, 'to lament her danger; for her turn comes next. '(48:2.)' *Lowth.*—'Howl, O Heshbon, the chief 'city of the Gadites; (usurped by Ammon;) for 'Ai, the neighboring city is spoiled.' *Bp. Hall.* —Heshbon, the capital of Sihon's kingdom, had originally been taken from Moab: (*Note*, *Num.* 21:26—30.) and it is generally supposed; that Heshbon of Moab, (48:2.) is the same city, the Moabites having again got possession of it. —But it is not certain that another city, called by the name of that which the Amorites took from Moab, might not be intended.—The kingdom of Sihon was divided between Reuben and Gad: Heshbon was at first allotted to Reu-

leys, * thy flowing valley, [m] O backsliding daughter? that [n] trusted in her treasures, *saying*, [o] Who shall come unto me?

5 Behold, [p] I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and [q] ye shall be driven out every man right forth; and [r] none shall gather up him that wandereth.

6 And [s] afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning [t] Edom, thus saith the LORD of hosts, [u] *Is* wisdom no more in [x] Teman? is counsel perished from the prudent? is their wisdom vanished?

* Or, *thy valley floweth away.*
m 3:14. 7:24. Hos. 4:16.
n 48:7. Ps. 49:6. 52:7. 62:10. Prov. 10:15. Ez. 28:4—7. 1 Tim. 6:17.
o 16. 21:13. Ob. 4,5.
p 29. 15:8. 20:4. 48:41—44. Josh. 2:9. 2 Kings 7:6,7. 19:7. Job 15:21. Prov. 28:1.
q 46:5. Am. 4:3.
r Is. 16:3. Ob. 12—14.
s 39. 46:26. 48:47. Is. 19:18—23. 23:18. Ez. 16:53.
t 25:9,21. Gen. 25.30. 27:41. 36:8. Num. 20:14—21. 24:17, 18. Deut. 23:7. Ps. 83:4—10. 137:7. Is. 34: 63:1—6. Ez. 25:12—14. 35: Dan. 11:41. Joel 3:19. Am. 1:11,12. Ob. 1,&c. Mal. 1:3,4.
u 18:18. Job 5:12—14. Is. 19:11—13. 29:14. Ob. 8. Rom. 1:22,23.
x 20. Gen. 36:11,15. 1 Chr. 1:53. Job 2:11. 4:1. Ez. 25:13. Am. 1:12. Ob. 9. Hab. 3:3.

8 [y] Flee ye, [†] turn back, [z] dwell deep, O inhabitants of [a] Dedan: [b] for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If [c] grape gatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy [‡] till they have enough.

10 But [d] I have made Esau bare, I have uncovered [e] his secret places, and he shall not be able to hide himself: [f] his seed is spoiled, and his brethren, and his neighbors, and [g] he *is* not.

11 Leave [h] thy fatherless children, I will preserve *them* alive; and [i] let thy widows trust in me.

y 30. 6:1. 48:6. Matt. 24:15—18. Rev. 6:15.
† Or, *they are turned back.*
z 48:28. Judg. 6:2. 1 Sam. 13:6. Is. 2:21. Am. 9:1—3. Ob. 3,4.
a 25:23. Is. 21:13.
b 32. 46:21. 48:44. Lam. 4:21, 22.
c Is. 17:6. Ob. 5,6.
‡ Heb. *their sufficiency.*
d Mal. 1:3,4. Rom. 9:13.
e 23:24. Is. 45:3. Am. 9:3.
f Ps. 37:28. Is. 14:20—22. Ob. 9.
g Ps. 37:35,36. Is. 17:14.
h Deut. 10:18. Ps. 10:14—18. 68:5. 82:3. 146:9. Prov. 23:10,11. Hos. 14:3. Jon. 4:11. Mal. 3:5. Jam. 1:27.
i 1 Tim. 5:5.

ben; but it is afterwards mentioned as a city of Gad: (*Num.* 32:34—38. *Josh.* 13:15—21. 21:34—42.) so that either Moab or Ammon had taken it from Reuben or Gad.—Heshbon is mentioned by Isaiah, as a city of Moab; as are several others, which had been given to Reuben and Gad: (Comp. *Num.* 32:34—38, and *Josh.* 13:15—28, with *Is.* 15: 16:) but Heshbon, as a city of Ammon, is not elsewhere mentioned.

Run to, &c.] 'Try to hide yourselves in the 'thickets, and remove from one place to anoth-'er, for fear of being discovered.' *Lowth.*—*Their king*, &c.] Or, *Melcom.* (*Marg.* and *Marg. Ref.*—*Notes*, 1. 48:7. *Zeph.* 1:5.)

V. 4. The Ammonites gloried, either in the security of their valleys, as surrounded on every side with mountains, so that no army could penetrate into their country; or in the fruitfulness of them: one in particular was called "the flowing valley;" as resembling Canaan that flowed with milk and honey.—Ammon is called a "backsliding daughter," either as having apostatized from the religion of Lot the ancestor of the nation; or rather as refractory and rebellious; for so the word may signify. (*Marg. Ref.*—*Notes*, *Is.* 28:1—4. 47:7—10.)

V. 5. *Marg. Ref.*—*Note*, *Is.* 24:17—20.—*Ye shall be driven*, &c.] 'So as not to dare to look 'back. ... None shall bring him that flees from 'the enemy to his house, or afford him any 'shelter or accommodation.' *Lowth.* (*Notes*, 46: 5,6. *Is.* 16:3—5.)

V. 6. (*Note*, 48:47.) It is observable, that the Septuagint leave out these intimations of mercy in reserve for the descendants of Moab and Ammon; though that concerning Elam is not omitted. (39)—'The conversion of idolaters is 'expressed, by returning from their captivity.' *Lowth.* (*Note*, *Ez.* 16:52—55, *v.* 53.)

V. 7. (*Marg. Ref.*)—Eliphaz, the friend of Job, was a Temanite; (*Note*, *Job* 2:11.) and it is probable, that the descendants of Esau were among those children of the east, who in Solomon's days were famed for wisdom: (1 *Kings* 4:30.) but, 'when God designs a people for de-'struction, he deprives them of that common 'prudence and foresight, which is requisite for 'the due management of their affairs; and takes 'from them their usual courage, so that a "thousand flee at the rebuke of one." (*Is.* 19: '11,12, &c.)' *Lowth.* (*Notes*, *Is.* 19:11—14. 47: 7—11. *Ob.* 7—9.)

'"Hath their wisdom overshot itself?" סרת 'signifies *to be redundant* or *luxuriant*, like the 'branches of a vine. Hence Dr. Taylor has 'explained this passage, "Is their wisdom be-'come luxuriant? Doth it shoot out into proud 'vain, foolish conceit?"' *Blayney.*

V. 8. Ezekiel mentions Dedan twice, in his account of those, who traded with Tyre: in one place he speaks of the Dedanites, the descendants of Dedan, the son of Abraham by Keturah; in the other, as it is probable, of those who inhabited Dedan, a city in Idumæa. (*Gen.* 25: 3. *Ez.* 27:15,20.)

Dwell, &c.] That is, 'Retire into your cav-'erns and fastnesses to secure yourselves, for 'there will be no security in the open country, 'or even in the cities.' (*Marg.* and *Marg. Ref.*—*Notes*, 9—11. *Judg.* 6:2,3. *Is.* 2:19—21.)

V. 9—11. (*Note*, *Ob.* 3—6.) Grape-gatherers generally leave some gleanings; and nocturnal depredators take what they can, or till they are sufficed, (*marg.*) and have as much as they can carry off, yet do not destroy every thing: but the Chaldeans, whom God employed to desolate Edom, would entirely spoil them; they would discover and plunder their secret treasures, and leave them no refuge to hide in: and they would so destroy their seed, and brethren, and neighbors; that there would be none left to say to those that were dying, 'Leave thy orphans and widows to my care, 'and I will provide for them.' (*Notes*, *Ps.* 137:7—9. *Is.* 21:11,12. *Lam.* 4:21,22. *Ez.* 25:12—14. 35: *Am.* 1:11,12. *Mal.* 1:2—5.) This seems the most natural meaning of the eleventh verse in this connexion; though it is generally quoted as a promise to the people of God, when about to leave the world: and some suppose, that it was intended for the afflicted Israelites, to remind them of the advantages which they possessed above the Edomites.—Some indeed understand it ironically, as if no orphans or widows would remain, about whom the dying Edomites need be concerned: but so entire a massacre does not often take place; and such a way of predicting so dire an event, does not accord

12 For thus saith the LORD, Behold, [k] they whose judgment *was* not to drink of the cup, have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For [l] I have sworn by myself, saith the LORD, that [m] Bozrah shall become [n] a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have [o] heard a rumor from the LORD, and [p] an ambassador is sent unto the heathen, *saying*, [q] Gather ye together and come against her, and rise up to the battle.

15 For, lo, [r] I will make thee small among the heathen, *and* despised among men.

16 Thy [s] terribleness hath deceived thee, *and* the pride of thine heart, O thou that [t] dwellest in the clefts of the rock, that holdest the height of the hill: [u] though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

k *See on* 25:28,29.—30:11. 46: 27. Prov. 17:5. Lam. 4:21, 22. Ob. 16. 1 Pet. 4:17,18.
l *See on* 44:26.—Gen. 22:16. Is. 45:23. Ez. 35:11. Am. 6:8.
m 22. Gen. 36:33. Is. 34:6. 63: 1. Am. 1:12.
n 17,13. Is. 34:9—15. Ez. 25: 13,14. 35:2—15. Joel 3:19. Ob. 18. Mal. 1:3,4.
o 51:46. Is. 37:7. Ez. 7:26. Ob. 1. Matt. 24:6.
p Is. 18:2,3. 30:4.
q 50.9—16. 51:11,27,28. Is. 13: 2,3.
r 1 Sam. 2:7,8,30. Ob. 2. Mic. 7:10. Luke 1:51.
s 48:29. Prov. 16:18. 18:12. 29: 23. Ob. 3.
t Cant. 2:14. Is. 2:21.
u 48:28. Job 39:27,28. Is. 14: 13—15. Ez. 28:11—19. Am. 9:2. Ob. 4.

17 Also [v] Edom shall be a desolation: every one that goeth by it shall be astonished, and [x] shall hiss at all the plagues thereof.

18 As [y] in the overthrow of Sodom and Gomorrah, and the neighbor *cities* thereof, saith the LORD, [z] no man shall abide there, neither shall a son of man dwell in it.

19 Behold, [a] he shall come up like a lion from [b] the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for [c] who *is* like me? and who will *appoint me the time? and who *is* [d] that shepherd that will stand before me?

20 Therefore hear [e] the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of [f] Teman: [g] Surely the least of the flock shall draw them out; surely he shall [h] make their habitations desolate with them.

21 The [i] earth is moved at the noise of

v 13. Is. 34:9—15. Ez. 25:13, 14. 35:7,15.
x 51:37. 1 Kings 9:8. 2 Chr 7: 20,21. Lam. 2:15,16. Mic. 6: 16. Zeph. 2:15.
y 50:40. Gen. 19:24,25. Deut. 29:23. Ps. 11:6. Is. 13:19—22. Am. 4:11. Zeph. 2.9. 2 Pet. 2:6. Jude 7.
z 33. Job 18:15—18. Is. 34:10. Rev. 18:21—23.
a 4:7. 50:44. Zech. 11:3.
b 12:5. Josh. 3:15. 1 Chr. 12:15.
c *See on* Ex. 15:11. Ps. 89:6,8. —113:5,6. Is. 40:25.
* Or, *convent me in judgment.* Job 9:19—21. 23.3—7. 40:2—8. 42:3—5. Ps. 143:2.
d *See on* 30:21.—Job 41:10. Ps. 76.7. Nah. 1:6.
e 50:45. Ps. 33.11. Prov. 19 21. Is. 14:24—27. 46:10,11 Acts 4:28. Eph. 1:11.
f *See on* 7.
g 37:10. 50:45. Zech. 4:6 1 Cor. 1:27—29.
h *See on* 13,17,18.—Mal. 1:3,4.
i 50:46. Is. 14:4—15. Ez. 26: 15,18. 31:16. 32:10. Rev. 18: 10.

with the general serious and solemn manner of the holy scriptures. "Shall I preserve the life of thy fatherless children? Or shall thy widows trust in me?" *Blayney.*

V. 12. (*Notes*, 25:27—29. 30:10,11. *Ex.* 34:5—7. *Lam.* 4:21,22. *Ob.* 15,16.) Israel, the people of God might, on some accounts, have expected an exemption from the calamities, which overtook his enemies; yet they had been deeply involved in them: and could the Edomites hope to escape?—Not the character, but the peculiar privileges of the Israelites were alluded to (*Notes*, *Prov.* 11:31. 1 *Pet.* 4: 17—19.)

V. 13. *Marg. Ref.*—*Notes*, 9—11. *Is.* 34: 63: 1—6.

V. 14, 15. (*Marg. Ref.*—*Notes*, *Is.* 18:2. *Ob.* 1, 2.) 'God's stirring up men's spirits to invade 'such countries is described here, as if he had 'sent an ambassador to the Chaldeans and 'their confederates, to engage them in the war 'against the Idumæans: according to the meth-'ods, which earthly princes use to engage their 'allies. (51:27,28.)' *Lowth.*

V. 16. The word rendered *terribleness* is, by some, supposed to mean an idol worshipped by the Idumæans, from which they expected help, but which would disappoint their confidence.—'Jerom, who lived in the neighbor-'hood, tells us, in his commentary on Obadiah, 'that Idumæa was a rocky mountainous coun-'try; and that the inhabitants dwelt in caves, 'dug out of the rocks and hills.' *Lowth.* (*Marg. Ref.*—*Notes*, 48:28—30. *Is.* 14:12—15. *Ob.* 3 -6.)

V. 17, 18. *Marg. Ref.*—*Notes*, *Gen.* 19:24,25, 27—29. *Deut.* 29:21—25. *Is.* 13:19—22. 34:9—15. *Zeph.* 2:8—10. *Rev.* 18:11—24.

V. 19, 20. Nebuchadnezzar was about to come up, as a lion from the banks of Jordan, when driven from his den by the overflowing waters, he fiercely assaulted the sheep-folds; (*Note*, *Zech.* 11:1—3, *v.* 3.) and the Lord will cause him suddenly to run *upon* the land of Edom, though it was strongly fortified: or he would cause the Edomites, every one of them, suddenly to run out of the land, as despairing of success against so powerful an invader. For God had, as it were, summoned all the valiant captains of the earth to appear before him, that he might appoint one of them to this service; and from them all he had chosen Nebuchadnezzar. And who, like JEHOVAH, was able to prepare instruments to his work? Who dared to appoint him a time, either to meet him in judgment, or to face him in battle, or to fulfil his counsels and decrees? Or, what ruler of Edom would dare to withstand "him, and the weapons of his indignation?" What shepherd could meet this fierce lion, to defend the sheepfold against him? Let then the Edomites hear the counsel and purpose of God against them: for he meant so to enfeeble and intimidate them, that the least of Nebuchadnezzar's soldiers would be able to draw them out of their cities, and to lead them into captivity. (*Marg.* and *Marg. Ref.*—*Notes*, 30:19—22. 50:44,45.)

Surely the least, &c.] '"Surely they shall 'be dragged away from the little one of the

their fall: at the cry, the noise thereof was heard in the * Red sea.

22 Behold, [k] he shall come up, and fly as the eagle, and spread his wings over [l] Bozrah: and at that day shall [m] the heart of the mighty men of Edom be as the heart of a woman in her pangs.

[*Practical Observations.*]

23 ¶ Concerning [n] Damascus, [o] Hamath is confounded, and Arpad: for they have heard evil tidings: they are † faint-hearted; *there is* [p] sorrow ‡ on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* [q] anguish and sorrows have taken her, as a woman in travail.

25 [r] How is the city of praise not left, the city of my joy!

26 Therefore [s] her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And [t] I will kindle a fire in the wall of Damascus, and it shall consume the palaces of [u] Ben-hadad.

28 ¶ Concerning [x] Kedar, and concerning the kingdoms of [y] Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; [z] Arise ye go up to Kedar, and [a] spoil the men of the east.

29 Their [b] tents and their flocks shall they take away: they shall take to themselves their [c] curtains, and all their vessels, and their [d] camels; and they shall cry unto them, [e] Fear *is* on every side.

30 Flee, § get you far off, [f] dwell deep, O ye inhabitants of Hazor, saith the LORD; [g] for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the ‖ wealthy nation, [h] that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* [i] dwell alone.

32 And [k] their camels shall be a booty, and the multitude of their cattle a spoil: and [l] I will scatter into all winds them *that are* ¶ in the utmost corners: and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be [m] a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD, that came to Jeremiah the prophet against [n] Elam, in

* Heb. *Weedy sea.*
k 4:13. 48:40. Deut. 28:49. Dan. 7:4. Hos. 8:1.
l *See on* 13.
m 24. 4:31. 6:24. 13:21. 22:23. 30:6. 48:41. Ps. 18:5. Is. 13:8. 21:3. 26:17. 1 Thes. 5:3.
n Gen. 14:15. 15:2. 1 Kings 11:24. Is. 17:1—3. Am. 1:3—5. Zech. 9:1,2. 2 Cor. 11:32.
o Num. 13:21. 2 Sam. 8:9. 2 Kings 17:24. 18:34. 19:13. Is. 10:9. 11:11.
† Heb. *melted.* Deut. 20:8. *marg.* Josh. 2:11. 14:8. 2 Sam. 17:10. Is. 13:7. Nah. 2:10.
p Is. 57:20.
‡ Or, *as on the sea.* Ps. 107:26,27. Luke 8:23,24. 21:25,26. Acts 27:20.
q *See on* 22.
r 48:2,39. 51:41. Ps. 37:35,36. Is. 14:4—6. Dan. 4:30. Rev. 18:10,16—19.
s 9:21. 11:22. 50:30. 51:3,4. Lam. 2:21. Ez. 27:27. Am. 4:10.
t *See on* Am. 1:3—5.
u 1 Kings 15:18—20. 20:1,&c. 2 Kings 13.5.
x 2:10. Gen. 25 13. 1 Chr. 1:29. Cant. 1:5. Is. 21:16,17. 42:11. Ez. 27:21.
y 30,33.
z 14,31. 50:14—16. Is. 13:2—5.
a Gen. 25:6. Judg. 6:3. Job 1:3. Is. 11:14.
b Ps. 120:5. Is. 13:20. 60:7.
c 4:20. 10:20. Hab. 3:7.
d Gen. 37:25. Judg. 6:5. 7:12. 8:21,26. 1 Chr. 5:20,21. Job 1:3.
e 24. 6:25. 20:3,4. *marg.* 46:5. Ps. 31:13. 2 Cor. 4:8. 7:5.
§ Heb. *flit greatly.*
f *See on* 8.
g 25:9,24,25. 27:6. Is. 10:7.
‖ Or, *nation that is at ease.* 48:11. Ps. 123:4. Is. 32:9,11.
h Judg. 18:7—10,27. Is. 47:8. Ez. 30:9. 38:11. 39.6. Nah. 1:12. Zeph. 2:15.
i Num. 23:9. Deut. 33:28. Judg. 18:28. Mic. 7:14.
k *See on* 29.
l Deut. 28:64. Ez. 5:10,12. 12:14,15.
¶ Heb. *cut off into corners,* or *that have the corners* of their hair *polled.* 9:26. 25:23. *margins.*
m 17,18. 9:11. 10:22. 50:39,40 51:37. Is. 13:20—22. 14:23 34:9—17. Zeph. 2:9,13—15 Mal. 1:3. Rev. 18:2,21,22.
n 25:25. Gen. 10:22. 14.1 Ezra 4:9. Is. 21:2. Ez. 32 24,25. Dan. 8:2. Acts 2:9.

'flock." That is from wives and children.' *Blayney.*

V. 21. All the adjacent regions would hear with astonishment of Edom's ruin; and the outcries of the sufferers would be heard at the Red Sea, which lay at a considerable distance. (*Marg.* and *Marg. Ref.*—*Notes*, *Ex.* 15:14—16. *Is.* 14:2—15.)

V. 22. *Marg. Ref.*—*Note*, 48:41,42.

V. 23. (*Marg.* and *Marg. Ref.* n, o.) Damascus, the chief city of Syria, is put for the whole country, which, it is probable, Nebuchadnezzar totally subdued during the siege of Tyre.

On the, &c.] Or, "as on the sea," when the ship is sinking, and the sailors have nothing but death before their eyes. (*Marg.* and *Marg. Ref.* p.—*Notes*, *Ps.* 107:23—30. *Ez.* 27:26—36.)

V. 24, 25. *Marg. Ref.*—*How*, &c. (25) This may be considered as the language of the king or the inhabitants of Damascus, when they found their city, which they had so much applauded and rejoiced in, involved in the common fate of other cities, which had been desolated by the Chaldeans. (*Notes*, 48:2. 51:41.)

V. 27. *Ben-hadad.*] A common name of the kings of Syria. (*Marg. Ref.* u.—*Notes*, *Is.* 17:1—3. *Am.* 1:3—5. *Zech.* 9:1—4.)—The accomplishment of these prophecies on the surrounding nations, during the captivity of the Jews in Babylon, would greatly tend to encourage their hopes of that deliverance, which had been predicted by the same prophet; and to impress the spectators with a conviction, that the God of Israel was indeed the Lord of heaven and earth.

V. 28. Kedar and Hazor seem to have been districts to the south-east of the land of Canaan, occupied by different tribes of the Arabians, who lived in tents, and subsisted chiefly by feeding cattle, or by rapine. (*Marg. Ref.*—*Note*, *Is.* 21:13—17.)

V. 29. 'Because they used to dwell in tents, he nameth the things that pertain thereunto. (*Marg. Ref.*—*Notes*, *Ps.* 120:5. *Cant.* 1:5,6.)—*Fear*, &c.] *Marg. Ref.* e.—*Note*, 20:1—6, *vv.* 3,4.

V. 30—33. *Marg.* and *Marg. Ref.*—*Notes*, 8 9:25,26. *Judg.* 18:7—10. *Is.* 47:7—10. *Ez.* 38:11. *Zeph.* 2:13—15.—*Get you far off.* (30) "Flit greatly." *Marg.*—*Note*, *Ps.* 56:8.—*Dwell alone* (31) Not in cities, or towns; but in tents, or habitations not contiguous to each other.

the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will [o] break the bow of Elam, the chief of their might.

36 And upon Elam will I bring [p] the four winds from the four quarters of heaven, and will [q] scatter them toward all those winds; and there shall be no nation whither [r] the outcasts of Elam shall not come.

37 For I will cause Elam [s] to be dismayed before [t] their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and [u] I will send the sword after them, till I have consumed them.

38 And I will [x] set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass [y] in the latter days, *that* [z] I will bring again the captivity of Elam, saith the LORD.

o 50:14,29. 51:56. Ps. 46:9. Is. 22:6.
p Dan. 7:2,3. 8:8,22. 11:4. Rev. 7:1.
q 32. Deut. 28:25,64. Ez. 5: 10,12. Am. 9:9.
r 30:17. Ps. 147:2. Is. 11:12. 16:3,4. 27:13. 56:8.
s 5,22,24,29. 48:39. 50:36. Ps. 48:4—6. Ez. 32:23. *Marg.*
t *See on* 34:20,21.
u 9:16. 48:2. Lev. 26:33. Ez. 5:2,12. 12.14.
x 43:10. Dan. 7:9—14.
y 48:47. Is. 2:2. Ez. 38:16. Dan. 2:28. 10:14. Hos. 3:5. Mic. 4:1.
z *See on* 6.—Job 42:10. Ez. 16:53—55. 29:14. 39:25. Am. 9:14.

V. 34. Elam was a district of the country afterwards called Persia. It was subjected and ravaged by Nebuchadnezzar; but under Cyrus it aided to destroy the Chaldean monarchy: (*Marg. Ref.* n.—*Notes*, *Ez.* 32:24,25. *Dan.* 8:2.)—This prophecy was delivered about ten years before the taking of Jerusalem, and probably the others were delivered nearly at the same time, though accomplished a considerable time after that event.

V. 35—38. *Bow.* (35) *Note*, *Is.* 22:6,7.—*Winds.* (36) 'Enemies directing their force against 'them from every quarter of the heavens.' *Blayney.*—*Nation*, &c.] That is, in all that part of the world.—*Throne*, &c. (38) The Lord would place his judgment-seat among them, whence he would give sentence against them, which the Chaldeans would execute: or, 'Nebuchadnezzar, acting under the com-'mission and authority of God, the establish-'ment of his power, was in effect the setting 'up the throne or dominion of his principal.' *Blayney.*

V. 39. *Marg. Ref.*—*Notes*, 6. 48:47.)—Under the Medo-persian kings, Shushan the chief city of Elam or Elymaus became the metropolis of the kingdom. (*Notes*, *Neh.* 1:1. *Dan.* 8:2.) But far later and more important benefits were predicted.

PRACTICAL OBSERVATIONS.
V. 1—22.

The Lord notes down every instance of dishonesty, and will call men to an account for the whole; and especially for all their injustice to the destitute and orphans, who are not able to defend their own property. Power may for a time overcome right: but he will cause the injurious to make ample restitution for all their ill-gotten wealth.—The commission of iniquity, nay, the connivance at it, by those in authority, causes the alarm of war, with all its desolations, to be heard in the land: and it is a serious inquiry, whether an account of this kind do not stand out against this nation, at least in respect of several of our foreign dependences? and whether *they* may not be made heirs to our wealth in those remote regions, who have been unjustly deprived by us of their inheritances?—It is in vain for those who rebel against God, to glory in fruitful fields, and "flowing valleys;" or to trust in fleets, armies, treasures, or advantageous situations. His terror can make even the stoutest to flee: and at his word, kings, princes, and priests must go into captivity together. But, however the people of God may be plundered and injured, they will "inherit the earth," and "the wealth of the sinner is laid up for the just."—Wisdom and counsel cannot be preserved from vanishing and perishing, when the time of God's visitation comes. By a blow, or a fever, the finest genius may be rendered an idiot, and the gravest statesman a lunatic. Even when men's faculties are preserved, their counsels may be so infatuated, that they may appear as fools and madmen to all around them: and, in short, without true piety there can be no valuable or durable wisdom.—When the Lord lets loose victorious armies to spoil guilty nations, they often cause tremendous desolations, not only for the sake of plunder, but out of wanton cruelty: then the inhabitants are driven into dens and caves, or hunted out of their fastnesses, and cut off by the devouring sword: and the case of widows and fatherless children is very deplorable. But the Lord has given gracious intimations of his special care of them: and if the dying believer have neither friend nor brother, to take charge of those whom he leaves behind; if he can make no provision for them, nor direct them to any earthly protection; he may be satisfied in hearing his God and Savior say to him, "Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in me." This is "a strong tower, into which the righteous may flee," and be safe in every emergency; but no secret places can hide the sinner from the wrath to come. And if the children of God here drink the bitter cup of affliction, can prosperous rebels expect to escape "altogether unpunished?" Indeed the Lord has sworn by himself, that they shall drink the cup of his vengeance to the very dregs, and "wring them out;" and that they shall become "a reproach, and a curse, and a desolation."—God will make those small among the nations, and despised among men, who exalt themselves against him and his people.—When nations grow formidable to their neighbors, and eminent in power and prosperity; their pride often deceives them; they deem themselves like the eagle, which has made "her nest in the top of the rock," and forget that God can easily bring them down from thence. He is as powerful, and as holy, as when he overthrew Sodom and Gomorrah: he can as easily destroy this guilty land, as he did those devoted cities; and make it an astonishment and a hissing to all that go by. It is therefore immensely safer to trust his promises, by penitent faith, and in humble obedience, than to rely on our advantages and to commit iniquity. He can choose from the whole earth the most proper person for his work; or he can form one on purpose, as he pleases. "Who then is like unto the LORD? Who can stand in judgment before him? Who hath hardened his heart against him and prospered?" He

CHAP. L.

Prophecies against Babylon, for all her idolatries and iniquities, but particularly for her oppression of God's people, 1—3; 9—17; 21—32; 35—46: intermixed with many and great mercies to Israel, 4—8; 18—20; 33, 34.

THE word that the LORD spake [a] against Babylon, *and* against [b] the land of the Chaldeans, [c] by * Jeremiah the prophet.

2 [d] Declare ye among the nations, and publish, and † set up a standard: publish, *and* conceal not; say, [e] Babylon is taken, [f] Bel is confounded, [g] Merodach is broken in pieces; [h] her idols are confounded, her images are broken in pieces.

3 For [i] out of the north there cometh up a nation against her, [k] which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, [l] both man and beast.

a 25:26,27. 27:7. 51:1,&c. Ps. 137:8,9. Is. 13:1—3. 14:4. 21:1—10. 47: Hab. 2:5—20. Rev. 18:
b Gen. 11:31. Job 1:17. Is. 23:13. Acts 7:4.
c 2 Sam. 23:2. 2 Pet. 1:21.
* Heb. *the hand of Jeremiah.*
d 6:18. 31:10. 46:14. Ps. 64:9. 96:3. Is. 12:4. 48:6. 66:18,19. Rev. 14:6—8.
† Heb. *lift up.* Is. 13:2.
e 51:8. Is. 21:9. Rev. 14:8. 18:2.
f 51:44. Is. 46:1.
g 52:31. Is. 39:1.
h 47. *See on* 43:12,13.—Is. 37:19. Zeph. 2:11.
i 9,41. 51:11,27,48. Is. 13:5,17.
k 12,13,35—40. 51:3,9,25,26,37—14,62. Is. 13:6—10,19—22. 14:22—24. Rev. 18:21—23.
l 7:20. 21:6. Gen. 6:7. Ex. 12:12. Ez. 14:13—21. Zeph. 1:3.

4 ¶ In [m] those days, and in that time saith the LORD, [n] the children of Israe shall come, they and the children of Judah together, [o] going and weeping: they shal go, and [p] seek the LORD their God.

5 They shall [q] ask the way to Zion with their faces thitherward, *saying*, [r] Come, and let us join ourselves to the LORD [s] in a perpetual covenant, [t] *that* shall not be forgotten.

6 My [u] people hath been lost sheep: [x] their shepherds have caused them to go astray; they have turned them away [y] *on* the mountains; they have gone from mountain to hill; they [z] have forgotten their ‡ resting place.

m 20. 3:16—18. 33:15. 51:47, 48. Is. 63:4.
n 19,20,33,34. 3:18. 23:6—8. 30:10,11. 31:6,7,31. 33:7. Is. 11:12,13. 14:1. Ez. 37:16—22. 39:25. Hos. 1:11.
o 31:9,10. Ezra 3:12,13. Ps. 126:4—6. Joel 2:12. Zech. 12:10. Jam. 4:9.
p 29:12—14. Ps. 105:4. Is. 45:19. 55:6. Hos. 3:5. Zech. 8:21—23.
q 6:16. Ps. 25:8,9. Is. 35:8. John 7:17.
r 31:31—36. Is. 2:3—5. Mic. 4:1,2.
s 32:40. Gen. 17:7. 2 Sam. 23:5. Is. 55:3. 56:6,7.
t 32:40. 1 Kings 19:10,14. Heb. 8:6—10.
u 17. Ps. 119:176. Is. 53:6. Matt. 9:36. 10:6. 15:24. 18:11—13. Luke 15:4—7. 1 Pet. 2:25.
x 10:21. 23:11—15. Is. 56:10—12. Ez. 34:4—12. Zech. 11:4—9.
y 2:20. 3:6,23. Ez. 34:6.
z 2:32. Ps. 32:7. 90:1. 91:1. 116:7. Is. 30:15. 32:2.
‡ Heb. *place to lie down in.* Ps. 23:2. Ez. 34:14,25—28.

needs not the powerful of the earth to execute his vengeance: when his purposes are to be fulfilled, the feeblest instrument may prevail against the most potent of his enemies; and the earth shall be moved at the sound of their fall, whilst their "hearts melt, as the heart of a woman in her pangs."

V. 23—39.

Divine judgments continually go round from nation to nation: dismal tidings are heard: the earth is full of commotion, and cannot be quiet: admired and joyous cities are desolated, and their splendid palaces are consumed: and those who dwell in tents, and have neither gates nor bars, cannot escape the rapacity of the executioners of divine vengeance. In all these events, the righteousness of God should be observed, amidst the violence and injustice of men. He "sits on his throne judging right:" by his judgments he shews his own holiness and the evil of sin, and gives an earnest of the day of future righteous retribution. He thus calls sinners to repentance; he confirms the faith and hope of his people, and warns them not to abuse his mercy: and they learn not to fear any purposes of man against them, when they can rejoice in the assurance, that "the LORD of hosts is with them, the God of Jacob is their Refuge;" and to expect, that by all these convulsions and revolutions, way will be made for the more complete establishment of the Redeemer's kingdom, "in the latter days," when peace, holiness, and truth shall fill the whole earth.

NOTES.

CHAP. L. V. 1. (*Notes*, 25:12—36. 51:61—64.) The Chaldeans had been employed as the scourge of God against all the surrounding nations: but it was his purpose, that they should be made a still more tremendous example of the power of his wrath, and the truth of his word. Their crimes were more enormous than those of the other nations: and they were the most grievous oppressors which Israel had then ever had. (*Notes*, 51:33—37 *Deut.* 28:49—57. *Is.* 47:6. 49:24—26.)—'This follows the 'rest of the prophecies against the neighbor-'ing countries, according to the method of 'God's judgments laid down before; (25:12,13.) 'where the prophet declares, that after Neb-'uchadnezzar and his successors had fulfilled 'God's purposes, in being executioners of his 'vengeance upon other countries; they them-'selves should drink of the same cup. The 'prophecy has a farther aspect on that mystical 'Babylon, mentioned in Revelation, and many 'expressions of it are applied by St. John to 'the downfal of Antichrist.' *Lowth.* (*Marg. Ref.—Notes*, &c. *Is.* 13: 14: 21: 26: 47: *Rev.* 14:—19:)—*By*, &c.] "By the ministry of Jeremiah." *Old Version.*

V. 2, 3. (*Marg.* and *Marg. Ref.—Notes*, *Is.* 13:19—22. 14:21—23. 21:6—9. 39:1. 46:1,2. *Zeph.* 2:11. *Rev.* 14:8. 17:1—5. 18:1—3.) The ruin of Babylon was here predicted, as if it had already taken place. Notice was particularly taken of the destruction of the idols of Babylon: for that city was renowned for her idols and the immense treasures dedicated to them; and the Persians destroyed all images wherever they came, and plundered all the treasures contained in their temples: for they worshipped the sun under the emblem of fire; or, as some think, an invisible supreme God, under the external symbols of fire and of the sun.—Chaldea lay more towards the north than Judea; but the Medes and Persians came from the north of Chaldea. The Pagan Roman empire was subverted by the northern nations: and probably the ruin of the antichristian powers will come upon them from the same quarter.—The destruction of Babylon, which was begun by the Medes and Persians, became at length so entire, that it has for ages been uninhabited by man, and deserted by every useful animal. This prophecy was delivered when Babylon was rapidly becoming more and more powerful and prosperous.

V. 4—6. The restoration of the Jews, and of many Israelites with them, to their own land, was closely connected with the subversion of

7 All that found them [a] have devoured them: and their adversaries said, [b] We offend not; because they have sinned against the LORD, [c] the Habitation of justice, even the LORD, [d] the Hope of their fathers.

8 Remove [e] out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the [f] he-goats before the flocks. [*Practical Observations.*]

9 ¶ For, lo, [g] I will raise, and cause to come up against Babylon an assembly of great nations from the north country: and [h] they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty * expert man; [i] none shall return in vain:

a 17,33. 12:7—11. Is. 9:12. 56:9.
b 2:3. 40:2,3. Is. 47:6. Zech. 1:15. 11:5.
c 31:23. Ps. 90:1. 91:1.
d 14:8. Ps. 22:4,5. 1 Tim. 1:1.
e 51:6,45. Num. 16:26. Is. 48:20. 52:1. Zech. 2:6,7. 2 Cor. 6:17. Rev. 18:4.
f Prov. 30:31.
g 3,21,26,41,42. 51:1—4,11,27, 28. Ezra 1:1,2. Is. 13:2—5, 17. 21:2. 41:25. 45:1—4.
h 14,29.
* Or, *destroyer*.
i 2 Sam. 1:22. Is. 13:18.

10 And [k] Chaldea shall be a spoil: [l] all that spoil her shall be satisfied, saith the LORD.

11 Because [m] ye were glad, because ye rejoiced, O [n] ye destroyers of mine heritage; because [o] ye are grown [†] fat as the heifer at grass, and [‡] bellow as bulls;

12 Your [p] mother shall be sore confounded; she that bare you shall be ashamed: behold, [q] the hindermost of the nations *shall be* [r] a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate; [s] every one that goeth by

k 25:12. 27:7.
l Is. 33:4,23. 45:3. Rev. 17:16.
m Prov. 17:5. Lam. 1:21. 2:15, 16. 4:21,22. Ez. 25:3—8,15 —17. 26:2,3. Ob. 12.
n 17. 51:34,35. Ps. 74:2—8. 79:1—4. 83:1—5. Is. 10:6,7. 47:6. Zech. 2:8,9. 14:1—3,12.
o 27. 46:21. Deut. 32:15. Ps. 22:12. Hos. 10:11. Am. 4:1.
† Heb. *big*, or, *corpulent*. 5:28.
‡ Or, *neigh as steeds*. 5:8.
p 49:2. Gal. 4:26. Rev. 17:5.
q 25:26. Is. 23:13.
r 35—40. 25:12. 51:25,26,43,62 —64. Is. 13:20—22. 14:22. Rev. 18:21—23.
s 18:16. 19:8. 49:17. 51:37. Job 27:23. Is. 14:4—17. Lam. 2 15,16. Hab. 2:6,&c. Zeph. 2:15.

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he Babylonish monarchy: and the more extensive promulgation of Christianity, attended with the conversion of the Jews, will be as intimately connected with the ruin of the New Testament Babylon: but some think that the future conversion of the Jews, and their restoration to their own land are also predicted, to which the mention of Israel, with Judah, gives much support.—The people are represented, as convinced of their guilt, their duty, and their true interest: so that, weeping for their former sins and for joy on account of their happy deliverance, they go "to seek the LORD their God:" they determine to leave Babylon and return to Zion, according to the liberty given them by Cyrus. (*Marg. Ref.* m—p. —*Notes*, 31:8,9. *Ezra* 1: *Is.* 43:5—7. 45:12,13. 48:20—22.) Being unacquainted with the road, they inquire about it, as travellers who have turned their faces in that direction, being already set out and determined to proceed: and they invite their brethren to go with them, and encourage each other to go forward; that in mount Zion they may "join themselves to the LORD," and renew their acceptance and confirmation of his covenant, which was perpetually in force and obligatory: that (as fully persuaded he would not fail to perform it with them,) they might engage themselves not to forget to walk with him according to it. (*Marg. Ref.* q.—s.)—The covenant entered into by Josiah and the people, which was speedily forgotten and violated, may be referred to. (*Note*, 2 *Kings* 23:3.)—Then the Lord mercifully considers the former sufferings of his people. Their rulers and teachers, who should have led and attended them as the flock of God, had occasioned their dispersion, by seducing them to idolatry. (*Marg.* and *Marg. Ref.* t—z.—*Notes*, 5:30,31. 23:13—15. *Is.* 9:13—17. *Ez.* 22:25—31.)—'They have turned them aside from the right worship of God ... at Jerusalem; to sacrifice to idols on mountains and high places.' *Lowth.* Thus they were exposed, as lost sheep, to be devoured by their enemies, who were like wolves and lions: and they had not thought of returning to their resting-place, to God and to his worship.

Come, &c. (5) *Note*, *Is.* 2:2—5.—"They shall come, and shall join themselves," &c. *Blayney.* This seems the more literal translation. *A perpetual covenant*, &c.] The original words are the same, as are elsewhere translated "an everlasting covenant." (*Notes*, 32:39—41. *Ex.* 19:5. 2 *Sam.* 23:5. *Is.* 55:1—3.)

V. 7, 8. (*Notes*, 11. 12:7—13. 40:2,3. *Ps.* 71:10,11. *Is.* 47:6. *Lam.* 4:13—16. *Zech.* 11:4—6.) The Chaldeans, having heard that the Lord was punishing the Jews for their sins, supposed that they did not offend by destroying them. They allowed, that JEHOVAH had in former times been "the Habitation of justice," the sure Protector of the righteous, and "the Hope of the fathers" of the Jews; (*Note*, 31:23—26.) but they thought that he would not defend such wicked persons, or punish those who spoiled and murdered them: as if they had been free from sin; or as if they had sought the glory of God, or acted in obedience to his commandment, and in support of his righteousness, when they fought against that nation! But as the Lord had now taken vengeance on these oppressors of his people, the Jews were ordered to leave Babylon; and the leading men to go before others, as the he-goats before the flock, without fearing any obstruction or opposition. 'Let every one strive to lead the 'way to others, and give them an example of 'speedily obeying God's call, without shewing 'any fondness for the place, or the idolatries 'there practised.' *Lowth.* (*Notes*, 4—6. 51:6. *Num.* 16:26. *Is.* 51:1—3, *v.* 3,9—11, *v.* 11. *Zech.* 2:6—9.)—*He-goats.* (8) *Note*, *Prov.* 30:29—31.

V. 9, 10. *Marg. Ref.*—*Notes*, 41,42. 51:27, 28. *Is.* 13:1—5. 21:1—5.—*Satisfied.* (10.) They shall be enriched by the plunder, and have as much as they can desire.—The treasures, accumulated at Babylon, were immensely great. (*Note*, *Is.* 45:1—6.)

V. 11. 'Though the Chaldeans were the executors of God's judgments on the Jews; yet 'he punished them for what they did by his appointment: because they were carried on 'purely by their own ambition and covetousness, though Providence directed their cruelties and oppressions to the fulfilling its own 'ends and purposes.' *Lowth.* (*Notes*, *Is.* 10:7—15. *Hos.* 1:4,5.) They insulted over the miseries of the Jews, and in their success against the worshippers of JEHOVAH; and they were become exceedingly prosperous and insolent. "A heifer that treadeth." *Blayney.* (*Note*, *Hos.*

Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves [t] in array against Babylon round about: all ye that [u] bend the bow, shoot at her, spare no arrows; [x] for she hath sinned against the LORD.

15 [y] Shout against her round about: [z] she hath given her hand: [a] her foundations are fallen, her walls are thrown down: [b] for it *is* the vengeance of the LORD: take vengeance upon her; [c] as she hath done, do unto her.

16 Cut off [d] the sower from Babylon, and him that handleth the * sickle in the time of harvest: for fear of the oppressing sword [e] they shall turn every one to his people, and they shall flee every one to his own land.

t 9. 51:2,11,12,27. 1 Sam. 17:20. 2 Sam. 10:9. Is. 13:4,17, 18.
u 29:42. 46:9. 49:35. Is. 5:28.
x 7,11,29. Ps. 51:4. Hab. 2:8, 17. Rev. 17:5.
y 51:14. Josh. 6:5,20. Ez. 21:22.
z 1 Chr. 29:24. *marg.* 2 Chr. 30:8. *marg.* Lam. 5:6. Ez. 17:18.
a 51,25,44,58,64.
b 14,28. 46:10. 51:6,11,36. Deut. 32:35,41,43. Ps. 94:1. 149:7. Is. 59:17. 61:2. Nah. 1:2. Luke 21:22. Rom. 3:5. 12:19. 2 Thes. 1:8.
c 29. Judg. 1:6,7. 1 Sam. 15:33. Ps. 137:8,9. Matt. 7:2. Jam. 2:13. Rev. 16:6. 18:6. 19:2.
d 51:23. Joel 1:11. Am. 5:16.
* Or, *scythe.*
e 46:16. 51:9. Is. 13:14.

17 ¶ Israel *is* [f] a scattered sheep, [g] the lions have driven *him* away: [h] first the king of Assyria hath devoured him; and last [i] this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, [k] as I have punished the king of Assyria.

19 And I will [l] bring Israel again to his habitation, and [m] he shall feed on Carmel and Bashan, and [n] his soul shall be satisfied upon [o] mount Ephraim and [p] Gilead.

20 [q] In those days, and in that time, saith the LORD, [r] the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be

f 6. 23:1,2. Ez. 34:5,6,12. Joel 3.2. Matt. 9:36—38. Luke 15:4—6. John 10:10—12. 1 Pet. 2:25.
g 2:15. 5:6. 49:19. 51:38.
h 2 Kings 15:29. 17:6,&c. 18:9—13. 2 Chr. 28:20. 32:1,&c. 33:11. Is. 7:17—20. 8.7,8. 10:5—7. 36: 37:
i 39: 51:34,35. 52:1. 2 Kings 24: 25· 2 Chr. 36: Is. 47:6. Dan. 6:24.
k Is. 37:36—38. Ez. 31:3—17. Nah. 1:—3: Zeph. 2:13—15.
l 4,5. 3:18. 23:3. 24.6,7. 30:10, 18. 31:8—10. 32:37. 33:7—12 Ez. 11:17. 34:13,14. 36:24,33. 37:21,22. 38:8. 39:25—29. Am. 9:14,15. Ob. 17—21.
m Is. 33:9. 35:2. Mic. 7:14.
n *See on* 31:14,25.
o 31:6. Josh. 17:15.
p Num. 32:1. Ob. 19.
q *See on* 4. 33:15.
r 31:34. Num. 23:21. Is. 11:1, 2. 43:25. 44:22. Mic. 7:19. Acts 3:19,26. Rom. 8:33,34. Heb. 8:10—12. 10:17,18.

10:9—11.)—*Bellow,* &c.] "Neigh as steeds." *Marg. Note,* 5:7—9.

V. 12, 13. Babylon was the mother-city, or metropolis, of the Chaldean empire. This was the greatest monarchy on earth at that time: (*Notes, Dan.* 2:38. 4:20—26. 5:18—24.) yet the prophet called the Chaldeans "the hindermost of the nations," either because of their wickedness, or in the prospect of the abject state to which they would be reduced; or perhaps as drinking last of the cup of vengeance, which he had been directed to send to the nations. (*Note,* 25:26.) The words may mean, "She *shall be* the hindermost of the nations, a wilderness, &c." Isaiah predicted, that "Babylon should be pools of water;" (*Note, Is.* 14:21—23.) yet here it is foretold, that she should be "a dry land and a desert." At first, the overflowing of the Euphrates reduced the adjacent country to a fen or marsh: but there is some ground to think, that in process of ages, and by the changes thus gradually produced, Jeremiah's prediction also was *literally* fulfilled; as well as in the entire desolations of the city. (*Marg. Ref.—Notes,* 51:61—64. *Is.* 13:19—22. 34:9—15. *Hab.* 2:4—18. *Zeph.* 2:13—15. *Rev.* 18:21—24.)

Inhabited. (13) "Re-established." *Blayney.* That is, *rebuilt:* for that seems the meaning of the original word, as used in this connexion. —Jerusalem would be rebuilt, but Babylon never would. (*Note, Rev.* 20:4—6.)

V. 14. *Sinned.* 'She hath been, in a remarkable manner, an enemy to God's truth and people. This may be especially applied to the mystical Babylon.' *Lowth.*—'Though the Lord called the Babylonians his servants, and their work his work; yet because they did it not to glorify God, but for their own malice, and to profit themselves, it is here called sin.' (*Notes,* 1,7,8,11.)

V. 15. *Given,* &c.] Either, in entering into a confederacy with other nations to defend herself against the predicted vengeance; or rather, in surrendering to the conqueror. (1

Chr. 29:24. *marg. Lam.* 5:6.)—*Foundations.*] The word occurs no where else. Probably, it means *battlements.*—Though Cyrus did not destroy the walls of Babylon: yet he began to execute that vengeance of God, which continued to be inflicted, till her battlements, walls, and foundations, were totally destroyed. (*Marg. Ref.*)—*As she,* &c.] *Marg. Ref.* c.—*Notes,* 28, 29. *Ps.* 137:7—9. 149:7—9. *Rev.* 16:3—7. 19:1—6.

V. 16. 'Babylon was more like a country 'walled in, than a city; her walls being sixty 'miles in compass according to Herodotus; for-'ty-eight according to Strabo. ... Within this 'circuit, a great deal of ground was taken up in 'corn-fields; so that they had corn enough 'growing within the walls to maintain a siege, 'as Q. Curtius asserts.' *Lowth.*—The slaughter of the husbandmen, therefore, and the consequent neglect of agriculture, would increase the miseries of the inhabitants, and hasten the ruin of the city.—The reader must recollect, that not only the taking of Babylon by Cyrus, but all the subsequent sieges and calamities of that city, terminating in her utter desolation, are here predicted.—*For fear.*] This is spoken of the allies and hired soldiers of Babylon. (*Marg. Ref.—Notes,* 46:16,17. 51:9. *Is.* 13:13—15. *Rev.* 18:9,10.)

V. 17. *Marg. Ref.—Notes,* 4—6. 2 *Kings* 17: 18:13—16. 19:17—19. 25:—*Broken,* &c.] Or, "gnawed his bones." (*Note, Zeph.* 3:1—4.)

V. 18. Either the destruction of Sennacherib's army, and his death by the hand of his sons; or the destruction of Nineveh, as foretold by Nahum and Zephaniah, is here referred to. (*Marg. Ref.—Nah.* 1:9—14. 2: 3: *Zeph.* 2:13—15.)

V. 19. 'These promises of grace and favor to 'the Jewish nation, are chiefly to be understood 'of the general restoration, ... after the down-'fal of the anti-christian empire.' *Lowth.* (*Marg. Ref.—Notes,* 4—6. 32:42—44. *Ez.* 34:23—31. 37:24—28. 39:23—39. *Ob.* 17—21. *Mic.* 7:14—17.)

found: for [s] I will pardon them whom I reserve.

21 ¶ Go [t] up against the land of *Merathaim, *even* against it, and against the inhabitants of †Pekod: waste and utterly destroy after them, saith the LORD, [u] and do according to all that I have commanded thee.

22 A [x] sound of battle *is* in the land, and of great destruction.

23 How [y] is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, [z] and thou wast not aware: thou art found, and also caught, [a] because thou hast striven against the LORD.

25 The LORD hath [b] opened his armory, and hath brought forth the weapons of his indignation: for [c] this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come [d] against her from ‡ the utmost border, [e] open her storehouses; § cast her up as heaps, and [f] destroy her utterly: let nothing of her be left.

27 Slay all her [g] bullocks; let them go down to the slaughter: woe unto them! for [h] their day is come, the time of their visitation.

28 The [i] voice of them that flee, and escape out of the land of Babylon [k] to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together [l] the archers against Babylon: all ye that bend the bow, camp

44:14. Mic. 7:19. Rom. 11:3,26,27.
See on 3,9,15.
Or, *the rebels*.
Or, *visitation*. Ez. 23:23. 34:22. Num. 31:14—18. 1 Sam. 15:3,11—24. 2 Chr. 36:8. Is. 10.6.
4:19—21. 51:54—56. Is. 21:2—4.
y 51:20—24. Is. 14:4—6,12—17. Rev. 18:16—19.
z 51:31—39,57. Is. 21:3—5. Dan. 5:30,31. Rev. 18:7,8.
a Ex. 10:3. Job 9:4. 40:2,9. Is. 13:11. 45:9. 2 Thes. 2:4.
b 35—38. 51:11,20. Is. 13:2—5, 17,18. 21:7—9.
c *See on* 15.—51:12,25,55. Is. 14:22—24. 46:10,11. 48:14,15. Am. 3:6. 18:8.
d 41. 51:27,28. Is. 5:26.
‡ Heb. *the end*.
e 10. 51:44. Is. 45:3.
§ Or, *tread her*. Is. 10:6. 25:10. 63.3,4. Mic. 7:10. Rev. 14:19,20. 19:15.
f 13,15,23. 51:25,26,64. Is. 14:23. Rev. 18:21—24.
g 11. 46:21. Ps. 22:12. Is. 34:7. Ez. 39:17—20. Rev. 19:17,18.
h 31. 27:7.—*See on* 48:44.—Ps. 37:13. Lam. 1:21. Ez. 7:5—7. Rev. 16:17—19. 18:10.
i 51:50,51. Is. 48:20.
k 15. 51:10,11. Ps. 149:6—9. Dan. 5:3—5,23. Zech. 12:2,3.
l 9,14,26.

V. 20. The Jews never relapsed, after the captivity, into those idolatries, which had before been their great national offence, and had exposed them to these extreme sufferings. This and their other national sins were repented of, pardoned, and blotted out; so that they could no more be found.—But the words can be applied in their full meaning to none but true believers, the spiritual Israel, all the sins of whom are "buried in the depth of the sea," so that none can lay any thing to their charge, or find any unpardoned or unmortified sin in them.—The passage implies a prediction of the future conversion of Israel and Judah to Christ, and their full participation of all the blessings of his gospel.—'In all the judgments God brings upon his people, he promises to reserve a remnant. (44:14. *Is.* 1:9.)—St. Paul calls it "a remnant according to the election of grace." ' *Lowth.* (*Marg. Ref.—Notes*, 33:6—9. *Is.* 59:20,21. 65:8—10. *Am.* 9:7—10, 9. *Matt.* 24:21,22. *Rom.* 11:1—6,11—32.)

V. 21. "Merathaim" signifies *rebels*, and "Pekod," *visitation*. (*Marg.*) But Pekod is spoken of as the name of a country or city belonging to Babylon; (*Ez.* 23:23.) and it is probable, Merathaim was the same. The names, however, seem to have been selected, because of their signification. The time of *visitation* on the *rebels* is come.

After them.] Or, "their posterity." (*Note, Is.* 14:21—23.)—*According*, &c.] 'Those persons, whom God raises up to fulfil the decrees of his Providence, are said to perform his commands. (34:22. *Is.* 10:6.)' *Lowth.* (*Notes, Ez.* 1:1—4. *Is.* 10:5,6. 13:2—5. 41:25. 45:1—6.)

V. 22, 23. *Marg. Ref.—Hammer.* (23) 'That oppressive empire, which "smote the nations with a continual stroke." (*Is.* 14:6.)' *Lowth.*—Babylon had been used as a hammer to break in pieces the nations, in all that part of the earth; and was found too hard and heavy to be resisted by them: but this hammer would soon be broken in pieces by the Medes and Persians, to the astonishment of all the surrounding countries. (*Notes*, 51:20—24. *Is.* 14:4—6,12—15.)

V. 24. Cyrus took Babylon by surprise, when neither the king, nor the inhabitants, had the least expectation of such an event. His stratagem was successful, because God was pleased in this manner to shew, how vain, and how fatal, it is to strive against him. (*Marg. Ref.—Notes*, 38. 51:38—40. *Is.* 21:3—5. *Dan.* 5:1—4,30,31. *Rev.* 18:4—8.)

V. 25. 'God hath raised up enemies to subdue the Chaldeans, Cyrus and his confederates, and hath furnished them with all necessary provision for such an undertaking.' *Lowth.* (*Marg. Ref.—Note*, 51:11.)

V. 26. *Marg. Ref.—Note*, 51:31,32.—*Heaps.*] 'The marginal reading is to be preferred, "Tread her as heaps;" that is, as corn is trodden down when it is threshed.' *Lowth.* (*Note, Rev.* 14:14—20.)

V. 27. *Bullocks*, &c.] The princes of Babylon had been living in prosperity, and growing fat as bullocks: (11) and they would very soon be led forth to the slaughter, continuing insensible of their danger to the last. Cyrus took Babylon, when they were all engaged in feasting and riot. (*Marg. Ref.—Notes*, 51:38—40. *Is.* 34:3—7. *Ez.* 39:17—20.)—*Their day*, &c.] *Marg. Ref.* h.

V. 28. The Jews, when liberated by Cyrus, returned to Jerusalem, and there celebrated the praises of God in fulfilling his word against Babylon: and from time to time, as further desolations were there made, many Jews, fleeing from that city and its neighborhood, doubtless carried the report to their brethren in Judea. (*Notes*, 51:50,51,61—64.)

The vengeance, &c.] The Chaldeans were guilty of the greatest impiety, in destroying the temple of God; as well as of cruelty and oppression upon the Jews. (7) Belshazzar was profaning the vessels of the temple in the most daring and impious manner, when the handwriting announced his destruction: (*Notes, Dan.* 5:1—4,18—24.) and the ruin of the Chaldeans was the vengeance of God's temple, and the punishment of their enmity against him and his people. (*Notes, Ps.* 74:3—6. 79:1—7. *Lam.* 2:15,16. *Zech.* 12:2—5.)

against it round about; let none thereof escape: [m] recompense her according to her work; according to all that she hath done do unto her; [n] for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall [o] her young men fall in the streets, and [p] all her men of war shall be cut off in that day, saith the LORD.

31 Behold, [q] I *am* against thee, [r] *O thou* *most proud, saith the Lord GOD of hosts: [s] for thy day is come, the time *that* I will visit thee.

32 And [†] the most [t] proud shall stumble and fall, and [u] none shall raise him up: and I will [x] kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel, and the children of Judah *were* oppressed together; [y] and all that took them captives held them fast; [z] they refused to let them go.

34 Their [a] Redeemer *is* strong; the LORD of hosts *is* his name: he shall throughly [b] plead their cause, [c] that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A [d] sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and [e] upon her princes, and upon [f] her wise *men*.

36 A sword *is* [g] upon the [‡] liars, and they shall [h] dote: a sword *is* upon [i] her mighty men, and they shall be dismayed.

37 A sword *is* upon [k] their horses, and upon their chariots, and upon [l] all the mingled people that *are* in the midst of her, and they shall become [m] as women: a sword *is* upon [n] her treasures, and they shall be robbed.

38 A [o] drought *is* upon her waters; and they shall be dried up: for it *is* [p] the land of graven images, and they are [q] mad upon *their* idols.

39 Therefore [r] the wild beasts of the desert, with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein; and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

m *See on* 15.—Ps. 137:8,9. Rev. 16:6. 18:6.
n 24,32. Ex. 10:3. Is. 14:13,14. 37:23. Dan. 4:37. 5:23. 11:36. 2 Thes. 2:4. Rev. 13:5,6.
o 9:21. 18:21. 48:15. 49:26. 51:3,4. Is. 13:15—18.
p 36. 51:56,57. Rev. 6:15. 19:18.
q 21:13. 51:25. Ez. 5:8. 29:3,9, 10. 38:3. 39:1. Nah. 2:13. 3:5.
r 29,32. 48:29. 49:16. Job 40: 11,12. Dan. 4:30,31. Hab. 2:4, 5. Jam. 4:6. 1 Pet. 5:5.
* Heb. *pride*.
s *See on* 27.
† Heb. *pride*.
t Prov. 16:18. 18:12. Is. 10:12 —15. 14:13—15. Ez. 28:2—9. Dan. 5:20,23—30.
u 51:26,64. Rev. 18:21.
x 21:14. 49:27. Deut. 32:22. Am. 1:4,7,10,12,14. 2:2,5.
y 7,17,18. 51:34—36. Is. 14:17. 47:6. 49:24—26. 51:23. 52:4—6. Zech. 1:15,16.
z 34:15—18. Ex. 5:2. 8:2. 9:2, 3,17,18. Is. 14:17. 58:6.
a Ex. 6:6. Prov. 23:11. Is. 41: 14. 43:14. 44:6,23,24. 47:4. 54: 5. Mic. 4:10. Rev. 18:8.
b 51:36. Ps. 35:1. 43:1. Prov. 22:23. Mic. 7:9.
c Is. 14:3—7. 2 Thes. 1:6,7. Rev. 19:1—3.
d 47:6. Lev. 26:25. Is. 66:16. Ez. 14:2. Hos. 11:6. Zech. 11: 17.
e 27,30. 51:39,57. Is. 41:25. Dan. 5:1,2,30.
f 8:9. 10:7. Is. 19:11—13. 29: 14. 44:25. 47:13,14. Dan. 5:7,8.
g 48:30. Is. 44:25. 2 Thes. 2:9, 10. 1 Tim. 4:2. Rev. 19:20. 21:8. 22:15.
‡ Or, *chief stays*. Heb. *bars*. Is. 43:14. *marg*.
h 2 Sam. 15:31. 17:14. 2 Chr. 25:16. Is. 47:10—15. 1 Tim. 6:4.
i *See on* 30. 49:22.—51:23,30, 32. Nah. 2:3. 3:7,13,17,18.
k 51:21. Ps. 20:7,8. 46:9. 76: Ez. 39:20. Nah. 2:2—4,1 Hag. 2:22.
l 25:20,24. Ez. 30:5.
m *See on* 48:41.—51:30. Is. 1 16. Nah. 3:13.
n 26. Is. 45:3.
o 12. 51:32—36. Is. 44:27. Rev 16:12. 17:15,16.
p 2. 51:44,47,52. Is. 46:1—7 Dan. 3: 5:4. Hab. 2:18,19 Rev. 17:5.
q *See on* 51:7.—Is. 44:25. Act 17:16.
r 12,13. 25:12. 51:26,37,38,43 62—64. Is. 13:20—22. 14:23 34:11—17. Rev. 18:2,21—24.

V. 29. *Marg. Ref.—Notes*, 9—11,14,15,21,31. 2 *Thes.* 1:5—10, *v.* 6. *Rev.* 18:4—8,20.—*The archers.*] רַבִּים. *The multitudes*, or *the commanders.*—*Let none thereof escape.*] Μη εστω αυτης αναστωζομενος. *Sept.*

V. 30. Gadatas and Gobryas, two of Cyrus's captains, when they had entered Babylon, marched, with the troops under their command, directly to the palace; and killing all whom they met, became masters of it, and slew Belshazzar also. *Xenophon.* (*Marg. Ref.—Note*, 24.)

V. 31. "I am against thee, O proud one." *Blayney.*—Belshazzar, the king of Babylon, is especially meant.—Nebuchadnezzar had humbled himself before God, but Belshazzar continued to magnify himself against him; till the hand-writing on the wall declared that his day was come, &c. (*Marg.* and *Marg. Ref.—Notes*, *Dan.* 5:18—24.)

V. 32. *Marg.* and *Marg. Ref.—I will kindle*, &c.] 'This may be meant of the destructions 'made in the Babylonian territories, in the several expeditions Cyrus undertook against that 'monarchy, during the space of twenty years 'before the taking of Babylon.' *Lowth.* (*Note*, *Dan.* 5:1—4.)

V. 33. The kings of nearly the same territories oppressed both Israel and Judah. The kings of Babylon, having succeeded to those of Assyria, imitated them in cruelly oppressing the worshippers of JEHOVAH. (*Marg. Ref.—Notes*, *Is.* 14:16—20. 47:6. *Dan.* 4:27.)

V. 34. *Marg. Ref.—Notes*, 51:34—37. *Prov.* 23:10,11. *Is.* 47:4. 54:4,5. 2 *Thes.* 1:5—10, *vv* 5,6. *Rev.* 18:4—8,20.

V. 35. *Princes*, &c.] Most of these were slain with Belshazzar, when Babylon was taken.—'The Chaldeans were famous for their skill in 'astrology, and other arts of divination; and 'yet the learned in these sciences were not able 'to foresee or prevent the dangers coming on 'themselves.' *Lowth.* (*Marg. Ref.—Notes*, *Is.* 47:12—15. *Dan.* 5:5—9.)

V. 36. *Marg. Ref.—Liars.*] "He frustrateth the tokens of the liars, and maketh the diviners mad." (*Notes*, 35. *Is.* 44:25—28.)

V. 37. *Marg. Ref.—Treasures.*] 'They shall 'be a prey to such as come sword in hand to 'rifle them. As Solon said to Crœsus, who, by 'way of ostentation, shewed him his treasures: ''Sir, if any one come that has better iron than ''you, he will be master of all your gold.' *Lowth.* (*Notes*, 51:34—37. *Is.* 45:1—6.)

V. 38. Babylon was taken by means of the draining of the channel of the Euphrates, through which Cyrus marched his army into the heart of the city; at the very time when Belshazzar and his princes, his wives and his concubines, were madly insulting the God of heaven, and celebrating the praises of their idols. (*Notes*, 51:7,31,32,47,52,53. *Dan.* 5:1—4, 18—31. *Rev.* 17:1—5.)

40 As [s] God overthrew Sodom and Gomorrah and the neighbor-*cities* thereof, saith the LORD: *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, [t] a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall [u] hold the bow and the lance; [x] they *are* cruel, and will not shew mercy: [y] their voice shall roar like the sea, and they [z] shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The [a] king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* [b] pangs as of a woman in travail.

s 49:18. Gen. 19:25. Deut. 29:23. Is. 1:9. 13:19,20. Hos. 11:8,9. Am. 4:11. Zeph. 2:9. Luke 17:28—30. 2 Pet. 2:6. Jude 7. Rev. 11:8. 18:8,9.
t 2,3,9. 6:22,23. 51:1,2,11,27,28. Is. 13:2—5,17,18. Rev. 17:16.
u *See on* 6:23.
x Ps. 74:20. 137:3,9. Is. 13:17,18. 14:6. 47:6. Hab. 1:6—8. Jam. 2:13. Rev. 16:6.
y Ps. 46:2,3,6. Is. 5:30.
z 8:16. 47:3. Is. 5:28. Hab. 1:8. Rev. 19:14—18.
a 51:31. Is. 13.6—8. 21:3,4. Dan. 5:5,6.
b *See on* 49:22,24.

44 Behold, he shall come up [c] like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her: and [d] who *is* a chosen *man, that* I may appoint over her? [e] for who *is* like me? and who will [*] appoint me the time? and [f] who *is* that shepherd that will stand before me?

45 Therefore [g] hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely [h] the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At [i] the noise of the taking of Babylon the earth is moved and the cry is heard among the nations.

c *See on* 25:38. 49:19—21.
d Job 41:10,11. Is. 41:25. 46:11.
e *See on* Ex. 15:11. Ps. 89:6,8. Is. 40:18,25. 43:10.
* Or, *convent me to plead.*
f *See on* 49:19.
g 51:11. Ps. 33:10,11. Is. 14:24. 46:10,11. Acts 4:28. Eph. 1:11. Rev. 17:16,17.
h 37:10. 49:20.
i 49:21. Is. 14:9,10. Ez. 26:18. 31:16. 32:10. Rev. 18:9,10,19.

V. 39, 40. (*Marg. Ref.*—See on *Note*, 49:17, 18. *Notes*, 12,13. 51:61—64. *Is.* 13:19—22. 34:9—15. *Rev.* 18:21—24.)

V. 41, 42. (*Marg. Ref.*) It is generally inferred, from this account of the cruelty, manifested by the Medes and Persians, that Xenophon's encomiums on Cyrus, for *clemency*, as well as other virtues, were rather a declaration of what he thought a great prince should be, than a just estimate of Cyrus's character. Yet the cruelties of his successors, the Medo-Persian kings, might be more directly intended in the prophecy. (*Notes*, *Ps.* 137:7—9. *Is.* 13:17, 18.)—*Roar*, &c. (42) *Marg. Ref.* y.—*Is.* 5:26—30.

V. 43. *Marg. Ref.*—*Notes*, 51:31,32. *Is.* 21:3—5. *Dan.* 5:5—9.

V. 44, 45. (*Note*, 49:19,20.) The same expressions, which were before used concerning the king of Babylon, as the executioner of the vengeance of God on Edom, are here used of Cyrus, as employed in a similar service against Babylon. (*Marg.* and *Marg. Ref.*—*Notes*, *Is.* 14:24--27. 46:10,11. *Dan.* 4:34--37.)

V. 46. *Notes*, 49:21. 51:41,46--49. *Is.* 14:4--23. *Rev.* 18:1--20.

PRACTICAL OBSERVATIONS.
V. 1—8.

The longer God delays his judgments, the heavier they will fall on those, who "treasure up wrath against the day" of righteous retribution.—His servants must not hesitate to declare his threatenings to the most prosperous sinners, either from fear of their frown, hope of their favor, or even gratitude for their kindness.—The ruin of those, who have been the supporters of idolatry, superstition, infidelity, or impiety, is necessary in order to the revival of true religion, and the more general propagation of Christianity: and the prophecies of scripture may yield great comfort to the believer, in this view of them. It should not be concealed, but published to all the nations, that the great seat of anti-christian tyranny, idolatry, and superstition, and the grand persecutor of true Christians, is as certainly doomed to destruction as ancient Babylon was; and that all her idols will be broken, and her abominations buried in her ruins: for the Lord will cause his standard to be set up, and the instruments of his anger will be gathered together, to render "her land desolate, that none may dwell therein." (*Note*, *Rev.* 18:21—24.) Then will immense multitudes learn to mourn for sin, and "to seek the LORD, and join themselves to him" according to his new and everlasting covenant: then will "the lost sheep of the house of Israel" be brought back into the fold of the good Shepherd, and stray no mere. In the mean time let us rejoice, that there is a remnant in every age, who seek him with weeping and supplication; especially, if conscious that we are of the number.—They, who would find acceptance with him, must come to his mercy-seat, through the heavenly Advocate. If not acquainted with this "new and living Way" to Zion, they should inquire after it, by reading the word of God and praying for his Spirit; they should also attend the instructions and seek the counsel of pious ministers, and cultivate the acquaintance of experienced Christians: above all, they should "set their faces thitherward," and walk in the ways of God as far as they have learned them: for it is absurd and impious to pretend to inquire the way to heaven, whilst men continue in that course of life, which they are conscious leads to hell. (*Notes*, *Is.* 35:8—10. *John* 7:14—17. *Acts* 10:1,2.)—Those, who have acquired some knowledge of the way, should be always ready to give instructions to inquirers. Nor ought we willingly to travel the road alone: nay, we should use every kind of argument, persuasion, and expostulation, in calling on others to attend us; and desire that both we and they may be joined to the Lord, in the most intimate union, as his redeemed servants and worshippers. If we be reconciled to him, according to the tenor of his new covenant, by faith in Christ, the blessings will be perpetually, yea, eternally secured to us: our God will never forget his own engagements; and we should continually beseech him not to leave us to forget the du-

CHAP. LI.

Further copious and varied predictions of terrible judgments on Babylon, for her enormous wickedness, 1—58. Seraiah is ordered to take this prophecy to Babylon, and to read it there; and then to sink the book in the Euphrates; as a sign that Babylon should thus fall, and rise no more, 59—64.

THUS saith the LORD; Behold, [a] I will raise up against Babylon, and against them that dwell in the * midst of them that [b] rise up against me, [c] a destroying wind;

2 And will send unto Babylon [d] fanners, that shall fan her, and shall empty her land: for [e] in the day of trouble they shall be against her round about.

3 Against *him that* bendeth, [f] let the archer bend his bow, and against *him that* lifteth himself up in his [g] brigandine: and [h] spare ye not her young men: destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* [i] thrust through in her streets.

5 For [k] Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; [l] though their land was filled with sin against the Holy One of Israel.

6 [m] Flee out of the midst of Babylon, and deliver every man his soul: [n] be not cut off in her iniquity; [o] for this *is* the time

a *See on* 50:9,14—16,21.—Is. 13:3—5. Am. 3:6.
* Heb. *heart*.
b *See on* 50:24,29,33.—Zech. 2:8. Acts 9:4.
c *See on* 4:11. 49:36.—Ez. 19:12. Hos. 13:15.
d 15:7. Is. 41:16. Ez. 5:12. Matt. 3:12.
e 27,28. 50:14,15,29,32.
f *See on* 50:14,41,42.
g 46:4.
h 9:21. 50:27,30. Deut. 32:25. Ps. 137:9. Is. 13:10—18. Jam. 2:13.
i Is. 13:15. 14:19.
k 33:24—26. 46:28. 50:4,5,20. 1 Sam. 12:22. 1 Kings 6:13. Ezra 9:9. Ps. 94:14. Is. 49:14,15. 54:3—11. 62:12. Am. 9:8,9. Rom. 11:1,2.
l 16:18. 19:4. 23:15. 2 Kings 21:16. Ez. 8:17. 9:9. 22:24—31. Hos. 4:1,2. Zeph. 3:1—4.
m 9,45,50. 50:8,28. Is. 48:20. Zech. 2:6,7. Rev. 18:4.
n Gen. 19:15—17. Num. 16:26. Prov. 13:20. 1 Tim. 5:22.
o 11. 27:7. 46:10. *See on* 50:15, 28,31.—Deut. 32:35,41,43. Rev. 16:19. 18:5,6.

ties of our relation to him. Then we shall no more be as "lost sheep, who have forgotten our resting-place," and are exposed to the great devourer of souls; but we shall find rest and safety in God, "the Habitation of justice," and the Hope of all the generations of Israel. Nor will he leave us to those wretched shepherds, who cause their flocks to go astray by false doctrine and corrupt examples; or who suffer them to wander in ignorance and error, through sloth and negligence: but he will himself "feed us with knowledge and understanding."—The sins of professed Christians do not excuse the enmity, injustice, and cruelty of those, who rejoice in destroying the heritage of God. He, who will not save his people *in* their sins, will never countenance the wickedness of his open enemies, who upbraid them with their crimes, and then commit still viler abominations.—We should avail ourselves of opportunities given us of separating more entirely from ungodly persons, and idolatrous and corrupt professors of the gospel. Every one should be prompt in taking the lead, and setting the example, in such pious singularity; and they especially, whose office or rank gives them pre-eminence, should be as "the he-goats before the flocks," in every pious and zealous endeavor to do good. (*Notes*, *Tit.* 3:8, 12—15.)

V. 9—46.

How earnest ought we to be in choosing and securing "that good part, which can never be taken from us!" For worldly possessions often render men a more desirable and *satisfying* spoil to the sons of rapine and violence: and those who were chief soon become "the hindermost," because of the wrath of the Lord. When he arises to render to sinners according to what they have done, accumulated miseries come upon them from every quarter; and every comfort and helper fails and vanishes. Indeed the people of God seem to fall a defenceless prey to their foes; and one king or nation after another scatters them, as the lion does the helpless sheep: thus they devour and torment them; they break their bones on racks, burn them in fires, immure them in dungeons, or reduce them to cruel bondage, and refuse to let them go. But persecutors of every age and nation may read their certain doom, in what befel the Assyrians and Chaldeans of old: for "the Redeemer of Israel is strong, the LORD of Hosts is his name, and he will throughly plead their cause," and give them rest, and feed them in his green pastures, and satisfy them with his abundant consolations. (*Note*, *Ps.* 23:1—3.) He will "pardon those whom he reserves," and for ever bury their sins in oblivion, and be propitious to his chosen remnant.—But his enemies, after having, perhaps, been employed as his hammer to dash in pieces their fellow criminals, will themselves be broken in pieces: they will be taken in a snare, when they least suspect it; their treasures will be robbed, and they led away as fatted bullocks for the slaughter: for it is the work of God, against whom they have dared to contend. The vengeance of his broken law is terrible, and that of his despised or abused gospel still more so: but the vengeance of his temple, the punishment of those, who have used all their power to put down his worship and extirpate his people, is most tremendous; (*Note*, *Matt.* 21:40—44.) and it will be far "more tolerable for Sodom and Gomorrah in the day of judgment, than for them."—From the judgments denounced against prosperous Babylon, and the mercies promised to afflicted Israel, we should learn to "choose affliction with the people of God," rather than "the pleasures of sin for a season." (*Note*, *Heb.* 11:24—26.) And in the exact accomplishment, which has taken place of these ancient predictions; we may be encouraged to expect, with realizing faith, the performance of all the promises and prophecies of the sacred scriptures: for "heaven and earth shall pass away, but the words of our Lord shall not pass away." (*Note*, *Matt.* 24: 32—35.)

NOTES.

CHAP. LI. V. 1. *Marg.* and *Marg. Ref.*—*Notes*, 4:11—13. 50:1—3,28,29. *Zech.* 2:6—9.

V. 2. 'As the wind drives and scatters chaff 'in a threshing floor; so shall the Persian ar-'mies make a perfect riddance of every thing 'that is valuable.' *Lowth.* (*Marg. Ref.*—*Notes*, 15:7. *Is.* 17:12—14. 30:27,28. 41:15,16.)

V. 3. "He that bendeth his bow, shall bend it no more, nor exalt himself in his brigandine, &c." Thus some render the first clause. (*Marg. Ref.*—*Notes*, 50:41,42.)

V. 4. *Note*, *Is.* 13:13—15.

V. 5. "For Israel hath been no widow, &c." *Old Version.*—Though Israel and Judah had been sharply corrected for the iniquities, with which they had filled the land; their enemies

of the LORD's vengeance; he will render unto her a recompense.

7 Babylon *hath been* [p] a golden cup in the LORD's hand, that made all the earth drunken: [q] the nations have drunken of her wine; therefore the nations [r] are mad.

8 Babylon is [s] suddenly fallen and destroyed: [t] howl for her; [u] take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: [v] forsake her, and let us go every one into his own country: for [x] her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath [y] brought forth our righteousness; come, and [z] let us declare in Zion the work of the LORD our God.

11 [a] Make * bright the arrows; gather the shields: [b] the LORD hath raised up the spirit of the kings of the Medes: for [c] his device *is* against Babylon, to destroy it, because it *is* the vengeance of the LORD, [d] the vengeance of his temple.

12 Set up [e] the standard upon the walls of Babylon, make the watch strong; set up the watchmen, prepare the † ambushes: for [f] the LORD hath both devised and done that, which he spake against the inhabitants of Babylon.

13 O thou that [g] dwellest upon many waters, [h] abundant in treasures, [i] thine end is come, [k] *and* the measure of thy covetousness.

14 The LORD of hosts hath [l] sworn by ‡ himself, *saying*, Surely I will fill thee with

p Is. 14:4. Dan. 2:32,38. Rev. 17:4.
q *See on* 25:9,14—27. Dan. 3:1—7. Hab. 2:15,16. Rev. 14:8. 17:2. 18:3,23. 19:2.
r 25:16. 50:38.
s 41:1,2. Is. 21:9. 47:9. Rev. 14:8. 18:2,8.
t *See on* 48.20,31.—Ez. 27:30—32. 30:2. Rev. 18:9,10,17—19.
u 8:22. 30:12—15. 46:11. Nah. 3:19.
v 46:16,21. 50:16. Is. 13:14. 47:15.
x 2 Chr. 28:9. Ezra 9:6. Dan. 4:20—22. Rev. 18:5.
y Ps. 37:6. Mic. 7:9,10.
z 31:6—9. 50:28. Ps. 9:14. 102:19—21. 116:18,19. 126:1—3. Is. 40:2. 51:11. 52:9,10. Rev. 14:1—3. 19:1—6.
a 46:4,9. 50.9,14,25,29. Is. 21:5.
* Heb. *pure.*
b 27,28. 1 Kings 11:14,23. 1 Chr. 5:26. 2 Chr. 36:22. Ezra 1:1. Is. 10:26. 13:17,18 21:2. 41:25. 45:1,5. 46:11. Rev. 17:16,17.
c 12,29. 50:45.
d 24,35. 50:15,28. Ps. 74:3—11. 83:3—9. Hab. 2:17—20. Zech. 12:2,3. 14:2,3,12.
e 46:3—5. Prov. 21:30. Is. 8:9,10. 13:2. Joel 3:2,9—14. Nah. 2:1. 3:14,15.
† Heb. *liers in wait.* Josh. 8:14.
f 11,29. Lam. 2:17.
g 36. Rev. 17:1,15.
h 50:37. Is. 45:3. Hab. 2.5—9 Rev. 18:11—17.
i 17:11. 50:27,31. Gen. 6:13. Lam. 4:18. Ez. 7:2—12. Dan 5:26. Am. 8:2. 1 Pet. 4:7.
k Hab. 2:9—11. Luke 12:19—21. 2 Pet. 2:3,14,15. Jude 11—13. Rev. 18:19.
l *See on* 49:13. Am. 6:8. Heb 6:13.
‡ Heb. *his soul.*

should find, that they were not left as a friendless widow, to be oppressed with impunity. (*Marg. Ref.—Notes*, *Is.* 47:7—10. 54:4—10.)

V. 6. The Jews were ordered to leave Babylon, when permission was given them, (*Note*, *Ezra* 1:1—4.) as Lot left Sodom, lest they should be involved in her calamities, or corrupted by her idolatries. (*Marg. Ref.—Notes*, 50—53. 50:7,8. *Gen.* 19:12—29. *Zech.* 2:6—9. *Rev.* 14:9—11. 18:4—8.)

V. 7. The great splendor and prosperity of Babylon are denoted by the term *golden:* as the extensive desolations, occasioned by the victorious arms of Nebuchadnezzar, and the idolatries, which he propagated, are represented by a cup in the hand of God, to intoxicate the nations and make them mad. (*Marg. Ref.—Notes*, 25:15—17. *Dan.* 2:38. *Hab.* 2:5—8,15—17.) 'Babylon has recommended her 'idolatries to the world by several specious 'pretences, as well as by her authority and 'example: so that they have been like poison 'set off by a golden cup, which hath enticed 'men to drink without being aware of the 'danger; and all this by God's permission, in order to the accomplishing some great ends 'of his providence. ... The sense of this verse is 'applied by St. John to spiritual Babylon, 'which has used the most plausible methods to 'disguise her idolatrous practices.' *Lowth.* (*Notes*, *Rev.* 14:8. 17:1—5. 18:1—3.)

V. 8. *Marg. Ref.—Notes*, 50:24. *Is.* 47:7—15. —*Take*, &c.] 'This is spoken ironically, im-'plying that her ruin is irrecoverable.' *Lowth.* (*Notes*, 8:21,22. 46:11.)

V. 9. The allies of Babylon did what they could to prevent her ruin; but finding it in vain, they determined to shift for themselves: for they saw the hand of God lifted up against her; who determined that her judgment should be made manifest to all men, as those objects are most conspicuous which reach very high. (*Marg. Ref.—Notes*, 46:16,17. 50:16.)

V. 10. By the vengeance of God on Babylon, it was manifested, that the Jewish nation had been unjustly oppressed by the Chaldeans; and that theirs was indeed the true religion, and their cause righteous as far as man was concerned. (*Note*, 5.) 'Therefore we ought 'to give glory to him, in the assemblies of his 'church, and in the most public manner im-'aginable.' *Lowth.* (*Notes*, 31:6—9. 50:28. *Ps.* 37:5—8, *v.* 6. *Is.* 47:6. *Mic.* 7:8—10. *Rev.* 19:1—6.)

V. 11. (*Marg. Ref.*) 'Neriglissorus, king of 'Babylon, having formed an alliance against 'the Medes, Cambyses sent his son Cyrus, with 'an army of thirty thousand Persians, to join 'the Medes commanded by Cyaxares. ... Cyax-'ares, king of Media, called Darius the Mede 'in scripture, was Cyrus's uncle; and it was 'properly his army, that made the expedition 'against the Babylonians; he employing Cyrus 'as his general. ... Persia ... was of little ac-'count, till Cyrus made a figure in the world.' *Lowth.* (*Notes*, 27,28. *Ezra* 1:1—4. *Is.* 13:17, 18. 21:2. *Dan.* 5:30,31. 7:5. 8:3,4.)—*Gather the shields.*] "Fill the quivers." *Blayney.*—*Hath raised up*, &c.] *Marg. Ref.* b.—*Notes*, *Ezra* 1:1—6, *vv.* 1,5,6.—*Vengeance.*] *Notes*, 50:15,28.

V. 12. Let the Chaldeans make every preparation for war, and for the defence of Babylon, yet their efforts would be in vain: for the Lord would surely fulfil his predictions against them. The certainty of the event is expressed by language, implying that it had already taken place. (*Marg.* and *Marg. Ref.—Notes*, 44,45. *Is.* 14:24—27. 46:10,11.)—Or, the words may be addressed to the besiegers, animating their exertions by assurance of success. (*Note*, *Is.* 13:2—5.)—Ambushes belong to the besiegers, rather than to the besieged.

V. 13. *Upon*, &c.] 'Upon the river Eu-'phrates, which encompassed Babylon and ran 'through it; and by means of which it thought 'itself secure and impregnable.—"Many wa-'ters" do likewise mystically signify the many 'people, over which this was the reigning city. '—*Measure.*] God has put a bound to thy cov-'etousness which it shall not go beyond.' *Lowth.* (*Marg. Ref.—Notes*, 34—37. *Is.* 44:25—28. 45:1—6. *Rev.* 17:1,2,15—18.)

men, [m] as with caterpillars; and they shall [*] lift up a shout against thee.

15 He [n] hath made the earth by his power, he hath established the world [o] by his wisdom, [p] and hath stretched out the heaven by his understanding.

16 When [q] he uttereth *his* voice, [r] *there is* a [†] multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and [s] bringeth forth the wind out of his treasures.

17 [t] Every man is [‡] brutish by *his* knowledge; every founder is confounded by the graven image: [u] for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* [x] vanity, the work of errors: [y] in the time of their visitation they shall perish.

19 The [z] Portion of Jacob *is* not like them; for he *is* [a] the former of all things, and *Israel is* [b] the rod of his inheritance: [c] the LORD of hosts *is* his name.

20 ¶ Thou [d] *art* my battle-axe *and* weapons of war: for [§] with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces [f] the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces [g] man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers:

24 And [h] I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, [i] I *am* against thee, [j] O destroying mountain, saith the LORD, [k] which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, [l] and will make thee a burnt mountain.

26 And they [m] shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be [‖] desolate for ever, saith the LORD.

m 46:23. Judg. 6:5. Joel 1:4—7. 2:3,4,25. Nah. 3:15—17.
* Heb. *utter. See on* 50:15.
n 10:12—16. 32:17. Gen. 1:1—6. Ps. 146:5,6. 148:1—5. Is. 40:26. Acts 14:15. 17:24. Rom. 1:20. Col. 1:16,17. Heb. 1:2,3. Rev. 4:11.
o Ps. 104:24. 136:5 Prov. 3:19. Rom. 11:33.
p Job 9:8. Ps. 104:2. Is. 40:22. 42:5. 44:24. 45:12. 48:13. 51:13.
q *See on* 10:13. Job 37:2—11. 40:9. Ps. 18:13. 29:3—10. 46:6. 68:33. 104:7. Ez. 10:5.
r Job 36:26—33. 37:13. 38:34—38. Ps. 135:7. Am. 9:6.
† Or, *noise.*
s Gen. 8:1. Ex. 10:13,19. 14:21. Job 38:14. Ps. 78:26. 135:7. 147:18. Jon. 1:4. 4:8. Matt. 8:26,27.
t 10.14. Ps. 14:2. 53:1,2. 92:5,6. 115:8. 135:18. Is. 44:18—20. Rom. 1:20—23. 1 Cor. 1:19—21.
‡ Or, *more brutish than to know.*
u *See on* 10:14. 50:2 Ps. 135:17. Hab. 2:13,19.
x *See on* 10:8,15.—Jon. 2:8. Acts 14:15.
y 43:12,13. 46:25. 48:7. 50.2. Ex. 12:12. Is. 19:1. 46:1. Zeph. 2:11.
z *See on* 10:16.—Ps. 16:5. 73:26. 115:3.
a *See on* 15.
b 12:7—10. 50:11. Ex. 19:5,6. Deut. 32:9. Ps. 33:12. 135:4. 1 Pet. 2:9.
c *See on* 10:16. Is. 47:4.
d 50:23. Is. 10:5,15. 13:5. 14:5,6. 37:26. Mic. 4:13. Zech. 9:13,14. Matt. 22:7.
§ Or, *in thee*, or, *by thee.*
e *See on* 25:9,11. 27:5—7.
f 50:37. Ex. 15:1,21. Ps. 46:9. 76:6. Ez. 39.20. Mic. 5:10. Nah. 2:13. Hag. 2:22. Zech. 10:5. 12:4. Rev. 19:18.
g 6:11. Deut. 32:25. 1 Sam. 15:3. 2 Chr. 36:17. Is. 20:4. Lam. 2:11. Ez. 9:6.
h 11,35,49. 50:15,17,18,28,29, 33,34. Ps. 137:8,9. Is. 47:6—9. 51:22,23. 61:2. 63:1—4. 66:6. 1 Thes. 2:15,16. Rev. 6.10. 18:20,24. 19:2—4.
i *See on* 50.31.
j 53,58. Gen. 11:4. Dan. 4:30. Zech. 4:7.
k 7:20—23. 25:9,18—27. Rev. 17:1—6.
l 2 Pet. 3:10. Rev. 8:8. 13:9. 19.
m *See on* 37,43. 50:12,13. Is. 13:19—22. 14:23.
‖ Heb. *everlasting desolations.* 50:40. Is. 34:8—17. Rev. 18:20—24.

V. 14. *Marg.* and *Marg. Ref.*—*Notes*, *Joel* 1:5—7. 2:1—11,25. *Nah.* 3:15—17.

V. 15—19. (*Marg. Ref.*—See on *Notes*, 10:12—16.) 'This is a powerful argument to encourage our trust in God, and to assure us, 'that he will in due time assert his own authority, against all the encroachments of idolworship and false religions.' *Lowth.*

V. 20—24. (*Marg.* and *Marg. Ref.*—*Notes*, 50:23. *Is.* 10:5,6. 13:2—5. 54:15—17.) Some understand these verses of Cyrus, whom God would employ to execute his dreadful sentence upon Babylon and the Chaldeans: but others suppose, that Babylon, or the king of Babylon, is spoken of, as "the battle-axe," by whom God would break in pieces the nations: and that after he had thus accomplished his purposes, God would execute vengeance on Babylon and the Chaldeans, for all the evil done in Zion; as well as for all their idolatries and iniquities. (*Notes*, 25:9—26. 27:4—9.)—'Or else the words 'may be understood of the church, and imply, 'that God will destroy all those powers and 'kingdoms, which are adversaries to his truth 'and people. ... This will be fulfilled at the fall 'of mystical Babylon, when God's kingdom 'shall "break in pieces all the kingdoms of the 'earth," in the destruction of that remnant of 'the fourth monarchy.' *Lowth.* (*Notes*, *Dan.* 2:34,35,44,45. *Mic.* 5:7—15. *Zech.* 12:2—8. *Rev.* 19:11—21.)—*In your sight.*] This may either refer to the evil done at Zion by the Chaldeans, in the sight of God's worshippers, who seem here addressed; or to the public manner, in which judgment would be executed on Babylon.

V. 25. Babylon stood in a plain: but the immense multitude of its buildings, and the height of the temples, walls, and towers, rendered the city as an artificial mountain. The destruction, which was thence diffused to all the surrounding nations, rendered Babylon as a tremendous volcano: but at length the empire and city would be consumed, as it were, by fire; and the Lord would overturn and roll them down, as a burnt mountain, into the ocean, to be found no more. (*Notes*, *Rev.* 8:8, 9. 18:4—8.)—*Destroying*, &c.] 'Or, "O *corrupting* mountain, which corruptest the whole 'earth." Babylon ... was the seat of idolatry, 'from whence it was derived into other coun'tries; ... which is remarkably true of mystical 'Babylon. (*Rev.* 17:5.) ... We do not find that 'Babylon was ever destroyed by fire: but that 'mystical Babylon shall be so destroyed is plain 'from *Rev.* 17:16. 18:8,9.' *Lowth.*

V. 26. 'There shall not be left an entire 'stone fit to use. 50:40.' *Lowth.*—It is a figura-

27 Set [n] ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of [o] Ararat, Minni, and [p] Ashchenaz: appoint a captain against her; [q] cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with [r] the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And [s] the land shall tremble and sorrow: for [t] every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The [u] mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwelling places; [v] her bars are broken.

31 One [x] post shall run to meet another, and one messenger to meet another, [y] to shew the king of Babylon that his city is taken at *one* end.

32 And that [z] the passages are stopped, and the reeds they have burned with fire, and [a] the men of war are affrighted.

[*Practical Observations.*]

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon [b] *is* like a threshing-floor, * *it is* time to thresh her: yet a little while, and [c] the time of her harvest shall come.

n 12. 6:1. 50:2,41. Is. 13:2—5. 18:3. Am. 3:6. Zech. 14:2.
o Gen. 8:4.
p Gen. 10:3. *Ashkenaz.* 1 Chr. 1:6.
q *See on* 14.—46:23. 50:41,42. Judg. 6:5. Joel 2:2,3. Nah. 3:15—17. Rev. 9:7—11.
r 11. 25:25. Gen. 10:2. 1 Chr. 1:5. *Madia.* Esth. 1:3. 10:2. Is. 13:17. 21:2. Dan. 5:28—30. 6:8. 8:3,4,20. 9:1.
s *See on* 8:16. 10:10. 50:36,43. Is. 13:13,14. 14:16. Joel 2:10. Am. 8:8.
t 11,12,43,62—64. 50:13,39,40, 45. Is. 13:19,20. 14:23,24. 46:10,11. 47: Rev. 18:2,21—24.
u 32,57. 48:41. 50:36,37. Ps. 76.5. Is. 13:7,8. 19.16. Nah. 3.13. Rev. 13:10.
v 50:36. *marg.* Ps. 107:16. 147:13. Is. 45:1,2. Lam. 2:9. Am. 1:5. Nah. 3:13.
x 4:20. 1 Sam. 4:12—18. 2 Sam. 18:19—31. 2 Chr. 30:6. Esth. 3:13—15. 8:10,14. Job 9:25.
y 50:43. Is. 21:3—9. 47:11—13. Dan. 5:2—5,30.
z 50:38. Is. 44:27.
a *See on* 30. 50:37.
b Is. 21:10. 41:15,16. Am. 1:3. Mic. 4:13. Hab. 3:12.
* Or, *in the time that he thresheth her.*
c Is. 17:5. 18:5. Hos. 6:11. Joel 3:13. Matt. 13:30,39. Rev. 14:15—20.

ive description of the most complete desolaion; of being "swept with the besom of destruction," as Isaiah has expressed it. (*Marg.* and *Marg. Ref.—Note, Is.* 14:21—23.)

V. 27. (*Marg. Ref.—Notes, Gen.* 8:4,5. 10:1—5.) 'The two former' (*Ararat* and *Minni*) are probably the same with the greater and lesser Armenia. Cyrus's first expedition, in this war, was for reducing the Armenians who had revolted from the government of the Medes, who upon this conquest were obliged to send their usual quota of auxiliaries, to the carrying on the war against the Babylonians. ... By *Ashchenaz* Bochart understands Phrygia and Troas, ... part of that country being called *Ascania* by Homer. ... Cyrus had conquered Crœsus, and subdued several nations from the Egean sea to the Euphrates, before he marched against Babylon. ... Xenophon informs us, that there were both Phrygians and Capadocians in Cyrus's army.' *Lowth.*—Virgil calls the son of Æneas the Trojan, *Ascanius.—As the,* &c.] That is, in immense multitudes destroying all before them. (*Marg. Ref.* q.)

V. 28. *Marg. Ref.—Notes,* 11. 50:14—16,41,42. *Kings.*] The princes or viceroys of the Median empire, or the kings that were allies and tributaries of the king of Media.—Long after this prophecy was delivered, Media was far more renowned than Persia: though at length the Median dominion was swallowed up, as it were, in the mighty empire of Persia.

V. 29. *Marg. Ref.—Notes,* 12,26,43,61—64. 50:39—45. *Is.* 13:17—22. 14:16—26. *Rev.* 18:21—24.

V. 30. 'Accordingly the Babylonians, after the loss of a battle or two, never recovered their courage to face the enemy in the field again: they retired within their walls; and the first time that Cyrus came with his army before the place, he could not provoke them to venture forth, and try the fortune of arms: ... and the last time that he came, he consulted with his officers about the best manner of carrying on the siege, since, saith he, they do not come forth and fight.' *Bp. Newton.*—The Chaldeans were very valiant, when the Lord used them as his hammer, or battle-axe; but they became as women, when his vengeance was to be executed on them. (*Marg. Ref.—Note, Dan.* 5:1—4.)—*Bars,* &c.] *Marg. Ref.—Note, Is.* 45:1—6.

V. 31, 32. (*Marg. Ref.*) Cyrus, having spent two years before Babylon, with little prospect of success, and being even derided by the inhabitants; at length drained the river, divided his army into two parts, and marched them into the city at each end, by the channel of it; and through the brazen gates, at the ends of each street toward the river, which the riotous Babylonians had left open. (*Note, Dan.* 5:1—4, 30,31.)—When the Persians appeared in the city, messengers would immediately be sent to inform the king, "that the city was taken at one end," not supposing that the other end was taken also: and these would meet with one another, and increase the terror and confusion of the inhabitants: but it seems, that the troops of Cyrus arrived at the palace, before the messengers could inform the king of his danger. They were also employed to carry information, that the Persians had stopped the passages, and cut off the communication between one part of the city and another: that they had set the reeds on fire; and that the soldiers were so affrighted, as to be incapable of making any resistance.—'The word ... translated *reeds* properly signifies *marshes* or *lakes.* ... The enemies have burnt up all the outworks, belonging to the marshy grounds about the river. ... Herodotus takes notice, that the extreme parts of the city were taken, before they who dwelt in the middle of it were sensible of the danger.' *Lowth.*

V. 33. Babylon had crushed and trampled on the nations, and especially on the Jews, as the corn was trodden out on the threshing floor: and she was about to endure like miseries herself. (*Notes, Is.* 21:10. *Am.* 1:3—5. *Mic.* 4:11—13. *Rev.* 14:14—20.)—The riches of the nations, likewise, had been collected into her, as the sheaves into the floor: but her crimes had made her ripe for divine vengeance; the time of her harvest was at hand; the whole would be carried away by her enemies, as the field is cleared at harvest, and the conquerors would be enriched by her spoils.—It is very common, in those countries, to thresh the corn

34 Nebuchadrezzar [d] the king of Babylon hath devoured me, he hath crushed me, [e] he hath made me an empty vessel, he hath [f] swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 * The [g] violence done to me and to my [†] flesh *be* upon Babylon, shall the [‡] inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, [h] I will plead thy cause, and [i] take vengeance for thee; [k] and I will dry up her sea, and make her springs dry.

37 And Babylon shall [l] become heaps, a dwelling place for dragons, an astonishment, and [m] an hissing, without an inhabitant.

38 They shall [n] roar together like lions: they shall [§] yell as lions' whelps.

d *See on* 49. 39:1—8. 50:7,17. —Lam. 1:14,15.
e 48:11,12. Is. 24:1—3. 34:11. Nah. 2:2,9,10.
f 44. Job 20:15. Prov. 1:12. Lam. 2:16. Ez. 36:3. Am. 8:4. Matt. 23:14.
* Heb. *My violence.*
g 50:29. Judg. 9:20,24,56,57. Ps. 9:12. 12:5. 137:8,9. Is. 26: 20,21. Zech. 1:15. Matt. 7:2. Jam. 2:13. Rev. 6:10. 16:6. 18:6,20.
† Or, *remainder.*
‡ Heb. *inhabitress.*
h *See on* 50:33,34.—Ps. 140.12. Prov. 22:23. 23:11. Is. 43:14. 47:6—9. 49:25,26. Mic. 7:8—10. Hab. 2:8—17.
i Deut. 32:35,43. Ps. 94:1—3. Rom. 12:19. Heb. 10:30,31. Rev. 19:1—3.
k *See on* 50:38.—Ps. 107:33,34. Is. 44:27. Rev. 16:12.
l 25,26,29. 25:9,12,18. 50:12,13, 23—26,38—40. Is. 13.19—22. 14:23. 34:8—17. Rev. 18:2, 21—23.
m 18:16. 19:8. 29:18. 2 Chr. 29:8. Lam. 2:15,16. Mic. 6: 16. Zeph. 2:15.
n 2:15. Job 4:10,11. Ps. 34: 10. 58:6. Is. 35:9. Nah. 2:11 —13. Zech. 11:3.
§ Or, *shake themselves.* Judg. 16:20.

39 In [o] their heat I will make their feasts, and I will make them drunken, that they may rejoice, [p] and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down [q] like lambs to the slaughter, like rams with he-goats.

41 How is [r] Sheshach taken! and how is [s] the praise of the whole earth surprised! how is Babylon become [t] an astonishment among the nations!

42 The [u] sea is come up upon Babylon; she is covered with the multitude of the waves thereof.

43 Her [v] cities are a desolation, a dry land, and a wilderness, [x] a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And [y] I will punish Bel in Babylon, and [z] I will bring forth out of his mouth that which he hath swallowed up: and [a] the nations shall not flow together any more unto him; yea, [b] the wall of Babylon shall fall.

o 25:27. Is. 21:4,5. 22:12—14. Dan. 5:1—4,30. Nah. 1:10. 3:11.
p 57. Ps. 13:3. 76:5,6.
q 50:27. Ps. 37:20. 44:22. Is. 34:6. Ez. 39:18.
r 25:26.
s 49:25. 50:23. Is. 13:19. 14:4. Dan. 2:38. 4:22,30. Rev. 18: 10—19.
t 37. 50:46. Deut. 28:37. 2 Chr. 7:21. Ez. 27:35.
u Ps. 18:4,16. 42:7. 65:7 93:3. Is. 8:7,8. Ez. 27:26—34. Dan. 9:26. Luke 21:25. Rev. 17:15,16.
v *See on* 29,37. 50:39,40.
x 2:6. Is. 13:20. Ez. 29:10,11.
y 18,47. 50:2. Is. 46:1,2.
z *See on* 34.—2 Chr. 36:7. Ezra 1:7. Dan. 1:2. 5:2—4,26.
a Is. 2:2. 60:5. Dan. 3:2,3,29. 4:1,22. 5:19,31. Rev. 18:9—19.
b 53,58.

on a floor placed in the field, soon after it is reaped: so that the time of harvest and that of threshing are nearly the same.

V. 34—37. Zion here complains to the Lord of the injuries, which she had sustained from the Chaldeans. They had devoured the substance, and destroyed the people, of Judah; they had rendered Jerusalem like "an empty vessel:" and, having gorged themselves, like voracious animals, with all her precious stores, they cast her and her children out of the land of promise, and carried them into captivity. (*Marg. Ref.* d—g.—*Notes*, 50:17,18,22,23,28. 2 *Kings* 25:1—10. *Is.* 47:6. *Rev.* 6:9—11. 18:4—8. 19:1—6.)—But this violence done to the children of Zion, and their blood which had been shed, lay upon Babylon as a heavy load; and in avenging Zion, God would waste Babylon, and render it the residence of venomous and hateful creatures alone. (*Is.* 34:9—15. *Rev.* 18:21 —24.) By drying up the sea and springs of Babylon, the destruction of her people, and the total failure of all those resources, whence she derived her immense riches, may be meant: and perhaps the draining off the waters of the Euphrates may be alluded to; as all great waters are called seas in scripture. (*Marg. Ref.* —*Notes*, 50:38—40. *Rev.* 16:12—16.)

Swallowed me, &c. (34) The animals, which some large serpents swallow whole and alive, may be alluded to.—*Heaps*, &c. (37) *Notes*, 25, 26. *Is.* 13:19—22.

V. 38—40. The noisy and boasting revels of the Chaldeans would be turned into howlings, when they found their enemies in the midst of them. The Lord so ordered it, that they should be left at this crisis to inflame themselves with wine, at a feast observed in honor of their idols; that their clamorous rejoicing and intoxication might make way for Cyrus to destroy them when fallen asleep, and they should wake no more in this world. (*Marg. Ref.*—*Notes*, *Is.* 21:3—5. *Dan.* 5:1—9,30,31. *Nah.* 1:9,10.) For thus God made them sacrifices to his awful justice; while they were exposed to the swords of their enemies, with as little consciousness of the doom which awaited them, as the animals had which were butchered or sacrificed. (*Notes*, 50:27. *Rev.* 18:9,10,20.)

V. 41. (*Marg. Ref.*) 'Babylon was esteem-'ed the wonder of the world, for the height, 'breadth, and compass of her walls, and the 'palace and hanging gardens belonging to it; 'for the temple of Belus; for the banks and 'facing of the river; and the artificial lakes and 'canals made for the draining of it.' *Lowth.* (*Notes*, 52,53. *Dan.* 4:28—33.)—Some think that Sheshach was an idol worshipped at Babylon, from which the city derived this name. (*Note*, 25:26.)

V. 42. The multitude of the invaders, who came against Babylon, was as irresistible as the impetuous waves of the ocean: and her ruin would be as surprising, as if the sea had quitted its channel, and had come up to destroy the city. (*Marg. Ref.*—*Notes*, *Is.* 8:6—8. *Dan.* 9:25—27, *v.* 26.)

V. 43. (*Notes*, 61—64. 50:12,13,32. *Is.* 13:19 —22. 14:21—23.) Babylon, and all the adjacent regions, would become uninhabited, uncultivated, and unproductive, like a barren desert.

V. 44. Bel was the chief idol of Babylon and the destruction of his temple and worshippers was as *his* punishment; and doubtless it was a heavy punishment to those ambitious

45 My people, [c] go ye out of the midst of her, and [d] deliver ye every man his soul from the fierce anger of the LORD.

46 And [*] lest your heart faint, and ye fear for the rumor that shall be heard in the land; [e] a rumor shall both come *one* year, and after that in *another* year *shall come* a rumor, and violence in the land, [f] ruler against ruler.

47 Therefore, behold, the days come, that [g] I will [†] do judgment upon the graven images of Babylon: and [h] her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then [i] the heaven and the earth, and all that *is* therein, shall sing for Babylon: for [k] the spoilers shall come unto her from the north, saith the LORD.

c 6,10,50. 50:8. Is. 48:20. Zech. 2:7. Rev. 14:8—11. 18:4.
d Gen. 19:12—16. Num. 16:26. Acts 2:40. 2 Cor. 6:17.
* Or, *let not.* Matt. 24:6—8. Mark 13:7,8. Luke 21:9—19, 28.
e Is. 13:3—5. 21:2,3.
f Judg. 7:22. 1 Sam. 14:16—20. 2 Chr. 20:23. Is. 19:2.
g 52.—*See on* 50:2.—Is. 21:9. 46:1,2.
† Heb. *visit upon.* 18. 11:22. 13:21. 23:34. 25:12. *Margins.*
h 24,43. 50:12—16,35—40.
i 10. Ps. 58:10,11. Prov. 11: 10. Is. 44:23. 48:20. 49:13. Rev. 15:1—4. 16:4—7. 18:20. 19:1—7.
k *See on* 11. 50:3,9,41.

49 ‡ As Babylon [l] *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have [m] escaped the sword, go away, stand not still: [u] remember the LORD afar off, and let Jerusalem come into your mind.

51 We [o] are confounded, because we have heard reproach: [p] shame hath covered our faces: [q] for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, [r] that I will do judgment upon her graven images: and through all her land [s] the wounded shall groan.

53 Though Babylon should [t] mount up

‡ Or, *Both Babylon is to fall, O ye slain of Israel, and with Babylon shall fall the slain of all the country.*
l 10,11,24,35. 50:11,17,18,29,33, 34. Judg. 1:7. Ps. 137:8,9. Matt. 7:2. Jam. 2:13. Rev. 18:5,6.
m 6,45. 31:21. 44:28. 50:8. Is. 48:20. 51:11. 52:2,11,12. Zech. 2:7—9. Rev. 18:4.
n 29.12—14. Deut. 4:29—31. 30:1—4. Ezra 1:3—5. Neh. 1:2—4. 2:3—5. Ps. 102:13,14. 137:5,6. Dan. 9:2,3,16—19.
o 3:22—25. 31:19. Ps. 74:18— 21. 79:4,12. 123:3,4. 137:1—3. Lam. 2:15—17. 5:1. Ez. 36: 30.
p 3:25. 14:3. Ps. 44:13—16. 69: 7—13. 71:13. 109:29. Ez. 7: 18. Mic. 7:10.
q 52:13. Ps. 74:3—7. 79:1 Lam. 1:10. 2:20. Ez. 7:21,22. 9:7. 24:21. Dan. 8:11—14. 9. 26,27. 11:31. Rev. 11:1,2.
r *See on* 47. 50:38.
s Ez. 30:24.
t 25,58. 49:16. Gen. 11:4,9. Is 14:12—15. 47:5,7. Ez. 31:9—11. Dan. 4:30. Am. 9:2. Ob. 3,4.

spirits, whom all idolaters worship. The immense treasures of his temple, which had been accumulating for ages, became the property of the conquerors. (*Marg. Ref.--Notes*, 34—37. 50:2,3. *Is.* 45:1—6. 46:1,2.)—'The heathens as-'cribed the honor of all their successes to their 'idols; and upon any great victory, offered the 'best part of the spoils to their gods, and de-'posited them in their temples, as a grateful 'acknowledgment that the success was owing 'to their assistance. ... The restoring of the 'holy vessels to their right owner ... is here 'particularly foretold, which was done by Cy-'rus, upon his proclamation for rebuilding the 'temple. (*Ezra* 1:7.) ... The accomplishment of 'this prophecy, Dr. Prideaux places in Xerxes's 'demolishing the temple of Belus, and plun-'dering it of its vast wealth, which from Dio-'dorus Siculus's account of it, he computes to 'amount to twenty-one millions of our money. '... There shall be no more costly presents 'brought by foreign nations to the temple of 'Bel. ... Just as, under the Roman empire, peo-'ple that were conquered by them, sent golden 'crowns to Jupiter Capitolinus.' *Lowth.*—*Yea, the wall*, &c.] The idols and the lofty strong wall of Babylon, were combined as the confidence of the inhabitants: but they should both fall together. (*Note*, 47.)

V. 45. *Marg. Ref.*—See on *Notes*, 6,10,50, 51. 50:8.

V. 46. (*Marg. Ref.*) Lest the invasion of the land, and the taking of the city where they resided, should terrify the Jews, the Lord intended to prepare them for it. Rumors would reach them, one year after another, of Cyrus's intended expedition: and by comparing the wars, insurrections, and revolts, which took place, with these predictions, they might learn to consider such events as the forerunners of their own deliverance. (*Notes*, *Matt.* 24:6—8. *Luke* 21:20—28.)—'Meaning that Babylon 'should not be destroyed all at once; but by 'little and little should be brought to nothing. 'For the first year came the tidings, the next 'year the siege, and in the third year it was ta-'ken: yet this is not that horrible destruction, 'which the prophets threatened in many pla-'ces; for that was after this, when they rebel-'led, and Darius overcame them by the policy 'of Zopyrus, and hanged three thousand gen-'tlemen, besides the common people:' (*Note*, 61—64.)

V. 47. (*Notes*, 44. 50:2,3. *Is.* 21:6—9.) 'Taking 'this prophecy in its full extent, it comprises 'the fall of mystical Babylon, which is repre-'sented here, and in the parallel places of Isai-'ah and the Revelation, as a decisive stroke, 'which should thoroughly vindicate the cause 'of oppressed truth and innocence, and put a 'final period to idolatry, and to all the oppres-'sions of God's people.' *Lowth.* (*Notes*, *Rev.* 17: 18:) St. John introduces all the friends and servants of God, exulting in the fall of the New Testament Babylon. (See on *Note*, 48, 49.)

V. 48, 49. *Marg. Ref.*—*Notes*, 50:28. *Is.* 14: 3—6. 44:23. 48:20—22. 49:9—13, *v.* 13. *Rev.* 15: 1—4. 16:3—7. 18:20. 19:1—6.—*All the earth.* (49) The regions which constituted this very large empire, which was spoken of as the whole earth, or world, as the Roman empire afterwards was. (*Notes*, 25:26. *Luke* 2:1.)

V. 50, 51. (*Marg. Ref.*—See on *Notes*, 6,10. 50:8.) The Jews, who survived all preceding sufferings, and who escaped the sword when Babylon was taken, were again exhorted to leave Babylon, to think of JEHOVAH and his temple, though far off from Jerusalem; and to make haste to return thither with confidence, zeal, and gratitude. To which they answered, that they were covered with shame, because of the reproach under which they lay, whilst their holy places had been profaned, destroyed, and trampled on by strangers. (*Notes*, *Ps.* 74:3—8. 79:1—5. *Is.* 63:15—19. 64:9—12. *Lam.* 1:8—11. 4:1,2. *Dan.* 8:13,14. 9:25--27.)

Let Jerusalem, &c. (50) '"Let Jerusalem 'gain possession of your heart." Let it be a 'prime object of your affection and desire. 3: '16. 7:31. 44:21.' *Blayney.* *Notes*, *Ps.* 122:6—9. 137:1—6, *vv.* 5,6.)

to heaven, and though she should fortify the height of her strength, *yet* [u] from me shall spoilers come unto her, saith the LORD.

54 A [x] sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and [y] destroyed out of her the great voice; when [z] her waves do roar like great waters, a noise of their voice is uttered:

56 Because [a] the spoiler is come upon her, *even* upon Babylon, and [b] her mighty men are taken, [c] every one of their bows is broken: for [d] the LORD God of recompenses shall surely requite.

57 And [e] I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall [f] sleep a perpetual sleep, and not wake, saith [g] the King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts, [h] The *broad walls of Babylon shall be utterly †broken, and her [i] high gates shall be burnt with fire; and [k] the people shall labor in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of [l] Neriah, the son of Maaseiah, when he went ‡with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a §quiet prince.

60 So Jeremiah [m] wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, [n] and shalt see, and shalt [o] read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, [p] to cut it off, that none shall remain in it, neither man nor beast, but that it shall be ‖desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* [q] thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, [r] Thus shall Babylon sink, and shall not arise from the evil that I will bring upon her: and [s] they shall be weary. [t] Thus far *are* the words of Jeremiah.

u 1—4,11,48. 50:9,10,21,25,31—34,45. Is. 10:6,7. 13:2—5,17. 41:25. 45:1—5.
x 48:3—5. 50:22,43,46. Is. 13:6—9. 15:5. Zeph. 1:10. Rev. 18:17—19.
y 38,39. 25:10. 50:10—15. Is. 15:1. 24:8—11. 47:5. Rev. 18:22,23.
z Ps. 65:7. 93:3,4. Is. 17:13. Ez. 26:3. Luke 21:25. Rev. 17:15.
a 48. 50:10. Is. 21:2. Hab. 2:8. Rev. 17:16.
b *See on* 30. 50:36.
c 49:35. Gen. 49:24. 1 Sam. 2:4. Ps. 37:15. 46:9. 76:3. Ez. 39:3,9.
d *See on* 6,24. 50:28,29.—Deut. 32:35. Ps. 94:1,2. Is. 34:8. 35:4. 59:18. 2 Thes. 1:6. Rev. 18:5,6,20. 19:2.
e *See on* 39.—Is. 21:4,5. Dan. 5:1—4,30,31. Nah. 1:10. Hab. 2:15—17. Rev. 18:6,7,9.
f Ps. 76:5,6. Is. 37:36.
g *See on* 46:18. 48:15. Mal. 1:14.
h 44. 50:15.
* Or, *walls of broad Babylon.*
† Or, *made naked.*
i 30. Is. 45:1,2.
k 9,64. Ps. 127:1. Is. 65:23. Hab. 2:13.
l *See on* 32:12. 36:4. 45:1.
‡ Or, *on the behalf of.*
§ Or, *prince of Menucha*, or, *chief chamberlain.*
m 30:2,3. 36:2—4,32. Is. 8:1—4. 30:8. Dan. 12:4. Hab. 2:2,3. Rev. 1:11,19.
n Matt. 24:1,2. Mark 13:1,2.
o 29:1,2. Col. 4:16. 1 Thes. 4:18. 5:27. Rev. 1:3.
p *See on* 25,26,29,37. 50:3,13, 39,40.—Is. 13:19—22. 14:22, 23. Rev. 18:20—23.
‖ Heb. *desolations.* 25:9,12. Ez. 35:9.
q 19:10,11.
r 42. 25:27. Nah. 1:8,9. Rev. 14:8. 18:2,21.
s 58. Hab. 2:13.
t Job 31:40. Ps. 72:20.

V. 52, 53. (*Marg. Ref.—Notes*, 44,47.) The builders of Babel, (or Babylon, meant to "build a tower, whose top should reach unto heaven:" (*Note*, *Gen.* 11:1—4.) and the walls of Babylon were of prodigious and almost incredible height and strength. It appears from the testimony of some who had been upon the spot, that the walls were three hundred and fifty feet in height, and eighty seven in thickness, and sixty miles in circuit; with towers still higher and stronger at proper distances: and, though there is some difference in the account given by different authors; yet all agree that the fortifications of Babylon were unparalleled. Depending on these, and the plenty of provisions that were in the city, the inhabitants derided the besiegers. But God had sent them, and they were sure to prevail. (*Notes*, 30—32.)

V. 54, 55. (*Marg. Ref.*) The multitude, tumult, and boastings of the inhabitants of Babylon, made a noise like the waves of the sea: but in process of time it would be succeeded by entire solitude and silence; except as interrupted by the noise of doleful birds and venomous creatures. (*Notes*, 61—64. *Is.* 13:19—22. 14:9—11. 47:5,7—10. *Rev.* 18:21—24.)

V. 56, 57. *Marg. Ref.—Notes*, 38—40. 25:27—29. 50:27,28,35. *Deut.* 32:40—43. *Ps.* 94:1—7. *Dan.* 5:

V. 58. The labor and expense, beyond all computation, which had been employed by men of several *nations* and *peoples*, in erecting the stupendous walls and towers of Babylon, and forming the massy brazen gates, and in endeavoring to defend them; in which numbers had labored as in the fire, and been wearied even unto death, would in the event be found entirely vain, useless, and ruinous. (*Marg.* and *Marg. Ref.*) Modern travellers concur in testifying, that no vestiges remain of all these immense buildings and fortifications. (*Notes*, 44,47,52,53. *Dan.* 4:28—33. *Hab.* 2:12—14.)

V. 59. *With*, &c.] Or, "on the behalf of Zedekiah." *Marg.* It does not appear that Zedekiah went to Babylon at this time.—*Quiet.*] Some interpret this word, of Seraiah's office under Zedekiah, or of his carrying a present to Nebuchadnezzar: (*marg.*) but perhaps it refers to his character as a peaceable and pious man; who, (though employed by Zedekiah on an embassy to Babylon,) was ready to perform this service put upon him by the prophet.—Seraiah was brother to Baruch. (32:12. 36:4. 45:2.)

V. 60. *Marg. Ref.—Notes*, 36:1—4,27—32.

V. 61—64. When Seraiah was come to Babylon, and had surveyed the strength, magnificence, prosperity, luxury, pride, and wickedness of that flourishing city; he was ordered to read, (probably before some principal persons among the captive Jews,) all the words of this prophecy, concerning its entire and final ruin

and desolation: and then, to give the greater solemnity to the transaction, and to shew his belief of what he had read, he was directed to make an address to JEHOVAH, the God of Israel, concerning the import of the transaction, and to sink the book in the Euphrates, declaring that thus Babylon would fall, and rise no more; for its inhabitants would be like men fainting with weariness, who can no longer resist their assailants. Babylon was in the full height of her prosperity, when this declaration was made: and these predictions could scarcely escape the notice, either of the Jews or the Chaldeans at that time; though the event rendered them far more generally regarded. (*Notes, Rev.* 14:8. 18:21—24.)

Shall not arise, &c. (64) Intimations of mercy in reserve for Israel and Judah, and even for other nations, "in the latter days," are joined to the most awful denunciations of avenging judgments: but the contrary is expressly predicted concerning Babylon. She 'shall arise no more."—*Thus far.*] The next chapter seems to have been added by Ezra, or some other person, to illustrate the *predictions* of Jeremiah which are here terminated, and the *Lamentations* which follow. (*Note*, 46.)—It may be proper, very briefly to state a few particulars, concerning the gradual fulfilment of this extraordinary prophecy.—'Notwithstanding these precautions,' (those used by Cyrus, to prevent a revolt of the Babylonians,) they rebelled against Darius; and in order to hold out to the last extremity, they took all their women, and each man choosing one of them, out of his own family, ... they strangled the rest,' (with their children also,) 'that unnecessary mouths might not consume their provisions. ... They sustained the siege for twenty months. ... As soon as Darius had made himself master of the place, he ordered three thousand of the principal men to be crucified, and thereby fulfilled the prophecies of the cruelty, which the Medes and Persians should use towards the Babylonians.' *Bp. Newton.* B. C. 516.—'After this, 1. Babylon ceased to be a royal city, the kings of Persia choosing to reside elsewhere. They delighted more in Shushan, Ecbatana, Persepolis, &c. and did themselves destroy a good part of Babylon. 2. We are informed by Strabo and Pliny, that the Macedonians, who succeeded the Persians, ... built Selucia in the neighborhood, on purpose to draw away its inhabitants, and to have it deserted. Nothing can better explain what the prophet had foretold, "It shall not be inhabited." Its own masters endeavor to depopulate it. 3. The new kings of Persia, who afterwards became masters of Babylon, completed the ruin of it by building Ctesiphon, which carried away all the ... inhabitants she had left: so that from the time the anathema was pronounced against that city; it seems as if those very persons, who ought to have protected her, were become her enemies; as if they had all thought it their duty to reduce her to a state of solitude, though by indirect means without using any violence. ... 4. She was so totally forsaken, that nothing was left remaining but the walls, ... when Pausanias wrote his remarks on Greece, A. D. 96. ... 5. The kings of Persia, finding the place deserted, made a park of it, in which they kept wild beasts for hunting. ... 6. At length the walls of Babylon fell down ... and were never repaired. ... The animals, which served for pleasure to the Persian kings, abandoned the place: serpents and scorpions remained. ... The Euphrates, ... having no longer a free channel, took its course another way. ... 7. By 'means of all these changes Babylon became 'an utter desert, ... so that the most able geog-'raphers at this day cannot determine where it 'stood.' *Rollin's Ancient History.* (*Note*, 50:12, 13.)—This prophecy, the latest of those delivered against Babylon, has been extant two thousand four hundred years; and all historians, travellers, and geographers, (the persons in all the world, who are the most capable of knowing,) whether Jews, infidels, or Christians; whether papists or protestants; agree that the state of those regions at this day, exactly accords with it! So certainly, also, shall the prophecies against the New Testament Babylon be accomplished.

PRACTICAL OBSERVATIONS.

V. 1—32.

When they who have prospered sink into trouble, those professed friends who were attached to their prosperity alone, often set themselves against them round about: (*P. O. 2 Kings* 9:30—37.—*Notes*, 2 *Kings* 10:1—7. *Esth.* 7:8,9.) but the Lord is a Friend who changes not, and is especially kind to his people in adversity.—Such as delight in war and blood, generally perish by others as bloodthirsty as themselves: but "blessed are the peace-makers, for they shall be called the children of God." (*Note, Matt.* 5:9.) He will punish his offending worshippers; but that does not secure their oppressors: for though the land of Judah was "filled with sin against the holy One of Israel;" yet the king and people of Babylon had no right to seize upon it and destroy its inhabitants. The Lord will therefore "bring forth the righteousness" of such as have been unjustly oppressed; and will plead the cause of his people against those, who slander, enslave, or spoil them: and if we have waited for him and are helped, we should come and declare in Zion his work in our behalf. (*Notes, Ps.* 66:13—16. 116:12—19.) When he devises evil against sinners, he will easily "raise up the spirits" of his chosen instruments, that he may effect it: and they, who would deliver their own souls, must separate without delay from among the workers of iniquity.—The splendid achievements of mighty conquerors, and the majesty of haughty monarchs and oppressive empires, only render them a *golden* cup in the hand of God, to make the nations mad and miserable: and too often idolatry and iniquity have spread, in proportion to the enlargement of flourishing monarchies. But these have their rise, progress, continuance, and decline: some of them gradually decay; others fall, and are destroyed suddenly and irreparably; and the just judgments of God are conspicuous to all beholders, in their ruin.—When riches and prosperity are depended on, and no end is put to men's desires of increasing their possessions; severe calamities may be expected to assign a measure to their insatiable covetousness, and to tear from them their idolized treasures.—What idol, or created arm, can withstand the Creator and Upholder of the world; who is also the Portion of his people? He is able to save and to destroy; and whatever use he makes of ungodly men, he will execute vengeance on them at last: but those who trust, love, and serve him, shall be graciously protected and abundantly recompensed.

V. 33—64.

Whilst God avenges all injustice and oppression; the violence done to "the saints and martyrs of Jesus" will draw down the heaviest load of vengeance: and in bringing sinners to condign punishment, he needs only to leave them to their lusts, and they will make way for their

CHAP. LII.

Zedekiah's wicked reign, and rebellion against the king of Babylon, 1—3. Jerusalem is taken; Zedekiah made prisoner; his sons and nobles are slain; his eyes are put out, and he is carried in chains to Babylon, 4—11. The temple and city are burnt, the sacred treasures, &c. are, with the people, carried to Babylon, 12—23. The nobles are slain at Riblah, 24—27. The numbers, at different times carried captive, 23—30. Evil-merodach shews kindness to Jehoiachin, 31—34.

ZEDEKIAH *was* [a] one and twenty years old when he * began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of [b] Libnah.

2 And [c] he did *that which was* evil in the eyes of the LORD, [d] according to all that Jehoiakim had done.

3 For [e] through the anger of the LORD, it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that [f] Zedekiah rebelled against the king of Babylon. B. C. 590.

4 ¶ And it came to pass in [g] the ninth year of his reign, [h] in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and [i] pitched against it, and built forts against it round about. B. C. 588.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in [k] the fourth month, in the ninth *day* of the month, [l] the famine was sore in the city, so that there was no bread for the people of the land.

7 Then [m] the city was broken up, and [n] all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about;) and they went by the way of the plain.

a 2 Kings 24:18. 2 Chr. 36:11.
* Heb. *reigned.*
b Josh. 10:29. 15:42.
c 1 Kings 14:22. 2 Kings 24:19,20. 2 Chr. 36:12,13. Ez. 17:16—20. 21:25.
d 26:21—23. 36:21—23,29—31.
e 2 Sam. 24:1. 1 Kings 10:9. Prov. 28:2. Ec. 10:16. Is. 3:4,5. 19:4.
f 2 Chr. 36:13. Ez. 17:15—21.
g 39:1. 2 Kings 25:1. Ez. 24:1,2.
h Zech. 8:19.
i 7. 6:3—6. 32:24. Lev. 26:25. Deut. 28:52—57. Is. 29:3. 42:24,25. Ez. 4:1—7. 21:22. Luke 19:43. 21:20.
k 39:2. 2 Kings 25:3. Zech. 8:19.
l 15:2. 19:9. 21:9. 25:10. 33:9. Lev. 26:26. Deut. 28:52,53. 32:24. Is. 3:1. Lam. 4:4—6. 5:10. Ez. 4:9—17. 5:10—12. 7:15. 14:21.
m 34:2,3. 2 Kings 25:4.
n *See on* 39:4—7 —49.26. 51:32. Lev. 26:17,36. Deut. 28:25. 32:30. Josh. 7:8—12.

8 But the army of the Chaldeans pursued after the king, [o] and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then [p] they took the king, and carried him up unto the king of Babylon to [q] Riblah, in the land of [r] Hamath; where he gave judgment upon him.

10 And the king of Babylon [s] slew the sons of Zedekiah before his eyes: [t] he slew also all the princes of Judah in Riblah.

11 Then [u] he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‡ chains, and carried him to Babylon, and put him in § prison till the day of his death.

12 ¶ Now in the [x] fifth month, in the tenth *day* of the month, which *was* [y] the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, ‖ captain of the guard, *which* ¶ served the king of Babylon, into Jerusalem,

13 And [z] burnt the house of the LORD, and [a] the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard, [b] brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard [c] carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

o 21:7. 32:4. 34:21. 37:18. 38:23. 39:5. Is. 30:16,17. Lam. 4:19,20. Ez. 12:12—14. 17:20,21. Am. 2:14,15. 9:1—4.
p 2 Chr. 33:11. Ez. 21:25—27.
q 39:5. 2 Kings 23:33. 25:6.
r Num. 13:21. Josh. 13:5. 1 Kings 8:65. 2 Chr. 8:3.
s 22:30. 39:6,7. Gen. 21:16. 44:34. Deut. 28:34. 2 Kings 25:7.
t 24—27. 2 Kings 25:18—21. Ez. 9:6. 11:7—11.
u 34:3—5. Ez. 12:13.
† Heb. *blinded Zedekiah.*
‡ Or, *fetters.*
§ Heb. *house of the wards.*
x 2 Kings 25:8. Zech. 7:3—5. 8:19.
y 29. 2 Kings 24:12. 25:8.
‖ Or, *chief marshal.* Heb. *chief of the executioners*, or, *slaughtermen*, and so. 14. 39:9. Gen. 37:36. *margins.*
¶ Heb. *stood before.*
z 7:14. 2 Kings 25:9. 2 Chr. 36:19. Ps. 74:6—8. 79:1. Is. 64:10,11. Lam. 2:7. Ez. 7:20—22. 24:21. Mic. 3:12. Zech. 11:1. Matt. 24:2. Acts 6:13,14.
a 22:14. 34:22. 37:8—10. 38:23. 39:8. Ez. 24:1—14. Am. 2:5. 3:10,11. 6:11.
b 2 Kings 25:10. Neh. 1:3.
c 15:1,2. Zech. 14:2.

own destruction.—Drunken revels and sensual mirth are awful preparations for death: and if men would not fall asleep amidst such excesses, to awake no more but in eternal ruin, they ought not to indulge in them. (*Notes*, 1 *Sam.* 25:36—38. 2 *Sam.* 13:22—29.)—The wars and desolations, which pervade the earth, should cause our hearts to mourn; but not to faint or fear: for though "violence be in the land, and ruler against ruler," and tremendous slaughter be made; yet the Lord presides, and is preparing to execute judgment on the enemies of his cause, that heaven and earth may sing his praise.—We may indeed, even at this day, complain of reproach and shame; because the sanctuaries of his house are possessed and profaned by those, who are strangers and enemies to his truth and grace: but let us still "remember the LORD our God," and pray for the promised, and not far distant, peace of Jerusalem: let us use every means which he has appointed, to promote the cause of genuine Christianity; and confidently expect, that Babylon and every Antichrist will soon sink, to rise no more for ever. We need not be dismayed at the haughtiness, prosperity, or power of the wicked; or at the prospect of mountainous difficulties in our way: for there is "nothing too hard for the LORD." Let us therefore hope in his word, and quietly wait for his salvation: and then we shall see, but never share, the destruction of the wicked who rise up against us.

NOTES.

CHAP. LII. V. 1—3. *Marg. Ref.*—*Notes*, 2 *Kings* 24:17,20. 2 *Chr.* 36:13. *Ez.* 17:12—21

16 But Nebuzar-adan the captain of the guard left [d] *certain* of the poor of the land, for vine-dressers, and for husbandmen.

17 ¶ Also the [e] pillars of brass that *were* in the house of the LORD, and [f] the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The [g] caldrons also, and * the shovels, and [h] the snuffers, [i] and the † bowls, and [k] the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the ‡ fire-pans, and the bowls, and the caldrons, [l] and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The [m] two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: § the brass of all these vessels was [n] without weight.

21 And [o] *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a ‖ fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, [p] with net-work and pomegranates upon the chapiters round about, all *of* brass. The second pillar also, and the pomegrantes *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* [q] all the pomegranates upon the net-work *were* an hundred round about.

24 ¶ And [r] the captain of the guard took [s] Seraiah the chief priest, and [t] Zephaniah the second priest, and the three keepers of the ¶ door:

25 He took also out of the city [u] an eunuch, which had the charge of the men of war; and seven men of them that ** were near the king's person, which were found in the city; and the †† principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And [x] the king of Babylon smote them, and put them to death [y] in Riblah, in the land of Hamath. [z] Thus Judah was carried away captive out of his own land.

28 ¶ This *is* the people whom Nebuchadrezzar carried away captive: [a] in the seventh year, three thousand Jews and three and twenty:

29 In [b] the eighteenth year of Nebuchadrezzar, he carried away captive [B. C. 588.] from Jerusalem eight hundred thirty and two ‡‡ persons.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the [B. C. 584.] captain of the guard [c] carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And [d] it came to pass in the seven and thirtieth year of the captivity [B. C. 560.] of Jehoiachin king of Judah, in the twelfth

39:9,10. 40:5—7. 2 Kings 25:12. Ez. 33:24.
21—23. 27:19—22. 1 Kings 7:15—22. 2 Kings 25:13—17. 2 Chr. 4:12,13. 36:18. Lam. 1:10. Dan. 1:2.
1 Kings 7:23—26. 2 Chr. 4: 14,15.
Ex. 27:3. 38:3. 2 Kings 25: 14,15. Ez. 46:20—24.
Or, *instruments to remove the ashes.* Num. 4:14. 1 Kings 7:40,45. 2 Chr. 4:11,16.
Ex. 37:23. 2 Chr. 4:22.
Ex. 25:29. 37:16. Num. 4:7, 14. 1 Kings 7:50. 1 Chr. 28: 17. 2 Chr. 4:8. Ezra 1:10.
† Or, *basons.*
k Num. 7:13,14,19,20,26,32,38, 44,50,56,62,84,86. 2 Chr. 24:14.
‡ Or, *censers.* Lev. 16:12. Num. 16:46. Rev. 8:3—5.
l Ex. 25:31—39. 1 Kings 7:49. 2 Chr. 4:6—23.
m 17.
§ Heb. *their brass.*
n 1 Kings 7:47. 2 Kings 25:16. 1 Chr. 22:14. 2 Chr. 4:18.
o 1 Kings 7:15—21. 2 Kings 25: 17. 2 Chr. 3:15—17.
‖ Heb. *thread.*
p Ex. 28:14—22,25. 39:15—18. 1 Kings 7:17. 2 Chr. 4:12,13.
q 1 Kings 7:20.
r *See on* 12,15.—2 Kings 25:18.
s 1 Chr. 6:14. Ezra 7:1.
t 21:1. 29:25,29. 37:3. 2 Kings 25:18.
¶ Heb. *threshold.* 35:4. 1 Chr. 9:19—26. Ps. 84:10. *marg.*
u 2 Kings 25:19.
** Heb. *saw the face of the king.* Esth. 1:14. Matt. 18: 10.
†† Or, *scribe of the captain of the host.*
x 6:13—15. 2 Kings 25:20,21. Ez. 8:11—18. 11:1—11.
y *See on* 9.—Num. 34:8—11.
2 Sam. 8:9.
z 24:9,10. 25:9—11. Lev. 26: 33—35. Deut. 4:26. 28:36,64. 2 Kings 17:20,23. 23:27. 25: 21. Is. 6:11,12. 24:3. 27:10. 32:13,14. Ez. 33:28. Mic. 4: 10.
a 2 Kings 24:2,3,12—16. Dan. 1:1—3.
b 12. 39:9. 2 Kings 25:11. 2 Chr. 36:20.
‡‡ Heb. *souls.* Gen. 12:5. Ex. 1:5.
c 15. 6:9.
d 2 Kings 25:27—30.

V. 4—16. (*Marg. Ref.—Notes*, 34:1—5. 39:1—10. 2 *Kings* 25:1—12.—*Fifth month.* (12) *Note*, 2 *Kings* 25:8—10.) 'This gave occasion to the solemn fast of the fifth month, observed in the times of the captivity.' *Lowth.* (*Notes*, *Zech.* 7:2—7.)—*Houses*, &c. (13) Or, "great houses." Every great house, at least, that was in any respect considerable.' *Blayney.*

V. 17—23. (*Marg.* and *Marg. Ref.—Notes*, 1 *Kings* 7:15—51.—*Under the bases.* (20) 'Or, instead of bases, to support the brazen sea.' *Lowth.* 'King Ahaz ... removed the lavers from off the bases, and most probably converted the lavers to some other use. (2 *Kings* 16:17.) ... We find no mention here made of the lavers, but of the bases only.' *Blayney.*

V. 24—27. (*Marg. Ref.—Note*, 2 *Kings* 25:18—21.)—'These were eminent persons, who had 'concealed themselves, but were afterwards 'discovered.' *Lowth.*

V. 28, 29. (*Marg.* and *Marg. Ref.—Note*, 2 *Kings* 24:8—16.) 'Archbishop Usher ... supposes, that this, and the two following verses, 'give an account of the lesser captivities, 'which the Jews suffered under Nebuchadnezzar: whereas there were three others, 'in which many more persons were carried 'away; viz. in the first year of his reign, (*Dan.* 1:3.) in the eighth year, (2 *Kings* 24:12.) and 'in the nineteenth, when the city was destroyed.' *Lowth.*

V. 30. This event is no where else mention-

month, in the five and twentieth *day* of the month, *that* Evil-merodach [e] king of Babylon, in the *first* year of his reign, [f] lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake * kindly to him, and [g] set his throne above the throne of the kings, that *were* with him in Babylon,

e Prov. 21:1.
f Gen. 40:13,20. Job 22:29. Ps. 3 3. 27:6
* Heb. *good things with him.* Prov. 12:25.
g 27:6—11. Dan. 2:37. 5:18,19.

33 And [h] changed his prison-garments and [i] he did continually eat bread before him all the days of his life.

34 And *for* his diet, [k] there was a continual diet given him of the king of Babylon, † every day a portion, until the day of his death, all the days of his life.

h Gen. 41:14,42. Ps. 30:11. Is. 61:1—3. Zech. 3:4.
i 2 Sam. 9:7,13.
k 2 Sam. 9:10. Matt. 6:11.
† Heb. *the matter of the day in his day.* Ex. 5:13. *marg.*

ed: but it seems that a remnant continued, dispersed in different parts of the land, after Johanan retired into Egypt; and perhaps some escaped from Egypt and joined them: but Nebuzar-adan at length carried them away also. (*Notes*, 44:1—14.)—Nebuchadnezzar, at this time, seems to have been occupied in the siege of Tyre. (*Note*, *Ez.* 29:17—20.)—On any supposition, the numbers mentioned, as carried captive, must appear exceedingly small, compared with the immense population of the land in preceding times: but it is probable, that vast numbers were removed into other countries, by one means or another; and the miseries and massacres of the Jews seem to have been very tremendous, previous to this catastrophe.

V. 31—34. *Five and twentieth.* (31) (*Marg.* and *Marg. Ref.—Note*, 2 *Kings* 25:27—30.) 'This advancement might be resolved upon 'the twenty-fifth day, but not brought to pass 'till the twenty-seventh.' *Lowth.—Evil-merodach.*] This name seems to mean, 'Foolish Merodach;' alluding to his previous character. (*Note*, *Is.* 39:1.)—*Prison-garments.* (33) *Gen.* 41:14.—*Diet*, &c. (34) '"His allowance." 'This may have been an allowance for the 'maintenance of his family; if by "eating bread 'continually before him" ... be meant Jehoia-'chin's sitting at the king of Babylon's own ta-'ble. 2 *Sam.* 9:7,10,11.' *Blayney.* (*Notes*, 2 *Sam.* 9:7,9—11.)

PRACTICAL OBSERVATIONS.

When nations provoke God to give them up to ruin, he leaves their princes to infatuated counsels, which bring deserved punishment on them and their subjects. Would we then have wise and successful rulers, we must pray for them, and study ourselves to walk conscientiously before God.—When sinners follow one another in the ways of rebellion; it may be expected, that God will follow them with similar judgments. Ringleaders in impiety will have the heavier load of misery: external privileges and sacredness of character aggravate the wickedness of transgressors, and will increase their punishment: and the ruin of churches and nations is often chargeable on the crimes of the leading ministers of religion.—But let us, with serious application to ourselves, observe, how certainly the word of God takes effect; and how fatal are the consequences of obstinate iniquity and impiety. Let us consider the manifold changes of this world; that we may mourn without desponding, even under long continued afflictions, as we know not what good may be reserved for us; and rejoice in prosperity without presuming, for we know not what fatal reverse may await us. And let us "set our affections on things above," where there are no changes or death, because no more temptation or sin, for evermore. (*Note*, *Rev.* 21:1—4.)

THE LAMENTATIONS OF JEREMIAH.

'The Jews denominate this Book *Echah*, (*How*,) from the first word of the text; or sometimes 'they call it *Kinnoth*, (*Tears;*) alluding to the mournful character of the work. Josephus and 'other writers ... suppose that it was written on the occasion of Josiah's death. The gene-'rality of commentators are, however, of a contrary opinion: and indeed Jeremiah here be-'wails the desolations of Jerusalem, the captivity of Judah, the miseries of famine, and the 'cessation of all public worship, in terms so forcible and pathetic, that they appear rather 'applicable to some period after the destruction of Jerusalem, when, agreeably to his own 'predictions, every circumstance of complicated distress overshadowed Judea.' *Gray's Key.* (*Note*, 2 *Chr.* 35:25—27.)—It is indeed wonderful, that any man, having attentively perused the book, should doubt concerning the occasion, on which it was written.—'It came to pass, 'that after Israel was carried captive, and Jerusalem was desolated, Jeremiah sat weeping, 'and bewailed this wailing (εθρηνησε τον θρηνον τουτον) over Jerusalem, and said, How, &c.' *Sept.* The last clause of the fifty-first chapter of Jeremiah, "Thus far are the words of Jeremiah," are omitted in the LXX, which are by many writers considered as introducing the Lamentations; and the words above cited are added. They shew, however, the view of these ancient translators as to the occasion of the book before us.—The prophet had said, that if the people

"would not hear, his soul should weep in secret places for their pride:" (*Note, Jer.* 13:15—17.) and though the awful catastrophe was a remarkable attestation of his character, as a true prophet, and confuted all his opposers; yet his lamentations over it, constitute beyond all comparison, the most tender and pathetic elegy, which is extant in any language.—'This 'poem affords the most elegant variety of affecting images, that ever probably were collected 'into so small a compass. The scenes of affliction, the circumstances of distress, are painted 'with such beautiful combination; that we contemplate every where the most affecting pic-'ture of desolation and misery. The prophet reiterates his complaints in the most pathetic 'style; and aggravates his sorrow, with a boldness and force of description, that correspond 'with the magnitude and religious importance of the calamities displayed to view. In the 'instructive strains of an inspired writer, he reminds his countrymen of the grievous rebel-'lions, which had provoked the Lord to "abhor his sanctuary;" confesses that "it was of God's 'mercies, that they were not utterly consumed;" and points out the sources of evil in the in-'iquities of their false prophets and priests. He then with indignant irony threatens Edom 'with destruction, for rejoicing over the miseries of Judea; opens a consolatory prospect ... to 'Zion; and concludes with an affecting address to God, to consider the reproach of his peo-'ple, and to renew their prosperity.' *Gray's Key.*—'Never was there a more rich and elegant 'variety of beautiful images and adjuncts arranged together within so small a compass, nor 'more elegantly chosen and applied.' *Bp. Lowth.*—The primary design indeed of this sacred Poem seems to have been, to teach the captive Jews the due medium, between obdurate insensibility and rebellious despondency, under their calamities; to lead them to consider God as the righteous Author, and sin as the deserving cause, of their suffering; to call them to the exercise of submission, repentance, faith, and prayer; to shew them the way of finding support under every trial, and benefit from it; to inspire them with abhorrence of those crimes, which had involved them in such complicated miseries, and with hopes of promised deliverance, from the mercy of God.—This view of the subject will likewise occasionally lead us to look to Him, who for our salvation became "a Man of sorrows and acquainted with grief," and who, in these things, and in all others, has left us a perfect "example that we should follow his steps." (*Notes*, 1:12—17. 3:1.) The nature of the subject precludes the expectation of direct prophecies, as proofs of the divine inspiration of the poem; except as it introduces and adopts the predictions of other scriptures, and anticipates the accomplishment of them. Neither is it expressly quoted in the New Testament; unless St. Paul intended to refer to it; (Comp. 3:45. with 1 *Cor.* 4:13.) but there never was a doubt so much as hinted by the Jews, against its being the genuine work of Jeremiah and a part of the sacred oracles: and the instructions conveyed in it remarkably coincide with those of the New Testament.—Each of the chapters consists of twenty-two stanzas; (for no doubt the work is poetical;) each verse in the two first begins with a letter of the Hebrew alphabet, in regular order; after the manner of some of the Psalms. The third has three short verses to each stanza; each beginning with the Hebrew letters as before; but with one variation as to the order of them. The fourth accords to the first and second: but the fifth, though consisting of the same number of verses, is not arranged according to the initial letters.—There are many traditions extant about the death of this prophet; but no great dependence can be placed on them.

CHAP. I.

The miseries of Jerusalem, and of the Jews, pathetically lamented, with confessions of their sins, 1—11. The attention and compassion of beholders demanded to this unprecedented case, 12—17. The justice of God acknowledged, and his mercy supplicated, with prayers against insulting foes, 18—22.

[a] HOW doth the city [b] sit solitary *that was* [c] full of people! *how* is she become [d] as a widow! she *that was* [e] great

a 2:1. 4:1. Is. 14:12. Jer. 50:23. Zeph. 2:15. Rev. 18:16, 17..
b 2:10. Is. 3:26. 47:1,5. 52:2. Jer. 9.11. Ez. 26:16.
c Ps. 122:4. Is. 22:2. Zech. 8:4,5.
d Is. 47:8,9. 54:4. Rev. 18:7.
e 1 Kings 4:21. Ezra 4:20.

among the nations, *and* princess among the provinces, [f] *how* is she become tributary!

2 She [g] weepeth sore in the night, and her tears *are* on her cheeks: [h] among all her lovers she hath [i] none to comfort *her:* [k] all her friends have dealt treacherously with her; they are become her enemies.

f 5:16. 2 Kings 23:33,35. Neh. 5:4. 9:37.
g 16. 2:11,18,19. Job 7:3. Ps. 6:6. 77:2—6. Jer. 9:1,17—19. 13:17.
h 19. Jer. 4:30. 22:20—22. 30:14. Ez. 16:37. 23:22—25. Hos. 2:7. Rev. 17:13,16.
i 9,16,17,21. Is. 51:18,19.
k Job 6:15. 19.13,14. Ps. 31:11. Prov. 19.7. Mic. 7:5.

NOTES.

Chap. I. V. 1, 2. In these pathetic complaints, the prophet sometimes speaks in his own person: at other times Jerusalem, or Zion, as a sorrowing female, is the speaker: and at others a chorus, or collective body of the Jews, is introduced. The reader is also, in some places, made to witness the miseries of the people, during the siege of Jerusalem: then the calamities attending the plunder and destruction of it are presented to his imagination: then he reviews the dreary condition of the city and land, when the desolations were completed, and hears the insults of their enemies over them: or his attention is called to the poor captives at Babylon, as if indeed a spectator of the hardships put on them. Thus the scenes are shifted, so to speak, in such a manner, as may best realize to the mind the various and complicated miseries, endured by the nation, from the death of Josiah to the final desolation of Jerusalem and Judea, and the captivity of the people; but especially at the close of that period.—The scene, here laid, is the city, after all the inhabitants had been driven out of it, and its buildings burned; and while it lay in ruins. The prophet had witnessed Jerusalem a populous, prosperous, and tumultuous city: but now viewing her desolate situation, he exclaims, "How doth the city sit solitary, that was full of

3 Judah is [l] gone into captivity because of affliction, and [*] because of great servitude: [m] she dwelleth among the heathen, she findeth no rest: [n] all her persecutors overtook her between the straits.

4 The [o] ways of Zion do mourn, because none come to the solemn feasts: [p] all her gates are desolate: [q] her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her [r] adversaries are the chief, her enemies prosper; for [s] the LORD hath afflicted her for the multitude of her transgressions: [t] her children are gone into captivity before the enemy.

6 And [u] from the daughter of Zion [x] all her beauty is departed: [y] her princes are become like [z] harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem [a] remembered, in the days of her affliction and of her miseries, [b] all her [†] pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: [c] the adversaries saw her, *and* did mock at her sabbaths.

8 Jerusalem [d] hath grievously sinned;

l 2 Kings 24:14,15. 25:11,21. 2 Chr. 36:20,21. Jer. 39:9. 52:15,28—30.
* Heb. *for the greatness of servitude.*
m 2:9. Lev. 26:36—39. Deut. 28:64—67. Jer. 24:9. Ez. 5:12.
n 4:18,19. Jer. 16:16. 52:8. Am. 9:1—4.
o 2:6,7. 5:13. Is. 24:4—6. Jer. 14:2. Mic. 3:12.
p 2:9. Jer. 9:11. 10:22. 33:10—12.
q 1:1,2,18—20. 2:10,11,19—21. Is. 32:9—14. Joel 1:8—13.
r 2:17. 3:46. Lev. 26:17. Deut. 28:43,44. Ps. 80:6. 89:42. Is. 63:18. Jer. 12:7. Mic. 7:8—10.
s 1:8. 3:39—43. Lev. 26:15,&c. Deut. 4:25—27. 28:15,&c. 29:18—28. 31:16—18,29. 32:15—27. 2 Chr. 36:14—16. Neh. 9:33,34. Ps. 90:7,8. Jer. 5:3—9,29. 23:14. 30:14,15. 44:21,22. Ez. 8:17,18. 9:9. 22:24—31. Dan. 9:7—16. Mic. 3:9—12. Zeph. 3:1—8.
t Jer. 39:9. 52:27—30.
u 2 Kings 19:21. Ps. 48:2,3. Is. 1:21. 4:5. 12:6. Zeph. 3:14—17.
x 2:1—7. 1 Sam. 4:21,22. Ps. 50:2. 96:9. 132:12,13. Jer. 52:13. Ez. 7:20—22. 11:22,23. 24:21,25.
y Lev. 26:36,37. Deut. 28:25. 32:30. Josh. 7:12,13. Ps. 44:9—11. Jer. 29:4. 48:41. 51:30—32. 52:7.
z Jer. 14:5,6. 47:3.
a Job 29:2,&c. 30:1. Ps. 42:4. 77:3,5—9. Hos. 2:7. Luke 15:17. 16:25.
b Deut. 4:7,8,34—37. 8:7—9. Ps. 147:19,20. Is. 5:1—4.
† Or, *desirable.* 10. *marg.*
c 2:15,16 Ps. 79:4. 137:3,4. Mic. 4:11.
d 5,20. 1 Kings 8:46,47. 9:7,9. Is. 59:2—13. Jer. 6:28. Ez. 14:13—21. 22:2—15.

people!" Jerusalem, as a weeping female, sits on the ground, with none to attend or comfort her: the Lord had forsaken her, her king was carried captive, and she was become as a widow. (*Notes*, *Is.* 3:18—26, *vv.* 25,26. 54:4,5.) She had been eminent in dignity and authority; and in the days of David and Solomon, several of the surrounding nations acknowledged her as their princess, and rendered her tribute: (*Notes*, 2 *Sam.* 8:1—14. 10:8—18. 1 *Kings* 4:21, 24.) but she was now become tributary, and was grievously oppressed by the heathen. How had this lamentable reverse in her condition taken place? Without doubt the hand of God was gone forth against her; or her enemies could never have thus prevailed. On these accounts, Jerusalem is represented as "weeping very sore," even in the night when others are refreshed by sleep; a continued flow of tears bedewed her cheeks; none of her idols, who had seduced her from God, and had been her paramours in spiritual adultery, could now afford her any consolation; and her heathen allies, whom she had depended on as her friends, were treacherously turned to be her enemies. (*Marg. Ref.*—*Notes*, *Jer.* 4:30,31. 30:12—18. *Ez.* 16:35—43. 23:11—25. *Hos.* 2:6,7.)

V. 3. Here the scene changes, and Judah is considered, as a female dragged away to Babylon, a captive and a slave, by reason of those grievous afflictions which sin had occasioned. There she dwelt "in great servitude," among idolaters, at a distance from the ordinances of God, bereft of all her comforts, and exposed to every outrage from the insulting victors, who hated her for her relation to JEHOVAH: nor could she there have any rest from labor, terror, and suffering. Her persecutors, who had long pursued her, at length had overtaken her in the straits, where she could not elude or avoid them: and she was entirely exposed to their merciless oppression. (*Marg.* and *Marg. Ref.*—*Jer.* 52:6—11. *Notes*, 4:18,19. 2 *Kings* 25:1—10. *Jer.* 16:16. *Am.* 9:1—4.)

V. 4—7. The poor disconsolate captive is for the present lost sight of; and the reader is presented with a view of the city after it was taken. The ways, that led to Zion, had used at stated times to be thronged by persons, who, from all parts of the land, came up to keep the solemn feasts: but now the enemies were in possession of the city; the inhabitants were slain, emigrated, or carried captive, and the ways were unfrequented. The gates, through which multitudes had used to pass and repass continually, were silent and desolate. The priests, deprived of employment and subsistence, spent their time in unavailing sighs: and the virgins, who formerly attended the sacred temple-service, were in the deepest distress. (*Marg. Ref.* o—q.—*Note*, 4:11—16.) Zion herself, or Jerusalem, (1) was in bitterness: her enemies had acquired the ascendency, and prospered in all their attempts against her: the Lord, who had been her Protector, was provoked, by the multitude of her transgressions, to give her up into the hands of her adversaries; and her children were torn from her and carried captive. (*Marg. Ref.* r—t —*Note*, *Deut.* 28:43,44.) Thus all her beauty and glory, both of external prosperity and of the temple and sacred services, were departed from her. (*Marg. Ref.*—*Notes*, *Ez.* 7:20—22. 24:25—27.) Her princes, once courageous as lions, were now become, not only timorous as the *hunted* harts, or deer, which dare not face the pursuers; but feeble as the harts that find no pasture, and are not able to flee away. (*Marg. Ref.* u—z.—*Note*, *Jer.* 14:2—6, *v.* 5.) In these circumstances Jerusalem remembered, with bitter regret, her former prosperity and privileges, both civil and sacred; and this remembrance added to her anguish, now that her people were helplessly fallen into the hand of the enemy. (*Note*, *Luke* 16:24—26.) Her adversaries saw and insulted over her miseries: and as they had always derided her sacred solemnities, and observance of her sabbaths; they now mocked her, because these peculiarities had been apparently of no use to her. (*Marg. Ref.* a—c.)

Sabbaths. (7) The word (משבתיה) thus translated occurs in no other place: the LXX render it, 'in her captivity.' But as it is derived from the same root with that always translated "sabbath;" probably our version conveys the true meaning. 'The heathen writers commonly ridicule the Jewish sabbaths, as a mark of 'their sloth and idleness; without considering 'the excellent use that day was designed for, 'viz. to give men leisure to attend on the ser

therefore she is *removed· [e] all that honored her despise her, because [f] they have seen her nakedness: yea, [g] she sigheth, and turneth backward.

9 Her [h] filthiness *is* in her skirts; [i] she remembereth not her last end; therefore she [k] came down wonderfully: [l] she had no comforter. O LORD, [m] behold my affliction; [n] for the enemy hath magnified *himself*.

10 The adversary hath [o] spread out his hand upon all her †pleasant things: for she hath [p] seen *that* the heathen entered into her sanctuary, [q] whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh; [r] they seek bread; they have given their pleasant things for meat to ‡relieve the soul: [s] see, O LORD, and consider; for I am become vile.

[*Practical Observations.*]

12 ¶ § *Is it* nothing to you, all ye that ‖pass by? behold, and see, [t] if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me*, in the day of his fierce anger.

13 From [u] above hath he sent fire into my bones, and it prevaileth against them: [x] he hath spread a net for my feet, [y] he hath turned me back. he hath made me [z] desolate *and* faint all the day.

14 The [a] yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath [b] delivered me into *their* hands, *from whom* I am not able to rise up.

15 The Lord hath [c] trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to [d] crush my young men: the Lord hath trodden ¶ the virgin, the daughter of Judah, [e] *as* in a wine-press.

16 For these *things* [f] I weep; mine eye, mine eye runneth down with water, because the comforter that should **relieve my soul is far from me: [g] my children are desolate, because the enemy prevailed.

17 Zion [h] spreadeth forth her hands, *and there is* [i] none to comfort her: the

*Heb. *become a removing*, or, *wandering*. Jer. 15:4. 24:9. 34:17. Ez. 23:46. *marg.*
e 4:15,16. 5:12—16. 1 Sam. 2: 30.
f 4:21. Is. 47:3. Jer. 13:22,26. Ez. 16:37—39. 23:29. Hos. 2: 3,10. Rev. 3:18.
g 4,11,21,22. 2:10. Jer. 4:31.
h 17. Jer. 2:34. 13:27. Ez. 24:12,13.
i Deut. 32:29. Is. 47:7. Jer. 5: 31. 1 Pet. 4:17.
k 1. 4:1. Is. 3:8. Jer. 13:17,18. 2,17,21. 2:13. Ec. 4:1. Is. 40:2. 54:11. Hos. 2:14. John 11:19.
l Ex. 3:7,17. 4:31. Deut. 26: 7. 1 Sam. 1:11. 2 Sam. 16:12. 2 Kings 14:26. Neh. 9:32. Ps. 25:18. 119:153. Dan. 9:17—19.
m Deut. 32:27. Ps. 74:8,9,22, 23. 140:8. Is. 37:4,17,23,29. Jer. 48:26. 50:29. Zeph. 2:10. 2 Thes. 2:4—8.
o 7. Is. 5:13,14. Jer. 15:13. 20: 5. 52:17—20.
† Or, *desirable*.
p Ps. 74:4—8. 79:1—7. Is. 63: 18. 64:10,11. Jer. 51:51. 52: 13. Ez. 7:22. 9:7.
q Deut. 23:3. Neh. 13:1. Ez. 44:7. Mark 13:14.
r 19. 2:12. 4:4—10. Deut. 28: 52—57. 2 Kings 6:25. Jer. 19: 9. 38:9. 52:6. Ez. 4:15—17. 5:16,17.
‡ Heb. *make the soul to come again*. 1 Sam. 30.11,12.
s 9,20. 2:20. Ps. 25:15—19.
§ Or, It is *nothing*.
‖ Heb. *pass by the way*.
t 2:13. 4:6—11. Dan. 9:12. Matt. 24:21. Luke 21:22,23. 23:28—31.
u 2:3,4. Deut. 32:21—25. Job 30:30. Ps. 22:14. 31:10. 102: 3—5. Nah. 1:6. Hab. 3:16. 2 Thes. 1:8. Heb. 12:29.
x 4:17—20. Job 18:8. 19:6. Ps. 66:11. Ez. 12:13. 17:20. 32:3. Hos. 7:12.
y Ps. 35:4. 70:2,3. 129:5. Is. 42: 17.
z 22. 5:17. Deut. 28:65. Jer. 4:19—29.
a Deut. 28:48. Prov. 5:22. Is. 14:25. 47:6. Jer. 27:8—12. 28:14.
b Jer. 25:9. 34:20,21. 37:17. 39:1—9. Ez. 11:9. 21.31. 23: 28. 25:4,7.
c 2 Kings 9:33. 24:14—16. 25:4,&c. Ps. 119:118. Is. 5:5. 23:18. Jer. 50:26. *marg.* Dan. 8:13. Mic. 7:10. Mal. 4:3. Luke 21:24. Heb. 10:29.
d 3:34. Deut. 28:33. Judg. 10: 8. *marg.* Jer. 51:34.
¶ Or, *the wine-press of the virgin, &c.* Jer. 14:17.
e Is. 63:3. Rev. 14:19,20. 19:15.
f 2. 2:11,18. 3:48,49. Ps. 119: 136. Jer. 9:1,10. 13:17. 14: 17. Luke 19:41—44. Rom. 9: 1—3.
** Heb. *bring back*.
g 5,6. 2:20—22. 4:2—10. Jer. 9:21.
h 1 Kings 8:22,38. Is. 1:15. Jer. 4:31.
i 2,9,16,19,21.

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vice of God, and learn the duties of religion.' *Lowth.*

V. 8—11. The enemies of Jerusalem, witnessing her calamities, mocked at her religion as unprofitable: but the prophet reminded them, that her miseries were the punishment of her grievous transgressions, which rendered all her "forms of godliness" unacceptable. She was therefore removed, and as it were turned out of doors, for her offences. The nations, which had been used to honor her, now despised her; for her crimes by which she had disgraced herself, were as conspicuous as the punishments were, by which God had stripped her naked, and exposed her to shame: and this was the cause of her sighs, groans, and confusion of face. Indeed she had been so shameless in her filthiness, that she had taken no pains to conceal it, but exposed it to every one. (*Marg.* and *Marg. Ref.* d—h. *Notes, Jer.* 2:33—37. 13: 22,27. *Ez.* 24:12,13.) She had not remembered, what Moses and the prophets had declared would be the last end of such misconduct; therefore she was brought down from her eminency in the most wonderful manner, and was reduced to the most abject and disconsolate misery. (*Marg. Ref.* i, k.—*Notes, Deut.* 32:29. *Is.* 47:7—10, *v.* 7. *Jer.* 5:30,31.)—In this view of the state of Jerusalem, the prophet was extremely grieved to think, how the enemy magnified himself, and was emboldened in idolatry and blasphemy: and he therefore besought the Lord to behold and compassionate the affliction of his people. He was deeply affected to behold the adversaries of Jerusalem, not only seize on all her valuable treasures, jewels, and furniture; but spread their sacrilegious hands on the sacred vessels of the temple, which were most pleasant to every pious mind: for Jerusalem had seen the heathen, who by the law were excluded from the congregation of Israel, profaning by their presence and depredations, the sanctuary, and even the holy of holies! (*Marg. Ref.* i—q.—*Notes, Deut.* 23:3—6. *Neh.* 13:1—3. *Ps.* 74:4—8. *Ez.* 24:19—24.) At the same time the people sighed and lamented: for in the extremity of the famine, they not only had given all their valuable effects to purchase bread, to preserve their lives; but at length were forced by hunger to give up the temple, and all its pleasant things, into the hands of the idolatrous besiegers. (*Marg.* and *Marg. Ref.* r, s.—*Notes,* 2:12. 5:1—10. 2 *Kings* 25:1—5.) In this most deplorable condition Jerusalem at length brake silence, and supplicated the compassion of God, seeing she was become so vile and despised, among the enemies of true religion.—*Relieve the soul.* (11) Or "Make the soul to come again." *Marg.*—*Note,* 1 *Sam.* 14:24—34, *vv.* 27—30.

LORD hath [k] commanded concerning Jacob, *that* his adversaries *should be* round about him: [l] Jerusalem is as a menstruous woman among them.

18 The [m] LORD is righteous; [n] for I have rebelled against his * commandment: [o] hear, I pray you, all people, and behold my sorrow: [p] my virgins and my young men are gone into captivity.

19 I called [q] for my lovers, *but* they deceived me: [r] my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 [s] Behold, O LORD; for I *am* in distress: [t] my bowels are troubled; mine heart is turned within me; [u] for I have grievously rebelled: [x] abroad the sword bereaveth, at home *there is* as death.

21 They [y] have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; [z] they are glad that thou hast done *it:* [a] thou wilt bring [b] the day *that* thou hast † called, and [c] they shall be like unto me.

22 Let [d] all their wickedness come before thee; and do unto them as thou hast done unto me for all my transgressions: for my sighs *are* many, and [e] my heart *is* faint.

k 2:1—8,17—22. 2 Kings 24:2—4. 25:1. Jer. 6:3. 16:16. 21:4,5. 34:22. Ez. 7:23,24. Luke 19:43,44.
l 9. 4:15. Lev. 15:19—27. Ez. 36:17.
m Ex. 9:27. Deut. 32:4. Judg. 1:7. Ezra 9:13. Neh. 9:33. Ps. 119:75. 145:17. Jer. 12:1. Dan. 9:7,14. Zeph. 3:5. Rom. 2:5. 3:19. Rev. 15:3,4. 16:5—7.
n 3:42. 1 Sam. 12:14,15. 15:23. Neh. 1:6—8. 9:26. Ps. 107:11. Dan. 9:9—16.
* Heb. *mouth*. 1 Kings 13:21.
o 12. Deut. 29:22—28. 1 Kings 9:8,9. Jer. 22:8,9. 25:28,29. 49:12. Ez. 14:22,23.
p 5,6. Deut. 28:32—41.
q 2. 4:17. Job 19:13—19. Jer. 30:14. 37:7—9.
r 11. 2:20. 4:7—9. 5:12. Jer. 14:15—18. 23:11—15. 27:13—15.
s 9,11. Is. 33:14.
t 2:11. Job 30:27. Ps. 22:14. Is. 16:11. Jer. 4:19. 31:20. 48:36. Hos. 11:8. Hab. 3:16.
u 18. Lev. 26:40—42. 1 Kings 8:47—50. Job 33:27. Prov. 28:13. Jer. 2:35. 3:13. Luke 15:18,19. 18:13,14.
x 4:9,10. Deut. 32:25. Jer. 9:21,22. 14:18. Ez. 7:15.
y 2,8,11,12,16,22.
z 2:15. 4:21,22. Ps. 35:15. 38:16. 137:7. Jer. 48:27. 50:11. Ez. 25:3,6,8,15. 26:2. Ob. 12,13.
a Is. 13: 14: 47: Jer. 25:17—29. 46:—51: Ez. 25:—32: Am. 1
b Ps. 37:13. Joel 3:14.
† Or, *proclaimed*.
c 4:22. Deut. 32:41—43. Ps. 137:8,9. Is. 51:22,23. Jer. 50:29. 51:24,49. Mic. 7:9,10. Hab. 2:15—17. Rev. 18:6.
d Neh. 4:4,5. Ps. 109:14,15. Jer. 10:25. 18:23. Rev. 6:10
e 13. 5:17. Is. 13:7. Jer. 8:18. Eph. 3:13.

V. 12—17. Jerusalem, or Zion, is here introduced, (as in the close of the preceding verse,) sitting dejected and distressed upon the ground; and, seeing the passengers ready to neglect or insult her sufferings, she called upon them to consider whether her example did not concern them: or she demanded their attention to her most deplorable condition. Doubtless they ought attentively to consider the *greatness* of her miseries, that they might sympathize with her; and the *cause* of them, that they might take warning and receive instruction. (*Marg.* and *Marg. Ref.* t.) It must be evident to all beholders, that her sorrows were unprecedented, in greatness and variety: and that the Lord himself had done all this to her "in his fierce anger." His wrath, like fire from heaven, penetrated, tortured, and consumed her bones, and enervated all her strength. His various judgments, (like a net spread for her feet,) so entangled her that she could not escape: and if she attempted it, he still turned her back again into the power of her persecutors. Thus he had made her destitute and faint with unremitted miseries. She had been sold as a slave for her transgressions; and God himself had bound the yoke, and wreathed it on her neck, so that she could not possibly shake it off: her slavery was the evident effect and punishment of her crimes, and was imbittered by the sense of his wrath: and he had deprived her of all power to withstand or escape the instruments of his righteous vengeance. (*Marg. Ref.* u—d.) The Lord himself had trodden down all the mighty men, who attempted to defend her: he had collected the armies against her, who crushed her young men to pieces: he had given her up into the hands of the besiegers, to be bruised by them, as grapes are when cast into the wine-press. (*Marg.* and *Marg. Ref.* e.—*Notes*, *Is.* 63:1—6, *v.* 3. *Rev.* 14:14—20, *vv.* 18—20. 19:11—16, *v.* 15.) These things extorted her ceaseless tears: for God, who alone could comfort her when thus bereaved of her children, was become her Enemy, and paid no regard to her supplications, when she spread forth her hands towards him. Nay, he had given commandment, that her adversaries should surround her; and that even idolaters should treat her with loathing or neglect. (*Marg.* and *Marg. Ref.* f. i. l.)—Some parts of this passage are often quoted, in speaking of our Lord's sufferings; and they are capable of a striking accommodation: but it should be recollected, that this is only *accommodation*, and not the real meaning of the sacred writer.—The address is so exquisitely pathetical, that no comment can possibly do justice to it.—*The LORD hath commanded*, &c. (17) *Marg. Ref.* k. 'It is the di-'vine decree and pleasure.' *Lowth.*

V. 18—22. In the midst of all her sufferings, Jerusalem was constrained to acknowledge the justice of God, and to condemn herself; for she "had rebelled against his commandment." It therefore peculiarly demanded the attention of all people, to observe the punishment to which her crimes had subjected her.—All confidences failed in the extremity of her trouble: (*Note*, 1, 2.) even her priests and elders perished for famine; what then must have been the case with the multitude of her inhabitants! But her inward anguish was most intolerable, through the sense of guilt and of the wrath of God; whilst the sword devoured without, and the famine and pestilence within the city: for the scene seems here to be laid previous to the taking of Jerusalem. It was in vain to look to her former friends, for they had heard of her sorrows, but made no attempt to comfort her: and her enemies exulted and rejoiced over her miseries, out of hatred to her and her religion. She had therefore none to look to but God, and to him she made her appeal; assured that the doom of her enemies was passed, and that the Lord would deal with them, as he had done with her because of her transgressions, which had reduced her to so deplorable a condition. (*Marg.* and *Marg. Ref.*—*Notes*, 4:21, 22. *Ps.* 79:1—7. 137:7—9. *Ob.* 15,16. *Rev.* 6:9—11. 16:3—7. 19:1—6.)

PRACTICAL OBSERVATIONS.
V. 1—11.

We shall often be required, in this evil world "to weep with those that weep," and we should not be reluctant to so salutary an employment (*Notes*, *Rom.* 12:14—16, *v.* 15. 1 *Cor.* 12:15—26, *v.* 26. *P. O.* 12—26.)—We now hear the denunciations of the wrath of God against the workers of iniquity; and we shall soon be spectators of the accomplishment: nay, here the

serious mind perceives abundant cause to meditate, with solemn awe and deep concern, on the tokens of his indignation at the sins of men.—The history of nations, churches, families, and individuals, abounds with fulfilments of the scriptures. How is it that so many populous cities now "sit solitary?" that so many flourishing empires are now become tributary and enslaved? Whence are the tears, with which great multitudes wear away their restless nights and joyless days; while they mourn the loss of dear relatives, the treachery of professed friends, the cruelty of enemies, the oppression of the powerful, the fury of persecutors, grievous servitude, and multiplied afflictions? Whence is it, that idolaters now occupy the places, where flourishing churches once stood? that the ways of Zion are deserted, her ordinances interrupted or profaned; her gates desolated; her priests and people in bitterness, or cut off? How is it that the adversaries of the church are the chief, and prosper, and that her children are in captivity? (*Notes*, *Deut.* 28:3—14,43,44.) However we may vary our inquiries, the same answer recurs: "The fierce anger of the LORD," for man's transgressions, has filled the earth with sighs and groans; with tears, and sickness, and death. Sin has slain all the former generations of men; has murdered our ancestors, relatives, friends, or children; has aimed many a mortal blow at us, and will certainly effect our death also. Sin has prepared the place of torment, and filled it with fallen spirits; and with the souls of those, who have died unpardoned and unchanged. Sin would as certainly have conveyed all our souls to this place of misery, as all our bodies to the grave: if "the Lamb of God" had not come to take away the guilt and power of it, from those who believe in him. Sin has tarnished all the beauty and marred all the glory of our rational nature. Sin fills our consciences with remorse, and our hearts with terror; deprives the soul of strength and confidence; perverts every pleasant thing and every good gift of God, and even his truths, sabbaths, and ordinances, into occasions of deeper condemnation and misery. Yet, after all, we are disposed to lodge this serpent in our bosom; yea, to entertain it in our hearts, to expect our happiness from it, and to cleave to it as our most valuable treasure! (*P. O.* 2 *Kings* 10:1—14.)—Among the manifold evil effects of sin, the pious mind is peculiarly grieved, when, being committed by professors of true religion, it "causes the enemies of God to blaspheme," and to mock and scoff at the truths and ordinances of his word and worship. "Woe be to the world because of offences! and woe be to those, by whom such offences come!" except their repentance be as deep, as their transgressions are aggravated. We ought to prefer all other temporal effects of sin to this. Should any be wonderfully brought down from the height of affluence to the depth of penury; should their honor be changed for contempt; should they have no comforter in affliction, and be constrained to part with all their pleasant things for bread to sustain life; nay, should they have the immediate prospect of dying by famine: all this ought to be considered as far less afflicting, than that their sins should cause the name, truths, and ordinances of God to be blasphemed; and men to stumble, and fall, and perish for ever, through the increasing prejudice, hardness, and impiety which they have excited. (*Note*, *Matt.* 18:7—9. *P. O.* 7—14.) Even the profanation of sacred things, and the sacrilege of those, who in different ages have laid their rapacious hands on the substance, which was dedicated to the support of religion: and the contempt, with which the clerical office has been treated by profligates and infidels; have in great measure been chargeable upon the atrocious sins of professed Christians and preachers of the gospel, who have rendered themselves vile, and exposed themselves to shame by their evident misconduct; and therefore the Lord has made them vile and contemptible, even to the most abandoned of mankind. (*Note*, *Mal.* 2:4—9.)

V. 12—22.

We cannot derive benefit from our sufferings, unless we look above instruments and occasions, and consider the hand of God in them. He it is, who impoverishes, enfeebles, intimidates, and enslaves men, as he sees good: he treads down and crushes the mighty, the valiant, and the delicate, without respect of rank, of age, or sex. Wars, pestilences, and famines, are his judgments: conquerors, tyrants, and oppressors are his executioners; and he is *just* in all the miseries, which come upon us from their *injustice*. We should therefore look to him in all our troubles, and inquire, "wherefore he contendeth with us:" we should consider our ways, and confess our sins, and mingle our tears of natural grief for our sufferings, with those of godly sorrow for our sins. We should entreat the Lord to consider and relieve our miseries, and to pardon our transgressions: we should despair of comfort and help from all others, and confidently expect them from his mercy, truth, and power: we should justify him in our sufferings, and condemn ourselves; acknowledging that we "have rebelled against his commandment," and that grievously. Thus we should pour out our hearts before him, who regards the sighs, and counts the tears, of such as mourn for their sins. Then will he support us under every stroke of his correcting rod; in due time he will vouchsafe us deliverance, and render the whole profitable to our souls; he will restore our privileges and comforts, and confound all our enemies.—Those, who rejoice over the calamities of the Lord's people, should remember, that "their day also is coming," when, except they repent of this wickedness, they will be rendered far more contemptible and miserable. It may therefore properly be inquired of all that pass by, whether the sufferings of the people of God be nothing to them: that, even if they have no thought of compassionating, or attempting to alleviate their distresses, they may at least behold and be instructed; they may see in them the holiness of God, the evil of sin, the emptiness of forms, the fatal effects of hypocrisy and impiety; and they may take warning to flee from the wrath to come, by considering the temporal miseries to which sin exposes men in this world. "For if the righteous scarcely are saved; where will the ungodly and the sinner appear?" If the rod of correction be so terrible, what will the sword of vengeance be?—But whatever may be learned by viewing the desolations of Jerusalem, either by the Chaldeans or Romans; far more instruction may be derived from "looking unto Jesus," and his sufferings and death. Does he not, as it were, from the cross, call on every heedless mortal to attend to the interesting scene? Does he not say, "Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow, wherewith the LORD hath afflicted me, in the day of his fierce anger," against the sins of those, whom I came to seek and save? Is it nothing to you, that I am here a sinless sufferer? that I, the well beloved Son of the Father, am consumed by

CHAP. II.

The prophet describes, and mourns over, the desolations of Jerusalem and the miseries of the Jews, as brought on them by the just indignation of God, 1—12. He laments over the unequalled sufferings of the people, who, by hearkening to false prophets, are exposed to the cruel insults of their enemies; and he calls on the sufferers to join with him in tears and prayers, 13—19. Zion refers her doleful case to the compassionate consideration of God, 20—22.

[a] HOW hath the Lord [b] covered the daughter of Zion with a cloud in his anger, [c] *and* cast down from heaven unto the earth [d] the beauty of Israel, and remembered not [e] his footstool in the day of his anger!

2 The Lord hath [f] swallowed up all the habitations of Jacob, and hath not pitied: [g] he hath thrown down in his wrath the strong-holds of the daughter of Judah; he hath * brought *them* down to the ground: he hath [h] polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all [i] the horn of Israel: [k] he hath drawn back his right hand from before the enemy, and [l] he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath [m] bent his bow like an enemy: he stood with his right hand as an adversary, and slew all † *that were* pleasant to the eye in the tabernacle of the daughter of Zion: [n] he poured out his fury like fire.

5 The Lord [o] was as an enemy: [p] he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong-holds, and hath increased in the daughter of Judah [q] mourning and lamentation.

6 And he hath [r] violently taken away his ‡ tabernacle, [s] as *if it were of* a garden; he hath destroyed his places of the assembly: the LORD hath [t] caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, [u] the king and the priest.

a 1:1. 4:1.
b 3:43,44. Ez. 30:18. 32.7,8.
c Is. 14:12—15. Ez. 28:14—16. Matt. 11.23. Luke 10:15,18. Rev. 12:7—9.
d 1 Sam. 4:21. 2 Sam. 1:19. Is. 64:11. Ez. 7:20—22. 24:21.
e 1 Chr. 28:2. Ps. 99:5. 132:7.
f 3:43. Job 2:3. *marg.* Ps. 21:9. Is. 27:11. Jer. 13:14. 21:7. Ez. 5:11. 7:4,9. 8:18. 9:10. Zech. 11:5,6. Matt. 18: 33.
g 5,17. Jer. 5:10. Mic. 5:11,12. Mal. 1:4. 2 Cor. 10:4.
* Heb. *made to touch.* Is. 25: 12. 26:5.
h *See on* Ps. 89:39,40.—Is. 23:9. *marg.* 43:28. 47:6.
i Job 16:15. Ps. 75:5,10. 89:24. 132:17. Jer. 48:25. Luke 1:69.
k Ps. 74:11.
l Deut. 32:22. Ps. 79:5. 89:46. Is. 1:31. 42:25. Jer. 4:4. 7: 20. Mal. 4:1. Luke 3:17.
m 5. 3:3,12,13. Job 6.4. 16: 12—14. Is. 63:10. Jer. 21:5. 30:14.
† Heb. *the desirable of the eye.* Ez. 24:25.
n 4:1. 2 Chr. 34:21,25. Is. 42: 25. 51:17—20. 63:6. Jer. 4:4. 7:20. 21:5,12. 36:7. Ez. 5: 13. 6:12. 22:22. 36:18. Nah. 1:2,6.
o 4. Jer. 15.1. 30:14.
p 2. 2 Kings 25:9. 2 Chr. 36: 16,17. Jer. 52:13.
q Ez. 2:10.
r Ps. 80:12. 89:40. Is. 5:5. 63: 18. 64:11.
‡ Or, *hedge.*
s Is. 1:8.
t 1:4. Zeph. 3:18.
u 4:16,20. 5.12. Is. 43:28. Jer. 52:11—27. Ez. 12:12,13. 17: 18. Mal. 2:9.

the fire of his wrath, and that "my heart in the midst of my bowels is even as melting wax," and "all my bones out of joint," and that mine enemies stand staring on me, and insulting over me? Is it nothing to you, that the Father has wreathed on my neck the yoke of man's transgressions, and laid on me the iniquity of all his people?—I say, does not our suffering Immanuel seem thus to address us? and does it not behove us to consider, who this Sufferer was, what he suffered, and why he suffered at all? Here we may see the evil of sin, the honor of the law, and the justice of God, more than in all the other scenes, which we have been contemplating: here we may learn the worth of our souls, the importance of eternal things, the vanity of the world, and the misery of fallen man. Here we may see the only Foundation of our hope, and the Source of our comfort and happiness. Here we may learn gratitude and patience, meekness and mercy, from the brightest example, and the most endearing motives. Let then all our sorrows lead us to contemplate the cross of Christ, and to mark the way which he took, through sufferings and death to his glory. (*Note*, *Heb.* 12:2,3.) Thus we shall be comforted under our trials, and cheerfully follow our Forerunner, assured that "where he is, there we shall be also."

NOTES.

CHAP. II. V. 1. The prophet had before spoken, as full of astonishment, at the deplorable condition to which Jerusalem was fallen; (*Note*, 1:1,2.) but he here inquires, with mingled surprise and regret, how the Lord, the Author of her afflictions, could be induced thus to distress her. Zion had been exalted to heaven in privileges, and in the honor put upon her by the temple and ordinances of God. (*Note*, *Matt.* 11:20—24.) These, with the ark of the covenant, were "the beauty of Israel," (*Notes*, 1:4—7. *Is.* 64:9—12.) and the footstool of JEHOVAH's throne. (*Notes*, 1 *Chr.* 28:2. *Ps.* 99:5.) But now she was covered with a dark cloud from his indignation; the city and temple were cast down to the ground; nor did he remember the temple, or even the ark, so as to preserve either of them in the day of his fierce anger. (*Marg. Ref.*—*Note*, *Jer.* 3:16—18.)

V. 2. *Marg.* and *Marg. Ref.* f, g.—*Notes*, 3:42—47. *Jer.* 13:12—14.—*Polluted*, &c.] The kingdom of Judah had a relative sanctity: but the Lord polluted it, by casting it out of his protection, leaving it in the power of the heathen, and destroying it, notwithstanding the covenant of royalty made with David and his seed. (*Marg. Ref.* h.—*Notes*, *Ps.* 89:38—45, *v.* 39. *Is.* 43:26—28. 47:6.)

V. 3. 'By the horn of Israel is meant his 'strength and glory, (*Job* 16:15.) ... especially his 'kingly dignity.' *Lowth.* (*Marg. Ref.* i.—*Notes*, 1 *Sam.* 2:10. 2 *Sam.* 22:2,3. *Luke* 1:67—75, *v.* 69.)

Drawn, &c.] The Lord had been wont to stretch forth his right hand, to fight against the enemies of Zion; but he had now drawn it back, and left them to prosper in their attempts: (*Note*, *Ps.* 74:10,11.) nay, his wrath burned against his people, like a consuming fire, in every place whither they fled for refuge. (*Marg. Ref.* l.)

V. 4. *Marg. Ref.*—*Notes*, *Job* 16:6—16, *vv.* 11—14. *Ps.* 7:12,13.—*Slew*, &c.] 'Those who 'were in the flower of their age, the joy and 'delight of their parents.' *Lowth.* (*Notes*, *Ez.* 24:16—18,25—27.)

V. 5. *Swallowed.*] 'As a lion devoureth his 'prey. The verb ... signifies in a general sense 'to destroy. (*Is.* 3:12.)' *Lowth.* (*Marg. Ref.*—*Note*, 2.)—*Her*, ... *his.*] The palaces of Zion; the strong-holds of Israel.

V. 6. The temple was, with great violence

7 The Lord hath [x] cast off his altar, he hath abhorred his sanctuary; [y] he hath * given up into the hand of the enemy the walls of her palaces; [z] they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath [a] purposed to destroy the wall of the daughter of Zion; he hath [b] stretched out a line, [c] he hath not withdrawn his hand from † destroying: therefore [d] he made the rampart and the wall to lament; they languished together.

9 Her [e] gates are sunk into the ground; he hath destroyed and broken her bars; [f] her kings and her princes *are* among the Gentiles; [g] the law *is* no *more;* [h] her prophets also find no vision from the LORD.

10 The [i] elders of the daughter of Zion sit upon the ground, [k] *and* keep silence: they have [l] cast up dust upon their heads; [m] they have girded themselves with sackcloth; [n] the virgins of Jerusalem hang down their heads to the ground.

11 Mine [o] eyes do fail with tears, [p] my bowels are troubled, [q] my liver is poured upon the earth, [r] for the destruction of the daughter of my people; [s] because the children, and the sucklings, ‡ swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned [t] as the

x 1. Ps. 78:59—61. Is. 64:10,11. Jer. 7:12—14. 26:6,18. 52:13. Ez. 7:20—22. 24:21. Mic. 3:12. Matt. 24:2. Acts 6:13,14.
y 5. 2 Chr. 36:19. Jer. 32:29. 33:3,4. 39:8. Ez. 7:24. Am. 2:5.
* Heb. *shut up.*
z Ps. 74:3—8. Ez. 7:21,22.
a 17. Is. 5.5. Jer. 5:10.
b 2 Sam. 8:2. 2 Kings 21:13. Is. 28:17. 34:11. Am. 7:7,8.
c Job 13:21. Ez. 20:22.
† Heb. *swallowing up.* 2,5.
d Is. 3:26. Jer. 14:2.
e Neh. 1:3. Jer. 39:2,8. 51:30. 52:14.
f 1:3. 4:15,20. Deut. 28:36. 2 Kings 24:12—16. 25:7. Jer. 52.8,9. Ez. 12:13. 17:20.
g 2 Chr. 15:3. Ez. 7:26. Hos. 3:4.
h Ps. 74:9. Am. 8:11,12. Mic. 3:6,7.
i 4:5,16. 5:12,14. Job 2:13. Is. 3:26. 47:1,5.
k 3:28. Jer. 8:14. Am. 5:13. 8:3.
l Josh. 7:6. 2 Sam. 13:19. Job 2:12. Rev. 18:19.
m Is. 15:3. 36:22. Ez. 7:18. 27:31. Joel 1:8,13.
n 1:4. Am. 8:13.
o 1:16. 3:48—51. 1 Sam. 30:4. Ps. 6:7. 31:9. 69:3. Is. 38:14
p 1:20. Jer. 4:19.
q Job 16:13. Ps. 22:14.
r 4:10. Is. 22:4. Jer. 8:19—22 9:1. 14:17.
s 19,20. 4:3,4,9,10. Luke 23:29
‡ Or, *faint.*
t Ez. 30:24.

is completely destroyed by the Chaldeans, as a tent is removed: and the Lord no more regarded it, than a man does a temporary hut, erected in a garden, and pulled down when it is done with. (*Marg.* and *Marg. Ref.* r, s.—*Notes*, *Is.* 1:7—9. 5:2—7. *Matt.* 21:33—44.) God had destroyed, likewise, "the place of the assembly;" or, "of the congregation." When he took away the temple, he also destroyed the multitude who used to assemble there for worship; and the *seasons* of assembling, both the sabbath and the stated festivals, were for a time wholly suspended. (*Note*, *Ps.* 74:7,8.) The kings also of David's favored race, and the priests of Aaron's consecrated seed, were alike despised by him in his indignation at their sins. (*Marg. Ref.*—*Notes*, 4:13—20. 2 *Kings* 25:6,7,18—21.)

V. 7. (*Marg.* and *Marg. Ref.*) 'As the people were accustomed to praise God in the solemn feasts with a loud voice; so now the enemies blaspheme him with shouting and cry.' (*Note*, *Ps.* 74:3—6.)

V. 8. *Marg.* and *Marg. Ref.* a—c.—*A line*, &c.] *Notes*, 2 *Kings* 21:13. *Is.* 34:9—15, *v.* 11. *Lam.* 7:7—9.—*To lament.*] 'This is a figurative speech, as that was, when he said, "The ways did lament;" (1:4.) meaning that his sorrow was so great, that the insensible things had their part thereof.' (*Marg. Ref.* d.—*Note*, 4—, *v.* 4. *Is.* 3:18—26, *v.* 26.)

V. 9. The gates of Jerusalem, or of the temple, were laid on the earth and covered with ruins, as if they had sunk into the ground. (*Marg. Ref.* e.—*Notes*, *Neh.* 1:3. 2:12—18. 4:1—3,10.)

Her kings, &c.] (*Notes*, 4:20. 2 *Kings* 24:8—16. 25:6,7,18—21,27—30.) The law was no more: for its ordinances could no more be observed; the temple and altar being destroyed, and the ordinances of worship suspended, as no more to be attended on. (*Marg. Ref.* g.—*Note*, 6.)—*Her prophets*, &c.] Jeremiah himself survived the desolations of Jerusalem, for a considerable time: yet it does not appear, that he delivered any encouraging prophecies to the Jews, after that event: and the most of Ezekiel's predictions, relating to Israel, (except the obscure vision of the temple, &c. in the last chapters of his prophecy,) were delivered about the time when Jerusalem was destroyed and Judea desolated.—Daniel delivered no prophecy, immediately relating to the temporal state of his people, till the seventy years of the captivity were nearly expired. So that there seems to have been, at this period, a very remarkable suspension of that information and encouragement, which the prophets had, for many ages, been employed to communicate to the people.—Except Jeremiah, Ezekiel, and Daniel, no prophet is mentioned, from the beginning to the end of the captivity, when Haggai and Zechariah were raised up.—This chasm was an evident token of divine displeasure, and must have been a very sensible aggravation of the sufferings endured by the pious remnant. (*Notes*, *Ps.* 74:9. *Ez.* 7:25,26.)

Teth, the initial letter of the first word, is, in the Hebrew, printed in a smaller type.—'The ט, it should seem, had by some accident been 'lost, in the copies they' (the Masoretic Editors) 'revised; and though both the sense, and the alphabetical order of the initials required 'it, they were scrupulous of restoring it without some mark of their doubting concerning 'its authenticity.' *Blayney.*—Such men would not *wilfully* alter the sacred text.

V. 10. *Marg. Ref.*—*Notes*, 3:26—30, *vv.* 28, 29. 5:11—16. *Job* 2:12,13. *Jer.* 8:14—16, *v.* 14. *Am.* 8:1—3, *v.* 3,11—14.

V. 11. The prophet had wept over the calamities of his people, till he had no more power to weep, and his eyes failed to supply tears, nay, were almost blinded. (*Marg. Ref.* o.) His sorrow occasioned the most painful internal commotion, which greatly affected and disordered his vitals. Violent grief, and other vehement affections, are known to cause excessive bilious disorders, and great evacuations from the gall, which is placed on the liver, and to which the prophet is supposed to refer. (*Marg. Zef.* p, q.—*Job* 16:13.—*Note*, *Ps.* 22:14, 15.)—He was peculiarly affected by beholding the young children, and even the suckling infants, fainting and dying for hunger and thirst, in the streets of the city, whilst none had it in their power to relieve them. (*Marg.* and *Marg. Ref.* s.—*Notes*, 12,18,19. 4:3—5.)—The scene is here laid just before the taking of the city.

wounded in the streets of the city, when their [u] soul was poured out into their mothers' bosom. [*Practical Observations.*]

13 ¶ What thing [x] shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? [y] for thy breach *is* great like the sea: [z] who can heal thee?

14 Thy [a] prophets have seen vain and foolish things for thee: and [b] they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee [c] false burdens and causes of banishment.

15 All [d] that pass * by [e] clap *their* hands at thee; [f] they hiss and [g] wag their head at the daughter of Jerusalem, *saying*, [h] *Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All [i] thine enemies have opened their mouth against thee: they hiss and [k] gnash

u Is. 53:12.
x 1:12. Dan. 9:12.
y 2 Sam. 5:20. Ps. 60:2. Jer. 14:17. Ez. 26:3,4.
z Jer. 8:22. 30:12—15. 51:8,9.
a Is. 9:15,16. Jer. 2:8. 5:31. 6:13,14. 8:10,11. 14:13—15. 23:11—17. 27:14—16. 28:15. 29:8,9. 37:19. Ez. 13:2—16. Mic. 2:11. 3:5—7. 2 Pet. 2:1—3.
b Is. 58:1. Jer. 23:22. Ez. 13:22.
c Jer. 23:14—17 31,32. 27:9,10. Ez. 22:25,28. Mic. 3:5. Zeph. 3:4.
d Deut. 29:22—28. 1 Kings 9:7—9. 2 Chr. 7:21. Jer. 18:16.
* Heb. *by the way.*
e 1:8. Job 27:22,23. Ez. 25:6. Nah. 3:19.
f 16. Jer. 19:8. 25:9,18. 29:18. 51:37. Mic. 6:16. Zeph. 2:15.
g 2 Kings 19:21. Ps 22:7. 44:14,15. Is. 37:22. Jer. 18:16. Matt. 27:39. Mark 15:29.
h 6. Ps. 48:2. 50:2. Is. 64:11.
i 3.46. Job 16:9,10. Ps. 22:13. 35:21. 109:2.
k Ps. 35:16. 37:12. 112:10. Acts 7:54.

the teeth: they say, [l] We have swallowe *her* up: certainly this *is* the day that w looked for; we have found, [m] we have see *it*.

17 The LORD hath [n] done *that* which h hath devised: he hath fulfilled his wor that he had commanded in the days of old [o] he hath thrown down, and hath not pitied and [p] he hath caused *thine* enemy to rejoic over thee, he hath set up the horn of thin adversaries.

18 Their [q] heart cried unto the Lord [r] O wall of the daughter of Zion, [s] let tear run down like a river day and night: giv thyself no rest; let not the apple of thin eye cease.

19 Arise, [t] cry out in the night: in th beginning of the [u] watches [x] pour out thin heart like water before the face of th Lord: [y] lift up thy hands towards him fo the life of thy young children, [z] that faint for hunger in the top of every street.

l Ps. 56:2. 57:3. 124:3. Is. 49:19. Jer. 50:7,17. 51:34. Ez. 25:3, 6,15. 36:3. Hos. 8:8. Zeph. 2:8—10.
m Ps. 35:21. 41:8. Ob. 12—16.
n 8. Lev. 26:14,&c. Deut. 28:15,&c. 29:18—23. 31:16,17. 32:15—27.
o 1,2. Ez. 5:11. 7:8,9. 8:18. 9:10.
p 1:5. Deut. 28:43,44. Ps. 38:16. 89:42.
q Ps 119:145. Is. 26:16,17. Hos. 7:14.
r 8. Hab. 2:11.
s 1:2,16. 3:48,49. Ps. 119:13 Jer. 4:31. 9:1,17,18. 13:1 14:17.
t Ps. 42:8. 119:55,147,148. I 26:9. Mark 1:35. Luke 6:12
u Judg. 7:19. Matt. 14:2 Mark 13:35.
x 1 Sam. 1:15. 7:6. Job 3:2 Ps. 62:8. 142:2.
y Ps. 28:2. 63:4. 134:2. 141: 1 Tim. 2:8.
z 11,12. 4:1—9. Is. 51:20. Nah 3:10.

V. 12. The case of the poor starving children was as desperate, as that of the men, who lay weltering in their blood, and expiring of their wounds: for even, while they were in the arms of their mothers, and supplicated them for nourishment; they expired for want, dying in a lingering and most deplorable manner. (*Marg. Ref.*—*Note*, 4:9.—See on *Note*, 11.)

V. 13. The prophet wanted to comfort his people by some suitable topic: but he could not have recourse to those, which were commonly employed on such occasions. For who could be found to testify, that he had seen a city visited with as complicated and dire miseries as Jerusalem had been? What misery could he compare and equal with hers, in order to comfort her? (*Note*, 1:12—17, *v.* 12. *Dan.* 9:12.) Indeed the breach made on her, (like those made by the irruptions of the sea,) was vast, and irreparable by any human power. (*Marg. Ref.*—*Jer.* 30:12—18.)

V. 14. The false prophets flattered the people with assurances of peace, and thus encouraged them in their sins; and these false visions were the "causes of their banishment," or captivity: whereas, had they charged the crimes of the people upon their consciences, and called them to repentance, the captivity might have been prevented. (*Notes, Is.* 9:13—17. 56:9—12. *Jer.* 5:30,31. 14:13—16. 23:13—32. 28:2—4,15—17. *Ez.* 13:1—16.)

Foolish things.] חפל. The word is rendered "untempered mortar." (*Ez.* 13:10,11.)—The word rendered "burdens," though it generally signifies prophecies of heavy judgments, here means *predictions* in general: for the false prophets "spake peace when there was no peace." Yet it may imply that these soothing visions were, in their effects, heavy overwhelming burdens. (*Notes, Is.* 13:1. *Jer.* 23:33—40.

V. 15, 16. The idolaters took, as it were the words out of the mouth of the Jews, o rather of their inspired writers, and derided them for glorying in their holy city, its beauty and its peculiar protection and privileges (*Marg. Ref.* h.—*Notes*, 1:4—7. *Ps.* 48:1—3. 50 1,2.)—The combination of scorn, enmity, rage and exultation which the conquerors and spectators manifested, when gratified by the destruction of Jerusalem and the temple, are set before the reader with peculiar pathos and energy. (*Marg.* and *Marg. Ref.* d, e. g. i, k.—*Notes, Deut.* 29:21—28. 1 *Kings* 9:7—9. *Ps.* 79:1—5. *Jer.* 18:13—17, *v.* 16. *Ez.* 25:3—7.) The whole scene is presented to his view, as in some exquisitely finished historical painting: and the insulting multitudes, who surrounded the Redeemer's cross, can hardly be forgotten on the occasion. (*Notes, Ps.* 22:7,8,11—13. *Matt.* 27:39—44.)

V. 17. (*Marg. Ref.*) 'He hath fulfilled those 'threatenings, which he denounced against our 'disobedience to the law of Moses.' *Lowth.*—This reference to the ancient predictions against Israel for their sins, is of great importance; both as it shews that these prophecies were then extant, and well known among the Jews; and that they were understood by the pious remnant exactly as we now explain them. (*Notes, Lev.* 26:14—39. *Deut.* 4:15—28. 28:15—64. 29:18—28. 30:15—20. 31:14—19. 32:15—42. *Josh.* 23:14—16. *Is.* 63:15—19. 64: *Luke* 22:21—23. *Acts* 2:22—24. 4:23—28.)

V. 18, 19. In the depth of their calamities, the people cried unto the Lord, out of the anguish and distress of their hearts; and called on others to lament over "the wall of the daughter of Zion," which was about to be lev

20 Behold, O LORD, and [a] consider to whom thou hast done this. [b] Shall the women eat their fruit, *and* children * of a span long? [c] shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The [d] young and the old lie on the ground in the streets; [e] my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; [f] thou hast killed, *and* not pitied

22 Thou hast called as in a solemn day [g] my terrors round about, so that in the day of the LORD's anger none escaped nor remained: [h] those that I have swaddled and brought up hath mine enemy consumed.

a Ex. 32:11. Deut. 9:26. Is. 63:16—19. 64:8—12. Jer. 14:20,21.
b 4:10. Lev. 26:29. Deut. 28:53—57. 2 Kings 6:28,29. Jer. 19:9. Ez. 5:10.
* Or, *swaddled with their hands.*
c 1:19. 4:13,16. Ps. 78:64. Is. 9:14—17. Jer. 5:31. 14:15—18. 23:11—15. Ez. 9:5,6.
d Deut. 28:50. Josh. 6:21. 1 Sam. 15:3. 2 Chr. 36:17. Esth. 3:13. Jer. 51:22. Ez. 9:6.
e 1:15,18. Ps. 78:63. Jer. 9:21. 11:22. 18:21. Am. 4.10.
f 2,17. 3:43. Is. 27:11. Jer. 13:14. 21:7. Ez. 5:11. 7:4, 9. 8:18. 9:5,10. Zech. 11:6.
g Ps. 31:13. Is. 24:17,18. Jer. 6:25. 20:3. 46:5. Am. 9:1—4.
h Deut. 28:18. Jer. 16:2—4. Hos. 9:12—16. Luke 23:29,30.

elled with the ground, to complete the desolations. The prophet allowed, nay required them thus to give vent to their sorrows, and to weep without intermission, as seasonable and proper: (*Marg. Ref.* s.—*Notes*, *Ps.* 119:136. *Jer.* 9:1,2.) but he also excited them to join their nocturnal lamentations with fervent prayers, pouring out their hearts before God, and lifting up their hands towards him: beginning when the night-watches used to be set; employing those hours in ceaseless prayers and tears, which others spent in sleep; and pleading for the life of the young children, which in every street of the city lay dying; that they might not all perish with hunger, and the rising generation of Israel be thus entirely cut off. (*Notes*, 11,12. 4:1—5.)—'As the wall and 'rampart are said to lament, (8) because their 'ruins are objects of lamentation; so here de-'vout persons ... direct their prayers to God, as 'if the ruins themselves did entreat him to take 'compassion on the miseries of that place, 'which he had chosen for his peculiar residence. ... Offer up thy earnest prayers with tears to the throne of grace; and send up thy very soul, and thy devoutest affections with 'them.' *Lowth.* (*Marg. Ref.*—*Notes*, 1 *Sam.* 1:12—16, *v.* 15. *Ps.* 62:8—10, *v.* 8. 142:1—3.)—*Apple*, &c. (18) Or, *daughter*, &c. Some think, the *tear* is meant, and not the pupil of the eye.

V. 20—22. Jerusalem is here introduced as speaking. She entreated the Lord to consider, that he thus afflicted the only people, who worshipped him and were called by his name. Could he then be unconcerned, while the women of Zion ate their own infants, as soon as they were born. This intimation, thus given, fills the mind with the utmost horror, and implies the greatest possible extreme of earthly misery, inducing desperation and barbarity; and our thoughts recoil from it, as too shocking to be dwelt upon. (*Marg. Ref.*—*Notes*, 4:10. *Lev.* 26.29. *Deut.* 28:49—57. *Luke* 23:26—31.)—Hophni and Phinehas, the priests, were slain by the sword *in the field of battle;* but when Jerusalem was taken, the priests and prophets were slain *in the sanctuary*, and their blood mingled with that of their sacrifices: (*Marg. Ref.* c.—*Notes*, *Ez.* 9:5—7. *Luke* 13:1—3.) and to complete their other calamities, the enemies of their nation, at the call of Providence, flocked from all around to profane the temple, and terrify the worshippers; even as the people had been used to flock together to keep their solemn feasts. (*Note*, 7.)

Span, &c. (20) 'The margin reads, "swaddled with their hands," in which sense the 'word is used in the twenty-second verse.' *Lowth.*—'Dandled on their hands.' *Blayney.* All the affectionate care and assiduous attention of a mother seem to be meant: yet extreme hunger and desperation induced the most unnatural cruelty to the same endeared object!—*Terrors*, &c. (22) *Marg. Ref.* g.—*Note*, *Jer.* 20:1—6, *v.* 3.—*None escaped*, &c.] The remnant of *escapers* (σωζομενοι) were chiefly found among those who had previously been carried captive, or had gone over to the Chaldeans. (*Notes, Jer.* 21:8—10. 24:4—7. *Ez.* 11:13.)

PRACTICAL OBSERVATIONS.
V. 1—12.

The mercy of God is immense and "everlasting towards them that fear him:" but no external relations, privileges, or profession, by which men may be exalted, as it were, to heaven, can avail those who have "not the fear of God before their eyes:" for they who think to please the heart-searching God, by hypocritical services, are "a people who have no understanding; and he that made them will not have mercy on them." (*Is.* 27:11.) For this cause, the Lord "covered the daughter of Zion with a cloud in his anger," "cast down from heaven to earth the beauty of Israel," "swallowed up his habitations," "threw down his strong holds," "cut off his horn of defence," "burned against him as a consuming fire, and fought against him as an enemy." And if he did not regard his temple, the ark of his covenant, or the families of Aaron and David; if he cast off his altar, abhorred his sanctuary, and let the heathen profane his most holy place, when the Jews had defiled them by their sins: what hope can there be, that he will regard any forms, where the power of godliness is wanting? (*Notes*, *Jer.* 7:8—15 *P. O.* 1—15.) These institutions were of divine authority, and of great significancy: whereas, most of those things, in which men confide, are human inventions and traditions, unwarranted by the word of God, nay, contrary to it: yet are they persuaded that "the LORD will do them good, because they have a Levite for their priest," an Ephod, Teraphim, and a house of gods or carved idols! (*Notes*, *Judg.* 17:2—13. *P. O.*)—But even those doctrines, ordinances, and regulations, which are most exactly scriptural, when scrupulously retained by men destitute of the Spirit of God, are but a lifeless carcass of religion: and when made a cloke for iniquity, God abhors them. So that, in the day of his wrath for national wickedness, he will despise temples and palaces, kings and priests, establishments and forms of every kind.—So long as persons, under heavy afflictions, are permitted without rebuke to vent their indignation on the injurious instruments of their anguish; conscience is soothed and pride flattered, and some transient and pernicious relief is obtained. It therefore becomes a necessary but painful operation, by repeated admonitions to turn the thoughts of the afflicted to the hand of God lifted up against them, and to their sins as the source of their miseries; and to shew that greater miseries impend, except repentance and forgiveness intervene. This should

CHAP. III.

The prophet bitterly bewails his complicated sufferings, 1—20. He acknowledges the mercy and truth of God, and the benefit of afflictions, to be a proper ground of patient hope, 21—36. He exhorts his people to submit to the sovereignty of God, and humbly to turn unto him, 37—41. He mingles complaints with confessions of sin, 42—54. He appeals to God against his enemies, and beseeches him to execute judgment upon them, 55—66.

I *AM* [a] the man *that* hath seen affliction, by the rod of his wrath.

2 He hath led me, and [b] brought *me into* darkness, but not *into* light.

a 1:12—14. Job 19:21. Ps. 71: 20. 88:7,15,16. Is. 53:3. Jer. 15:17,18. 20:14—18. 33:6.
b 53—55. 2:1. Deut. 28:29. Job 18:18. 30:26. Is. 59:9. Jer. 13:16. Am. 5:18—20. Jude 6,13.

always be attempted, by condoling friends, and the ministers of God. Indeed this requires a delicate and cautious hand: and they are most fit for the difficult service, who actually share the sorrows of the distressed, and mingle compassionate tears with their warnings, instructions, and exhortations. (*P. O. Job* 4:1—11.)

V. 13—22.

It is sometimes advisable, to allow those, who are in extreme affliction, to consider their sorrows as very great; and even to expatiate on the circumstances which most oppress them: and then to give the subject a religious turn, and shew that all their sorrows are deserved, and admit of redress; and that the sources of consolation are far greater, than their greatest griefs can be. Indeed the topics, which philosophy suggests on such occasions, are very feeble and inadequate: it gives little support to the wounded and distressed heart, to hear that others have suffered the same or even greater afflictions; that they are the common lot of man, and cannot be avoided; or that it is more becoming and honorable to bear up under them, than to complain, and repine, and despond. But religion brings us more powerful supports; by leading us to consider the mercy of God, his readiness to pardon; his power to support and comfort; his wisdom, truth, and love, and the blessed effects of sanctified afflictions.—When mourners are brought to cry to the Lord, and "pour out their hearts before him;" they will not long hang down their heads unto the ground: for he can heal those breaches, which to all others are irreparable; and he will turn our earnest prayers, (though presented with sighs and tears,) into joyful praises. (*Notes* and *P. O. Is.* 12:) But, while we contemplate the scenes here set before us; and view the children perishing by famine, slain by the sword, or even made the horrid repast of their frantic mothers; and the prophets and priests "slain in the sanctuary of the LORD:" whilst we view the enemies of Jerusalem "clapping their hands, wagging their heads, gnashing their teeth, and saying, Is this the city, that men call the perfection of beauty, the joy of the whole earth?" and rejoicing in having at length obtained their advantage against her, and swallowed her up: and while on the other hand we consider, that in all this, God performed what he had devised and predicted many ages before; and remember for what and to whom he did this: let us learn to shun false teachers, who "speak smooth things and prophesy deceits;" who do not detect men's iniquities, but flatter them in their sins; and who thus bring ruin on churches and nations, and on the souls of countless multitudes. Let us fear being deceived: let us beware of hypocrisy, and of trusting in our outward privileges: let us watch and pray against temptation; and learn to fear God, and walk humbly before him: and, "while we think we stand, let us take heed lest we fall."

NOTES.

CHAP. III. V. 1. The construction of this chapter differs from that of those, which have been considered. It consists of the same number of stanzas, according to the number of the letters in the Hebrew alphabet: but every stanza is divided into three parts, or verses, each of which begins with the same Hebrew letter; the first three verses with *Aleph*, the three next with *Beth*, &c. and in one instance the order of the letters varies from that which is elsewhere observed.—It also forms a distinct elegy, or lamentation, arranged differently from those which precede. The prophet speaks throughout the whole, lamenting his afflictions, seeking consolatory topics, and giving counsel and encouragement to his fellow mourners. Some indeed understand it to be the language of a chorus of Jews, speaking as one person: but so many passages evidently refer to Jeremiah's own personal trials, that this interpretation seems inadmissible. 'The subject of the 'chapter is penitential meditations upon the 'prophet's own calamities, as well as those of 'the public; together with pious reflections 'upon the end which God proposes in sending 'afflictions, and the good use which men ought 'to make of such chastisements.' *Lowth.*—'I 'am the man that has seen this great affliction, 'which the Lord hath in just anger brought 'upon his people.' *Bp. Hall.* Probably, he spake in his own person, as one who, besides his peculiar afflictions, shared largely in those of his nation, and sympathized with them in those from which he was most exempted. He spake of himself as a public character, for the common benefit; being one of many, who thus shared and mourned over the calamities of Israel.—We have before met with some passages in the writings of Jeremiah, like the bitter complaints of Job: (*Notes, Jer.* 15:10,15—18. 17: 15—18. 18:18—23. 20:14—18.) here we find various expressions similar to those used by that afflicted and tempted servant of God; and this favors the supposition, that he related the more gloomy and discouraging part of his own experience, and the way in which he found support and relief, as the best method of instructing and comforting his fellow sufferers.—In this view of the chapter, we consider the prophet addressing the afflicted Jews, in order to counsel and encourage them; and speaking as one, who knew the heart of mourners, and could sympathize with them. He was "the man," who had been peculiarly conversant with affliction, having experienced the effects of God's anger, both for his own sins, and as sharing the punishment inflicted on his people. (*Notes, Heb.* 2:16—18. 4:14—16.)—'It is worthy 'to be observed, that Jeremiah, in endeavoring 'to promote resignation in his countrymen, 'represents his own deportment under afflic-'tions, in terms which have a prophetic cast; 'so strikingly are they descriptive of the pa-'tience and conduct of our Savior under his 'sufferings. The prophet indeed, in the meek 'endurance of unmerited persecution, was an 'illustrious type of Christ.' *Gray's Key.* (*Marg Ref.—Notes, Ps.* 22: 38: 69: 88: *Jer.* 37: 38:)

Seen, &c.] 'To *see* is often used by the He-'brew writers, for to feel, taste, or to have ex-'perimental knowledge of any thing. (*Ps.* 49:9. '89:48. 90:15. *Jer.* 14:13. 17:6,8. *Luke* 2:26.)' *Blayney.*

3 Surely [c] against me is he turned: he turneth his hand *against me* all the day.

4 My [d] flesh and my skin hath he made old; [e] he hath broken my bones.

5 He hath [f] builded against me, and compassed *me* with [g] gall and travail.

6 He hath set me [h] in dark places, as *they that be* dead of old.

7 He hath [i] hedged me about, that I cannot get out; he hath [k] made my chain heavy.

8 Also [l] when I cry and shout, he shutteth out my prayer.

9 He hath enclosed my ways with hewn stone; he hath [m] made my paths crooked.

10 He *was* [n] unto me *as* a bear lying in wait, *and as* a lion [o] in secret places.

11 He hath turned aside my ways, and [p] pulled me in pieces: [q] he hath made me desolate.

12 He hath [r] bent his bow, and set me as a mark for the arrow.

13 He hath caused the [*] arrows of his quiver to enter into my reins.

14 I was [s] a derision to all my people, *and* their song all the day.

15 He hath [t] filled me with [†] bitterness; he hath made me drunken with wormwood.

16 He hath also [u] broken my teeth with [x] gravel-stones; [y] he hath [‡] covered me with ashes.

17 And [z] thou hast removed my soul far off from peace: [a] I forgat [§] prosperity.

c 2:4—7. Deut. 29:20. Job 31:21. Is. 1:25. 63:10.
d Job 16:8,9. Ps. 31:9,10. 32:3. 38:2—8. 102:3—5.
e Ps. 22:14. 51:8. Is. 38:13. Jer. 50:17.
f 7—9. Job 19:8.
g 19. Ps. 69:21. Jer. 8:14. 9:15. 23:15.
h Ps. 88:5,6. 143:3,7.
i 9. Job 3:23. 19:8. Ps. 88:8. Jer. 38:6. Hos. 2:6.
k 1:14. 5:5. Dan. 9:12.
l 44. Job 19:7. 30:20. Ps. 22:2. 80:4. Hab. 1:2. Matt. 27:46.
m 11. Is. 30:28. 63:17.
n Job 10:16. Is. 38:13. Hos. 5:14. 6:1. 13:7,8. Am. 5:18—20.
o Ps. 10:9. 17:12.
p Job 16:12,13. Ps. 50:22. Jer. 5:6. 51:20—22. Dan. 2:40—44. 7:23. Mic. 5:8.
q 1:13. Job 16:7. Is. 3:26. Jer. 6:8. 9:10,11. 19:8. 32:43. Matt. 23:38. Rev. 18:19.
r Job 6:4. 7:20. 16:12,13. Ps. 7:12,13. 38:2.
* Heb. *sons.*
s 63. Neh. 4:2—4. Job 30:1—9. Ps. 22:6,7. 35:15,16. 44:13. 69:11,12. 79:4. 123:3,4. 137:3. Jer. 20:7. 48:27. Matt. 27:39—44. 1 Cor. 4:9—13.
t 19. Ruth 1:20. Job 9:18. Ps. 60:3. Is. 51:17—22. Jer. 9:15. 23:15. 25:15—18,27.
† Heb. *bitternesses.*
u Job 4:10. Ps. 3:7. 58:6.
x Prov. 20:17. Matt. 7:9. Luke 11:11.
y Ps. 102:9.
‡ Or, *rolled me in the ashes.* Job 2:8. Jer. 6:26. Jon. 3:6.
z 1:16. Ps. 119:155. Is. 38:17. 54:10. 59:11. Jer. 8:15. 14:19. 16:5. Zech. 8:10.
a Gen. 41:30. Job 7:7. Jer. 20:14—18.
§ Heb. *good.*

V. 2—9. The Lord had not sent his word o the Jews, by a man accustomed to ease and ndulgence; but by one whom he had led into reat darkness and distress, both in his outvard circumstances and his inward expeience. (*Marg. Ref.* b.—*Notes*, *Is.* 59:9—15. *Jer.* 13:15—17. *Am.* 5:18—20.) He had scarcely nown prosperity or comfort all his days, but ad always been acquainted with grief and orrow. (*Is.* 53:2,3, *v.* 3.) The Lord had so ried and distressed him in every thing, that he urely thought, (in the hour of temptation,) hat God was turned to be his enemy, and conmually employed his power to afflict and punsh him. By a succession of sorrows, his body vas emaciated, and he was put to great pain nd anguish, as if his bones were broken. *Marg. Ref.* c—e.—*Notes*, 17—20. *Job* 16:6—16. *Ps.* 51:8. *Is.* 38:9—13.) God had builded gainst him, (as the Chaldeans had done against he city,) to exclude all relief from being rought to him, and to prevent his escape. Thus he reduced him to extremities, and surounded him with the most distressing troules; which caused him to sink into such depondency, that he was like one cast into a dark ungeon or sepulchre, confined among the reains of the dead, and secluded from the comrts of the living. (*Marg. Ref.* f—h.—*Notes*, 2—57. *Ps.* 88:3—9. 143:3.) The entrance of is dismal cave was so barricadoed, that he ould not get out; he was loaded with a heavy nd galling chain, to increase his misery: and hen in this situation he cried to God for help, e shut out his prayer; and would neither hear is requests for his own deliverance, nor for hat of his people. Thus his path was closed p as by stone walls, and he was lost in a labyinth, from which he could not extricate himelf. (*Marg. Ref.* i—m.—*Notes*, *Job* 19:5—22.)—All this seems to refer to the case of the prophet, when he was in the dungeon and the stocks; nd to his inward experience during those rials: (*Notes*, *Job* 30:20—24. *Jer.* 20:1—9. 37:2—16. 38:1—6.) but the language is extremely figurative; and might also be intended to represent the state of the Jewish church, during the most afflictive period.

Shutteth, &c. (8) 'It is a great temptation to 'the godly when they see not the fruit of their 'prayers, and causeth them to think that they 'are not heard; which thing God useth to do, 'that they might pray more earnestly, and the 'oftener.'

V. 10—13. The prophet seems to have enlarged on his discouragements, preparatory to the account which he intended to give of his supports and comforts.—In the season of his trouble and temptation, the Lord became terrible to him; as a bear or a lion, which suddenly rushes from its covert upon the traveller, turns him out of his way, or tears him in pieces: (*Marg. Ref.* n, o.—*Notes*, *Job* 10:14—17. *Hos.* 5:13,14. 13:5—8.) for God had made him desolate, destroyed all his comforts, set him as a mark for his arrows, and wounded him by them in his vitals. (*Marg. Ref.* p—r.—*Notes*, *Job* 6:1—4. 16:6—16. *Ps.* 38:1,2.)—In speaking of his own sufferings, he also referred to those of the Jews, in which he was so deeply interested: and some expressions may best suit his own case, and others that of the people.—*Arrows.* (13) "Sons of his quiver." *Marg.* A Hebraism.

V. 14—16. In the midst of his other troubles, the prophet was derided and insulted by the people, over whose approaching calamities he so pathetically mourned; and they made him the subject of their profane songs, for which they were at length made a derision and a song to their enemies. (*Marg. Ref.* s.—63. *Notes*, *Job* 30:1—14. *Ps.* 69:10—12.) Thus the Lord filled him with bitterness, and intoxicated him with the nauseous cup, of which he made him to drink, instead of the cordials, which his case seemed to require. (*Marg.* and *Marg. Ref.* t.—*Notes*, *Ps.* 60:1—3, *v.* 3. 75:8. *Is.* 51:17—23. *Jer.* 8:14—16, *v.* 14. 23:13—15, *v.* 15. 25:15—18,27,28.) In the place of nourishing, palatable food, his bread was, as it were, mixed with gravel, which brake his teeth, and put him to great pain when he attempted to

18 And [b] I said, My strength and my hope is perished from the LORD:

19 * Remembering mine affliction, and my misery, [c] the wormwood and the gall.

20 My soul [d] hath *them* still in remembrance, and is [†] humbled in me.

[*Practical Observations.*]

21 ¶ This I [‡] recal to my mind; [e] therefore have I hope.

22 *It is* [f] *of* the LORD's mercies that we are not consumed, [g] because his compassions fail not.

23 *They are* [h] new every morning: [i] great *is* thy faithfulness.

24 The LORD *is* [k] my Portion, saith my soul; [l] therefore will I hope in him.

b 1 Sam. 27:1. Job 6:11. 17:15. Ps. 31:22. 116:11. Ez. 37:11.
* Or, *Remember.* Neh. 9:32. Job 7:7. Ps. 89:47,50. 132:1.
c 5,15. Jer. 9:15.
d Job 21:6.
† Heb. *bowed.* Ps. 42:5,6,11. 43:5. 146:8.
‡ Heb. *make to return to my heart.* Ps. 77:7—11.
e 24—29. Ps. 119:81. 130:7. Hab. 2:3.
f Ezra 9:13—15. Neh. 9:31. Ps. 78:38. 106:45. Ez. 20:8,9, 13,14,21,22. Mal. 3:6.
g Ps. 77:8. 86:15. Mic. 7:18, 19. Luke 1:50.
h Ps. 30:5. Is. 33:2. Zeph. 3:5.
i Ex. 34:6,7. Ps. 36:5. 89:1,2, 33. 146.6. Tit. 1:2. Heb. 6: 18. 10:23.
k Ps. 16:5. 73:26. 119:57. 142: 5. Jer. 10:16. 51:19.
l 21. 1 Sam. 30:6. 1 Chr. 5: 20. Job 13:15,16 Ps. 31:24. 33:18. 42:11. 43:5. 62:8. 84: 12. Rom. 15:12,13. 1 Pet. 1:21.

25 The LORD *is* [m] good unto them that wait for him, [n] to the soul *that* seeketh him.

26 *It is* [o] good that *a man* should both [p] hope and [q] quietly wait for the salvation of the LORD.

27 *It is* good for a man, that he [r] bear the yoke in his youth.

28 He [s] sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He [t] putteth his mouth in the dust; [u] if so be there may be hope.

30 He giveth [x] *his* cheek to him that smiteth him: he is [y] filled full with reproach.

m 26. Gen. 49:18. Ps. 25:8. 27:14. 37:7,34. 39:7. 40:1—5. 62:1,5. 130:5. Is. 25:9. 30:18. 40:31. 64:4. Mic. 7:7,8. Zeph. 3:8. 1 Thes. 1:10. Jam. 5:7.
n 1 Chr 28:9. 2 Chr. 15:2. 19: 3. 30:19. 31:21. Ps. 22:26. 27: 8. 69:32. 105:3,4. 119:2. Is. 26:9. 55:6. Hos. 10:12.
o Ps. 52:9. 54:6. 73:28. 92:1. Gal. 4:18.
p Heb. 3:14. 10:35. 1 Pet. 1: 13.
q Gen. 49:18. Ex. 14:13. 2 Chr. 20:17. Ps. 37:7,34. 119: 166,174. 130:5. Is. 30:7,15.
r Ps. 94:12. 119:71. Ec. 12: 1. Matt. 11:29,30. Heb. 12: 5—12.
s 2:10. Ps. 39:9. 102:7. Jer. 15:17.
t 2 Chr. 33:12. Job 40:4. 42:5, 6. Ez. 16:63. Rom. 3:19.
u Joel 2:14. Jon. 3:9. Zeph. 2:3. Luke 15:18,19. 18:13.
x Job 16:10. Is. 50:6. Mic. 5: 1. Matt. 5:39. 26:67. Luke 6: 29. 2 Cor. 11:20.
y Ps. 69:9,20. 123:3.

eat: and he was covered with ashes, as a constant mourner and penitent. (*Marg.* and *Marg. Ref.* u, y.—*Notes*, *Ps.* 102:3—11. *Is.* 44:19,20.)

V 17—20. Here the prophet, addressing himself to God, complained that he had removed his soul to the greatest distance from peace, and had made him forget prosperity, through a long continuance of adversity.—'So Joseph 'speaking of the seven years of famine, saith, 'that "plenty shall be forgotten in the land of 'Egypt." (*Gen.* 41:30.)' *Lowth.* (*Marg.* and *Marg. Ref.* z, a.—*Note*, *Is* 65:16.) He was even brought to the borders of despair; as if he could have no help from the Lord, or hope in him, both being perished together. These thoughts harassed him, whilst he ruminated on his complicated and bitter troubles; and the more he revolved them in his mind, the greater depression of spirits he experienced; being bowed down, not only in humiliation, but in deep dejection, as the word often means. 'Thus 'with pain he was driven to and fro between 'hope and despair, as the godly oft-times are; 'yet in the end the spirit getteth the victory.' (*Marg.* and *Marg. Ref.* b—d.—*Notes*, *Job* 7:7—11. *Ps.* 31:22.—*Notes* and *P. O.* 42: 43:)—*Wormwood.* (19) See on *Note*, 14—16, *v.* 15.

V. 21—23. Some connect the twenty-first verse with what goes before: and our version, (with the paragraph generally placed before the next verse,) and the termination of the distich in the original, favors this interpretation. —'Such was my wretched desponding state; 'yet I am delivered. I remember my despond-'ency and am humbled for it; and also my un-'expected past deliveranees, which encourages 'my hope for the future.'—The generality of commentators, however, join it with the following verses.—'The reflections, set down in 'the *following* verses, are a sufficient ground 'for our trust in God under the severest trials.' *Lowth.*—'I recal to mind these *following* con-'siderations, and thereupon I conceive hope 'and comfort.' *Bp. Hall.* This connexion seems most obvious; according to which the prophet, having stated the extremity of his distress and temptation, proceeds to shew how he was raised above them. (*Notes*, *Ps.* 73: 77:) He recollected, under his temptations, that, as a sinner, he might have been cut off, and cast into the pit of destruction, and should certainly have thus perished, but for the mercies of God: while his people would have been totally consumed, and no remnant of them left. As, however, the Lord had mercifully spared him, and had not utterly destroyed them; as his compassions were plenteous and unfailing, and every morning renewed to him, in the continuance of his life and many unmerited benefits; and as God had given many precious promises to Israel and to every believer, and in his great faithfulness had always performed them to those who trusted in them: so he found there was yet encouragement to hope, and to exercise patience and repentance, in expectation of returning comfort. (*Marg.* and *Marg. Ref.*—*Notes*, 1 *Sam.* 7:12. *Ps.* 77:5—12. 106:40—48. *Is.* 63:15—19. 2 *Cor.* 1:8—11. 2 *Tim.* 4:16—18.)—*Therefore have I hope.* (21) Or, *Therefore I will hope.*

V. 24, 25. It next occurred to the prophet, that whatever he lost or suffered, or witnessed of the sufferings of his people, his grand interest was secure. He was satisfied that JEHOVAH was his all-sufficient Portion. (*Marg. Ref.* k, l.—*Notes*, *Gen.* 15:1. *Ps.* 73:23—28, *v.* 26. *Jer.* 10:16.) He was conscious, that he had chosen him as his Portion, and expected his happiness from him, and not from the world: and therefore he determined still to hope in him, and refer all his concerns to his wisdom, truth, and love. In this, he evidently proposed himself as an example to his people, that they might seek comfort from God, when all other comfort failed. (*Note*, *Hab.* 3:17—19.) And, though they might not be able confidently to aver, that "the LORD was their Portion;" yet they might remember, that he was kind and merciful to those who waited for him and sought him. (*Marg. Ref.* n.—*Notes*, 1 *Chr.* 16: 10,11. *Is.* 55:6,7.)

V. 26—30. The wisest, best, and most comfortable way, which the afflicted people could take, would be to watch against murmurs and

31 For the LORD [z] will not cast off for ever:

32 But [a] though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not [b] afflict * willingly, nor grieve the children of men.

34 To [c] crush under his feet [d] all the prisoners of the earth,

35 To [e] turn aside the right of a man before the face of † the most High,

36 To subvert a man in his cause, [f] the Lord ‡ approveth not.

37 ¶ Who *is* he *that* [g] saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 [h] Out of the mouth of the most High proceedeth not evil and good?

39 Wherefore [i] doth a living man § complain, [k] a man for the punishment of his sins?

z 1 Sam. 12:22. Ps. 77:7. 94:14. 103:8—10. Is. 54:7—10. 57:16. Jer. 31:37. 32:40. 33:24. Mic. 7:18,19. Rom. 11:1—6.
a 22. Ex. 2:23—25. 3:7. Judg. 10:16. 2 Kings 13:23. Ps. 78:38. 103:11—13. 106:43—45. Jer. 31:20. Hos. 11:8,9. Luke 15:20.
b Is. 28:21. Ez. 18:32. 33:11. Heb. 12:9,10.
* Heb. *from his heart.*
c Is. 51:22,23. Jer. 50:17,33,34. 51:33—36.
d Ps. 69:33. 79:11. 102:20. Is. 14:17. 49:9. Zech. 9:11,12.
e Ps. 12:5. 140:12. Prov. 17:15. 22:22,23. 23:10,11. Zech. 1:15,16.
† Or, *a superior.*
f 2 Sam. 11:27. Is. 59:15. Hab. 1:13.
‡ Heb. *seeth not.*
g Ps. 33:9—11. Prov. 16:9. 19:21. 21:30. Is. 46:10,11. Dan. 4:35. Rom. 9:15,16. Eph. 1:11. Jam. 4:13—15.
h Job 2:10. Ps. 75:7. Prov. 29:26. Is. 45:7. Am. 3:6.
i 22. Num. 11:11. Prov. 19:3. Is. 38:17—19.
§ Or, *murmur.*
k Gen. 4:5—7,13,14. Lev. 26:41,43. Num. 16:41. 17:12,13. Josh. 7:6—13. 2 Sam. 6:7,8. 2 Kings 3:13. 6:32,33. Ezra 9:13. Job 11:6. Is. 51:20. Jon. 2:3,4. 4:8,9. Mic. 7:9. Heb. 12:5—12. Rev. 16:9.

despondency; to hope in God for support and deliverance; to submit resignedly to his will, and wait his time; to use appointed and proper means, and no other; and thus, in composure and confidence, to wait for the performance of his promises of temporal and eternal salvation. (*Marg. Ref.* m. p, q.—*Notes, Gen.* 49:18. *Ex.* 14:13,14. *Ps.* 27:13,14. 40:1—5. 62:1,2,5—7. 130:5—8. *Is.* 30:18,19. 40:27—31. *Mic.* 7:5—7, *v.* 7. *Jam.* 5:7,8.) This would be good in itself, honorable to God, and profitable to them. It would also be good and useful to bear the yoke in youth: as it must be allowed to be beneficial, that young persons should be inured to hardship, subjection, and discipline; it must be also good for men to be early habituated to affliction, and resignation to the will of God; to learn subjection to his authority, and to bear his yoke. Such afflictions and disappointments would tend to take the thoughts off from the world, and to check the eagerness of men's pursuits and expectations. Thus the sufferer would be induced to court solitude and retirement, and to employ himself in serious reflection; because he would perceive, that God had laid these burdens upon him: or, he would be led to take them patiently as from him. And, when he considered that the Lord afflicted men for their sins, and to bring them to repentance; he would "put his mouth in the dust," through self-abasement, confessing his sins, and welcoming the chastisement; "if so be, there might be hope" of "deliverance from the wrath to come." (*Marg. Ref.* o. r—t.—*Notes*, 2 *Chr.* 33:12,13. *Job* 42:1—6. *Ps.* 4:3—5, *v.* 4. *Ez.* 16:60—63. *Matt.* 11:28—30. *Rom.* 3:19,20. *Heb.* 12:4—11. *Jam.* 1:2—4,9—12.) In this temper, the afflicted penitent would meekly yield to the injuries of men, as the correction of God: "give his cheek to the smiter," and patiently endure the reproaches, with which he should be loaded. (*Note*, 2 *Sam.* 16:5—14.) This Christ did, though without sin; and the penitent sufferer will learn to imitate his example.—The scope of the prophet was, to shew the advantages, which might be derived from afflictions: and as this consideration tended to compose his own mind; he proposed it to his people, in order to reconcile them to their sufferings, and to teach them to profit by them.—'He not only 'humbles himself in the sight of God; but likewise patiently bears the ill treatment of men. '*Is.* 50:6.' *Lowth.* (*Marg. Ref.* x, y.—*Notes*, *Ps.* 22:4—8. 69:8,9,16—20. 123:3,4. *Is.* 50:5,6. *Mic.* 5:1. *Matt.* 5:38—42, *v.* 39. 26:63—68, *v.* 67.)

V. 31—36. The sacred writer here suggested other consolatory topics. God had severely punished the nation of Israel, and cut off very great numbers. But he never rejected the penitent, cast off the believer, or meant to forsake his people Israel: there was therefore still hope, both in their personal and public concerns. (*Marg. Ref.* z.—*Notes*, 1 *Sam.* 12:22. *Ps.* 77:5—12. *Jer.* 33:14—26. *Rom.* 11:1—6.) For the honor of his justice, holiness, and truth, the Lord often "caused grief:" yet his manifold and infinite mercies disposed him to compassionate the sufferers; and to relieve them, when their sorrows had produced a salutary effect. Even in his ordinary dealings with "the children of men," he did not willingly afflict them, or "from his heart," as taking pleasure in their sufferings, or without cause; but from a wise regard to his own glory, and the benefit of his universal kingdom. (*Marg.* and *Marg. Ref.* a, b.—*Notes*, *Ez.* 18:23. *Heb.* 12:4—11.) He was not like those oppressors, who delighted in crushing under their feet their prisoners or vassals; and who would thus enslave and trample down the whole earth, if they could. Much less would the Lord delight in afflicting his people, who submitted and humbled themselves before him. And, as he did not use his power to oppress, or to do injustice, by prerogative; so he would never authorize it in others. He could not approve of those, who as in his presence deprived others of their right, or supplanted them in their causes: and therefore, as the Chaldeans had done the Jews great injustice; the latter might be sure, that God would in due time plead their cause against their oppressors. (*Marg.* and *Marg. Ref.* c—f.—*Notes*, *Is.* 14:1,2. 47:6. 58:5—7. *Jer.* 25:8—12. 50:11—14.)

V. 37, 38. (*Marg. Ref.* g, h.—*Notes*, *Ps.* 33:10—12. *Prov.* 19:21. 21:30. 29:25,26. *Is.* 46:10,11. *Dan.* 4:34—37. *Acts* 4:23—28.) 'The king of 'Babylon, and such haughty tyrants may boast 'of their power, as if it were equal to omnipo-'tence: but still it is God's prerogative to bring 'to pass whatever he pleases, without any let 'or impediment, only by speaking or declaring 'his purpose, that the thing should be done, as 'he did at the beginning of the creation. (*Ps.* '33:6.) And ever since nothing is brought to 'pass, but according to his determinate counsel 'and foreknowledge; who, as he makes men 'the instruments of his vengeance, so he can 'restrain their cruelty whenever he sees fit. ... 'Do not calamities come from his will and dis-'posal, as well as prosperity?' *Lowth.*—When

40 Let us [l] search and try our ways, and [m] turn again to the LORD.

41 Let us [n] lift up our heart [o] with *our* hands unto God in the heavens.

[*Practical Observations.*]

42 We have [p] transgressed, and have rebelled: [q] thou hast not pardoned.

43 Thou hast [r] covered with anger, and [s] persecuted us: [t] thou hast slain, thou hast not pitied.

44 Thou hast [u] covered thyself with a cloud, [x] that *our* prayer should not pass through.

45 Thou hast made us [y] *as* the off-scouring and refuse in the midst of the people.

46 All our enemies [z] have opened their mouths against us.

47 [a] Fear and a snare is come upon us, [b] desolation and destruction.

48 Mine [c] eye runneth down with rivers of water, for the destruction of the daughter of my people.

49 Mine eye trickleth down, [d] and ceaseth not, without any intermission,

50 Till [e] the LORD look down, and behold from heaven.

51 Mine [f] eye affecteth * mine heart † because of all [g] the daughters of my city.

52 ¶ Mine enemies [h] chased me sore like a bird, [i] without cause.

53 They have [k] cut off my life in the dungeon, [l] and cast a stone upon me.

54 [m] Waters flowed over mine head; *then* [n] I said, I am cut off.

l 1 Chr. 15:12,13. Job 11:13—15. 34:31,32. Ps. 4:4. 119:59. 139:23,24. Ez. 18:28. Hag. 1:5—9. 1 Cor. 11:28,31. 2 Cor. 13:5.
m Deut. 4:30. 2 Chr. 30:6,9. Is. 55:7. Hos. 6:1. 12:6. 14:1—3. Joel 2:12,13. Zech. 1:3,4. Acts 26:20.
n Ps. 25:1. 86:4. 143:6—8.
o Ps. 28:2. 63:4. 141:2. 1 Tim. 2:8.
p 1:18. 5:16. Neh. 9:26. Job 33:27,28. Jer. 3:13. Dan. 9:5—14. Luke 15:18,19.
q 2 Kings 24:4. Jer. 5:7,9,29. Ez. 24:13,14. Zech. 1:5,6.
r 2:1. Ps. 44:19.
s 66. Ps. 83:15.
t 2:21. 2 Chr. 36:16,17. Ez. 7:9. 8:18. 9:10.
u Ps. 97:2.
x *See on* 8.—Ps. 80:4. Jer. 14:11,12. 15:1. Zech. 7:13.
y 14. 2:15. 4:14,15. Deut. 28:13,37,44. 1 Cor. 4:13.
z 2:16. Ex. 11:7. Job 30:9—11. Ps. 22:6—8. 44:13,14. 79:4,10. Matt. 27:38—45.
a Is. 24:17,18. 51:19. Jer. 48:43,44. Luke 21:35.
b *See on* 1:4,13. 2:1—9.
c 2:11,18. Ps. 119:136. Jer. 4:19. 9:1,18. 13:17. Rom. 9:1—3.
d *See on* 1:16.—Ps. 77:2. Jer. 14:17.
e 2:20. 5:1. Ps. 80:14—16. 102:19,20. Is. 62:6,7. 63:15. 64:1. Dan. 9:16—19.
f Gen. 44:34. 1 Sam. 30:3,4. Jer. 4:19—21. 14:18. Luke 19:41—44.
* Heb. *my soul.*
† Or, *more than all.*
g 1:18. 2:21. 5:11. Jer. 11:22. 14:16. 19:9.
h Jer. 37:15,16. 38:4—6.
i 1 Sam. 24:10—15. 25:28,29. 26:18—20. Ps. 35:7,19. 69:4. 109:3. 119:161. Jer. 37:18. John 15:25.
k Jer. 37:20. 38:9,10.
l Dan. 6:17. Matt. 27:60,66.
m Ps. 18:4. 69:1,2,15. 124:4,5. Jon. 2:3—5.
n *See on* 18.—Job 17:11—16. Ps. 31:22. Is. 38:10—13. Ez. 37:11. 2 Cor. 1:8—10.

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therefore the calamities of the Jews had produced the proper effect; the purposes of their oppressors would be frustrated, and they would no longer be able to enslave or afflict them. (*Notes*, *Ps.* 76:10. 2 *Cor.* 4:5,6, *v.* 6.)

V. 39—41. As all sinners deserve death and destruction, and are exposed to be crushed every moment; so none, whose life is prolonged, who is out of hell and may hope for heaven, has either right or reason to complain, while suffering the temporal punishment of his sins, which is far less than he deserves.—'As long 'as men are on this side of the grave, they ought 'to be thankful, for having an opportunity giv-'en them for repentance.' *Lowth.* (*Note*, 2 *Pet.* 3:14—16.)—The prophet therefore checked his own complaints, and those of his people, and called them to join with him in diligent self-examination, and a serious trial of all their ways; that they might discover and repent of all their sins, and return to the Lord, trusting in his mercy and worshipping his name. He reminded them also, not to rest in formally lifting up their hands to God; but "to lift up their hearts also;" considering the greatness and holiness of Him, whose glory filled the heavens, though he condescended to notice their worship on earth. (*Marg.* and *Marg. Ref.* —See on *Note*, 21—23.—*Notes*, *Deut.* 4:29—31. 30:1—10. *Ps.* 25:1. 139:23,24. *Is.* 55:6,7. *Jer.* 3:12—15. 31:18—20. *Hos.* 6:1—3. 14:1—3. *Jam.* 4:7—10.)

V. 42—47. Some connect these verses with the preceding, by the word, *Saying;*—"Let us lift up, &c." *Saying*, "We have transgressed &c." The prophet however, proceeded to direct the confessions of his people, and to put words into their mouths. He humbly acknowledged, that they had transgressed and rebelled against God; and, as he had not pardoned, it was plain they had not repented: this was the cause of all their miseries, of which he led them humbly and submissively to complain to the Lord. He had covered them with his anger, pursued them by his judgments, and destroyed them without pity: and he had covered himself with a thick cloud, so that their prayers could find no admission. (*Marg. Ref.* p—x.—*Notes*, *Is.* 64:6—12. *Dan.* 9:4—19.) The hypocritical prayers of the people for deliverance were rejected; and even the fervent prayers of the prophet in that behalf were discouraged. Thus the Lord made them "as the offscouring and refuse" of the nations, who insulted and trampled upon them; and opened their mouths in reproaches, menaces, boasts, and blasphemies, against them and their holy religion: and the people of Israel were overwhelmed with terrors, entangled in snares, and given up to desolation and ruin.

Offscouring. (45) *The sweeping.* 'St. Paul 'plainly alludes to this text, 1 *Cor.* 4:13. ... The 'apostles, in quoting the Scriptures do not al-'ways follow the Septuagint, but now and then 'make a new translation out of the Hebrew.' *Lowth.*—If the apostle referred to this text, as it is highly probable, this must have been the case; for there is nothing in the Septuagint like his words, which yet accord entirely with the Hebrew. (*Marg. Ref.* y.—*Note*, 1 *Cor.* 4:9—13.) —*Fear*, &c. (47) *Marg. Ref.* z—b. *Is.* 24:17—20. 51:17—20, *v.* 19.

V. 48—51. The prophet here again spake in his own person, and of his share in the public calamities. He wept incessantly for the destruction of his people and of Jerusalem; and must do so, "till the LORD should look down from heaven," to regard and redress their calamities. Every object which he saw affected his heart, and renewed his sorrows: but especially, when he saw the daughters of Jerusalem fallen into the hands of the brutal conquerors, and exposed to every kind of violence without any protection. (*Marg. Ref.*—*Notes*, 2:11. *Ps.* 119:136. *Jer.* 9:1,2. 13:15—17. *Luke* 19:41—44. *Rom.* 9:1—3.)

55 I [o] called upon thy name, O LORD, out of the low dungeon.

56 Thou [p] hast heard my voice: [q] hide not thine ear at my breathing, at my cry.

57 Thou [r] drewest near in the day *that* I called upon thee: [s] thou saidst, Fear not.

58 O Lord, [t] thou hast pleaded the causes of my soul; [u] thou hast redeemed my life.

59 O LORD, [x] thou hast seen my wrong: [y] judge thou my cause.

60 Thou hast [z] seen all their vengeance, *and* all their imaginations against me.

o 2 Chr. 33:11,12. Ps. 18:5,6. 40:1,2. 69:13—18. 116:3,4. 130:1,2. 142:3—7. Jer. 38:6. Jon. 2:2—4. Acts 16:24—28.
p 2 Chr. 33:13,19. Job 34:28. Ps. 6:8,9. 34:6. 66:19. 116:1,2. Is. 38:5.
q Ps. 55:1. 88:13,14. Rom. 8:26.
r Ps. 69:18. 145:18. Is. 58:9. Jam. 4:8.
s Is. 41:10,14. Jer. 1:17. Acts 18:9,10. 27:24. Rev. 1:17. 2:10.
t 1 Sam. 25.39. Ps. 35:1. Jer. 51:36.
u Gen. 48:16. Ps. 34:22. 71:23. 103:4.
x Jer. 11:19—21. 15:10. 18:18—23. 20:7—10. 37: 38:
y Gen. 31:42. Ps. 9:4. 26:1. 43:1. 1 Pet. 2:23.
z 59. Ps. 10:14. Jer. 11:19.

61 Thou hast [a] heard their reproach O LORD, *and* all their imaginations against me;

62 The [b] lips of those that rose up against me, [c] and their device against me all the day.

63 Behold [d] their sitting down, and their rising up: [e] I *am* their music.

64 [f] Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them * sorrow of heart, [g] thy curse unto them.

66 [h] Persecute and destroy them in anger from [i] under the [k] heavens of the LORD.

a 30. 5:1. Ps. 74:18. 89:50. Zeph. 2:8.
b Ps. 59:7,12. 140:3. Ez. 36:3.
c Jer. 18:18.
d Ps. 139:2.
e 14. Job 30:9.
f Ps. 28:4. Jer. 11:20. 50:29. 2 Tim. 4:14. Rev. 6:10. 18:6.
* Or, *obstinacy of heart.* Deut. 2:30. Is. 6:10.
g Deut. 27:15—26. Ps. 109:17, 18. 1 Cor. 16:22.
h 43. Ps. 35:6. 83:15.
i Deut. 7:24. 25:19. 29:20. 2 Kings 14:27. Jer. 10:11.
k Ps. 8:3. 115:16. Is. 66:1.

V. 52—57. Jeremiah seems here more immediately to speak of his own trials; with reference to the case of his people, and the public calamities of the church.—He had given no cause to his enemies to hate him: and yet they eagerly chased him as a bird, in order to destroy him. They thought they had cut him off, when they had let him down into the dungeon, and covered him over with a great stone, as if buried alive: (*Marg. Ref.* h. l.—*Notes*, *Jer.* 38:1—6. *Dan.* 6:12—17. *Matt.* 27:62—66.) and he seemed to himself as certainly cut off, as if the waters had flowed over his head. (*Marg. Ref.* m, n.—*Notes*, *Ps.* 69:1—3. *Jon.* 2:3—7.) Yet out of this low dungeon he had called upon the Lord: he had pleaded with him that he had heretofore heard his voice; and entreated him, that he would not now hide his ear from his sighs, and the breathings of his soul in prayer. God had been used to draw near to him, when he prayed; to silence his fears, to plead his cause, and rescue his life: and to him he appealed in that emergency; nor had his request been denied. (*Marg. Ref.* o—s.—*Notes*, *Ps.* 40:1—5. *Jer.* 38:7—13.)—*Without cause.* (52) *Marg. Ref.* i.—*Notes*, *Ps.* 25:2,3, *v.* 3. 69:4. *John* 15:22—25.

V. 58—66. The Lord had seen the "wrong" done to his servant, and knew "the vengeance," the devices and imaginations of his persecutors, with all their calumnies and reproaches; and that he was their constant derision and contempt: and he therefore besought the righteous Judge to plead his cause, which he unreservedly committed to him. (*Marg. Ref.* x—e.—*Notes*, *Jer.* 11:18—23. 15:15—18. 18:18—23. 20:10—13.) The verbs in the concluding verses are all *future*, not *imperative*, nor any thing in the least requiring an optative construction; a *prophecy*, and not an *imprecation;* what Jeremiah foresaw and foretold, without so much as a hint that he desired or prayed for it. "Thou wilt render them a recompense, &c. Thou wilt give them sorrow," or *obstinacy*, "of heart, thy curse upon them. Thou wilt persecute and destroy them, &c." Even the Septuagint renders the passage in this manner: and it is hard to say, what induced modern translators in general, to give it the form of a most tremendous imprecation; which certainly should not be done in any case, without evident necessity: among other important reasons, especially, because it gives the enemies of revelation, and consequently of the ancient prophets, a plausible ground of representing them, as men of a malevolent and vindictive spirit.—"Thou wilt render, &c." *Blayney.* This learned critic renders the whole in the future. (*Notes*, *Ps.* 35:4—9. 40:14—16. 68:1—3. 109:6—20.)—The event had fully proved, that the Lord heard and answered Jeremiah's prayer from the dungeon: and this might well encourage the church, in her deep distress and misery, (when she was as it were, cast into the pit, overwhelmed, and ready to perish, amidst the insults and contempt of her enemies,) to expect deliverance from the power and mercy of God, in answer to the prayers of her afflicted sons, and attended with the predicted vengeance on her persecutors. This seems to be the intention of the prophet. For if God had not disregarded the cries of one afflicted servant; could it be supposed, that he would leave his whole church to sink for ever in her trouble, and not answer the prayers of all his people, and avenge them on their oppressors? (*Marg. Ref.* f—k.)

PRACTICAL OBSERVATIONS.
V. 1—20.

They are best qualified to administer counsel and consolation to the afflicted, who have themselves experienced the anguish and terror of the rod of divine wrath: and therefore ministers often pass through heavy trials, that they may learn to speak seasonably to the afflicted. (*Note*, 2 *Cor.* 1:1—7.)—It is very profitable, in speaking to the distressed and wounded in conscience, to shew them out of what troubles and temptations we ourselves have been delivered; and in what way we have been led to peace and confidence in God.—The suffering and tempted believer has very different views of the Lord's dealings with him, in the midst of his conflicts, than at other times: the struggle betwixt unbelief and faith, flesh and spirit, is often very sharp: and outward troubles concur with inward discouragement. (*Note* and *P. O. Job* 3:1—10.) Indeed, the Lord sometimes leads his most eminent servants "into darkness and not into light;" and they are apt to conclude, that he is punishing them as an enemy, and not correcting them as a Father: his hand seems turned against them all the day; the body is affected

with the disquietude of the mind: God himself appears to exclude their souls from comfort, to put them to pain, to hedge up their way, to "shut out their prayers" and earnest cries, to plunge them into perplexity, to envelope them in darkness, and to be in every way, formidable to them. But, whether our God frown, or our enemies deride and insult; and whether our comforts be turned into "gall and wormwood," or "our souls forget prosperity;" we may be assured, that it is our infirmity and temptation, if we think, "that our strength and hope are perished from the LORD." Indeed, if we only consider our affliction and misery; or the power, justice, and holiness of God, compared with our guilt and pollution; and do not view him on a mercy-seat and ready to forgive; instead of being properly humbled before him, we shall sink into despondency. Thus conscious guilt may even "swallow us up in overmuch sorrow," and give Satan an advantage against us; and it is of great importance to be aware of his devices. (*Note*, 2 *Cor.* 2:5—11.) But if we properly recal to mind the Lord's goodness, we shall have hope in our darkest hours: and we should consider how others have found comfort in similar circumstances; that when we too have found relief, we may point it out to our brethren.

V. 21—41.

The due consideration of the evil of sin and our own sinfulness will convince us, that "it is of the LORD's mercies we are not consumed." If they had not been more abundant even than our provocations, we should not now be in the land of hope, of pardon, of prayer; but in the region of vengeance, blasphemy, and despair. And how much worse might it have been with us, than now it is! How many have been cut off, and perished in their sins! How many on earth are suffering far more severe pains than we are! How many sufferers have no acquaintance with their guilt and danger! and what severe and long continued self-denial has God often required of his most honored servants, which they found it their wisdom and duty, and eventually their happiness, to submit to in humble patience! How meekly, submissively, and thankfully ought we to bear our lighter cross, and exercise that moderate self-denial to which he calls us! and how shameful, if we repine, despond, or seek relief by sin! These and similar reflections will suggest reasons for gratitude even in our afflictions, and for hope in our dejections. He who has hitherto spared us, and whose "compassions are new to us every morning," still "waiteth to be gracious:" great is his sincerity in his invitations, and faithfulness to his promises; and he has promised to teach and help all who *desire* to come, as well as to receive all who do come to him. If we cannot then say, with unwavering voice, "The LORD is my Portion;" may we not say, 'I desire to have him for my Portion and salvation, and in his word do I hope?' We may wait on him and seek him, assured of success. Let us then watch against despondency, as well as presumption; and count it "good to hope and quietly to wait for the salvation of the LORD." We should also remember, that many have found the galling yoke of affliction salutary and useful; and in the severe school of adversity have learned repentance, patience, and godliness. As that is always best for us, which most conduces to the salvation of our souls; we cannot too soon be initiated in this profitable discipline. Happy then is it, when disappointments and troubles teach young persons to retire, "to sit alone," to "keep silence" from vain words, and to give themselves to meditation and prayer; whilst others, of their age, are running the round of folly and vice, and making abundant provision for future anguish and misery. And happy shall we all be, if we learn so to receive affliction, (considering that it is laid upon us by the hand of God,) as to extract good out of it. In order to this we must abase ourselves before him, in the deepest humiliation: and then, whatever reproach or injurious treatment we receive, we shall be conscious that we have no cause to complain, whilst we have the hope of his favor, and are thus made "partakers of his holiness." This submission and dependence on God must be safe and advantageous: for "he will not cast off for ever" any who trust in him. "Though he cause grief," yet "he delighteth in mercy," and not in afflicting the children of men: and when he has humbled and proved us, he will "have compassion, according to the multitude of his mercies," and "do us good at the latter end." Indeed, he often permits the instruments of his correction or his vengeance, to crush their subjects or prisoners under their feet: but he cannot approve of injustice or oppression. Nor can they exceed their commission, or do mischief according to their own will; for good and evil are dispensed at the mouth of God. When therefore his wise and righteous ends are answered, he terminates the power of oppressors, and rescues the oppressed. Our troubles are all from him: and when our peace is made with him, all things will certainly "work together for our good." Instead then of fretting and complaining, when we suffer a small part of the punishment due to our sins; whilst the continuance of life gives ground for hope and time for prayer; we should employ ourselves in "searching and trying our ways," in repenting of our sins and "returning unto the LORD;" and in lifting up our hearts and prayers unto our heavenly Father. We should complain *to* him, and not *of* him; and the representation of our sorrows should be always accompanied with humble confession of our manifold and heinous transgressions.

V. 42—66.

If the Lord has "not pardoned" our sins, we may be sure, that it is because we have not repented and believed his gospel: yet it is possible, that we are forgiven, even though we have not the comfort of it. If we be covered with his anger, and our prayers be not answered; it may be, because we ask amiss, or have not patiently waited his time. If we be made "as the filth of the world," treated as the refuse of mankind, and insulted by our neighbors; we should the more earnestly look to our God, and expect him to plead our cause and deliver us. But indeed, our own troubles, and those of the church and world around us, continually suggest causes of sorrow: and wherever we look, "our eyes may affect our hearts," and cause our tears to flow afresh. Yet we may still hope and rejoice in the Lord: no dark dungeon or deep pit can exclude us from his throne of grace. (*Note*, *Acts* 16:25—28.) If we cannot speak, he will hear our breathings and our sighs. (*Note*, *Rom.* 8:24—27, *vv.* 26,27.) He will draw near to encourage, to defend, and to plead the cause of his afflicted servants, and to redeem their souls. —But what are all our sorrows compared with those of the Redeemer? "He" indeed "was the man, who saw affliction, by the rod of the LORD's wrath" against our sins; and exclaimed, "My God, my God, why hast thou

CHAP. IV.

The prophet deplores the ruin of the city and temple; and the extreme misery of the people, especially by famine, 1—12. He ascribes these calamities to the sins of the prophets and priests; and shews how their allies disappointed them, and their enemies pursued them, 13—20. He predicts the termination of Zion's calamities, and judgments upon insulting Edom, 21, 22.

[a] HOW is the gold become dim! *how* is the most fine gold changed! [b] the stones of the sanctuary are poured out in the top of every street.

2 The precious [c] sons of Zion, comparable to fine gold, [d] how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the * sea-monsters draw out the breast; they give suck to their young ones: [e] the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The [g] tongue of the sucking child cleaveth to the roof of his mouth for hirst: [h] the young children ask bread, *and* no man breaketh *it* unto them.

a Is. 1:21,22. 14:12. Ez. 7:19—22.
b Jer. 52:13. Matt. 24:2. Mark 13:2. Luke 21:5,6. Is. 51:18—20. Zech. 9:13. 2:21. 5:12. Is. 30:14. Jer. 19:11. 22:28. Rom. 9:21—23. 2 Cor. 4:7.

* Or, *sea-calves.*
c 2:20. 4:10. Lev. 26:29. Deut. 28:52—57. 2 Kings 6:26—29. Is. 49:15. Jer. 19:9. Ez. 5:10. Luke 23:28,29.
f Job 39:13—16. Rom. 1:31.
g Ps. 22:15. 137:6.
h 1:11. 2:11,12. Matt. 7:9—11.

5 They [i] that did feed delicately are desolate in the streets: they that were [k] brought up in scarlet [l] embrace dunghills.

6 For the † punishment of the iniquity of the daughter of my people is greater than [m] the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

7 Her [n] Nazarites were [o] purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire.

8 Their [p] visage is ‡ blacker than a coal; [q] they are not known in the streets: [r] their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are

i Deut. 28:54—56. Is. 3:16—26. 24:6—12. 32:9—14. Jer. 6:2, 3. Am. 6:3—7. Luke 7:25. 1 Tim. 5:6. *marg.* Rev. 18:7—9.
k 2 Sam. 1:24. Prov. 31:21. Luke 16:19.
l Job 24:8. Jer. 9:21,22. Luke 15:16.
† Or, *iniquity of the daughter, &c.* Is. 1:9,10. Ez. 16:48—50. Matt. 11:23,24. Luke 10:12. 12:47.
m 9. Gen. 19:25. Dan. 9:12. Matt. 24:21.
n Num. 6:2,&c. Judg. 13:5,7. 16:17. Am. 2:11,12. Luke 1:15.
o 1 Sam. 16:12. Ps. 51:7. 144:12. Cant. 5:10. Dan. 1:15.
p 5:10. Job 30:17—19,30. Joel 2:6.
‡ Heb. *darker than blackness.*
q 1,2. Ruth 1:19,20. Job 2:12. Is. 52:14.
r Job 19:20. 33:21. Ps. 32:4. 38:3. 102:3—5,11. 119:83.

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orsaken me?" He "gave his cheek to the miters, and was filled with reproach:" he was ut off, and laid in the grave, and the stone overed him: yet his prayer was answered, is cause was pleaded, he rose triumphant, nd his enemies have, many of them, perished niserably from "under the heavens of the ORD." Thus will he deliver his people out f every trouble, and revive his church from very overwhelming persecution: thus will he aise our bodies from the grave, and save us vith an everlasting salvation; whilst all his nemies will perish with an "everlasting detruction from his presence." (*Notes*, 2 *Thes.* :5—10. *Rev.* 20:11—15.)

NOTES.

CHAP. IV. V. 1, 2. The nation of Israel eing devoted to God and beloved by him, and erusalem the holy city where he was worhipped at his temple, had excelled other naons and cities, as the most fine gold does the aser metals; which was intimated by the old that over-laid the walls, and formed the essels, of the sanctuary. (*Notes*, 1 *Kings* 6:5—35. 7:48—51.) But now they were both olluted by their sins, and disgraced by their ufferings; they had lost all their distinguished splendor and excellency, and were become ase and contemptible. The temple also was otally destroyed, and its stones were thrown mong the common rubbish, and mixed with e ruins of other buildings. Nay, the "sons Zion," even the most honorable and emient of them, who ought to have been, and d been, "precious as fine gold," were disgarded and dashed in pieces like the meant earthen vessel. (*Marg. Ref.—Notes, Is.* 9:12—14. 51:17—20, *v.* 20. *Jer.* 22:28—30. *om.* 9:19—23. 2 *Cor.* 4:7.)

V. 3—5. Through urgent famine, the woen of Jerusalem seemed to be deprived of all atural affection, and were become more uneeling to their offspring than the sea-monsters, or other savage creatures. In endeavoring to preserve their own lives, they neglected to tend on their infants; and thus left them to perish, as the ostrich does her eggs, which she leaves on the sand and looks no more after them: (*Note, Job* 39:13—18.) and some of them were even far more cruel. (10) Thus the sucking child was parched to death by thirst; the lisping children, begging for bread, were left to perish by hunger; and such as had been brought up most delicately, and with every indulgence, lay neglected in the streets, or upon dunghills, without other lodging, or other food than they could rake out of them. (*Marg. Ref.—Notes, Deut.* 28:49—57, *vv.* 54—56. *Is.* 3:16—26. 47:1—3.)—*Sea-monsters.* (3) *Marg.* It is, I believe, now generally agreed, that whales, and several other sea-monsters, bring forth their young, and suckle them, as land-animals do: though some learned expositors, taking it for granted, that this was not, in any instance, the case, have proposed other translations, which do not seem admissible.

V. 6. Sodom was destroyed at once by fire from heaven, and its inhabitants did not suffer so much, *in this world*, as those of Jerusalem did, when they died in a lingering manner by famine, like criminals who are long kept in torture. And, considering the superior advantages and privileges of Jerusalem, there can be no doubt, that their *guilt* was far more aggravated than that of Sodom.—This indeed is the more obvious sense of the original. (*Marg.*) The punishment of Jerusalem was heavier than that of Sodom, because her guilt was more aggravated. (*Marg. Ref.—Notes*, 9. *Ex.* 16:48—51. *Matt.* 11:20—24.)

V. 7, 8. (*Notes, Gen.* 49:22—26, *v.* 26. *Num.* 6:13—21. *Am.* 2:9—12.) The Nazarites, during the time of their separation, were considered as very distinguished persons; and probably they used to wear white clothing. Perhaps God had been pleased to give a peculiar blessing to their diet, to render them more healthy

better than *they that be* slain with hunger: [s] for these * pine away, stricken through for *want of* the fruits of the field.

10 The [t] hands of the [u] pitiful women have sodden their own children, they were their meat [x] in the destruction of the daughter of my people.

11 The [y] LORD hath accomplished his fury; he hath poured out his fierce anger, and hath [z] kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The [a] kings of the earth and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem. [*Practical Observations.*]

13 ¶ For [b] the sins of her prophets, *and* the iniquities of her priests, [c] that have shed the blood of the just in the midst of her;

14 They [d] have wandered *as* blind *men* in the streets, [e] they have polluted themselves with blood, [†] so that men could not touch their garments.

15 They cried unto them, [f] Depart ye *it is* [‡] unclean; depart, depart, touch not, when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The [§] anger of the LORD [g] hath divided them; [h] he will no more regard them; [i] they respected not the persons of the priests, they favored not the elders.

17 As for us, [k] our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

s Lev. 26:39. Ez. 24:23. 33:10.
* Heb. *flow out.*
t *See on* 3. 2:20. 2 Kings 6:26—29.
u Is. 49:15.
x 3:48.
y 22. 2:8,17. Deut. 32:21—25. Jer. 6:11,12. 7:20. 9:9—11. 13:14. 14:15,16. 15:1—4. 19:3—11. 23:19,20. 24:8—10. Ez. 20:47,48 22:31. Dan. 9:12. Zech. 1:6. Luke 21:22.
z Jer. 21:14.
a Deut. 29:24—28. 1 Kings 9:8,9. Ps. 48:4—6.
b 2:14. Jer. 5:31. 6:13. 14:14. 23:11—21. Ez. 22:26—28. Mic. 3:11,12. Zeph. 3:3,4.
c Jer. 2:30. 26:8,9. Matt. 23:33—37. Luke 11:47—51. Acts 7:52. 1 Thes. 2:15,16.
d Deut. 28:28,29. Is. 29:10—12. 56:10. 59:9—11. Mic. 3:6,7. Matt. 15:14. Eph. 4:18.
e Num. 35:33. Is. 1:15. Jer. 2:34.
† Or, *in that they could not* but *touch.* Num. 19:16. Hos. 4:2.
f Num. 16:26. Ps. 6:8. 139:19. Mic. 2:10. 2 Cor. 6:17.
‡ Or, *ye polluted.* Lev. 13:45.
§ Or, *face.*
g Gen. 49:7. Lev. 26:33—39. Deut. 28:25,64,65. 32:26. Jer. 15:4. 24:9.
h Ps. 106:44. Heb. 8:9.
i 5:12. 2 Kings 25:18—21. 2 Chr. 36:17. Is. 9:14—16.
k 1:19. Is. 20:5,6. 30:1—7. 31:1—3. Jer. 2:18,36. 8:20 37:7—10. Ez. 29:6,7,16.

than their brethren, who did not abstain from wine; so that their appearance was more vigorous and comely, and they were considered as the ornament and honor of the city. (*Note*, *Dan.* 1:8—16.) But now the wrath of God had made such a change in their circumstances; that by famine, disease, and neglect, they were become base and sordid in their persons and apparel, not to be distinguished from the other wretched objects, with whom they were surrounded: and they were emaciated and enfeebled, so that their very neighbors scarcely knew them. (*Marg. Ref.*)

Blacker than a coal. (8) "Darker than blackness." (*Marg.* and *Marg. Ref.* p.) '"Duskier 'than the dawn." ... שחר, signifies the dawn of 'the day, when it is neither light nor dark, but 'between both, at which time objects are not 'easily distinguished.' *Blayney.* (*Note*, *Is.* 8:20.)

V. 9. *Marg. Ref. Note*, 6.—*Stricken*, &c.] 'Their vitals are pierced through, as if ... with 'a sword; but with this difference, that it is by 'famine, the most cruel, because the most lin-'gering death.' *Lowth.*

V. 10. In themselves the women of Israel were strongly disposed to compassion, and still more to exquisite natural affection: but, notwithstanding this, their extreme anguish rendered them barbarous and savage, and this added exceedingly to the horror of their calamity and conduct. (*Marg. Ref.*—*Notes*, 2:20—22, *v.* 20. 2 *Kings* 6:28,29. *Is.* 49:14—16.)

V. 11. *Devoured.*] 'It hath made an entire 'destruction, so as not to leave one stone upon 'another.' *Lowth.* (*Marg. Ref.*)

V. 12. Jerusalem seems to have been well fortified both by nature and art: and those, who had attempted to take it, had almost always been miraculously baffled and destroyed. This induced the decided opinion among all the surrounding kings and nations, that Nebuchadnezzar would not succeed in his enterprise. Nor could he, if the Lord, the real Defence of Jerusalem, had not been provoked to depart from her.—'These things are come to 'pass, contrary to all men's expectations.' *Marg. Ref.*—*Notes*, *Ps.* 48:1—8.)

V. 13—16. The sins of the false prophets, and ungodly priests, conduced to the total degeneracy of the nation; and their murder of the prophets and righteous servants of God, and of the children offered to idols, provoked him to give them up to destruction. (*Marg. Ref.* b, c.—*Notes*, 2:14. *Jer.* 2:26—30. 6:13—15. 23:13—29. *Ez.* 22:25,26. *Mic.* 3:8—12. *Matt.* 23:34—39. *Acts* 7:51—53.) Thus the prophets and priests caused such numbers to be slain, that when they walked in the streets, they could not avoid being polluted with blood; as blind men, when wandering about, could not shun those things, the touch of which rendered them unclean. Nay, they were even covered with the blood of the slain, so that men could not touch their garments without being defiled. Or, in the punishment of their crimes, such numbers were slain on every side, that they could not avoid pollution by touching blood; any more than blind men could.—The Jews had been wont to say to a Gentile, "Stand by thyself, I am holier than thou;" and to bid him depart, and keep at a distance, as unclean: but now the very heathen drove them out of the city as unclean, and burned it as polluted. —'They used the same words to express their 'abhorrence of this defilement of such persons, 'whose office it was to cleanse and purify oth-'ers, as the lepers were by the law obliged to 'pronounce on themselves, and cry "Unclean, 'unclean." (*Lev.* 13:45.)' *Lowth.* They considered them as monsters of wickedness, and in contempt of their former pride and self-preference, or as loathing their vile conduct, they disdainfully shunned their company: nay, when they fled, or wandered from place to place, even the idolaters would not admit them to sojourn with them! Thus the Lord divided them into distant places: (*Note*, *Gen.* 49:5—7.) he no longer regarded them as his people; and therefore their enemies no more respected their priests and elders, but considered them as the chief criminals, and the peculiar objects of their execration. (*Marg.* and *Marg. Ref.* d—i.)

V. 17. *Vain*, &c.] The Jews had long expected help from the Egyptians but wholly in

18 They [l] hunt our steps, that we cannot go in our streets: [m] our end is near, our days are fulfilled; for our end is come.

19 Our [n] persecutors are swifter than the eagles of the heaven: [o] they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The [p] breath of our nostrils, [q] the anointed of the LORD, [r] was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and [s] be glad, O daughter of Edom, that dwellest in [t] the land of Uz; [u] the cup also shall pass through unto thee: thou shalt be drunken, [x] and shalt make thyself naked.

22 * The [y] punishment of thine iniquity is accomplished, O daughter of Zion; [z] he will no more carry thee away into captivity: [a] he will visit thine iniquity, O daughter of Edom; he will † discover thy sins.

3:52. 1 Sam. 24:14. 2 Kings 25.4,5. Job 10:16. Ps. 140: 11. Jer. 16:16. 39:4,5. 52:7 —9.
n Jer. 1:12. 51:33. Ez. 7:2— 12. 12:22,23,27. Am. 3:2.
o Deut. 28:49. Is. 5:26—28. 30: 16,17. Jer. 4:13. Hos. 8:1. Hab. 1:8. Matt. 24:27,28.
p Gen. 2:7. 44:30. 2 Sam. 18:3.
q 1 Sam. 12:3,5. 16:6. 24:6,10. 26:9,16. 2 Sam. 1:14,21. 19. 21. Ps. 89:20,21.
r Jer. 39:5. 52:8. Ez. 12:13. 17:18—20. 19:4,8.
s Ps. 83.3—12. 137:7. Ec. 11: 9. Ez. 25:6,8. 26:2. 35 11— 15. Ob. 10—16.
t Gen. 36:28. Job 1:1.
u Is. 34: 63:1—6. Jer. 25:15— 29. 49:12,13. Ez. 25:12—14. 35:3—9. Am. 1:11,12. Obad. 1,&c. Mal. 1:2—4.
x 2 Chr. 28:19. Mic. 1:11. Rev. 16:15.
* Or, *Thine iniquity.* 6. *marg.*
y Is. 40:2. Jer. 46:27,28. 50:20.
z Is. 52:1. 60:18. Jer. 32:40. Ez. 37:28.
a 21. Ps. 137:7.
† Or, *carry* thee *captive for thy sins.*

ain; and this was one occasion of their ruin. *Marg. Ref.—Notes, Is.* 30:6,7. 31:2,3. *Jer.* 37:1 –10. *Ez.* 29:6,7.)

V. 18, 19. These are the desponding complaints of the remnant of the Jews. Their enemies hunted those, who remained in the city, rom one street to another; so that they exected death every moment: and if any of them ed to the mountains, or into the wilderness, heir pursuers were as swift as eagles, and laid ait for them to destroy them. (*Marg. Ref.—Notes*, 2 *Kings* 25:1—5. *Jer.* 5:30,31. *Ez.* 7:5—5. 12:1—16,26—28. *Am.* 8:1—3.)—'God has rought upon us that judgment which he threatened by Moses, of bringing "a nation against us as swift as the eagle flieth." (*Deut.* 28:49.)' *Lowth.* (*Notes, Jer.* 4:11—13. *Matt.* 24:26—28.)

V. 20. 'This verse some expositors understand of king Josiah; and thereupon ground heir opinion, that the Lamentations were written on occasion of his death. ... But I rather conceive that Zedekiah was meant, of whom the prophet saith, that he was taken in hose toils his enemies had laid to catch him. *Jer.* 52:8. *Ez.* 12:13.) As long as he was safe, ve had hopes of preserving some face of government, although we were carried into a foreign country.' *Lowth.*—Perhaps the hopes of ne nation, when Zedekiah was first anointed ing, are intended. He was raised to the rone by the king of Babylon; and therefore ney might expect to be preserved by his power om the surrounding heathen nations, and to ntinue in their own land: so that they condered their national existence, so to speak, to epend on Zedekiah. But when he was hunt-l and taken, as a wild beast in a pit, all their pes expired. (*Marg. Ref.—Notes*, 2 *Kings* 5:6,7. *Jer.* 34:1—5. 37:17—21. *Ez.* 17:12—21. 1:25—27.)

Breath, &c.] (*Marg. Ref.* p.) '*Ille* (*scilicet rinceps*) *est spiritus vitalis, quem hæc tot millia ivium trahunt.*' Seneca, *quoted by* Blayney.

V. 21, 22. (*Note*, 1:18—22, *v.* 21.) The Edomes insulted and rejoiced over the calamities of e Jews. (*Notes, Ps.* 137:7—9. *Jer.* 49:7—22. z. 25:12—14. 35: *Am.* 1:11,12. *Ob.* 10—21.) he prophet therefore ironically bade them joice; but assured them that their joy would on be terminated: for the deadly cup of dine vengeance would speedily be put into eir hands, and reduce them to desperation d contempt. (*Marg. Ref.* u, x.—*Notes, Ps.* 5:8. *Is.* 51:17 –23. *Jer.* 25:15—17,27,28. *Hab.* 15—17.) The appointed punishment of Zion ould soon be completed, and her captivity rminated: and then the Lord would bring to ght and punish the iniquities of Edom; or carry them into captivity for their sins. (*Note, Is.* 40:1,2.)

Uz. (21) *Note, Job* 1:1.—*No more.* (22) 'These 'and such like expressions, if understood in a 'strict literal sense, must relate to the final res-'toration of the Jews. (*Jer.* 31:40. *Is.* 52:1.)' *Lowth.* (*Notes, Ez.* 34:23—31. 37:25—28. 39:23 —29. *Hos.* 3:4,5. *Joel* 3:9—17. *Am.* 9:13—15. *Mic.* 7:8—17.)—Edom is frequently introduced, as representing the enemies of the church in general; and the final restoration of the Jews will be accompanied with the entire ruin of all the adversaries of the church, or speedily succeeded by it. (*Marg.* and *Marg. Ref.* y—a.—*Notes, Is.* 34: 63:1—6. *Mal.* 1:2—5.)

PRACTICAL OBSERVATIONS.
V. 1—12.

The glory of outward distinctions and privileges may soon be obscured: sin tarnishes the beauty of the most excellent gifts; and when the Lord leaves churches or nations, their "glory is departed." But that "gold tried in the fire" which Christ bestows, will never be taken from us; nor can its excellency be diminished. (*Note, Rev.* 3:18,19, *v.* 18.)—The stones of the earthly sanctuary were repeatedly poured out in the streets, so that not one of them was left upon another: but the spiritual temple experiences no such demolitions; it is built upon a Rock, against which the gates of hell cannot prevail; and every believer being one with Christ, is "an habitation of God through the Spirit." (*Notes, Eph.* 2:19—22. 1 *Pet.* 2:4—6.)—Indeed, the most "precious of the sons of Zion," incomparably more valuable in the sight of God than the finest gold, are esteemed by ungodly men "as earthen pitchers," fit for nothing but the basest uses, or to be dashed in pieces; and not only were prophets and apostles treated in this manner, but even Chisst himself was despised and vilified more than any of them.—They who live themselves, and bring up their children, in delicacy, elegance, and splendor, know not to what miseries they may be reserved: and such as are most habituated to luxury and indulgence, must be doubly miserable, if reduced to the extremes of hunger and thirst, and squalid penury, to lie on the ground, and to "embrace dunghills." It is therefore our interest to accustom ourselves to hardships, to deny our appetites improper gratifications, and to fear contracting such habits as may afterwards prove sources of misery.—Extreme necessity has a tendency to render the heart callous and unfeeling: they, who have improperly indulged their children when in prosperity, have often been most regardless of them in distress: and

CHAP. V.

The Jews complain to God, of the grievous calamities which they endured for their sins; and of the desolations of Zion, 1—18. They earnestly pray him to return unto them in mercy, 19—22.

[a] REMEMBER, O LORD, what is come upon us: consider, [b] and behold our reproach.

2 Our [c] inheritance is turned to strangers, our houses to aliens.

3 We are [d] orphans and fatherless; our mothers *are* as widows.

4 We [e] have drunken our water for money; our wood *is sold unto us.

5 † Our [f] necks *are* under persecution: we labor, *and* have no rest.

6 We have [g] given the hand [h] *to* the Egyptians, *and* to the Assyrians to be satisfied with bread.

7 Our [i] fathers have sinned, [k] and *are* not; and we have borne their iniquities.

8 [l] Servants have ruled over us: [m] *there is* none that doth deliver *us* out of their hand.

9 We [n] gat our bread with *the peril of* our lives, because of the sword of the wilderness.

10 Our [o] skin was black like an oven, because of the ‡ terrible famine.

a 1:20. 2:20. 3:19. Neh. 1:3. Job 7:7. 10:9. Jer. 15:15. Hab. 3:2. Luke 23:42.
b 2:15. 3:61. Neh. 1:3. 4:4. Ps. 44:13—16. 74:10,11. 79:4, 12. 89:50,51. 123:3,4.
c Deut. 28:30,&c. Ps. 79.1,2. Is. 1:7. 5:17. 63:18. Jer. 6:12. Ez. 7:21,24. Zeph. 1:13.
d Ex. 22:24. Jer. 18:21. Hos. 14:3.
e Deut. 28:48. Is. 3:1. Ez. 4: 9—17.
* Heb. *cometh for price.*
† Heb. *On our necks are we persecuted.*
f 1:14. 4:19. Deut. 28:48,65,66. Jer. 27:2,8,11,12. 28:14. Matt. 11:29. Acts 15.10.
g 2 Kings 10:15. Jer. 50:15. Ez. 17:18.
h Is. 30:1—6. 31:1—3. 57:9. Jer. 2:18,36. 44:12—14. Hos. 5:13. 7:11. 9:3. 12:1.
i Ex. 20:5. Jer. 16:12. 31:29. Ez. 18:2. Matt. 23:32—36.
k Gen. 42:13,36. Job 7:8,21. Jer. 31:15. Zech. 1:5.
l Gen. 9.25. Deut. 28:43. Neh. 2:19. 5:15. Prov. 30:22.
m Job 5:4. 10:7. Ps. 7:2. 50: 22. Is. 43:13. Hos. 2:10. Zech. 11:6.
n Judg. 6:11. 2 Sam. 23:17. Jer. 40:9—12. 41:1—10,18. 13: 14,16. Ez. 4:16,17. 12:18,19.
o 3:4. 4:8. Job 30:30. Ps. 119: 83.
‡ Or, *terrors*, or *storms*, *of famine.*

the human species has frequently been found more cruel and insensible, than the most ferocious and stupid of the irrational creatures.—The punishment of the most abandoned heathens will be light, compared with that of wicked nominal Christians: but, if the lingering pains of a tedious execution, of famine, or of some fatal disease, are so terrible; what will be the everlasting punishment of the wicked, when "the LORD shall accomplish his fierce anger, and pour out his fury upon them" as "consuming fire!"

V. 13—22.

No enemy can prevail against us, unless God withdraw his protection: and if he do, no defence can avail. But the wickedness of those, who are by office engaged to support religion, and yet betray her interests, is the great cause of national judgments, and of the ruin of flourishing churches: especially, when they have "shed the blood of the just" in the midst of them. Those who have thus polluted their garments, have commonly been recompensed in the same way; and rendered an execration even to the vilest of mankind.—The eyes of those, who have provoked the Lord to have no more regard to them, must "fail, in looking for vain help from such as cannot save:" but they who trust in him shall never be confounded.—Men who are most presumptuous in prosperity, are most apt to despond in danger and trouble: and they, who have before despised the warnings and counsels of the Lord's ministers, are often excessively terrified, when their end draws nigh and their days are fulfilled; and when they can find no escape from the close pursuit of "the king of terrors."—If we so overrate any creature, as to account it "the breath of our nostrils," or expect "to live under its shadow;" we shall surely meet with disappointments and confusion: but our anointed King is indeed the Life of our souls, and we may safely live under his shadow, and rejoice in him in the midst of all our enemies; for he is "the true God, and Eternal Life."—All the troubles of the church will soon be accomplished; and believers ere long will have done with captivity, punishment, sin, and sorrow: but the doom of their insulting enemies approaches; the Lord will soon bring their sins to light; he will put the cup of vengeance into their hands; and they shall drink it to the dregs, and lie down in eternal shame and sorrow. (*Note*, *Is.* 50:10,11.)

NOTES.

CHAP. V. V. 1—6. The title of this chapter in the Vulgate, and in some other versions, is 'The prayer of Jeremiah:' but no such title is found in the original; nor does it seem appropriate. It is an address to God, respecting the calamities of his people, as the improvement of the preceding representation of them. It consists of the same number of stanzas as the preceding chapters; but they are much shorter, and the alphabetical order is not observed.—A chorus of the Jews, or the collective body of the nation, is represented as calling on God to remember their miseries, and the reproach to which they were exposed. (*Notes*, 2:20—22. *Ps.* 74:18—20. 79: *Is.* 63:15—19. 64: *Hos.* 14:1—3.) The inheritance, which he had given to their fathers, and the houses which they had builded on it, were possessed by the Chaldeans, and other aliens from the nation of Israel: they were bereaved of their fathers, and their mothers were left destitute widows, amidst the oppressions of their enemies: they were forced, in the land of their captivity, to pay dear even for water and fuel, which they formerly had for fetching: they were grievously oppressed and persecuted, and labored for their tyrants, without respite or refreshment: they had repeatedly been obliged to submit to the Egyptians and Assyrians, through their urgent necessities; and at last some of them were destitute strangers in Egypt, and others were captives in the regions formerly governed by the Assyrians. (*Marg.* and *Marg. Ref.*—*Notes*, *Is.* 30:1—7. *Jer.* 2:33—37, *vv.* 36,37. *Hos.* 5:13,14. 7:11,12. 14:1—3, *v.* 3.)

V. 7. The whole load of national guilt, which had been accumulating for ages, lay with incumbent weight on that generation of Israel: thus they bare the iniquities of their fathers, who were no more on earth, to suffer the temporal effects of their own transgressions. Of this they were at length made sensible; and that it was the cause of their extreme miseries, which they could not escape, but by a national repentance and conversion to God. It does not seem to have been spoken in a murmuring spirit; but as a humble acknowledgment of the justice of God, in his dealings with the nation. (*Marg. Ref.*—*Notes*, *Ex.* 20:5. *Jer.* 31:29,30. *Ez.* 18:2—4. *Zech.* 1:5, 6. *Matt.* 23:34—39.)

V. 8—10. Even the servants of the Chal-

11 They [p] ravished the women in Zion, *and* the maids in the cities of Judah.

12 [q] Princes are hanged up by their hand: the faces of elders were not honored.

13 They took [r] the young men to grind, and the children [s] fell under the wood.

14 The [t] elders have ceased from the gate, [u] the young men from their music.

15 The joy of our heart is ceased; [x] our dance is turned into mourning.

16 [y] The crown * is fallen *from* our head: [z] woe unto us that we have sinned!

p Deut. 28:30. Is. 13:16. Zech. 14:2.
q 2:10,20. 4:16. Is. 47:6. Jer. 39:6,7. 52:10,11,25—27.
r Ex. 11:5. Judg. 16:21. Job 31:10. Is. 47:2.
s Ex. 1:11. 2:11. 23:5. Neh. 5:1—5. Is. 58:6. Matt. 23:4.
t 1:4,19. 2:10. Deut. 16:18. Job 29:7—17. 30:1. Is. 3:2,3.
u Job 30:31. Is. 24:7—11. Jer. 7:34. 16:9. 25:10. Ez. 26:13. Rev. 18:22.
x Ps. 30:11. Am. 6:4—7. 8:10. Jam. 4:9,10.
y 1:1. Job 19:9. Ps. 89:39. Jer. 13:18. Ez. 21:26. Rev. 2:10. 3:11.
* Heb. *of our head is fallen.*
z 1:8,18. 2:1. 4:13. Prov. 14. 34. Is. 3:9—11. Jer. 2:17,19. 4:18. Ez. 7:17—22. 22:12—16. 2 Pet. 2:4—6.

17 For this [a] our heart is faint; for these *things* [b] our eyes are dim.

18 Because [c] of the mountain of Zion, which is desolate, [d] the foxes walk upon it.

19 Thou, O LORD, [e] remainest for ever; [f] thy throne from generation to generation.

20 Wherefore [g] dost thou forget us for ever, *and* forsake us † so long time?

21 [h] Turn thou us unto thee, O LORD, and we shall be turned; [i] renew our days as of old.

22 ‡ But [k] thou hast utterly rejected us; thou art very wroth against us.

a 1:13,22. Lev. 26:36. Is. 1:5. Jer. 8:18. 46:5. Ez. 21:7,15.
b 2:11. Deut. 28:65. Job 17:7. Ps. 6:7. 31:9. 69:3. Is. 38:14.
c 2:8,9. 1 Kings 9:7,8. Ps. 74:2, 3. Jer. 17:3. 26:9. 52:13. Mic. 3:12.
d Is. 32:13,14. Jer. 9:11.
e Deut. 33:27. Ps. 9:7. 10:16. 90:2. 102:12,25—27. Hab. 1:12. 1 Tim. 1:17. 6:15,16. Heb. 1:10—12. 13:8. Rev. 1:4,8,17,18.
f Ps. 45:6. 145:13. 146:10. Dan. 2:44. 7:14,27. Heb. 1:8,9.
g Ps. 13:1. 44:24. 74:1. 77:7—10. 79:5. 85:5. 89:46. 94:3,4. Is. 64:9—12. Jer. 14:19—21.
† Heb. *for length of days.*
h 1 Kings 18:37. Ps. 80:3,7,19. 85:4. Jer. 31:18. 32:39,40. Ez. 11:19,20. 36:25—27,37. Hab. 3:2.
i Jer. 31:4,23—25. 33:10,13. Zech. 8:3—6. Mal. 3:4.
‡ Or, *For will thou utterly reject us?*
k Ps. 44:9. 60:1,2. Jer. 15:1—5. Ez. 37:11. Hos. 1:6.

deans domineered over the captive worshippers of God: and there was none to rescue them from their insolence and cruelty. (*Marg. Ref.* l, m.—*Notes*, *Ex.* 5:12—23. *Neh.* 5:14—18. *Prov.* 28:3.) Whilst the invasion of the land, and the siege of Jerusalem continued, and immediately after the city was taken, the people got their bread by hazarding their lives; for they were every where met with by their enemies, who destroyed them without mercy: and their skins were parched and turned black, by the extremity of the famine which they had endured. (*Marg. Ref.* n, o.—*Note*, 4:7,8.)

Because, &c. (9) 'I can no otherwise understand this, than that on account of their weak and defenceless state, the people were continually exposed, while they followed their necessary business, to the incursions of the Arabian freebooters, who might not improperly be styled, "the sword of the wilderness."' *Blayney.*

Terrible famine. (10) *Marg.* זלעפות. The word occurs *Ps.* 11:6. and in the singular *Ps.* 119:53. and not elsewhere.

V. 11—16 After the city was taken, these outrages were committed, as they had before been in the cities of Judah. (*Marg. Ref.* p.—*Note*, *Zech* 14:1—3.) Their princes were disgraced or put to death, by the hands of the enemy, in the most cruel and ignominious manner, as slaves and malefactors: their elders, (either the members of the national council, or the aged and most venerable citizens,) were treated with indignity: their chosen strong men were enslaved, and employed in the hardest drudgery; and even the youths were loaded with wood till they fell under the burden. So that the elders no more appeared in the gate of the city, to administer justice, or to give counsel; the young men no more entertained themselves and others with music. All their mirth was ceased and turned into mourning: all their honor was gone; their crown was fallen from their heads, and their miseries were come upon them because of their sins. (*Marg. Ref.* q—x.—*Notes*, *Is.* 24:1—12. *Jer.* 25:10.)

Young men from their music. (14) "The chosen ones have ceased from their Psalms." The termination of the sacred psalmody at the temple seems especially intended.—*Crown.* (16) 'All our glory is at an end, together with the 'advantages of being thy people, and enjoying 'thy presence among us, by which we were 'distinguished from the rest of the world.' *Lowth.* (*Marg.* and *Marg. Ref.* y, z.)

V. 17, 18. The most distressful circumstance of all, to the pious remnant, was the desolation of Zion, which was become the resort of foxes, preying upon the dead bodies, which were there left unburied: since it was without temple, altar, or sacrifice; without priest, or worshipper, or inhabitant, to drive them away. (*Marg. Ref.*—*Notes*, *Ps.* 63:9—11, *v.* 10. 79:1—5. *Is.* 32:9—14.)

V. 19—22. In this deplorable case, the people of God could apply to none, but their everlasting and unchangeable King, whose throne remained from age to age. (*Notes*, *Ps.* 90:1,2. 102:25—28. *Hab.* 1:12—17, *v.* 12.) They therefore anxiously inquired of him, on what account he had so long forsaken them, and seemed to forget them. They besought him to convert them unto himself, by his renewing grace; (*Marg. Ref.* e.—*Notes*, *Jer.* 17:14. 31:18—20.) that he might return to them in mercy, and renew those prosperous days, which their nation had anciently enjoyed: and they complained, that he had utterly rejected them in his anger; or rather they inquired, whether he meant thus to deal with them. (*Marg.* and *Marg. Ref.* g. k.—*Notes*, *Ps.* 74:10—12. 77:5—12. 89:46—48.)—'Our only hope is in the eter-'nity and unchangeableness of thy nature; and 'that thou still governest the world, and or-'derest all the events of it; whereby thou art 'always able to help us, and art never forget-'ful of the promises, which thou hast made to 'thy people. ... Do thou give us the grace of 'conversion and amendment, and then thou 'wilt remove thy heavy judgments, and restore 'us to that happiness and prosperity which we 'formerly enjoyed.' *Lowth.* (*Marg.* and *Marg. Ref.* h, i.—*Notes*, *Deut.* 30:1—10. *Is.* 64:6—12.)

PRACTICAL OBSERVATIONS.

In all troubles, prayer is our great duty and privilege, and the best means of relief: and all our sorrows should lead us to beseech the Lord to remember and help us. Though our sins and his just displeasure have caused our sufferings; yet we may hope in his pardoning

mercy, his sanctifying grace, and his kind providence.—As wasting wars, terrible famines, and heavy oppressions, or persecutions, come upon nations, for the sins of former and present generations, when their appointed measure of iniquity is filled up; so the accumulating sins of a man's whole life will be punished with tremendous vengeance at last; except he obtain by faith an interest in Him, "who bare our sins in his own body on the tree."—The wrath of God turns the sinner's mirth into mourning, his liberty into bondage, and his honor into disgrace: "for this the crown is fallen from our heads, and woe unto us that we have sinned!" This first reduced the race of men to its present wretched condition; and the desolations of the church originate from the same source.—But though we should mourn over the miseries of the world, and the low estate of the church; yet the true Zion, to which believers are come, cannot be desolated, but remains for ever, even as the throne of our God in heaven. This inheritance cannot be forfeited or alienated: nor can our mansions be possessed by strangers; or our relation to God, as espoused an adopted into his family, abrogated; or "the lib erty, wherewith Christ hath made us free, taken from us; the freeness of our salvatio disannulled; or our joy and glorying in Chris made void. Various tribulations may mak our hearts faint and our eyes dim; but our wa to the mercy-seat of our reconciled God i still open: and we may beseech him not to for sake or forget us; and plead with him to tur and renew us, more and more, by his grace that our hopes may revive, and our consola tions abound, "as in the days of old." For th eternal and unchangeable God will not utter ly reject his church, or any true believer, what ever our trials, fears, or lamentations may be Let us then, 'in all our troubles, put our whol 'trust and confidence in his mercy;' let us con fess our sins, and pour out our hearts befor him; and let us watch against repinings o despondency, whatever we suffer, or whatev er we witness of the troubles of our brethren for this we surely know, that it shall be wel in the event, with all who trust, fear, love, an serve God.

THE BOOK

OF THE

PROPHET EZEKIEL.

Ezekiel, like Jeremiah, was a priest as well as a prophet. He executed his office among the captives in Chaldea, during the latter part of the time that Jeremiah was employed at Jerusalem, and till some time after the destruction of the city.—He did not, however, reside at or near Babylon; but by the river Chebar, supposed by some to lie two hundred miles north of that city; where numbers of the captives were placed. (*Note*, 1:1—3.) He seems to have been carried into captivity with Jehoiachin, and he dates his prophecies from that event: though he was not called to the prophetical office, till the fifth year after; and probably, in the thirtieth year of his age: though some reckon this thirtieth year, from Josiah's reformation, when he and Judah solemnly covenanted with God to be his people. (*Note*, 1:1—3, *v.* 2.) The scope of his predictions was very similar to that of Jeremiah; but his manner was exceedingly different: for he delivered his messages with a vehemence, energy, and even terror and severity, peculiar to himself, but very suitable to the subjects, and to the character of those among whom or concerning whom he prophesied. 'His style exactly answering 'the character the Greek rhetoricians give of that part of oratory they call Δεινωσις, which 'Quintilian defines to be, *Oratio, quæ rebus asperis, indignis et invidiosis vim addit;* ... its 'property being to aggravate things in themselves monstrous and odious, and represent them 'with great force and efficacy of expression. ... Rapin ... calls Ezekiel's style *le terrible*, as hav- 'ing something in it, that strikes the reader with an holy dread and astonishment.' *Lowth.* Yet he seems to have been especially raised up, to animate and encourage the pious remnant among the captives, with the hope of returning prosperity; and to convince them that their condition was greatly preferable to that of their brethren in Judah, against whom he predicted still more tremendous judgments, terminating in the desolations of the Temple, of Jerusalem, and of Judah; and almost the extermination of the inhabitants. (*Notes*, 11:14—21.) The prophecies contained in this book, which have been most surprisingly fulfilled, and are fulfilling at this day, constitute a full demonstration, that Ezekiel "spake as he was moved by the Holy Spirit;" especially his prophecies concerning Tyre and Egypt. (*Notes*, 26:—32:) It contains also many predictions, which are not yet fulfilled, relating to the restoration of Israel, and the triumphs of the church over all her enemies; which, on careful investigation, will be found entirely to coincide with many parts of Isaiah's and Daniel's prophecies, and with those contained in the revelation of St. John. (*Notes*, 36:—39:)—There

are also several evident references to it, in the New Testament, though it is not expressly quoted. (Compare 1: 10: with *Rev.* 4: 5:—9:4. with *Rev.* 7:2,3.—*and* 9:6. *with* 1 *Pet.* 4:17.) Nor is there any doubt, that this prophecy formed a part of the sacred canon, in the days of our Lord and his apostles.—Some have observed, that the prophet's name was happily expressive of his character; as it may signify, *the strength, or courage, of God.*—Many parts of the book, however, are very figurative and obscure; and some, of which no solution, entirely satisfactory, seems to have been hitherto given.—It opens with an account of an emblematic vision of God, by which Ezekiel was called to the prophetic office. It then contains several visions, representing the calamities coming on the Jewish nation, and JEHOVAH's departure from his temple; connected with severe reproofs of the enormous wickedness of the Jews at Jerusalem, of the captives, and the whole nation with their kings, princes, priests, and prophets; and awful predictions against them. Having then predicted the judgments of God against the surrounding nations; the prophet changes his style, gives both Judah and Israel intimations of great mercies in reserve; and foretels the destruction of the enemies of the church and of Israel in the latter ages: and he concludes with a remarkable vision of the temple, city, and holy land; which, it is probable, is an emblematical description of the unity and prosperity of the church in the Millennium.—The whole prophecy is suited to fill the mind with solemn awe of the purity and justice of God, and hope in his mercy, and with dread and hatred of sin; to lead the thoughts to Christ and his kingdom; and to encourage our hopes of glorious final success to the cause of truth and holiness on earth.

B. C. 594. B. C. 594.

CHAP. I.

The time, place, and manner, in which Ezekiel was called to the prophetical office, 1—3. The vision of four living creatures, and four wheels, 4—25; and of the glory of God above them, 26—28.

NOW it came to pass [a] in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, [b] as I *was* among the * captives [c] by the river of Chebar, *that* [d] the heavens were opened, and [e] I saw visions of God.

2 In the fifth *day* of the month, which [f] *was* the fifth year of king Jehoiachin's captivity,

a Num. 4:3. Luke 3:23.
b Ec. 9:1,2. Jer. 24:5—7.
* Heb. *captivity.*
c 3. 3:15,23. 10:15,20,22. 43:3.
d Matt. 3:16. Luke 3:21. John 1:51. Acts 7:56. 10:11. Rev. 4:1. 19:11.
e 3:3. 11:24. Gen. 15:1. 46:2. Num. 12:6. Is. 1:1. Dan. 8:1, 2. Hos. 12:10. Joel 2:28. Matt. 17:9. Acts 9:10—12. 10:3. 2 Cor. 12:1.
f 8:1. 20:1. 29:1,17. 31:1. 40:1. 2 Kings 24:12—15.

3 The [g] word of the LORD came expressly unto [†] Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; [h] and the hand of the LORD was there upon him.

4 And I looked, and, behold, [i] a whirlwind came out of the north, [k] a great cloud, and a fire [‡] infolding itself, and a brightness *was* about it, and out of the midst thereof as the [l] color of amber, out of the midst of the fire.

g Jer. 1:2,4. Hos. 1:1. Joel 1:1. 1 Tim. 4:1.
† Heb. *Jehezkel.*
h 3:14,22. 8:1. 33:22. 37:1. 40:1. 1 Kings 18:46. 2 Kings 3:15.
i Is. 21:1. Jer. 1:13,14. 4:6. 6:1. 23:19. 25:9,32. Hab. 1:8,9.
k 10:2—4. Ex. 19:16—18. 24: 16,17. Deut. 4:11,12. 2 Chr. 5:13,14. 6:1. 7:1—3. Ps. 18: 11—13. 50:3. 97:2,3. 104:3,4 Is. 19:1. Nah. 1:3—6. Hab. 3. 3—5. Heb. 12:29.
‡ Heb. *catching itself.*
l 27. 8:2. 10:9. Rev. 1:15.

NOTES.

CHAP. I. V. 1—3. Some interpreters compute this "thirtieth year," from the reformation in the reign of Josiah; when a new Era commenced, and another trial was made of the kingdom of Judah. Others compute it from the accession of Nabopolassar to the throne of Babylon, which formed a new Era to the Chaldeans, coincident with that of Josiah's reformation: but others think that the prophet only meant that he was thirty years of age, before he was called to his important office.—This was in the fifth year of Jehoiachin's captivity, with whom Ezekiel seems to have been carried away; and consequently it was in the fifth year of Zedekiah's reign, about six years before the final desolations of Jerusalem. (*Marg. Ref.* f.—*Notes*, 2 *Kings* 24:8—20.) The captive Jews seem to have been left some time without prophets, or visions from God, who might supply the want of the more ordinary means of instruction; (*Note*, *Lam.* 2:9.) but at length the Lord raised them up a prophet in their captivity.—Ezekiel was among the other captives by the river Chebar; where they might be stationed by the victors to cultivate waste lands, or to carry on some manufacture for their benefit. (*Marg. Ref.* c.) 'The king of 'Babylon planted his Jewish captives at Tela-'bib,' (3:15.) 'and other places on the river 'Chebar, which flows into the east side of the 'Euphrates, at Circesium, or Carchemish, near 'two hundred miles northward of Babylon. ... 'Ammiarus calls this river *Aboras*, and Ptole-'my, *Chaboras.*' *Bp. Newcombe. Michaelis.* Here Ezekiel saw "the heavens opened;" and the extraordinary appearance of the firmament made way for the visions of the God of Israel. (*Marg. Ref.* d, e.—*Notes*, *Matt.* 3:16,17. *Acts* 7: 54—60, *vv.* 55,56. *Rev.* 4:1—3. 19:11—16, *v.* 11.) Thus "the word of the LORD came to him expressly," with clearness and conviction; so that he could neither doubt of its divine authority, mistake its import, or question his appointment to the prophetical office. Some suppose, that the personal Word or Son of God, came and spake to him, in a distinct and audible voice, as doubtless he afterwards did. (*Notes*, 26—28. 2:1,2.)—This revelation was accompanied with "the hand of the LORD upon him;" a divine power thus overcoming his reluctance to the arduous work, encouraging him to enter on it, and qualifying him for it. Or it may denote that he was so impressed by the power of God, as to have his senses closed to external objects, and his mind prepared to contemplate the heavenly visions. (*Marg. Ref.* g, h.)

V. 4. The prophet, having fixed his attention on the objects presented to his view, first "saw a whirlwind come out of the north:" this

5 Also out of the midst thereof *came* [m] the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And [n] every one had four faces, and [o] every one had four wings.

7 And their feet *were* * straight feet; and the sole of their feet *was* [p] like the sole of a calf's foot: and they sparkled like [q] the color of burnished brass.

8 And *they had* [r] the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* [s] joined one to another; [t] they turned not when they went; they went every one straight forward.

10 As [u] for the likeness of their faces, they four had [x] the face of a man, and [y] the face of a lion, on the right side; and they four had [z] the face of an ox on the left side; they four also had [a] the face of an eagle.

11 Thus *were* their faces: [b] and their wings *were* † stretched upward; two *wings* of every one *were* joined one to another [c] and two covered their bodies.

12 And [d] they went every one straight forward: [e] whither the Spirit was to go they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, [f] their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures [g] ran, and returned, as the appearance of a flash of lightning. [*Practical Observations.*]

m Rev. 4:6. 6:6. *Greek.*
n 10,15. 10:10,14,21,22. Rev. 4:7,8.
o 8—11. Ex. 25:20. 1 Kings 6:24—27. Is. 6:2.
* Heb. *a straight foot.*
p Lev. 11:3,47.
q 13. Ps. 104:4. Dan. 10:6. Rev. 1:15.
r 8:3. 10:2,7,8,21. Is. 6:6.
s 11. 2 Chr. 3:11,12. 1 Cor. 1:10.
t 12. 10:11,22. Prov. 4:25—27. Luke 9:51,62.
u 10:14. Rev. 4:7.
x Is. 16:8. Luke 15:10. 1 Cor. 14:20.
y Judg. 14:18. 1 Chr. 12:8. Rev. 5:5.
z 10:14. *Cherub.* Prov. 14:4. 1 Cor. 9:9,10.
a Deut. 28:49. Job 39:27. Is. 40:31. Dan. 7:4.
b 10:16,19.
† Or, *divided above.*
c 23. Is. 6:2.
d 9,17. 10:22.
e 20,21. Heb. 1:14.
f 7. Ps. 104:4. Dan. 10:5,6. Matt. 28:3. Rev. 4:5. 10:1. 18:1.
g Dan. 9:21. Zech. 2:3,4. 4:10. Matt. 24:27,31. Mark 13:27.

might denote the impetuous destruction, which from Babylon was about to overwhelm Jerusalem and Judah. (*Marg. Ref.* i.—*Notes, Jer.* 1:13,14. 23:19,20.) This whirlwind brought with it "a great cloud;" an emblem of the darkness of the Lord's dispensations, and of the heavy judgments which impended over the Jewish nation. Along with this, was "a fire infolding itself," or kindling itself, or burning incessantly: (*Marg.* and *Marg. Ref.* k:) this might represent the justice and holiness of God, and the awful vengeance which he was about to execute, for the glory of his perfections, and from motives taken from himself, and centring in himself. The whirlwind, the cloud, and the fire, were similar to the tremendous appearances from mount Sinai, at the giving of the law; and intimated that the same glorious God was about to come, and inflict condign punishment on the transgressors of it. (*Notes, Ex.* 19:16—20. 2 *Sam.* 22:7—16. 1 *Kings* 19:11—14. *Hab.* 3:9,10. *Heb.* 12:18—21.) This fire diffused a brightness round about it; and from the midst of it was seen as "the color of amber," or, as some explain it, of a polished mixed metal; which might signify, that there is light enough afforded to discern something of the divine counsels and operations; and that, as far as we can understand them, they appear very splendid and glorious.—'Out of the midst 'of the fiery splendor, there was, as it were, a 'shining color of amber, to signify the presence 'of God's powerful grace and mercy, in the 'midst of the fiery trials of his church. *Bp. Hall.* (*Marg. Ref.* l.—*Note, Rev.* 1:12—20.)

V. 5—14. Out of the midst of the glorious vision, the prophet saw "the likeness of four living creatures." These seem to have been emblems, or a hieroglyphical representation, of the holy angels, the attendants on "the King of glory," and the ministers of his providence. They were "four;" probably to denote, that they were employed in all the four quarters of the world, or to the four winds of heaven. Their appearance, in "the likeness of a man," denoted that they were intelligent and rational creatures, of which that form is to us the token. But each of them had "four faces," which seem to be emblematic of their endowments and characters. The "face of a man" implied, that they possessed knowledge, foresight, prudence, compassion, and philanthropy; that of "a lion," intimated their boldness and force, in executing the will of God; that of "an ox," denoted strength, unwearied diligence, and perseverance; and that of "an eagle," spiritual sagacity and heavenly affections, by which they soared aloft above all created objects, to the uncreated Source of holiness and felicity. (*Marg.* and *Marg. Ref.* m—a.—*Notes*, 10:9—12,14,20—22.) —'Compare *Rev.* 4:6. where our translation ... 'renders the word ζῶα, *beasts*, whereas it should 'be rendered *living creatures;* the better to dis-'tinguish them from the anti-christian beast, 'always expressed in that book by θηριον. ... In 'that text the four living creatures denote some 'part of the Christian church, as appears by 'comparing that place with *Rev.* 5:8,9.' *Lowth.* —Indeed it seems capable of full proof, that the ministers of the gospel are thus hieroglyphically described by the apostle; (*Notes, Rev.* 4: 6—8. 5:8—10.) and this being evident, some learned men have concluded, probably on insufficient grounds, that Ezekiel's vision had a similar meaning. (*Note*, 10:1,2.) But the four faces, which each of these living creatures had, are divided, one to each, among the living creatures which the apostle saw: and this difference may imply, that the endowments, which are divided in various proportions among the wisest and holiest men on earth, are all conjoined in the holy angels.—These living creatures were also represented with "four wings each;" being emblematical of the activity and celerity, with which they executed the divine mandates: as their "hands under their wings" were of their skilfulness or dexterity in all their services, of which at the same time they made no ostentation: 'The hand be-'ing peculiar to mankind, among all living 'creatures, and the chief instrument of all arti-'ficial operations.' *Lowth.* Their wings being joined together, might denote the perfect unanimity which prevails among them; and their

15 ¶ Now as I beheld the living creatures, behold, [h] one wheel upon the earth by the living creatures, [i] with his four faces.

16 The appearance of the wheels and their work *was* like unto [k] the color of a beryl: and they four had one likeness: and their appearance and their work *was* as it were [l] a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; [m] *and* they turned not when they went.

18 As for their rings, [n] they were so high that they were dreadful; and their * rings *were* [o] full of eyes round about them four.

19 And [p] when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever [q] the Spirit was to go they went, thither *was their* spirit to go: and the wheels were lifted up over against them: [r] for the Spirit † of the living creature *was* in the wheels.

h 19—21. 10:9,13—17. Dan. 7:9.
i 6. Rev. 4:7.
k 10:9. Dan. 10:6.
l 10:10. Job 9:10. Ps. 36:6. 40:5. Rom. 11:33. Eph. 3:10.
m 9,12. 10:11. Is. 55:11.
n Job 37:22—24. Ps. 77:16—19. 97:2—5.
* Or, *strakes*.
o 10:12. Zech. 4:10. Rev. 4:6,8.
p 10:16,17. Ps. 103:20.
q 12.
r 10:17. Zech. 6:1—8.
† Or, *of life*.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the Spirit ‡ of the living creature *was* in the wheels.

22 And [s] the likeness of the firmament, upon the heads of the living creature, *was* as the color of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* [t] their wings straight, the one toward the other: every one had two, [u] which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went I heard the noise of their wings, [x] like the noise of great waters, [y] as the voice of the Almighty, the voice of speech [z] as the noise of an host: when they stood they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, [a] *and* had let down their wings.

‡ Or, *of life*. Rom. 8:2.
s 26. 10:1. Ex. 24:10. Rev. 4:3,6. 21:11.
t 12,24.
u 11. Job 4:18. Ps. 89:7. Luke 17:10.
x 43:2. Rev. 1:15. 19:6.
y 10:5. Job 37:2,4,5. Ps. 18:13. 29:3—9. 68:33.
z Dan. 10:6.
a 24.

'going straight forward without turning," their steadiness and constancy in obedience.—'They needed not to turn their bodies, that their faces might stand the way they were to go; for go which way they would, they had a face that looked that way. This signifies that nothing ever diverted them from fulfilling God's commands.' *Lowth.*—'Their proceeding directly on, in the same undeviating position, seems to shew their steadiness in performing the divine will, which advances to its destined goal right onward.' *Bp. Newcombe.*—Their wings, 'stretched upward," represented their promptitude to execute their Maker's orders; as those with which they "covered their bodies," did their conscious imperfection and meanness in his glorious presence. Their "straight feet" might be emblematical of simplicity and uprightness; as the sole of their feet, divided like that of the calf, (7) or other *clean* animals, might be of their perfect purity and holiness: and their "sparkling like the color of burnished brass" seems to represent their superior excellency and dignity. They were also represented as going "whither the Spirit was to go;" which might signify the subserviency of their ministrations in the providential government of the world, to the great concerns of religion, and the prosperity of the church. Their appearance was "like burning coals of fire, and the appearance of lamps;" which might denote their ardent zeal and love, connected with equal knowledge and wisdom. The lamps, or light, "going up and down among the living creatures," might intimate, that the Fountain of Light communicated to them severally, as he pleased: and the bright fire issuing forth, as lightning, might be an emblem of the terrible effects of their ministry, on the objects of the divine vengeance; or it might signify the same, as their "running and returning as a flash of lightning," with inexpressible velocity. (*Marg.* and *Marg. Ref.* b—g.)—Each of the seraphim in Isaiah, (*Note, Is.* 6:1—4.) had six wings; and so had the living creatures, seen by the apostle: but those seen by Ezekiel had but four.—'The 'Seraphim in these texts, make use of two of 'their wings to cover their faces, out of reverence to the divine presence, before which 'they stand; whereas here the living creatures 'are supposed to stand under the throne, as 'supporting it. (10:19.)' *Grotius* in *Lowth.*

V. 15—25. As the living creatures were emblems of the hosts of angels, ministering to the God of Israel; so these wheels denote the mysterious dispensations of his providence. These are as the wheels of a chariot, in which JEHOVAH rides to execute the purposes of his own will; and by them his presence and power are manifested in every place. (*Marg. Ref.* h. —*Notes*, *Dan.* 7:9—12, *v.* 9.) The shape of wheels, and their aptitude for continual motion, represent the constant revolutions of human affairs, under the conduct of Providence. Those persons or communities, which to-day are at the top of the wheel, may to-morrow be at the bottom, beyond all human expectation or prevention: yet in the midst of apparent confusion, and whilst every thing seems hurried on by blind chance, or fatal necessity; the most perfect regularity is observed, and the changes are directed by as fixed laws, as those which regulate the motion of wheels.—'The 'wheels are supposed to express the revolu-'tions of God's providence; which are regular, 'though they appear intricate.' *Bp. Newcombe.* (*Marg. Ref.* i—m.)—Whilst the prophet was contemplating the living creatures, he saw, "upon the earth," (to denote that the vision related to the affairs of this lower world,) "one wheel," that is, by each of them, like the four wheels of a chariot. The appearance and work of the wheels was like unto the color of a beryl; the wisdom, justice, truth, and goodness of God's providential government, might be denoted by the exquisite work-

26 And [b] above the firmament, that *was* [c] over their heads, *was* [d] the likeness of a throne, [e] as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as [f] the appearance of a man above upon it.

27 And I saw [g] as the color of amber, as [h] the appearance of fire round about within it, from the appearance of his loins even upward; and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As [i] the appearance of the bow, that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. [k] This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it* [l] I fell upon my face, and I heard a voice of one that spake.

b 22. 10:1.
c Matt. 28:18. Eph. 1:21,22. Phil. 2:9,10. 1 Pet. 3:22.
d Ps. 45:6. Is. 6:1. Dan. 7:9, 10,14. Zech. 6:13. Matt. 25: 31. Heb. 1:8. Rev. 4:2,3. 5: 13. 20:11.
e Ex. 24:10. Is. 54:11.
f Gen. 32:24—30. Josh. 5:13—15. 6:1,2. Is. 9.6,7. Jer. 23: 5,6. Dan. 10.18. Rev. 1:13. 3:21. 14:14.
g 4. 8:2.
h Deut. 4:24. Ps. 50.3. 97:2,3. 2 Thes. 1:8. Heb. 12:29. Rev. 1:14—16.
i Gen. 9:13—16. Is. 54:8—10. Rev. 4:3. 10:1.
k 8:4. 10:19,20. 43:3. Ex. 33: 18—23. Num. 12:6—8. 1 Cor. 13:12.
l 3:23. Gen. 17:3. Lev. 9:24. Dan. 8:17. 10:7—-9,16,17. Matt. 17:5,6. Acts 9:4. Rev. 1:17.

manship and beautiful color of the wheels. The color here intended is supposed to have been the green of the sea-water; which some think an emblem of the perpetual vicissitudes of human affairs; as the ocean is sometimes agitated by furious storms, and then sinks into a calm. The four wheels were all formed alike; for there is a consistency, and even uniformity, in the dispensations of Providence. But there was also, "as it were, a wheel in the middle of a wheel;" perhaps a smaller wheel connected with the larger, and put in motion by it; an emblem of the connexion of causes and effects, with great apparent intricacy and almost endless variety, which are governed by the sovereign will of God. Or, by one wheel passing through another of the same size, at right angles, provision was made, that nothing could interrupt or retard their progress.—So that when the wheels moved, they went on "their four sides;" or moved steadily in their proper places, without deviating or being diverted from their course by any impediments. 'They never went backward, (10:11.) to signify that Providence doeth nothing in vain, but 'always accomplishes its end. ... *Is.* 55:11.' *Lowth.* The rings (*marg.*) of the wheels were so high, and their circumference was so immense, that they were dreadful to look upon: an emblem of the vast designs of Providence, full of incomprehensible mysteries to be humbly adored by us, and involving many terrible judgments on the workers of wickedness. (*Marg. Ref.* m, n.—*Notes*, *Job* 26:14. *Ps.* 97:2—7, *v.* 3. *Dan.* 4:34—37. *Rom.* 11:33—36.) But these rings were "full of eyes round about;" which signified, that infinite knowledge and wisdom ordered every dispensation, and that the purposes of God could not be disappointed by any unforeseen conjuncture. As "the living creatures went whither the Spirit was to go," so the wheels followed the living creatures; for the same Spirit actuated both the living creatures and the wheels: and though the wheels were at first seen on the earth, they often were lifted up above it; all which might signify, that the dispensations of God on earth are connected with heavenly things, and are all appointed in subordination to the concerns of his church.—The firmament, over the heads of the living creatures, was as the color of the terrible crystal: (or, as some render the word, *ice:*) at once clear, splendid, and magnificent; and suited to impress the mind with solemn awe and terror. 'By the "terrible crystal" is meant such as daz-'zles the eyes with its lustre.' *Lowth.* This might also denote that the ministry of the angels was entirely subordinate, and infinitely inferior, to the majesty and power of God.—Whilst under this firmament the living creatures executed their commissions, the noise of their motion resembled that of the rushing of mighty waters, or of tremendous thunders, (called here "the voice of the Almighty,") or of the shout of an army; which may give us an idea of the number and power of these ministering spirits. But when they had executed their commissions, and let down their wings, a voice was heard from the firmament, perhaps denoting the divine approbation of their services, or the communication of further orders. (*Marg.* and *Marg. Ref.* o—z.—*Notes*, 9:3,4. 10:1—7,9—13,18,19. 11:22—25. *Gen.* 24: 2—9, *v.* 9. *Ps.* 103:20—22.)

V. 26—28. The emblems of the attendants and providential appointments of Israel's God having been shewn, some glimpses of his divine glory are here given; but they are even more abstruse, than what has been already considered. Probably, the Lord intentionally left these emblematic or hieroglyphical discoveries of himself and of his works so obscure and intricate, in order that whilst they suggested the intended instruction, they might not be capable of being delineated by the painter, or induce the statuary to attempt a similitude of them; though some have absurdly done so. There appeared to the prophet, not a real throne, but "the likeness of a throne;" an emblem of the sovereign authority of JEHOVAH over all creatures, over the world and the church: and it was "as the appearance of a sapphire-stone;" that is, it was exquisite in beauty and splendor. Upon this "likeness of a throne, was the likeness as the appearance of a man," or *Adam;* which evidently denoted the eternal Son, the second person in the sacred Trinity, who afterwards assumed human nature, "the second Adam, the Lord from heaven," who before, "in the form of God," was Israel's king. (*Marg. Ref.* b—h. —*Notes*, *Ex.* 24:9—11. *Is.* 6:1—4. 1 *Cor.* 15: 45—49.) The appearance "of amber and of fire" round "about the throne," and within it, and in every part of his manifested presence; being connected with the rainbow, a well known emblem of the covenant of grace; represented his mercy and covenanted love to his people, as harmonizing with his awful justice and holiness; and shewed that he administered all the affairs of his kingdom with reference to his new covenant. (*Notes*, *Gen.* 9:9—17. *Is.* 54:6—10. *Rev.* 4:1—3. 10:1.)—'We may cer-'tainly conclude, that this was the appearance 'of the second person of the blessed Trinity; '... because he appears under the resemblance 'of a Man. ... The light reflected from this 'vision had the appearance of a rainbow, a 'token of God's covenant of mercy; ... to denote

hat God, in the midst of judgment, would remember mercy, and not utterly destroy his people. (*Rev.* 4:3.)—Especially this vision, being an evident representation of the "Word that was" to be "made flesh," whose incarnation is the foundation of God's covenant of mercy with mankind; a rainbow, the symbol and token of mercy, was a very fit attendant. *Rev.* 10:1.' *Lowth.*—When the prophet saw his likeness of the glory of the Lord, he fell prostrate before it in adoration, and humble consciousness of his unworthiness. (*Marg. Ref.* i—l.—*Notes*, 8:2—4, *v.* 2. *Job* 42:1—6. *s.* 6:5. *Dan.* 8.15—19. 10:15—19. *Rev.* 1:12—0, *v.* 17.)—The whole of this introductory vision, when reported to the people, was suited to impress their minds also with solemn awe and fear of the divine displeasure; and yet to raise their expectations of blessings from their glorious Lord and King.

PRACTICAL OBSERVATIONS.

V. 1—14.

When the ministers and ordinances of God have been despised and abused, he will sometimes render them precious by scarcity: but he will never leave his people entirely destitute of instruction or encouragement. They are as dear to him in captivity, in poverty, and under severe oppression, as when more prosperous. Outward circumstances cannot preclude them from his gracious manifestations: and his providence and grace will concur in qualifying them for the services for which they are intended, and in calling them forth to them.—We are reminded of the incomprehensible majesty of JEHOVAH, and of his infinite perfections, in all the discoveries which he has made of himself. The humble and attentive believer may understand enough to impress his mind with solemn awe, and to inspire filial confidence: but he must perceive such depths in every subject relative to the infinite and eternal God, and his perfections, purposes, and dispensations, as serve to teach him humility and adoration. Thus we may learn profitable lessons even from those representations, of which we can understand but little: for we may be reminded, that "clouds and darkness are round about" our God, while judgment and justice are the basis of his throne." "A consuming fire goeth before him, and it is very tempestuous round about him;" not only when he speaks from mount Sinai, but even when he shews his glory from mount Zion, as the God and Father of his people. Light enough is afforded us to discover, that he does all in wisdom, truth, justice, and goodness: but who can declare the depths of his counsels and operations? Let us then attend to those things, which relate to our peace and duty; and leave secret things to the Lord, to whom alone they belong. (*Note*, *Deut.* 29:29.) By faith we may behold him surrounded with "an innumerable company of angels," who excel in wisdom and strength, and in all created and communicable perfections: and whilst we contemplate the discoveries of their character and services; we should pray to be made like them here, as we hope hereafter to be equal to them. We should study and copy the wisdom, zeal, alacrity, and diligence, by which they are constantly actuated and directed: and though we cannot reach the exalted strains of their worship, or the perfection of their services; though we have not their wings, but are clogged by these "vile bodies," and unable to mount with their rapid flight, or obey with their celerity: (*Note*, *Phil.* 3:20,21.) yet we may labor with patience and constancy; we may fill up our stations with intelligence and skill; we may go about our work with boldness, and not fear the frown or wrath of man; we may "set our affections on heavenly things," and cultivate harmony and love with our brethren and fellow servants; we may go straight forward, undiverted from our path by the smiles or frowns of the world; we may be "clothed with humility," and "serve the LORD with gladness;" we may "exercise ourselves to have a conscience void of offence towards God and man;" and simply give up ourselves to be disposed of, employed, and guided by his Spirit, according to his revealed will, without preferring our own inclinations, secular interests, or honor, to his glory. These things, by the grace of God, may be attained in some good measure here on earth: and then a blessed change may be expected; when sin shall be done away for ever, when our bodies will be made spiritual, and we may emulate with success the worship and services of these blessed spirits before the throne, "who run and return like a flash of lightning." At present, we should consider them as the ministers of Providence, both in justice and mercy; especially as "sent forth to minister unto the heirs of salvation," who owe numberless deliverances to their condescending and watchful care. (*Note*, *Heb.* 1:13,14.) While this should instruct us to imitate their conduct, in our attention to our poor and afflicted brethren; it should endear them to us, though unseen, and make us long for that time when we shall join their blissful society.

V. 15—28.

While we aim to know and fill up our proper place, in the church and in the community, and to serve our generation with cheerful diligence; let us be satisfied with being informed in general, that the Lord guides the wheels of providence, as well as those of nature: amidst all the apparent intricacies and unnumbered vicissitudes, the whole is directed with an unerring hand: and, whether at the top or at the bottom of the wheel, our place is assigned by him, and for our good, if we be indeed his people. Nor need we despond in the lowest scenes of adversity; for the wheels keep turning round, and will raise us again in due time from our depression: whilst they, who presume upon prosperity, know not how soon they may be cast down.—The dispensations of Providence are ordered under the influence of that Spirit, who sanctifies the church, and dwells in the heart of every believer. If then the immense and complicated designs of omnipotent wisdom dismay and perplex us; if the view of the Lord's awful power and justice alarm us; let us look to him, who fills the mediatorial throne, and rules over all worlds, and who shall soon appear on the judgment-seat. And considering that he dwells in our nature, and is our Brother and our Friend; and that he administers all things in subserviency to that everlasting covenant, the blessings of which he purchased with his blood; we may resume our confidence, and possess a cheerful hope tempering our "reverence and godly fear." That "covenant is ordered in all things and sure," and like its great Surety, is "the same yesterday, to-day, and for ever:" (*Notes*, 2 *Sam.* 23:5. *Is.* 55:1—3. *Heb.* 13:7,8,20,21.) and though the voice of the Almighty is in itself terrible to us sinful creatures; yet it is most encouraging from the gracious lips of his "well-beloved Son." "The light of the glory of our God" is here more distinctly viewed, as it appears in softened lustre: here we see "a just God and a Savior;" "a consuming Fire" to obstinate

CHAP. II.

Ezekiel receives his commission and instructions, as a prophet to rebellious Israel, 1—5. He is warned neither to fear them, nor to imitate their rebellion, 6—8. He receives a roll, full of "lamentations, and mourning, and woe," 9, 10.

AND he said unto me, [a] Son of man, [b] stand upon thy feet, and I will speak unto thee.

2 And [c] the Spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, [d] I send thee to the children of Israel, to [*] a rebellious nation that hath [e] rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For [f] *they are* [†] impudent children and stiff-hearted: I do send thee unto them, and thou shalt say unto them, [g] Thus saith the Lord GOD.

5 And they, [h] whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) [i] yet shall know that there hath been a prophet among them.

6 And thou, son of man, [k] be not afraid of them, neither be afraid of their words, though [‡] briers and thorns *be* with thee, and thou dost dwell among [l] scorpions: be not afraid of their words, nor be dismayed at their looks, [m] though they *be* a rebellious house.

a 3,6,8. 3:1,4,10,17. 4:1. 5:1. 7:2. 12:3. 13:2. 14:3,13. 15:2. 16:2. 17:2. 20:3. 37:3. Ps. 8:4. Dan. 8:17. Matt. 16:13—16. John 3:13,16.
b 1:28. Dan. 10:11,19. Matt. 17:7. Acts 9:6. 26:16.
c 3:12,14,24. 36:27. Num. 11:25,36. Judg. 13:25. 1 Sam. 16:13. Neh. 9:30. Joel 2:28,29. Rev. 11:11.
d 3:4—8. 2 Chr. 36:15,16. Is. 6:8—10. Jer. 1:7. 7:2. 25:3—7. 26:2—6. 36:2. Mark 12:2—5. Luke 24:47,48. John 20:21, 22. Rom. 10:15.
* Heb. *rebellious nations.* 16: 20: 23:
e Num. 20:10. 32:13,14. Deut. 9:24. 1 Sam. 8:7,8. 2 Kings 17:17—20. Ezra 9:7. Neh. 9: 16—18,26,33—35. Ps. 106:16—21,28,32—40. Jer. 3:25. 16: 11,12. 44:21,22. Dan. 9.5—13.
f 3:7. Deut. 10:16. 31:27. 2 Chr. 30:8. 36:13. Ps. 95:8. Is. 48:4. Jer. 3:3. 5:3. 6:15. 8:12.
† Heb. *hard of face.* Prov. 21: 29.
g 1 Kings 22:14. Jer. 26:2,3. Acts 20:26,27.
h 7. 3:10,11,26,27. Matt. 10:12—15. Acts 13:46. Rom. 3:3. 2 Cor. 2:15—17.
i 3:19. 33:9,33. Luke 10:10—12. John 15:22.
k 3:8,9. 2 Kings 1:15. Is. 51:12. Jer. 1:8,17. Mic. 3:8. Matt. 10:28. Luke 12:4. Acts 4:13, 19,29. Eph. 6:19. Phil. 1:28. 2 Tim. 1:7.
‡ Or, *rebels.*
l Luke 10:19. Rev. 9:3—6.
m 3:9. Prov. 30:13,14. Is. 51:7. Jer. 18:18. Am. 7:10—17. Heb. 11:27. 1 Pet. 3:14.

transgressors, but a most faithful Friend to all who flee to him for refuge. Let sinners then throng to him, and prostrate themselves before him, on his throne of grace, encouraged by his love, while awed by his majesty, justice, and power: and then they will not tremble when he shall appear on his great tribunal. And let believers more and more contemplate his glory, that they may be gradually "changed into his image, by the Spirit of the Lord." (*Notes*, 2 *Cor.* 3:17,18. 4:3—6.)

NOTES.

CHAP. II. V. 1. 2. Daniel is once called "son of man;" (*Dan.* 8:17.) but Ezekiel is the only prophet, who is generally thus addressed. He had been admitted, as it were, to the society of the spirits before the throne: but this must not cause him to forget, that he was a son of man, a child of Adam, a sinful, frail, and dying creature; though the Lord was pleased to send him to his people, rather than any of the holy angels who ministered before him.—As Christ commonly called himself, and was often called by others, "The Son of Man," the title may also be considered as an honorable distinction. (*Marg. Ref.* a.—*Notes*, *Ps.* 80:17, 18. 146:3,4.) It was indeed the Redeemer's lowest style, as he is also "the Son of God:" yet it was a peculiar honor to him to be the chief of all the sons of Adam, and the only one who was free from sin, and well pleasing to God on his own account. And, though this was not the case with Ezekiel, yet he was highly favored, in being admitted to these visions of God, and employed in the prophetical office, while the nation and the priestly family were in great affliction and disgrace.—When he lay prostrate in an adoring posture upon the earth, he was not so well prepared to receive and execute the divine mandates: he was therefore ordered to arise and stand on his feet; and the Spirit of prophecy, communicated to him, encouraged and enabled him so to do. (*Marg. Ref.* b, c.—*Notes*, 1:26—28. 3:12—15,22—27. *Dan.* 10:4—19, *vv.* 7—9. *Matt.* 17:5—8.)

V. 3—5. The Lord, appearing in vision "in the likeness of the appearance of a man," (1:26.) commissioned the prophet to go in his name to the house of Israel. His personal ministry was confined to the captives in Chaldea: but the Jews in their own land, and the dispersed Israelites were included in his commission; many of his predictions and reproofs related to them, and his writings would reach them: and though he delivered prophecies concerning other nations, yet they all had some reference to the nations of Israel and Judah. The original is, "rebellious *nations:*" thus God described them; for from generation to generation they had continued to rebel against him, and were still disposed to do the same. They were a shameless, daring, and hardened race of obstinate transgressors; "impudent in their countenances and hardened in their hearts." (*Marg.* and *Marg. Ref.* e—g. —*Notes*, *Is.* 48:3—5, *v.* 4. *Jer.* 3:2,3, *v.* 3. 6:13—15.) Yet they must not be wholly given up, being favored for their fathers' sake, and because of the Messiah who was to be raised up among them. (*Notes*, *Is.* 6:8,13. 65:8—10. *Matt.* 24:21,22. *Rom.* 11:25—32.) A few might be better disposed; others, especially of the rising generation, might be reclaimed, and the rest would be left without excuse. The prophet was therefore to go to them, and to preface his message, with, "Thus saith the Lord GOD." (ADONAI JEHOVAH.) And whether they would or would not regard his message; (for they were so rebellious, that he might expect many of them to treat it with contempt;) yet they would know by the event, that a prophet had been sent to them, for his predictions would assuredly be verified.—'The event answering 'thy predictions, shall render thy authority un-'questionable, and them inexcusable for not 'hearkening to thy warnings.' *Lowth.* (*Marg. Ref.* h, i.—*Note*, 33:30—33, *v.* 33.)

A rebellious nation. (3) 'The Hebrew word is '*Goiim*, *nations;* the word which is commonly 'used to denote the heathens, intimating that 'the Jews had outdone the wickedness of the 'heathens. (5:5,6.)' *Lowth.*

V. 6. The prophet was here warned to arm himself with courage and patience: for he must expect ill-treatment from the rebels, if he faithfully stood up for the authority, law, truth, and

7 And [n] thou shalt speak my words unto hem, whether they will hear, or whether hey will forbear; for they *are* * most re- ›ellious.

8 But thou, son of man, hear what I say nto thee; [o] Be not thou rebellious like that ebellious house; [p] open thy mouth, and :at that I give thee.

9 And when I looked, behold, [q] an hand *vas* sent unto me; and, lo, [r] a roll of a ›ook *was* therein.

3:10,17. Jer. 1:7,17. 23:28. 26:2. Jon. 3:2. Matt. 28:20.
* Heb. *rebellion.*
Lev. 10:3. Num. 20.10—13, 24. 1 Kings 13:21,22. 1 Pet. 4:3.

p 3:1—3,10. Jer. 15:16. 1 Tim. 4:14—16.
q 8:3. Jer. 1:9. Dan. 5:5. 10:10, 16—18.
r 3:1. Heb. 10:7. Rev. 5:1—5. 10:8—11.

10 And he [s] spread it before me: and it *was* written within and without: and *there was* written therein [t] lamentations, and mourning, and woe.

CHAP. III.

Ezekiel, being made to eat the roll, finds it very sweet, 1—3. God encourages him for the works assigned him, and warns him to be faithful, 4—11. He is carried by the Spirit, in great bitterness, to the captive Jews, and remains with them seven days, 12—15. He is shewn his duty and responsibility, as a watchman to Israel, 16—21. He is ordered to shut himself up; and is further instructed concerning the hardships which awaited him, and the shutting and opening of his mouth, 22—27.

MOREOVER he said unto me, Son of man, [a] eat that thou findest; eat

s Is. 30.8—11. Hab. 2:2.
t Is. 3:11. Jer. 36:29—32. Rev. 8:13. 9:12. 11:14.

a 10. 2:8,9. 1 Tim. 4:15. Rev. 10:9,10.

lory of God. They were in themselves worth- ›ss and noxious as "thorns and briers;" yea, enomous and malignant as "scorpions:" and ›eir company would be uneasy to him, as the ›orns and briers, which tear the flesh of those ho fall down among them, or endeavor to ›ss through them; nay, they would attempt to ›stroy him as scorpions. And even their enacing words and looks would intimidate ›d silence him, except he were upheld by ith and the fear of God.—'The prophets and ›essengers of God are often exhorted to take ›urage,... without fearing any man's person, r standing in awe of any man's greatness. :8,9. *Jer.* 1:8,18. *Matt.* 10:28.) Such a pres- ›nce of mind is expressed by *παῤῥησία boldness* › the New Testament. ... And they have need f great presence of mind, who are to reprove ›en hardened in sin, who are always impa- ent of reproof, and become the enemies of ›ose who tell them such truths as they have › mind to hear.' *Lowth.* (*Marg. Ref.—Notes*, 4—11,17—19. *Jer.* 1:17—19. *Matt.* 10:27,28.)

Briers.] "Rebels." *Marg.* Some think that ttles are meant. (*Note*, *Mic.* 7:1—4, *v.* 4.)

V. 7, 8. (*Note*, 3—5.) The prophet would be pecially tempted to decline his work, or to hun to declare the whole counsel of God," fore such obstinate rebels and malignant d furious opposers. Probably, at this very ›e he was unwilling to undertake a service, ›ich appeared so perilous and discouraging. *Marg.* and *Marg. Ref.* n, o.—*Note*, 3:12—15.) ›t the Lord shewed him, that his refusal or faithfulness would rank him also among the ›els; and warned him not to imitate their rverse conduct. He was therefore ordered open his mouth, and eat the roll which ›uld be given him: that is, he must receive, dy, and digest it in his mind; that he might prepared to speak the contents of it to the ›ple. without fear or hesitation. (*Marg. Ref.* —*Notes*, 3:1—3. *Job* 23:8—12. *Jer.* 15:15—18. *v.* 10:8—11.)

V. 9, 10. While these words were speak- ; the prophet saw a hand sent to him, no ›bt, from the divine person, whom he had ›ore seen in vision. (*Note*, 1:26—28.) The ›d had in it a roll of parchment, or of such ›er materials as were then used to write ›n: and the roll being opened before him, saw it every where written with "lamenta- ›ns, and mourning, and woe." This shewed heavy judgments, which he would have to ›ounce against his rebellious people; the ›formance of which would cause them to ›ent and mourn, and would render them ›st miserable.—'The ancient books were ›lled on cylinders of wood, or ivory; and usu- 'ally the writing was only on the inside.' *Bp. Newcombe.* (*Marg. Ref.—Note*, *Rev.* 5:1—4.)

PRACTICAL OBSERVATIONS.

We should hearken to the word of God, with a full purpose of yielding a prompt obedience to it. When he calls on the sinner to awake, arise, and attend to the concerns of his soul, to repent, and be converted, and believe the gospel; the Spirit of life and grace accompanies the call, and as it were sets him on his feet, and enables him to do what indeed before was his duty, but which he had neither will nor power to perform. The same blessed influence must be depended on by ministers and Christians, in every service to which they are called.—Human depravity never appears so great, as in the impudent, daring, obstinate, and atrocious wickedness of those, who have been most favored with the means of grace. Yet the Lord will not forsake his church, though multitudes of such "rebellious children" have in every age infested it. He knows how to discriminate between "the precious and the vile," and to estimate the degree of men's rebellion: and he often sends his ministers to those, who he foresees will not regard their word. But whilst they warn and "rebuke with all authority" in his name, he will be glorified and they will be accepted, "whether men will hear or whether they will forbear:" (*Note*, 2 *Cor.* 2:14—17.) and those who have most despised the word of God when faithfully preached, will know, when condemned for neglecting so great salvation, that a prophet has been among them.—The more outrageous and insolent sinners are in wickedness, the more bold and faithful must ministers be in addressing them. They cannot please men and serve Christ: (*Note* and *P. O. Gal.* 1:6—10. *Note*, 1 *Thes.* 2:1—8.) they must be armed with that mind which was in him, that they may be prepared to endure hardship and to bear the cross: they must expect to be harassed by briers and thorns, if not to "dwell with scorpions;" and it would be vain to look for ease, comfort, or safety, in such a situation, except from the Lord. They must not then fear the proud looks, or blustering words, the mockings, revilings, or menaces, of powerful rebels: but must trust in God's protection, speak his words, and fear nothing but being numbered by him among the rebels; or being seduced or terrified to copy or countenance their ungodliness: and they must diligently hear the words of God, and meditate on them continually, that they may be earnest in their work, and well qualified for it.—Those who are most acquainted with the scripture, will most clearly perceive, that it is every where filled with "lamentations,

this roll, and [b] go speak unto the house of Israel.

2 So [c] I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, [d] and fill thy bowels with this roll that I give thee. [e] Then did I eat *it;* and [f] it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, [g] go, get thee unto the house of Israel, and speak with my words unto them.

5 For [h] thou *art* not sent to a people * of a strange speech, and of an hard language, *but* to the house of Israel:

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. † Surely had I sent thee to them, they would have hearkened unto thee.

b 11,15,17—21. 2:3. Jer. 24: 1—7.
c Jer. 25:17. Acts 26:19.
d 2:10. Job 32:18,19. Jer. 6:11. 20:9. John 7:38. Col. 3:16.
e Ps. 119:11. Jer. 15:16. John 6:53,63.
f Job 23:12. Ps. 19:10. 119: 97,103. Prov. 2:10,11. Rev. 10:9,10.
g 11. 2:3,7. Matt. 10:5,6. 15: 24. Acts 1.8.
h Jon. 1:2. 3:2—4. Acts 26:17, 18.
* Heb. *deep of lip and heavy of tongue:* and so 6.—Ps. 81: 5. Is. 33:19.
† Or, *If I had sent thee to them, would they not have hearkened, &c.?* Jon. 3:5—10. Matt. 11:20—24. 12:41,42. Luke 11: 30—32. Acts 28:28. Rom. 9: 30—33.

7 But the house of Israel [i] will not hearken unto thee, for they will not hearken unto me; for [k] all the house of Israel *are* ‡ impudent and hard-hearted.

8 Behold, [l] I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an [m] adamant harder than flint have I made thy forehead: [n] fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee [o] receive in thine heart, and hear with thine ears.

11 And go, [p] get thee to them of the captivity, unto [q] the children of thy people, and [r] speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

i 1 Sam. 8:7. Jer. 25:3,4. 44:4, 5,16. Luke 10:16. 13:34. 19:14. John 5:40—47. 15:20—24.
k 2:4. 24:7. Is. 3:9. Jer. 3:3. 5:3.
‡ Heb. *stiff of forehead and hard of heart.*
l Ex. 4:15,16. 11:4—8. 1 Kings 21:20. Is. 50:7. Jer. 1:18. 15:20. Mic. 3:8. Acts 7:51—56. Heb. 11:27,32—37.
m Zech. 7:12.
n 2:6. Is. 41:10,14. Jer. 1:8,17. 17:18.
o 1—3. 2:8. Job 22:22. Ps. 119:11. Prov. 8:10. 19:20. Luke 8:15. 1 Thes. 2:13. 4:1.
p 15. 11:24,25. Dan. 6:13.
q 33:2,12,17,30. 37:18. Ex. 32: 7. Deut. 9:12. Dan. 12:1.
r 27. 2:5,7. Acts 20:26,27.

and mourning, and woe" to impenitent sinners, whether infidels, profligates, self-righteous moralists and formalists, or hypocrites; and that all the grace and precious promises of the gospel will eventually be fulfilled to the penitent, believing, and obedient servants of God, and to them alone.

NOTES.

CHAP. III. V. 1—3. The Lord Christ, the eternal Word from his throne, here continued to speak to his prophet. (*Note*, 1:26—28.) He ordered him to "eat what he found;" that is, to receive into his mind and heart the revelations made to him, without objecting to any part of them. He was to receive the truths of God as the food of his soul, and to feed upon them by faith, and with a spiritual relish; and whatever he *thus* found, would prove wholesome and nutrimental: especially he must thus receive the roll given to him, containing the predictions which he was sent to deliver to Israel. (*Note*, 2:9,10.) And when he had eaten the roll of the book, he was ordered to go and speak to the house of Israel. Accordingly he opened his mouth, and the Lord fed him with the roll; as an emblem that he communicates his truth to all, whose hearts are prepared to receive it.—He must also meditate on every part of this roll, that his judgment might be formed on it, his memory stored with it, and his affections regulated by it; as the stomach digests, and the bowels assimilate, the food for the nourishment of our bodies. (*Note*, *Col.* 3:16,17, *v.* 16.) Accordingly he did so; and the roll, though "written within and without, ... lamentations, and mourning, and woe," was in his "mouth as honey for sweetness." (*Marg. Ref.* e, f.) The revelation of future events, and the meditation on the truths of God's word, were very pleasant; and perhaps the first thoughts of being honored as a prophet were agreeable. 'I ... 'was pleased with the hopes of being the in-'strument of their conversion, and the amend-'ment of some of them.' *Lowth.* But when he afterwards considered what predictions and denunciations he was commissioned to deliver to the people; that these would increase their condemnation; and that he would be hated and persecuted on this account; his spirit was much imbittered. (*Marg.* and *Marg. Ref.* on 14.—*Note*, *Rev.* 10:8—11.)

V. 4—11. The prophet seems to have been very reluctant to the service allotted him, (*Notes*, *Jer.* 20:7—9. *Jon.* 1:2,3.) and therefore he was repeatedly urged to it. He was not, however, sent (as Jonah had been,) to Nineveh, or to any of the surrounding nations, whose language not being understood by him, would have appeared strange and uncouth; nor could he have conversed with them but by an interpreter: (*Marg.* and *Marg. Ref.* g, h. *Notes*, *Deut* 28:49—57, *v.* 49. *Is.* 33:17—19. 1 *Cor.* 14:20—25.) but he was sent to his own people, even the nation of Israel. Yet had he gone to any of the nations, who were strangers to the language and religion of Israel, they would have been better disposed to attend to him: their hearts were not so hard, nor their consciences so seared, as those of Israel were become, by continually sinning against convictions, and abusing their peculiar advantages; and therefore they would have been more susceptible of terror or shame. (*Marg. Ref.*—*Notes*, *Matt.* 5: 13. 11:20—24. 12:41,42.) But the Israelites would not hearken to the prophet, for they would not hearken to the Lord himself, being almost universally impudent, and hardened in their impiety. (*Marg. Ref.*—*Notes*, 1 *Sam.* 8:6—9. *John* 15:17—21.)—At the same time that God informed Ezekiel of the ill success of his ministry; he assured him that he had prepared him, or would qualify him, to encounter opposition, by giving him abundant intrepidity and firmness: so that with dauntless courage he should be enabled to oppose and reprove their sins; insomuch that their frowns and menaces should make no more impression on him, than

12 ¶ Then [s] the Spirit took me up, and I heard behind me [t] a voice of a great rushing, *saying*, [u] Blessed *be* [x] the glory of the LORD from his place.

13 *I heard* also [y] the noise of the wings of the living creatures that [*] touched one another, [z] and the noise of the wheels over against them, and a noise of a great rushing.

14 So [a] the Spirit lifted me up, and took me away, and I went [†] in bitterness, in the heat of my spirit; [b] but the hand of the LORD was strong upon me.

15 Then I came to them of the captivity at Tel-abib, [c] that dwelt by the river of Chebar, and I [d] sat where they sat, and remained there astonished among them seven days. [*Practical Observations.*]

16 ¶ And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, [e] I have made thee [f] a watchman unto the house of Israel: therefore [g] hear the word at my mouth, and give them warning from me.

18 When [h] I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, [i] to save his life; [k] the same wicked *man* shall die in his iniquity, [l] but his blood will I require at thine hand.

19 Yet [m] if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, [n] he shall die in his iniquity; [o] but thou hast delivered thy soul.

14. 2:2. 3:3. 11:1,24. 40:1,2. Kings 18:12. 2 Kings 2:16. Acts 8:39.
Acts 2:2. Rev. 1:10,15.
Ps. 72:18,19. 103:20,21. 148:2. s. 6:3. Rev. 5:11—14. 19:6. 9:3. 10:4,18,19. 11:22,23. Ex. 0:34,35. 1 Sam. 4:21,22. 1:24. 10:5. 2 Sam. 5:24.
Heb. *kissed*.
z 10:16,17.
a 12. 8:3. 37:1.
† Heb. *bitter in hot anger.* Num. 11:11—15. Jer. 6:11. 20:14—18. Jon. 4:1,3,9.
b 1:3. 8:1. 1 Kings 18:46. 2 Kings 2:16. Jer. 20:7—9.
c 23. 1:1. 10:15. 43:3.
d Gen. 50:10. Job 2:13. Ps. 137: 1. Jer. 23:9. Hab. 3:16.
e 33:2—9. 1 Cor. 12:28.
f Cant. 3:3. 5:7. Is. 21:6,8,11, 12. 52:8. 56:10. 62:6. Jer. 6: 17. 31:6. Acts 20:28—31. Heb. 13:17.
g 33:6—8. 2 Chr. 19:10. Is. 58: 1. Jer. 6:10. Hab. 2:1. Matt. 3:7. 1 Cor. 4:14. 2 Cor. 5:11, 20. Col. 1:28. 1 Thes. 5:14.
h 18:4,13,20. 33:8. Gen. 2:17. 3:3,4. Num. 26:65. 2 Kings 1:4. Is. 3:11. Luke 13:3,5. Eph. 5:5,6.
i 18.30—32. Acts 2:40. 3:19. 1 Tim. 4:16. Jam. 5:19,20.
k 33:6,9,10. Prov. 14:32. John 8:21,24.
l 34:10. Gen. 9:5,6. 42:22. 2 Sam. 4:11. Luke 11:50,51. Acts 20:26,27. 1 Tim. 5:22.
m 2 Kings 17:13,&c. 2 Chr. 36: 15,16. Prov. 29:1. Jer. 42:19 —22. 44:4,5. Luke 10:10,11. Acts 18:5,6. 1 Thes. 4:6. Heb. 2:1—3. 12:25.
n 18. 2 Thes. 1:8,9. Heb. 10: 26,27.
o 21. 14:14,20. 33:5,9. Is. 49: 4,5. Acts 13:45,46. 2 Cor. 2: 15—17.

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n an adamant or diamond, which is harder han a flint. (*Marg.* and *Marg. Ref.* k—n.—*Notes*, 2:3—8. *Is.* 50:7—9, *v.* 7.) And therefore, epending on this promise of support in the our of trial, he ought to dismiss his present ears: and, having heard and well understood ll the words which God sent him to speak; e must go immediately to his captive brethren, nd declare them with all plainness and auhority. (*Marg. Ref.* o, p. r.) 'He sheweth 10) what is meant by eating the book; which s, that the ministers of God may speak nothng of themselves, but that only which they ave received of the Lord.'

V. 12—15. As the prophet still shewed a eluctance to his work, he was supernaturally pprehended by the Spirit of prophecy, and onveyed to the persons to whom he was to eliver his message; (*Notes*, 8:1. 11:22—25. 1 *Kings* 18:12—16. 2 *Kings* 2:16—18. *Acts* 8:36—). 2 *Cor.* 12:1—6.) and, the visions still conuing, he heard, as he was departing, "the oice of a great rushing." This some suppose o have been an emblem of the great commoons, which he was about to predict. It, however, proceeded from the living creatures, the osts of angels; who, at the same time, "bless- the glory of the LORD from his place:" or lored the displays of his glory, in all these spensations and appointments. (*Marg. Ref.* u.—*Notes*, *Is.* 6:1—4. *Rev.* 5:11—14.)—'The words imply, that though God should forsake is temple, (9:3.) and destroy the place that is alled by his name; yet his presence will make temple of every place, and multitudes of the eavenly host will always be ready to do him ervice.' *Lowth.* 'By us his ministering spirits, who are now in the place where his honor welleth.' *Bp. Newcombe.* (*Note*, *Hos.* 5:15.) 'The noise of the wings of the living creares, which touched each other, and the noise the wheels, intimated that the unanimous inistrations of angels, and the dispensations Providence would concur with the predicons of the prophet. (*Marg.* and *Marg. Ref.* z.—*Notes*, 1:5—14, *vv.* 8,9,15—25.)—Thus he was lifted up and taken away: but he went in great bitterness and heat of his spirit. (*Marg.* and *Marg. Ref.* a, b.—*Notes*, *Num.* 11:11—15. 1 *Kings* 19:3,4. *Jer.* 20:14—18. *Jon.* 4:1—11.) The joy which he first experienced in receiving the divine message, was quickly turned into anguish and dismay, at the prospect of those calamities which were coming on his people and probably because of the opposition which he had to encounter. But he was unable to withstand the divine power, which constrained him to proceed. Then he came to the captives at Tel-abib. 'These seem to be a dis'tinct colony ... from those that are mentioned '1:3.' *Lowth.* Here he continued seven days among the captives, without delivering his message, either making observations on their conduct, or, as some think, waiting for the sabbath, as the best time to speak to them. But he was filled with terror and astonishment at what he had seen and heard. (*Marg. Ref.* c, d.—*Notes*, *Jer.* 23:9—12, *v.* 9. *Dan.* 4:19. 7:15—18, *v.* 15. 10:4—9, *vv.* 8,9,15—19. *Hab.* 3:16.)

V. 17—19. For the admonition and encouragement, as well as the instruction of the prophet; that he might understand the nature of his office, and the indispensable necessity of faithfully performing it; the Lord expressly declared that he had appointed him "a *watchman* to the house of Israel." (*Marg. Ref.* e, f.—*Notes*, *Cant.* 3:1—5, *v.* 3. *Is.* 52:7,8. 56:9—12. 62:6,7. *Jer.* 6:16,17. 31:6,7. *Hab.* 2:1—3. *Heb.* 13: 17.)—The watchmen were stationed to keep a constant look out, that they might discern enemies or dangers at a distance, and warn the people to avoid or repel them: but if they neglected to watch, or to give warning, they would be chargeable with the murder of such as perished through their negligence. (*Notes*, *Is.* 21: 6—12.) In like manner, a sentinel in the army, though often exposed to danger from the enemy, is in greater danger from his commander, if he desert his post or do not attend to his duty. But if the watchman gave notice of the approaching danger, and the people neglected to profit by the warning; they might indeed be

20 Again, [p] when a righteous *man* doth turn from his [*] righteousness, and commit iniquity, [q] and I lay a stumbling block before him, he shall die: [r] because thou hast not given him warning, he shall die in his sin, [s] and his righteousness which he hath done shall not be remembered; [t] but his blood will I require at thine hand.

21 Nevertheless [u] if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, [x] he shall surely live, because he is warned; [y] also thou hast delivered thy soul.

22 ¶ And [z] the hand of the LORD was there upon me; and he said unto me, [a] Arise, go forth into the plain, and I will there talk with thee.

p 18:24,26. 33:12,13. 2 Chr. 24:2,17—22. Ps. 36:3. 125:5. Zeph. 1:6. Matt. 13:20,21. Heb. 10:38. 2 Pet. 2:18—22. 1 John 2:19.
* Heb. *righteousnesses.* Is. 64:6. Dan. 9:18.
q 7:19. 14:3,7—9. Deut. 13:3. Ps. 119:165. *marg.* Is. 8:14. Jer. 6:21. Luke 2:34. Rom. 9:32,33. 11:9. 1 Cor. 1:23. 2 Thes. 2:9—12. 1 Pet. 2:8.
r 18. Lev. 19:17. 2 Sam. 12:7—13. 2 Chr. 19:2—4. 25:15,16 Prov. 25:12. Matt. 18:15.
s 18:24,26. 33:12,13. Matt. 12:43—45. Luke 8:15. Rom. 2:7, 8. Heb. 10:38. 2 Pet. 2:21.
t 18. 33:6. Heb. 13:17.
u Matt. 24:24,25. Acts 20:31. 1 Cor. 4:14. 10:12. Gal. 1:6—10. 5:2—7. Eph. 4:17—21. 5:5,6. Col. 1:28. 3:5—8. 1 Thes. 4:6—8. 5:14. Tit. 2:15. 1 John 3:6—9. Rev. 3:19.
x 20. Prov. 9:9. 17:10. Gal. 2:11—13. Jam. 5:20.
y 19. 1 Tim. 4:16.
z 14. 1:3. 37:1.
a 8:4. Acts 9:6.

23 Then I arose, and went forth into the plain: and, behold, [b] the glory of the LORD stood there, as the glory which I saw by the [c] river of Chebar: [d] and I fell on my face.

24 Then [e] the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, [f] Go, shut thyself within thy house.

25 But thou, O son of man, behold, [g] they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And [h] I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, [i] and shalt not be to them [†] a reprover: [k] for they *are* a rebellious house.

27 But when I speak with thee [l] I will open thy mouth, and thou shalt say unto

b 1:4,28. 9:3. 10:18. Num. 16:19,42. Acts 7:55.
c 1:1—3.
d 1:28. Dan. 8:17. 10:8,9. Rev. 1:17. 4:10. 5:8,14.
e 2:2. 37:10. Dan. 10:8—10,19.
f 4:1—4.
g 4:8. Mark 3:21. John 21:18. Acts 9:16. 20:23. 21:11—13.
h 24:27. Ps. 51:15. 137:6. Jer. 1:17. Luke 1:20—22.
i Lam. 2:9. Hos. 4:17. Am. 5:10. Mic. 3:6,7.
† Heb. *a man reproving.*
k 2:3—8. Is. 1:2.
l 11:25. 24:27. 29:21. 33:32. Ex. 4:11,12. Luke 21:15. Eph. 6:19.

cut off, but he would be guiltless. Thus the Lord had appointed the prophet to observe and to report to his people, the dangers to which their sins exposed them: this he was required to do, by hearing the word of the Lord, and "warning them from him." And if he did not fairly report to the wicked the sentence of death and destruction, which the Lord had passed upon them; solemnly warning them to repent and turn from their wicked ways, that they might save their lives; they would then be cut off by divine judgments in their sins, and the prophet would be condemned as their murderer. But if he gave the wicked full warning, and they still went on in their sins and perished; he would be free from guilt, and not be considered as accessary to their ruin. So that there were sufficient reasons, why he should be very faithful and courageous, though exposed to much contempt and persecution, and apparently unsuccessful; as this would be the only way, and the sure way, in which he might avoid being involved in the guilt and ruin of his people. (*Marg. Ref.* g, h.—*Note*, 33:2—9. *Acts* 20:25—31. 2 *Cor.* 2:14—17. 1 *Tim.* 5:21,22.) The wicked man 'shall die in a state 'of sin, and be condemned to those punishments, 'to which death translates sinners. (*John* 8:24.) '... Thou shalt be accountable for the loss of his 'soul, just as a man's blood is laid to the charge 'of him, that is any way accessary to his death. '*Gen.* 9:5.' *Lowth.* (*Marg. Ref.* i—n.—*Notes*, 18:3,4. *Gen.* 9:5,6. *Prov.* 14:32. *John* 8:21—26. *Rom.* 6:21—23.)

To save his life. (18) "To cause him to live." In giving warning, the prophet would do what he could to save the souls of the wicked: but if he neglected this, he would be in some sense their murderer. (*Notes*, 1 *Tim.* 4:11—16. *Jam.* 5:19,20. 1 *John* 3:13—17.)

V. 20, 21. 'If he, that hath been instructed 'in the right way, turn back. ... His righteous 'deeds seemed to have been done in faith and 'were not.'—'When a man who carries himself 'as righteous, and is in his whole course inof-

'fensive, doth turn away from that his holy pro-'fession, and give himself over to a trade of 'wickedness; and I meet with him in that sin-'ful course, and surprise him with my judg-'ments, "he shall die, &c." ... Those good ac-'tions, which he had formerly done, and his 'forepast holy carriage shall not be so respect-'ed, as to keep him from just condemnation.' *Bp. Hall.* (*Marg.* and *Marg. Ref.* p. r, s.)—If one of the few righteous should turn aside from his religion and righteousness, to the commission of iniquity; if the heart-searching God should be pleased to lead him into such circumstances, as tended to make trial of him, and to call forth his concealed lusts, and thus to prove "a stumbling block" in his way; (*Marg. Ref.* q.—*Notes*, *Is.* 8:11—15. *Jer.* 6:21. *Matt.* 6:13. 13:20,21. *Luke* 2:33—35. 1 *Cor.* 11:17—22. *Jam.* 1:13—15.) if the prophet should also neglect to warn him of his danger, and through his neglect the man should fall and perish in his sins, notwithstanding all the righteousness that he had done, which could not atone for his sins; in that case the prophet would be condemned as accessary to his destruction. But if he faithfully warned the righteous, and put them upon their guard against apostacy and iniquity; the Lord would bless his warnings to preserve them from sin, and to promote their salvation; and the prophet would also be accepted, and be "pure from the blood" even of such as perished notwithstanding. (*Marg. Ref.* t—y.—See on *Note*, 17—19. *Notes*, 18:24—27. 33:12,13. *Matt.* 12:43—45. 13:20,21. 2 *Pet.* 2:20—22. 1 *John* 2:18,19.)—The scriptures speak of persons and characters, as they appear to men. Numbers, who have been *thought* true believers, have apostatized and died in sin, as far as man can see: and if indeed a real Christian should thus apostatize, and die impenitent, his righteousness would not be remembered, and he would perish in his sins. But the security of the covenant of grace is this: "God will put his fear into the hearts of his people, that they shall not depart from him." (*Notes Jer* 32:39-

them, [m] Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

m 11. 2:5. Matt. 11:15. 13:9. Rev. 22:10,11.

41. *John* 10:26—31, *v.* 28. 1 *Pet.* 1:3—5.) And the holy scriptures are every where written in a popular style; and not with that studied regard to evident consistency, which appears in the works of very systematical divines.

V. 22—27. The prophet, being powerfully impelled by "the hand of the LORD," went forth into the plain, as he was ordered, that God might further commune with him. (*Note*, 1:1—3, *v.* 3.) There he had the same vision of the glory of God, with the same effects as before. (*Marg. Ref.* b—d.—*Notes*, 1:26—28.) And he was directed to go and shut himself up in his house; and there to wait for more particular instructions, in solitude, prayer, and meditation. He was also informed, that they would put bands upon him: either his friends, as supposing him beside himself; (*Marg. Ref.* e. g. —*Note*, *Mark* 3:20,21.) or his enemies, as enraged by his predictions. Some, however, explain this of the transactions recorded in the next chapter. (*Note*, 4:1—8.)—His confinement and bands were emblems of the Jews, when shut up in Jerusalem by the Chaldeans; and of their bondage after the city was taken. Thus he was prevented from going among the people: nay, the Lord declared that he would cause him to be dumb, that he might not be a reprover to them, because of their obstinate rebellion Probably, these restraints were meant as a rebuke to the prophet, for his unbelieving fears and reluctancy to his work; and to teach him submission to the divine will: but they were also intended to correct or punish the people, who were not disposed to welcome a faithful reprover; and it may be supposed, that they had shewn some tokens of contempt and enmity, whilst he sat among them at Tel-abib. (*Marg.* and *Marg. Ref.* h, i.) The prophet, however, would not always continue thus silent: yet it was not intended that he should speak when he pleased, or when the people required him; but when the Lord spake to him. Then he would open his mouth, and enable him to deliver his message with boldness and authority: (*Notes*, 24:25—27. 33:21,22. *Eph.* 6:18—20.) and placing life and death, the blessing and the curse, before the people, to leave them to their choice, and the effects of it, whether they would hear or forbear. (*Marg. Ref.* k—m.—*Notes*, 2:3—8. 1 *Cor.* 14:36—40, *v.* 38. *Rev.* 22:10—12.)

Spake with me. (24) "Then the Spirit entered into me, and set me upon my feet: and he spake unto me." *Bp. Newcombe. Lowth.* The original requires to be thus rendered. The last verb is masculine, the others feminine; and the Speaker is evidently distinguished from the Spirit, who entered into Ezekiel: probably a voice came to him from the visible glory of JEHOVAH. (*Notes*, *Matt.* 3:16,17. 17:1—8.)

PRACTICAL OBSERVATIONS. V. 1—15.

We should receive the whole word of God in humble, obedient faith and love; for every part of it is salutary and beneficial. Its doctrines, promises, precepts, warnings, examples, and denunciations, may all be turned into wholesome nourishment by faith and prayer: nay, the believer may deduce sweetness and comfort from those passages, which speak terror to the ungodly, whilst he thinks of Him, who has "delivered him from the wrath to come." "The word of Christ" should therefore "dwell richly in us;" but especially in those, who are to speak it to others: for if they are not well acquainted with it and experienced in it, they will not be able "rightly to divide" it, and apply it to their hearers.—The Lord is always ready to communicate divine instruction to those, whose minds are open to receive it; and to assist their endeavors to understand the scriptures. (*Notes*, *Ps.* 25:8,9. *Prov.* 2:1—9. *P. O.* 1—9.) But, however sweet retirement, meditation, and communion with God may be; yet we must prepare also for active service. We may say upon the mount, "It is good to be here:" but we must descend to struggle with temptations, to endure hardships, to face opposition, to bear our cross, and to follow our suffering Lord. (*Note*, *Matt.* 17:4.)—The work of the ministry generally appears very pleasant in the prospect, and whilst pious men are studying and preparing for it; and doubtless it is a good and most desirable work: (*Note*, 1 *Tim.* 3:1.) yet those who mean, as ministers, to be "valiant for the truth" in this rebellious world, must prepare for severe trials and conflicts. We need not however hesitate to speak the words of God unto the people: for if we act by his commission, and according to his instructions, we may be sure that he will bear us out. But faithful ministers often meet with more difficulties among false brethren, than among profligates: and they who are sent to poor Indians and Pagans, have frequently found them more open to instruction and conviction, than men in Christian countries are. So that their hard language, not to be understood without an interpreter, has not so much impeded their success; as the daring and hardened impiety of persons, brought up under the sound of the Gospel, would have done.—When sinners are very bold in the service of Satan, surely we ought not to be cowardly in the cause of God: when impiety and infidelity wax insolent and impudent, we should grow the more strenuous and zealous in opposing them: and if our enemies "set their faces as *a flint*, and make their brow as brass;" the Lord can make ours as the *adamant*, and enable us to withstand deceivers and opposers to the face, without fearing their frowns, threatening, or rage. (*Notes*, *Is.* 42:1—4. 50:7—9, *v.* 7. 1 *Pet.* 4:1,2.) But we should remember that his promises are intended to encourage us to attend on our duty. Having therefore such assurances of strength and support in the hour of trial; we can have no just cause to fear any enemy: and if we "receive in our hearts," as well as "hear with our ears, all the words of God;" and then speak to the people as we have opportunity, "whether they will hear, or whether they will forbear;" it should not greatly disquiet us, if those who despise the commandments of God will not hearken to our words. But though these things are our evident duty, and though there is a disposition to attend to them; yet nature will object to difficult and perilous services. And when the Spirit of God powerfully operates on our fears, affections, and consciences, and we cannot but go whither he sends us, and speak what he commands: we may often feel great impatience and uneasiness, and "go in the bitterness and heat of our spirit." So that, whilst angels are adoring the condescension of our God, in employing such sinful worms in his honorable

CHAP. IV.

The prophet is directed to portray Jerusalem on a tile; and by an iron pan, and by lying on his side before it for a number of days, to represent the siege and taking of that city, 1—8: and to represent the famine, to which the inhabitants of Jerusalem, and the captives, would be reduced, by his own coarse, scanty, and ill-dressed diet during those days, 9—17.

THOU also, son of man, [a] take thee a tile, and lay it before thee, and portray upon it the city, [b] *even* Jerusalem:

2 And [c] lay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it, and set * *battering* rams against it round about.

3 Moreover, take thou unto thee † an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou

a 5:1,&c. 12:3,&c. 1 Sam. 15: 27,28. 1 Kings 11:30,31. Is. 20:2—4. Jer. 13:1—14. 18:2, &c. 19:1,&c. 25:15,&c. 27:2, &c. Hos. 1:2,&c 3: 12:10.
b Jer. 6:6. 32:31. Am. 3:2.
c Jer. 39:1,2. 52:4. Luke 19: 42—44.
* Or, *chief leaders.* 21:22.
† Or, *a flat plate*, or, *slice.*

work, and blessing him for the displays of his glory in his gracious dealings with us; and all the glorious company are unanimously concurring in the execution of his purposes; we poor sinners, though specially favored and honored, may be discontented and repining at the services allotted us! Indeed it must be allowed to be very discouraging, when we are sent where there is little hope of being useful: and especially, when the more attentively our hearers are observed, the more desperate their wickedness appears to be. It may also astonish and almost stupify any considerate man, to compare the awful denunciations of God's word, with the lives of most who profess to believe it. We must not, however, spend much time, in associating with sinners, merely to make our observations; except in order to discover the best time and manner of addressing them: and even here timidity and carnal prudence will be apt to insinuate themselves, and dispose us to conceal or soften our message. Yet, if the Lord indeed intend us to preach his word, he will renew his calls, and constrain our obedience, by his strong hand upon us. (*Notes, Jer.* 20:7—9. *Acts* 4:13—22, *vv.* 19,20. 2 *Cor.* 5:13—15.)

V. 16—27.

What an awful, important, and arduous work, is the ministry of the gospel! If unfaithful, we expose ourselves to the severest indignation of God, and become guilty of the murder of the souls, which perish by our default: and if faithful, we must expect to excite the indignation of all who do not profit by our solemn warnings. These considerations should render every one cautious, from what motives and in what manner he engages; that he may be sure that God has "made him a watchman:" they should teach us all to "take heed to ourselves, and to the ministry that we have received of the Lord, that we may fulfil it;" and to guard against ambition, avarice, and every thing which may tempt us to unfaithfulness: they should excite us to continual prayer for the increase of faith, spiritual knowledge, and that sufficiency which God alone can bestow; and to keep before our minds the awful account which must be rendered if sinners perish by our fault; that "the fear of him who is able to destroy both body and soul in hell," may subordinate all our fears of those, "who can only kill the body, and after that have no more that they can do." (*Notes, Matt.* 10:27, 28. *Luke* 12:1—7, *vv.* 4,5.) We cannot indeed prevail with men to attend to the truths and will of God; but we may hear his word, and declare it unto them, shewing them plainly both their danger and their remedy: and if we do this fully and faithfully, we shall "deliver our own souls," even though they perish in their sins. We should also remember, that we are required, not only to *encourage* and *comfort* those who appear to us to be righteous: they must be *warned* also; for it is by such warnings, that the Lord puts the upright upon their guard, and thus they are preserved from sin and unto salvation; and the minister is also exempted from guilt, as to those who deceive themselves, or turn back and perish in their evil ways. For many, of whom men have been most confident, have grown high-minded and secure, have met with stumbling blocks in their way, and have fallen and died in their iniquity. So that nothing, except actual perseverance, absolutely evinces the reality of grace and soundness of heart: and the unfaithful preacher, who does not warn men of these dangers, becomes guilty of their ruin, and their blood will be required at his hands. Surely then we should study to be very explicit and particular in our ministry; and seek to *profit*, rather than to *please* our hearers, or be *commended* by them! And the hearers of the gospel should not expect from those, "who watch for their souls," and have such an account to give of their ministry, smooth and soothing discourses: but very alarming and distinguishing warnings, exhortations, and reproofs. Gentleness and caution are not the most requisite qualifications for a watchman. When the house is on fire, or the assassin about to murder those who are asleep; they do not accuse him of impertinence or rudeness, if he awake them even with noise and violence: in such a case they prefer earnestness to courtesy; and should they not judge in like manner, when their souls are in danger? And ought not the feelings of the minister, who fears lest "the blood of the people should be required at his hands," be consulted; as well as those of the auditors, who cannot endure to hear of "the terror of the Lord?"—But even where the minister does not allowedly temporize, and is obedient in many things to the word of God; he may in others expose himself to rebuke and chastisement, by timidity and procrastination: and the Lord sometimes lays aside for a season, such as have sinfully declined opportunities of usefulness. Where, however, the heart is upright, they will profit even by rebukes and suspensions.—The Lord's condescension and kindness in shewing us his glory, and communing with us sinful worms, notwithstanding our peevishness and perverseness, is very astonishing: but he will convince us of our insufficiency for any good thing, if he intend to use us as his instruments.—Meditation, study, and prayer are proper preparations for service: yet after all, we should be dumb, when called to speak in the name of God, if he did not open our mouths, give us our message, and supply us with utterance and boldness. (*Note, Acts* 4:29—31.)—By painful experience his servants are taught humble submission, and dependence on him: and if they adhere to their instructions, they will be "a sweet savor unto God," both in those who hear their word, and in those who rebelliously reject or abuse it; and whoever attempts to silence them, takes

shalt lay siege against it. [d] This *shall be* a sign to the house of Israel.

4 Lie thou also [e] upon thy left side, [f] and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it, [g] thou shalt bear their iniquity.

5 For [h] I have laid upon thee the years of their iniquity, according to the number of the days, * three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah † forty days: I have appointed thee ‡ each day for a year.

7 Therefore thou shalt [i] set thy face toward the siege of Jerusalem, [k] and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, [l] I will lay bands upon thee, and thou shalt not turn thee § from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee [m] wheat, and barley, and beans, and lentiles, and millet, and ‖ fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side: [n] three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* [o] by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley-cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, [p] Even thus

d 12:6,11. 24:24—27. Is. 8:18. 20:3. Luke 2:34. Heb. 2:4.
e 5,8.
f 2 Kings 17:21—23.
g Lev. 10:17. 16:22. Num. 14:34. 18:1. Is. 53:11,12. Matt. 8:17. Heb. 9:28. 1 Pet. 2:24.
h Is. 53:6.
* Beginning from 1 Kings 12:33. Ending B. C. 584. Jer. 52:30.
† Beginning from 2 Kings 23:3,23. Ending Jer. 52:30.
‡ Heb. *a day for a year, a day for a year.* Num. 14:34. Dan 9:24—26. 12:11,12. Rev. 9:15. 11:2,3. 12:14. 13:5.
i 3. 6:2.
k Is. 52:10.
l 3:25.
§ Heb. *from thy side to thy side.*
m 13,16.
‖ Or, *spelt.*
n 5.
o 16. 14:13. Lev. 26:26. Deut. 28:51,&c. Is. 3:1.
p Dan. 1:3. Hos. 9:3,4.

the readiest way of bringing the heaviest judgments on himself, and on the community to which he belongs. (*Note*, 1 *Thes.* 2:13—16.)

NOTES.

CHAP. IV. V. 1—8. The captives in Chaldea, as well as the Jews in their own land, vainly hoped that Jerusalem would be preserved, and that they should be delivered from the power of the king of Babylon: (*Notes*, *Jer.* 28:2—14.) but Ezekiel by a most expressive sign was ordered to shew them the contrary. It is probable that this occurred, whilst he was shut up in his own house, and unable to speak to the people: (*Note*, 3:22—27.) for by signs he might instruct such as came to him; and when his extraordinary conduct came to be known, many would go to see him from different motives. Thus it would become generally known among the captives, and at length be published and explained to the whole nation. It seems to have been a real transaction, not a vision; and all objections to this construction, taken from the uneasiness of the prophet in the situation here described, arise from forgetfulness of the power of God, who can render his servants easy in any situation. (*Notes*, *Jer.* 13:1—7. *Hos.* 1:2,3.)—It is not, however, needful to suppose, that he never moved from this posture; but only that he *habitually* continued in it. A man may be said to keep his bed; though he be occasionally for a short time taken out of it. 'The circumstances of this vision prove, that the prophet did really perform what is here related; or else it could not have been "a sign unto the house of Israel," (3) unless they themselves had been eye-witnesses of it. Comp. 12:7,11.' *Lowth.* (*Marg. Ref.* d.)—He was ordered to draw a picture of Jerusalem on a tile, (an emblem of the meanness to which sin had reduced that holy city, and the speedy destruction which awaited it,) that by a general likeness every spectator might know what city was intended. He was then directed to place around it the similitude of those engines and works, which were used in sieges: and to take an iron pan, or a circular piece of iron, to place round the city as a wall; denoting the fortifications of Jerusalem, and the obstinate defence which would be made by its inhabitants. (*Marg.* and *Marg. Ref.* a—c.) He himself represented the besiegers, by setting his face against the picture of the city. For three hundred and ninety days he was ordered to lie on his left side: these days denoted so many years. (*Marg.* and *Marg. Ref.* e, f.—*Notes*, *Dan.* 7:23—27. 9:24—27. *Rev.* 11:1,2.) The years may be calculated from the establishment of idolatry by Jeroboam in the kingdom of Israel, to the final desolations of the whole land by Nebuzar-adan, in the twenty-third year of Nebuchadnezzar, which the best chronologers compute to have been exactly three hundred and ninety years. (*Jer.* 52:30.) In the siege of Jerusalem, and the ruin of the nation, they bare the punishment of their iniquity committed during those years; and Ezekiel, by lying so long on his left side, as a sign to them, typically bore it for them. (*Marg. Ref.* g, h.—*Note*, *Lev.* 10:16—18.)—When he had accomplished those days, he was ordered to lie forty days more on his right side; which represented the forty years, which intervened between Josiah's reformation, and the same final desolations of the land, and were the more immediate cause of that catastrophe.—Some think that these four hundred and thirty days relate also to the days of the siege, deducting some time for the departure of the besiegers, when they went to fight with the Egyptians: but this is uncertain.—The prophet was thus required to set himself "against Jerusalem," and to make bare, or stretch out, his arm, to represent the force and fury, with which the Chaldeans would conduct the siege. By this sign he prophesied against it: and the Lord would lay bands on him; that is, he would powerfully enable and even constrain him, to lie quietly in the posture appointed him, till the days were accomplished. (3:25. *Note*, 8:1.)

shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, [q] Ah Lord GOD, behold, [r] my soul hath not been polluted: for from my youth up even till now [s] have I not eaten of that which dieth of itself, or is torn in pieces; neither came there [t] abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, [u] I will break the staff of bread in Jerusalem, and they shall [x] eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, [y] and consume away for their iniquity.

q 9:8. 20:49. Jer. 1:6.
r Acts 10:14.
s Ex. 22:31. Lev. 11:39,40. 17:15.
t Lev. 19:7. Deut. 14:3. Is. 66:17.
u 5:16. 14:13. Lev. 26:26. Ps. 105:16. Is. 3:1. Lam. 1:11. 4:9,10. 5:9.
x 10,11. 12:18,19. Ps. 60:3.
y 24:23. Lev. 26:39.

V. 9—17. The prophet was moreover ordered to represent the famine, which would prevail during the siege, and among the captives, by the food which he used while thus made a sign to them. His bread, which was his chief or only support, was ordered to be made of different sorts of grain and pulse mixed together, several of which were seldom used for bread, except in times of urgent scarcity. (*Marg.*) The grain and pulse for this bread he was ordered to prepare beforehand for the three hundred and ninety days, during which he lay on his left side; for he might afterwards prepare for the other forty days which are not here mentioned. (6) Of this coarse and unpalatable food he was allowed not much more than ten ounces a day, as small a quantity as life could well be supported with; nor was he permitted to drink more than about a pint and half of water a day, without any other liquor. This denoted, that the besieged Jews, and afterwards the captives, would be reduced to very scanty allowance of the coarsest food; and that they would suffer as much by thirst as by famine. (*Marg. Ref.* o.—*Note*, *Lev.* 26:25,26.)—This bread was to be eaten "as barley-cakes," as ordinary food, dressed in the meanest and hastiest manner: and to shew how the Jews would be reduced to feed on such things, as at other times they would have nauseated; (*Note*, *Job* 6:5—7.) and that they would be constrained to disregard the distinction between clean and unclean meats; (*Notes*, *Dan.* 1:8—16, *v.* 8. *Hos.* 9:4—6.) he was ordered to use human dung as fuel, baking the cakes in the ashes of it; and to do it in the sight of the people that they might know it.—The prophet seems not to have objected to any other part of the injunctions laid upon him, except this. He did not urge, that the representation of the siege would expose him to contempt; that it would subject him to reproach, thus to appear as the enemy of Jerusalem; that the allotted provisions were so coarse and scanty, that his health would be ruined by living so long on them; or that the posture, in which he was to lie would be very painful and distressing. In all these respects he unreservedly acquiesced: but, supposing that by this last appointment he should contract ceremonial defilement; he objected that he had never been used to pollute his soul by eating any thing unclean, from his youth up to that day. (*Marg. Ref.* p—t.—*Notes*, *Ex.* 22:29—31, *v.* 31. *Lev.* 11:39,40. 17:12—16. *Deut.* 14:21. *Is.* 66:3,4. *Acts* 10:9—16.) And though his scruple was groundless, (for it does not appear, that it would have been a violation of the ritual law;) yet the Lord condescended to allow him, instead of human dung, to use cow's or bullock's dung for fuel, which is commonly used in that way in the east, as it is in many parts of England at this day.—By the subsequent explication it appears, that though the hardships to be endured by the captives were included; yet that the famine, which raged in Jerusalem during the siege, was principally intended. Then the Lord would break the staff of bread, which is the chief support of life: and, their bread and water being measured to them in very small quantities, they must eat and drink with astonishment; perceiving how fast their scanty stock of provisions wasted, and how soon they were likely to perish miserably by hunger and thirst. (*Marg. Ref.* x, y.—*Notes*, *Lev.* 26:38,39. 1 *Kings* 17:10—16, *v.* 12. 2 *Kings* 6:25—29. *Ps.* 60:1—3, *v.* 3. *Lam.* 4:3—5,9—12.) —*Staff*, &c. (16) *Marg. Ref.* u.—*Notes*, 12:17—20. *Ps.* 105:16. *Is.* 3:1—9, *v.* 1.

PRACTICAL OBSERVATIONS.

All our powers and capacities should be diligently employed, in receiving instruction from God, and in promoting his glory, as far as we are capable of it. In various ways he preaches to our senses: his word addresses our ears as the avenues to the heart; the sacramental signs and pledges of spiritual blessings preach to our eyes, that by them we may be instructed and affected. These external representations often appear mean and despicable to the proud, carnal, and ignorant, who look no further than the outward sign: but to the humble, enlightened, and spiritual mind, they are replete with instruction, caution, and encouragement. (*P. O. Josh.* 4:) For persons of this character will inquire into the meaning of every external observance, especially those which are of divine appointment; and search out their use and intention, that they may profit by them.—The Lord often calls his most favored servants to the sharpest sufferings and the hardest services; which would be very distressing to them, were they not assured of proportionable supports. But no self-denial, labor, scanty, and unsavory fare, hard lodging, or uneasy posture, can render those uncomfortable, to whom the Lord manifests his gracious presence, and communicates his abundant consolations. (*Note*, *Acts* 16:25—28.) When we duly consider what severe and long continued self-denial our gracious God of old required of his servants, and recollect that it was their wisdom and happiness, as well as duty, to render it; we shall be the better reconciled to the exercise of that moderate self-denial to which he calls us; and shall be shamed out of our reluctancy to it, and impatience under it.—Those, who love the souls of men, would be ready to endure any temporal inconvenience or suffering, to bring them to a sense of their guilt and danger, and to take them off from presumptuous confidences: and, as example is more convincing than words, it behoves all, who desire

CHAP. V.

The prophet is ordered to shave off his hair; and to divide, burn, cut, and scatter it, as an emblem of the dealings of God with the Jews, 1—4. The sign applied to Jerusalem and its inhabitants: their enormous crimes exposed, and dreadful judgments denounced, 5—17.

AND thou, son of man, take thee a sharp knife, [a] take thee a barber's razor, and cause *it* to pass upon thine head, and upon thy beard: [b] then take thee balances to weigh and divide the *hair*.

2 Thou [c] shalt burn with fire a third part in the midst of [d] the city, [e] when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind, and [f] I will draw out a sword after them.

3 Thou shalt also take thereof [g] a few in number, and bind them in thy * skirts.

4 Then [h] take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof [i] shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD, [k] This *is* Jerusalem: [l] I have set it in the midst of the nations and countries *that are* round about her.

6 And [m] she hath changed my judg-

a 44:20. Lev. 21:5. Is. 7:20.
b Dan. 5:27.
c 12. Jer. 9:21,22. 15:2. 24:10. 38:2.
d 4:1,2.
e 4:3—8.
f 12. 12:14. Lev. 26:33. Jer. 9:16. Am. 9:2,3.
g 2 Kings 25:12. Jer. 39:10. 40:6. 52:16. Matt. 7:14. Luke 13:23,24. 1 Pet. 4:18.
* Heb. *wings*.
h 2 Kings 25:25. Jer. 41:—44: 52:30.
i Jer. 4:4. 48:45.
k 4:1. Jer. 6:6. Luke 22:19,20. 1 Cor. 10:4.
l 16:14. Deut. 4:6. Mic. 5:7. Matt. 5:14.
m Deut. 32:15—21. 2 Kings 17:8—20. Ps. 106:20. Rom. 1:23—25.

o be useful ministers, to habituate themselves o a holy indifference about worldly pleasures nd interests; that they may exemplify the duies which they inculcate, and by their prompt nd cheerful obedience to *apparently* hard comnands, put those to shame, who refuse obedience in the most favorable circumstances.—Indeed, when we consider with what evils sin as filled the earth, we should all prepare for he worst: we know not how soon we may be orced to eat our refuse food by measure, and o drink our short allowance of water with asonishment; and be glad of the meanest susenance which we now loathe and throw away. But if Jesus have "delivered us from the wrath o come," and we have long been habituated o the practice of holiness; we shall fear sin nd pollution more than any external hardship: nd, whatever troubles we experience, we shall ot be left to "consume away in our iniquities." —No external profession or privilege can exmpt sinners from deserved punishment: God vill set his face against hypocrites, as well as nfidels and profligates: and his ministers must lo the same, however they may be reviled for t.—All who do not repent and believe the gosel, must at length bear their own iniquity in hat place of torment, where not so much as a rop of water can be procured to cool the ongue: and they, who are connected with the vicked, often suffer many temporal afflictions s consequence of it. But Christ alone "bare ur sins, in his own body on the tree:" to exiate our guilt, he fasted, thirsted, agonized, nd died. Those who believe in him, "shall ot come into condemnation; but are passed rom death unto life:" and, as he shews such ompassion even to their scruples; they should ot attempt to impose on their brethren the ost indifferent observances, which are declined professedly from a principle of conscience.

NOTES.

CHAP. V. V. 1—4. This command seems o have been given, about the same time as the oregoing. The barber's razor was to be used n shaving his head and beard; and perhaps he "sharp knife," or sword, in smiting a division of the hair: or it may be rendered, "Take hee a sharp knife, *even* take thee a barber's azor;" the former may be understood of any ort of sharp instrument, the latter describing he kind.—Jerusalem had been the head of the ation of Israel, and the most favored city pon earth: her numerous inhabitants were er ornament and strength, as the hair is the ornament of the head, and the beard is the token of manhood. But the city was to be desolated and levelled with the ground. (*Note*, *Is.* 7:20.) Then her ornament and strength were taken away: and as the shaving of the Nazarite disannuled his vow; (*Note*, *Num.* 6: 5.) so perhaps this indicated, that the token of her consecration to God was destroyed by her sins. This shewed the severity of the judgment of God: and the weighing of the hair intimated the strict justice and exact wisdom, in which the inhabitants of Jerusalem were consigned to their several punishments. The third part of the hair, which was burned with fire, "in the midst of *the city*," that is, the picture of the city before mentioned, at the end of the siege, or the days which the prophet lay before it, (*Notes*, 4:1—8.) denoted, that a third part of the Jews, who had taken refuge in Jerusalem, would perish by famine, pestilence, or conflagrations, during the siege, or when it was terminated: the third part, smitten with a knife or sword, represented those, who were slain by the besiegers in attempting to escape: and the third part scattered in the wind, represented those who fled or were carried captives into other countries; who would be pursued by the justice of God and the cruelty of their enemies, into every place. A few hairs, which the prophet was ordered to bind in his skirts, as if they were to be preserved, but of which some were afterwards cast into the fire, signified the remnant, who were left in the land under Gedaliah, and seemed to have acquired a settlement; till the murder of Gedaliah, and the flight of the rest into Egypt, overturned the whole design. Most of them perished miserably: and the Chaldeans, exasperated by their defection to the Egyptians, seemed to have treated the other Jews with greater severity on their account, and to have utterly desolated the land. (*Notes*, *Jer.* 40:—44: 52:30.)—'Mar-'monides ... observes, upon this place, that the 'priests were forbidden to shave their heads, '(44:20.) and not allowed to do it in the time of 'mourning; (*Lev.* 21:5.) from whence that au-'thor concludes, that what the prophet was 'here commanded was performed only in vis-'ion. But there is no need of such an evasion 'to answer that difficulty; for the immediate 'command of God to any prophet is a sufficient 'discharge from any obligations of the *cer-'emonial* law. So Elijah offered sacrifice upon 'mount Carmel, (1 *Kings* 18:30.) contrary to 'the rule of the law. *Deut.* 12:5.' *Lowth.* (*Marg.* and *Marg. Ref.*)

ments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: [n] for they have refused my judgments and my statutes; they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, [o] neither have done according to the judgments of the nations that *are* round about you:

8 Therefore thus saith the Lord GOD; Behold I, [p] even I, *am* against thee, and will execute judgments in the midst of thee, [q] in the sight of the nations.

9 And I will do in thee [r] that which I have not done, and whereunto I will not do any more the like; because of all thine abominations.

10 Therefore [s] the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and [t] the whole remnant of thee will I scatter into all the winds.

11 Wherefore, [u] *as* I live, saith the Lord GOD, surely because [x] thou hast defiled my sanctuary with all thy [y] detestable things, and with all thine abominations, therefore [z] will I also diminish *thee;* [a] neither shall mine eye spare, neither will I have any pity.

12 A [b] third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; [c] and I will scatter a third part into all the winds, [d] and I will draw out a sword after them.

13 Thus [e] shall mine anger be accomplished, and [f] I will cause my fury to rest upon them, [g] and I will be comforted: and they shall know that I the LORD have [h] spoken *it* in my zeal, when I have accomplished my fury in them.

n Neh. 9:17. Ps. 78:10. Jer. 8:5. 9:6. 11:10. Zech. 7:11.
o 11. 16:47,48,54. 2 Kings 21:9—11. 2 Chr. 33:9. Jer. 2:10, 11.
p 15:7. 21:3. 26:3. 28:22. 35:3. 39:1. Lev. 26:17,&c. Deut. 29:20. Jer. 21:5,13. Lam. 2:5. 3:3. Zech. 14:2,3. Matt. 22:7.
q 25:2—6. 26:2. 29:6,7. 35:10—15. Deut. 29:23—28. 1 Kings 9:8,9. Jer. 22:8,9. 24:9. 50:7. Lam. 2:15—17.
r Lam. 4:6,9. Dan. 9:12. Am. 3:2. Matt. 24:21.
s Lev. 26:29. Deut. 28:53—57. 2 Kings 6:29. Is. 9:20. 49:26. Jer. 19:9. Lam. 2:20. 4:10.
t 2,12. 6:8. 20:23. 22:15. 36:19. Lev. 26:33. Deut. 4:27. 28:64. 32:26. Neh. 1:8. Ps. 44:11. Jer. 9:16. 44:12. 50:17. Am. 9:9. Zech. 2:6. 7:14. Luke 21:24.
u Num. 14:28—35. Ps. 95:11. Am. 8:7. Heb. 6:13.
x 8:5,6,16. 23:38. 44:7. 2 Kings 21:4,7. 23:12. 2 Chr. 33:4,7. 36:14. Jer. 7:9—11. 32:34.
y 7:20. 11:18,21. Deut. 7:25, 26. Jer. 16:18.
z 29:15. Jer. 10:24. *marg.* Rom. 11:12.
a 7:4,9. 8:18. 9:5,10. 24:14. Deut. 29:20. Zech. 11:6. Mal. 3:17. Rom. 8:32. 11:21. 2 Pet. 2 4,5.
b 2. 6:12. Jer. 15:2. 21:9. Zech. 13:7—9.
c 2,10. 6:8. Jer. 9:16. Zech. 7:14.
d 2. 12:14. Lev. 26:33. Deut. 28:65. Jer. 42:16,17,22. 43:10, 11. 44:27. Am. 9:4.
e 6:12. 7:8. 13 15. 20:8,21. Jer. 25:12. Lam. 4:11,22. Dan. 9:2. 11:36.
f 16:42. 21:17. 23:25. 24:13.
g Is. 1:24. Zech. 6:8.
h 6:10. 36:5,6. 38:18,19. Is. 9:7. 59:17.

V. 5—10. The Lord here explained this sign *to be* (that is, *to represent*) Jerusalem. He had placed that city in the midst of the most populous and prosperous nations then on earth, as the place of his temple, and the centre of his worship; that his perfections, truths, laws, and ordinances might be known through the Jews to others for the glory of his name. Thus she was as the head among the cities and nations of the earth.—'It was a city set on a hill, 'on purpose that it might be a pattern of re-'ligion and virtue to them. *Matt.* 5:14.' *Lowth.* (*Notes*, 16:9—14. *Deut.* 4:6—8. 1 *Kings* 8:41—43. *Matt.* 5:14—16. *Rom.* 3:1,2.) But the inhabitants of this favored city had perverted the ordinances of God, making them the cloke or occasion of their sins: they had changed the glorious Object of their worship for the most worthless idols and superstitions; they had gone further from his statutes, and more multiplied their abominations, than the Gentiles themselves: they were not content with copying the judgments, the rites, customs, or worship of any one heathen nation; but they collected from them all, and improved on them all. (*Notes*, 16:44—51. 2 *Kings* 21:9—13.)—They had not been so constant and zealous for the true religion as the Gentiles had in a false one. (*Marg. Ref.* m—o.—*Note*, *Jer.* 2:10—12.) As they thus dishonored God among the heathen, he determined to vindicate his insulted honor in their sight, by executing vengeance upon the Jews with a severity as unexampled as their guilt. (*Marg. Ref.* p—r.—*Notes*, 2:3:45. *Lam.* 4:6. *Dan.* 9:12.) Insomuch, that in the extremity of famine they should eat one another; even parents should eat the flesh of their children, and children of their parents, without any distinction; whilst the wretched remnant of them would be dispersed into every part of the earth. (*Marg. Ref.* s.—*Note*, *Lev.* 26:29.) The destruction of Jerusalem, and the captivity of its inhabitants by the Chaldeans were primarily intended; and yet the desolations and dispersions afterwards caused by the Romans, and the desolate state of this once favored nation to this day, form a still more awful accomplishment of the prophecy.

More than, &c. (6) 'She hath sinned against 'a clearer light, and greater convictions. Comp. '16:48. *Matt.* 12:41,42.' *Lowth.*

Multiplied. (7) 'Your idols are in greater 'number, and your superstitions more than 'among professed idolaters.'

Scatter. (10) 'This is another judgment 'threatened against them by Moses, (*Deut.* 28: '64.) and remarkably fulfilled in their last dis-'persion; when every known part of the world 'hath some share of them, and yet they live 'every where like strangers, only upon suffer-'ance.' *Lowth.* (*Notes*, *Deut.* 28:64—67.)

V. 11, 12. *Marg. Ref.*—*Notes*, 1—4. 6:11—14. 7:20—22. 8:2—17. 14:13—21. 2 *Kings* 21:4—9. *Jer.* 15:2—4. *Am.* 9:1—4.

V. 13. *Marg. Ref.*—*Comforted*, &c.] Such expressions are used in accommodation to our apprehensions. If a man has been greatly injured and dishonored; he is comforted, when he obtains satisfaction for the injury, and can wipe away the disgrace. The Jews had greatly dishonored God, and caused the heathen to blaspheme his holy religion: but his judgments executed on them manifested his power, justice, holiness, and truth; stopped the mouths of blasphemers; and reflected honor on his law and worship. Such "vengeance belongeth unto

14 Moreover [i] I will make thee waste, and a reproach among [k] the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, [l] an instruction and an astonishment unto the nations that *are* round about thee, [m] when I shall execute judgments in thee in anger, and in fury, and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them [n] the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, [o] and will break your staff of bread.

17 So will I send upon you famine, [p] and evil beasts, and they shall bereave thee; [q] and pestilence and blood shall pass through thee; [r] and I will bring the sword upon thee. [s] I the LORD have spoken *it*.

i 22:4. Lev. 26:31,32. Deut. 28:37. 2 Chr. 7:20,21. Neh. 2:17. Ps. 74:3—10. 79:1—4. Is. 64:10,11. Jer. 19:8. 24:9, 10. 42:18. Lam. 1:4,8. 2:15, 16 5:18. Mic. 3:12.
k 8.
l Deut. 29:24—28. Is. 26:9. Jer. 22:8,9. 1 Cor. 10:11.
m 25:17. Is. 66.15,16.
n Deut. 32:23,24. Ps. 7:13. 91: 5—7. Lam. 3:12.
o 4:16. 14:13. Lev. 26:26. 2 Kings 6:25. Is. 3:1.
p 14:15,21. 33:27. 34:25—28. Ex. 23:29. Lev. 26:22. Deut. 32:24. 2 Kings 17:25. Jer. 15.3.
q 12. 14:19. 38:22.
r 6:12. 21:3. 23:47.
s 13,15. 17:21,24. 21:32. 22:14. 24:14. 26:14. 30:12. 37:14. Matt. 24:35.

CHAP. VI.

A prediction of the destruction of the idols and idolaters of Israel, and that a remnant shall be saved, 1—10. The prophet is ordered to use vehement expressions, to shew his detestation of the sins, and his sorrow for the calamities, of his people, 11—14.

AND the word of the LORD came unto me, saying,

2 Son of man, [a] set thy face towards [b] the mountains of Israel, and prophesy against them,

3 And say, [c] Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [d] to the mountains and to the hills, to the rivers and to the valleys; Behold, I, *even* I, will bring a sword upon you, [e] and I will destroy your high places.

a 4:7. 13:17. 20:46. 21:2. 25:2. 38:2,3.
b 19:9. 33:28. 34:14. 35:12. 37. 22. Josh. 11:21.
c 36:1—4,8. Jer. 22:29. Mic. 6:2.
d Jer. 2:20. 3:6,23.
e Lev. 26:30. Is. 27:9.

God;" and he was determined not to rest, till he had satisfied his justice, and glorified his name in their condign punishment; and in this he would take pleasure. For though he "delights not in the death of a sinner," yet he delights in acting in a manner worthy of himself, even by taking vengeance on incorrigible rebels. This sentence he had denounced in his zeal for his own glory; and he would accomplish it, in most tremendous vengeance upon the Jews. (*Notes*, 16:35—43. 21:17. *Is.* 1:21—24. 59:16--19. 63:1--6.)

V. 14—17. The event would shew, that God had denounced these tremendous judgments, from a due regard to the honor of his own name, which would also assuredly induce him to accomplish them in the most tremendous manner. (*Marg. Ref.*—*Notes*, 4:9—17. 14:13—23. 33:24—29. *Deut.* 28:37. 29:21—25. 1 *Kings* 9:7—9. *Lam.* 2:15,16.)—*An instruction.* (15) 'They shall learn from such an example of 'vengeance, to hear me and to be afraid of my 'judgments.' *Lowth.* (*Note*, *Deut.* 13:6—11.)

PRACTICAL OBSERVATIONS.

It is so difficult to make men sensible of their guilt and danger; that we should employ for this purpose every expedient, argument, or illustration, which we can devise.—The severest vengeance of God is regulated by the most perfect wisdom and justice: every distinction, when abused, increases guilt and condemnation: and to whatever refuge sinners flee, the fire and sword of the Lord's indignation will overtake them.—The professors of Christianity are as a city on a hill, in the midst of the nations of the earth; their conduct cannot be hid. If it consist with their holy profession, God will be glorified, his truths and worship recommended, and a blessing through them communicated to mankind. But alas! too many of them are the vilest of men: they depart from the judgments and statutes of God, even more than the blind Pagans; they turn his grace into licentiousness, and exceed in fraud, oppression, cruelty, impiety, and iniquity, the worst of the idolaters, among whom they disgrace the Christian name. But let such persons read, in the temporal judgments executed on the Jewish nation, the awful sentence, which will be denounced against them "in the day of wrath," when God shall deal with them according to their abominations. However he may now spare guilty nations or individuals; he will then have no pity on those, who have defiled his sanctuary, and disgraced his gospel, with their detestable things. Nor will he rest, or be "comforted" respecting them, till by their condign punishment he have wiped off the dishonor, which their crimes have cast upon his name and cause; and till he have satisfied his justice, in executing the most dreadful denunciations which he has spoken in his zeal. Nor let those churches, who have changed, or made of none effect, his judgments and statutes, that they might observe their own traditions, and maintain their detestable idolatries and superstitions, expect to escape the doom of Jerusalem. By sore judgments will the Lord plead against them, and make them "a reproach, a taunt, an *instruction*, and an astonishment:" for he has spoken, and all shall know his truth in the accomplishment of his word. But let us be instructed by such examples and warnings; let us entreat the Lord to glorify himself in our salvation; and let us endeavor to "adorn the doctrine of God our Savior in all things." Then will he rejoice over us to do us good; all his promises will belong to us, all his perfections be engaged for our salvation; and "only with our eyes shall we behold, and see the destruction of the wicked."

NOTES.

CHAP. VI. V. 2, 3. The mountains in the land of Israel, or the whole land of promise, had been polluted with the idolatries of the people. The prophet was therefore ordered to look towards them, and address his predictions to them, as if present, and capable of hearing his word: but the hills and valleys and other parts of the country were concerned in it. (*Notes*, 33:24—29. 36:1—15. 37:20—22. *Deut.* 32:1. *Is.* 1:2. *Jer.* 22:28—30. *Mic.* 1:2—4. 6:1,2.) This was a rebuke of the stupidity of

4 And your altars shall be desolate, and your *images shall be broken: [f] and I will cast down your slain *men* before your idols.

5 And I will † lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In [g] all your dwelling-places [h] the cities shall be laid waste, [i] and the high places shall be desolate; that [k] your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and [l] your works may be abolished.

7 And the [m] slain shall fall in the midst of you; [n] and ye shall know that I *am* the LORD.

8 Yet [o] will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall [p] remember me among the nations, whith er they shall be carried captives, becaus [q] I am broken with their whorish hear which hath departed from me, and wit [r] their eyes, which go a whoring after thei idols: [s] and they shall loathe themselve for the evils which they have committed i all their abominations.

10 And [t] they shall know that I *am* th LORD, *and that* I have not said in vain tha I would do this evil unto them.

11 ¶ Thus saith the Lord GOD, [u] Smit with thine hand, and stamp with thy foot and say, [x] Alas! for all the evil abomina tions of the house of Israel: for they shal [y] fall by the sword, by the famine, and b the pestilence.

12 He that is [z] far off shall die of th pestilence; and he that is near shall fal by the sword; and he that remaineth an is besieged shall die by the famine: [a] thu will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, [b] when their slain *men* shall be among their idols round about their altars,

* Or, *sun-images:* and so 6. 2 Chr. 14:5. 34:4 Jer. 43:13. *margins.*
f 5,13. Lev. 26:30. 1 Kings 13: 2. 2 Kings 23:16—20. 2 Chr. 34:5. Jer. 8:1,2.
† Heb. *give.*
g Is. 6:11. Jer. 9:19. Zeph. 3:7.
h 5:14. Is. 24:1—12. 32:13,14. 64:10. Jer. 2:15. 9:11. 10:22. 34:22. Mic. 3:12. Zeph. 1:2 —6,18. 3:6.
i 16:39. Lev. 26:30. Jer. 17:3. Hos. 10:8.
k 30:13. Is. 2:18,20. 27:9. Hos. 10:2. Mic. 1:7. 5:13. Zeph. 1: 3,4. Zech. 13:2.
l Ps. 115:8. Is. 1:31. Hab. 2.18.
m 9:7. Jer. 14:18. 18:21. 25:33. Lam. 2:20,21. 4:9.
n 13. 7:4,9. 11:10,12. 12:15. 13: 9,14,21,23. 14:8. 15:7. 20:38, 42,44. 23:49. 24:24,27. 25:17. 26:6. 28:23. 30:26. 35:15. 38: 23. Ex. 7:5. 14:4,18. 2 Kings 19:19. Ps. 83:17,18. Dan. 4:35 —37. 6:26,27.
o 5:2,12. 12:16. 14:22. Is. 6:13. 27:7,8. Jer. 30:11. 44:14,28. 46:28. Rom. 9:27. 11:5,6.
p Lev. 26:40,41. Deut. 4:29— 31. 30:1—3. Jer. 51:50. Dan. 9:2,3. Zech. 10:9.
q 5:13. 16:43. Ps. 78:40. Is. 7: 13. 63:10. Am. 2:13.
r 20:7,24,28. 23:14—16. Num. 15:39. 2 Kings 16:10. 2 Pet. 2:14.
s 7:16. 12:16. 16:63. 20:43. 36: 31,32. Lev. 26:39. Job 42:6. Is. 64:6. Jer. 30:18,19.
t 7. 14:22,23. Jer. 5:12—14. 44 28. Dan. 9:12. Zech. 1:6.
u 21:14,17. Num. 24:10. Is. 58 1. Jer. 9:1,10.
x 9:4. Jer. 30:7. Joel 1:15. Am. 5:16. Rev. 18:10,16—19.
y 5:12. 14:21. Jer. 15:2,3. 16:4. 24:10.
z Dan. 9:7.
a 5:13. Is. 40:2. Lam. 4:11,22.
b 4—7. Is. 37:20,36—38.

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the people; and intimated, that the Chaldeans would shortly desolate the whole land of Judah, as the Assyrians had done that of Israel. (*Marg. Ref.—Note, Lev.* 26:31—35.)

V. 4—6. (*Marg. Ref.*) 'This verse (4) is 'plainly taken from *Lev.* 26:30. ... The word '*hamannim, images*, is generally supposed to 'mean such as were erected to the honor of the 'sun.' *Lowth.* (*Marg.* and *Marg. Ref.—Note, Lev.* 26:30.)—The extraordinary, and, as it might previously have been thought, most unlikely event, of the Babylonish captivity, in entirely terminating gross idolatries in Canaan, and among such Jews or Israelites as were not incorporated with the Gentiles, is here emphatically predicted. (*Notes, Is.* 27:7—11. *Jer.* 8:1—3.)

V. 7. (*Marg. Ref.*) 'The judgments God 'intended to bring on the Jews, would make 'the most hardened and stupid sinners sensi- 'ble, that this was his hand.' *Lowth.*

V. 8—10. (*Marg. Ref.* o.—*Notes*, 12:16. 14: 22,23. *Is.* 4:2. 6:13. *Jer.* 30:10,11. 44:14. *Matt.* 24:21,22. *Rom.* 11:1—6.) The Lord did not intend that the nation of Israel should be utterly destroyed by these judgments. A small remnant should be reserved in mercy, though all had deserved to perish: these should "escape the sword" which would be drawn out after the captives; and at length be led to remember God, and their obligations to him and rebellion against him. They would then recollect their proneness to idolatry from age to age, by which they had wearied out his patience and goodness; even as a beloved wife "breaks the heart" of her husband by her continual adulteries, and by shewing a disposition to prefer every man she looks on to him. (*Marg. Ref.* p—r.—*Notes*, 5:13. 16:15—29. 23: *Gen.* 6:6,7. *Ps.* 95:9—11. *Is.* 43:22—25. *Am.* 2: 13.) Thus they would learn to abhor themselves, and would become loathsome in their own sight; when they reflected on their base and ungrateful conduct towards the Lord, who had so greatly favored them: and they would know his power, truth, and justice, in the execution of the predicted evils upon them; and would confess, that they were not vain words, as they had once thought them, nor pronounced without cause; but that they deserved all which they endured. Then they would fear God, forsake all idolatry, and return to his worship and service. (*Marg. Ref.* s, t.—*Notes*, 7:16—19. 16:60—63. 20:40—44. 36:31,32. *Lev.* 26:40—42. *Deut.* 4:29—31. 30:1—10. *Job* 42:1 —6, *v.* 6.)

V. 11. The exceedingly great wickedness and insensibility of the Jews, and the terrible calamities coming upon them, required that the prophet should express his concern in the most emphatical manner: he was therefore directed, as one carried away with the earnestness and vehemency of his mind, to "smite with his hand and to stamp with his foot;" whilst he exclaimed against the abominations of the people, and denounced the judgments of God upon them. (*Marg. Ref.—Notes*, 21:6,7, 12—14,17. *Num.* 24:10,11. *Is.* 58:1,2.) This might give many of them an occasion to ridicule or revile him, as enraged or beside himself: but it might also tend to awaken some of them to a serious consideration of the predictions, which he delivered with so much vehemence.

[c] upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savor to all their idols.

14 So [d] will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness *toward* [e] Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAP. VII.

Predictions that the desolations of Israel will immediately take place, 1—15. The penitent mourning and distress of them that escape, 16—19. The sanctuary given up to be defiled, for the abominations there committed, 20—22.

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD [a] unto the land of Israel; [b] An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, [c] and I will send mine anger upon thee, and [d] will judge thee according to thy ways, and will [*] recompense upon thee all thine abominations.

4 And [e] mine eye shall not spare thee, neither will I have pity: [f] but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; [g] and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; [h] An evil, an only evil, behold, is come.

c 20:28. 1 Kings 14:23. 2 Kings 16:4. Is. 1:29. 57:5—7. 65:3,4. 66:17. Jer. 2:20. 3:6. Hos. 4:13.
d 16:27. 20:33,34. Is. 5:25. 9:12,17,21. 10:4. 26:11.
* Or, *desolate from the wilderness.*
e Num. 33:46. *Almon-diblathaim.* Jer. 48:22. *Beth-diblathaim.*
a 12:22. 21:2. 40:2. 2 Chr. 34:7.
b 3,5,6. 11:13. Gen. 6:13. Deut. 32:20. Jer. 5:31. 51:13. Lam. 4:18. Am. 8:2,10. Matt. 24:6, 13,14. 1 Pet. 4:7.
c 8,9. 5:13. 6:3—7,12,13.
d 8,27. 11:10,11. 16:38. 18:30. 33:20. 34:20—22. 36:19. Rev. 20:12,13.
* Heb. *give.*
e 9. 5:11. 8:18. 9:10. 24:14. Jer. 13:14. Zech. 11:6.
f 11:21. 16:43. 22:31. 23:49. Jer. 16:18. 25:14. Hos. 9:7. 12:2. Heb. 10:30.
g 27. 6:7,14. 12:20.
h 5:9. 2 Kings 21:12,13. Dan. 9:12. Am. 3:2. Nah. 1:9. Matt. 24:21.

V. 12—14. (*Marg. Ref.—Notes*, 4—7. 20:28. 1 *Kings* 14:22—24. 2 *Kings* 17:7—11. 19:36,37. *Is.* 57:3—6.—*More desolate. ... Diblath.* (14) *Marg.* and *Marg. Ref.* e.

PRACTICAL OBSERVATIONS.

Whatever men idolize or abuse to sin will conduce to their misery, or be involved in their ruin: and those who hate the knowledge of God through love of sin, shall be made to know him by experiencing "the power of his wrath." (*Note, Ps.* 90:11.) The superstitions, to which many trust for safety, often prove the immediate cause of their ruin: and it is as awful for a sinner to be cut off, in the act of worshipping an image or a creature, as in the practice of the grossest immorality; for "the LORD is a jealous God, and will not give his glory to another."—However poor benighted Pagans may be spared in their idolatries; if "the mountains of Israel," the countries favored with "the oracles of God," become the receptacle of such abominations, they may expect his severest vengeance: and it will not be long before idols and idolatry will be as awfully and effectually destroyed out of the professed Christian church, as they were from among the Jews.—Men's wickedness springs from forgetfulness of God, and disregard to their relations and obligations to him. Whatever therefore brings them to "remember him," and their sins against him, should be considered as a blessing.—True repentance springs from the knowledge of God and of ourselves: this shews the evil and malignity of our transgressions, the depraved propensity of our hearts to depart from him; and the innumerable provocations committed against him, in our thoughts, words, and works, by all our faculties and senses, our bodies and souls. Then we perceive how basely ungrateful we have been for his goodness, and how much we have done to weary out his patience, and to violate our engagements and obligations to him: our self-justification and self-admiration will thus be turned into humble confessions of guilt and self-abhorrence before God: and this will lead us to hope in his mercy alone, to acknowledge his truth and justice in all our corrections, and to return to his service with uprightness of heart, renouncing all our formerly beloved, but now loathed, idolatries and iniquities. But men in general, even among professed Christians, are very remote from this penitent frame of mind: they cavil at the threatenings of scripture, as severe or unjust; or they disregard them as vain words, and are secure and confident upon the brink of destruction. It therefore behoves such of us, as are called to preach the word of God, to speak and act as men in earnest, who are deeply affected with abhorrence of the sins against which we protest, and with compassion for those against whom we denounce the vengeance of God. This vehemence of language and gesture will excite the disgust, the ridicule, or the rage of proud and carnal men, and expose us to contempt and calumny: but if we know the worth of souls, and the danger to which unbelievers are exposed; we shall deem every sinner, who takes warning to flee to Jesus for deliverance "from the wrath to come," an abundant recompense for the derision and obloquy, which we may encounter from tens of thousands, who are thronging the broad road to destruction; and who will soon be convinced, that no earnestness could possibly be too great in such a cause.

NOTES.

CHAP. VII. V. 2, 3. The abrupt manner, and the many repetitions, of this prophecy, shewed that the prophet was greatly affected by the prospect of the calamities which he predicted: as men cry, 'Fire, fire! Thieves, thieves!' when they or others are in imminent danger. —The Lord had long spared the people, or only inflicted partial judgments: but "the end" was now come to their establishment and prosperity; and his vengeance would desolate the four corners of the land, including Israel as well as Judah. (*Marg. Ref.—Notes*, 7. 12:21 —28. 18:30—32. *Lam.* 4:18,19. *Am.* 8:1—3.)

V. 4. *Marg. Ref.—In the midst*, &c.] The dire consequences of Israel's abominable idolatries and iniquities, would be manifest in all those places especially, where their crimes had been committed.

V. 5. 'That evil is come upon thee which 'alone shall make a despatch of thee; there 'will need no other to second it.' *Bp. Hall.*— 'Such an evil, as shall comprehend all other 'calamities in it.' *Lowth.*—An unprecedented evil, of itself sufficient to ruin the nation. (1

6 An [i] end is come, the end is come: it * watcheth for thee; [k] behold, it is come.

7 The [l] morning is come unto thee, O thou that dwellest in the land: [m] the time is come, [n] the day of trouble *is* near, and not the † sounding again of the mountains.

8 Now will I shortly [o] pour out my fury upon thee, [p] and accomplish mine anger upon thee; [q] and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eyes shall not spare, neither will I have pity: I will recompense ‡ thee according to thy ways, and thine abominations *that* are in the midst of thee; and ye shall know that I *am* [r] the LORD that smiteth.

10 Behold the day, [s] behold, it is come: [t] the morning is gone forth; [u] the rod hath blossomed, [x] pride hath budded.

11 [y] Violence is risen up into a rod of wickedness: [z] none of them *shall remain*, nor of their § multitude, nor of any of ‖ theirs: [a] neither *shall there be* wailing for them.

12 The [b] time is come, the day draweth near: [c] let not the buyer rejoice, nor the seller mourn; [d] for wrath *is* upon all the multitude thereof.

13 For [e] the seller shall not return to that which is sold, although ¶ they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; [f] neither shall any strengthen himself ** in †† the iniquity of his life.

14 They [g] have blown the trumpet, even to make all ready; but none goeth to the battle, [h] for my wrath *is* upon all the multitude thereof.

15 The [i] sword *is* without, and the pes-

i 3. Jer. 44:27.
* Heb. *awaketh against thee.* Zech. 13:7.
k 10. 21:25. 39:8. 2 Pet. 2:5.
l Gen. 19:15,24. Is. 17:14. Am. 4:13.
m 12. 12:23—25,28. Is. 13:22. Zeph. 1:14—16. 1 Pet. 4:17.
n Is. 22:5. Jer. 20:7.
† Or, *echo.*
o 9:8. 14:19. 20:8,13,21,33. 22:31. 30.15. 36:18. 2 Chr. 34:21. Ps. 79:6. Is. 42:25. Jer. 7:20. Lam. 2:4. 4:11. Dan. 9:11,27. Hos. 5:10. Nah. 1:6. Rev. 14:10. 16:2,&c.
p 6:12.
q 3,4.
‡ Heb. *upon thee.* 4.
r Is. 9:13.
s 6. 1 Thes. 5:3.
t 7.
u 19:14. 21:10,13. Num. 17:8. Is. 10.5.
x Prov. 14:3. 16:18. Is. 23:1. Dan. 4:37. Jam. 4:6.
y 23. Is. 5:7. 9:4. 14:29. 59:6—8. Jer. 6:7. Am. 3:10. 6:3. Mic. 2:2. 3:3. 6:12. Jam. 2:13.
z 2,16. 5:4,11. 6:11. Zeph. 1:18.
§ Or, *tumult.*
‖ Or, *their tumultuous persons.*
a 24:16—24. Ps. 78:64. Jer. 16:5,6. 22:18. 25:33.
b 5—7,10. 1 Cor. 7:29—31. Jam. 5:8,9,
c Is. 24:1,2. Jer. 32:7,8,24,25.
d 13,14. 6:11,12. Is. 5:13,14.
e Lev. 25:24—28,31.
¶ Heb. *their life* were *yet among the living.*
f 13:22. 33:26,27. Job 15:25. Ps. 52:7.
** Or, *whose life* is *in his iniquity.*
†† Heb. *his iniquity.*
g Jer. 4:5. 6:1. 51:27.
h 11,12. Is. 24:1—7. Jer. 6:11. 7:20. 12:12.
i 5:12. Deut. 32:23—25, Jer. 14:18. 15:2,3. Lam. 1:20.

Sam. 26:8.) This was come, or coming: for the prediction seems to have been delivered about three years before Jerusalem was besieged. (*Marg. Ref.*)

V. 6. (*Marg.* and *Marg. Ref.*—*Notes*, 2,3,7,10, 11.)—'A destruction, which shall be fatal to a 'great part of those that go into captivity; as 'well as to those who are consumed in their 'own country. (5:12. 6:8. *Jer.* 44:27.)' *Lowth.*

V. 7. The predicted day of vengeance which watched for the Jews, (6) was at hand: the day dawned, the tokens of approaching ruin were discernible: the report of the Chaldean invasion was no vain rumor; not like the echo or reverberated sound upon the mountains, by which a single voice might be mistaken for the noise of a multitude; for the Chaldean army was indeed upon the march, and would soon arrive and bring destruction with them. 'Not 'such a joyful sound as useth to echo from the 'mountains, by which the treaders of the 'grapes express their satisfaction, at the time 'of vintage, which the Hebrew word ... prop-'erly signifies.' *Lowth.* (*Marg.* and *Marg. Ref.*—*Notes*, 10—13. 21:25—27. 30:2,3.)

V. 8,9. *Marg.* and *Marg. Ref.*—*Notes*, 2—4.

V. 10, 11. The rod, or sceptre, of authority among the Jews, had budded into pride, ambition, and tyranny, and blossomed into violence and oppression; and these produced such an increase of wickedness, as brought down the judgments of God upon them. (*Marg. Ref.* u—y.—*Notes*, 19:10—13. 21:9—13. *Num.* 17:6—11.) Or, Nebuchadnezzar, his rod of correction, was grown exceedingly in power, pride, violence, and rapacity; and thus was prepared to punish the Jews: and their pride, violence, and iniquity, exposed them to this prosperous scourge of God. (*Note*, *Is.* 10:5,6.) So that nothing would remain in Judah or Jerusalem, of all their multitude and riches; nor any to lament those that were slain or carried captive.—The word translated "any of theirs," is by some supposed to mean, *their boasters*, or *tumultuous ones.* (*Marg.* and *Marg. Ref.* z, a.)

V. 12, 13. In general men think that they have reason to rejoice, if they are able to buy estates; and to lament, if obliged to sell their houses and lands. But this would by no means be the case of the Jews, at that time; for the buyer would soon be driven from his purchased possession; and the seller would only part with what must in a very short time have been torn from him: (*Marg. Ref.* b—d.—*Notes*, *Is.* 24:1—12, *vv.* 1,2. 1 *Cor.* 7:29—31.) because the wrath of God against the whole multitude would soon desolate the land; and even they, who should survive these calamities, would not be able to return to their possessions at the year of Jubilee, being detained captive at Babylon. (*Notes*, *Lev.* 25:8—13, *v.* 13,14—17,25—30. *Jer.* 32:6—15,42—44.) None of them would return, till the seventy years of the captivity were accomplished; and then many of them would not be able to obtain possession of their inheritances: and in vain did any of them expect deliverance by power or courage, whilst they hardened themselves in sin. "No one, whose life was in his iniquity, shall be able to strengthen himself."—— 'Though they harden themselves in sin, and 'shut their eyes against the judgments that 'hang over their heads, they will at last una-'voidably overtake them.' *Lowth.* (*Marg.* and *Marg. Ref.* f.—*Notes*, *Ps.* 62:8—10. *Luke* 12:15—21.)

V. 14. In defiance of these warnings and predictions, the leaders of the Jews caused the trumpet of war to be sounded, to make all ready to withstand the invaders: but they found the people deprived of all courage and resolution; because God in his vehement wrath had intimidated them. (*Marg. Ref.*—*Notes*, 16—19.)

tilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him. [*Practical Observations.*]

16 ¶ But [k] they that escape of them shall escape, and shall be on the mountains [l] like doves of the valleys, all of them [m] mourning, every one for his iniquity.

17 All [n] hands shall be feeble, and all knees shall be * weak *as* water.

18 They [o] shall also gird *themselves* with sackcloth, [p] and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They [q] shall cast their silver in the streets, and their gold shall be † removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: [r] they shall not satisfy their souls, neither fill their bowels: because ‡ it is the stumbling-block of their iniquity.

20 ¶ As for [s] the beauty of his ornament, he set it in majesty; [t] but they made the images of their abominations *and* of their detestable things therein: therefore have I § set it far from them.

21 And [u] I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My [x] face will I turn also from them, and they shall pollute my secret *place:* for the || robbers shall enter into it, and defile it.

23 ¶ Make [y] a chain: [z] for the land is full of bloody crimes, and the city is full of violence.

k 6:3. Ezra 9:15. Is. 1:9. 37:31. Jer. 44:14,28. 6:9. Is. 38:14. 59:11.
l 36:31. Prov. 5:11—14. Jer. 31:9,18,19. 50:4,5. Zech. 12:10—14.
m 21:7. Is. 13:7,8. Jer. 6:24. Heb. 12:12.
* Heb. *go into water.*
n Is. 3:24. 15:2,3. Jer. 48:37. Am. 8:10.
o Gen. 15:12. Job 21:6. Ps. 35:26. 55:4,5. Jer. 3:25. Rev. 6:15—17.
p 2 Kings 7:7,8,15. Prov. 11:4. Is. 2:20. 30:22. Zeph. 1:18. Matt. 16:26.
† Heb. *for a separation*, or, *uncleanness.*
r Job 20:12—23. Ps. 78:30,31. Ec. 5:10. Is. 55:2. Luke 12:19,20.
‡ Or, *their iniquity is* their *stumbling-block.* 14:3,4,7. 44:12. Rom. 11:9.
s 24:21. 1 Chr. 29:1,2. 2 Chr. 2:9. 3: Ezra 3:12. Ps. 48:2. 50:2. 87:2,3. Is. 64 11. Hag. 2:3.
t 5:11. 8:7—10,15,16. 2 Kings 21:4,7. 23:11,12. 2 Chr. 33:4—7. 36:14. Jer. 7:30.
§ Or, *made it unto them an unclean thing.* 22. 9:7. 24:21. Jer. 7:14. Lam. 1:10. 2:1,7.
u 2 Kings 24:13. 25:9,13—16. 2 Chr. 36:18,19. Ps. 74:2—8. 79:1. Jer. 52:13,&c.
x Ps. 10:11. 35:22. 74:10,11,18—23. Jer. 18:17.
|| Or, *burglers.*
y 19:3—6. Jer. 27:2. 40:1. Lam 3:7. Nah. 3:10.
z 9.9. 11:6. 22:3—6,9,13,27. 2 Kings 21:16. 24:4. Is. 1:15. 59.3,7. Jer. 2:34 7:6. 22:17. Hos. 4:2. Mic. 2:2. 7:2. Zeph. 3:3,4.

V. 15. *Marg. Ref.*—*Notes*, 5:1—4. *Deut.* 32:24—27. *Jer.* 14:17,18. 15:2—4.

V. 16—19. A small remnant would escape death by the sword, famine, and pestilence; but they would be driven out of the land, and scattered abroad as lost sheep upon the mountains: and there they would mourn for their sins and the calamities occasioned by them; "as doves of the valleys," which are driven to the mountains by the birds of prey, and there mourn their separation from their mates in the most disconsolate manner. Dejection of spirits would enfeeble the hands of this remnant, and render their knees weak as water, or enervate all their attempts to resist or escape their enemies: (*Marg.* and *Marg. Ref.* n, o.—*Notes*, 21:6,7. *Is.* 35:3,4. *Jer.* 6:24—26.) and they would express their grief and horror of mind, and their confusion and shame, by every customary token. Then would they find the inefficacy of their silver and gold, to purchase bread, to preserve their lives, to give comfort to their desponding hearts, or to deliver them from the wrath of God and the executioners of his vengeance: and therefore, though they had before covetously idolized their riches, and the love of them had been the stumbling-block, over which they had fallen into manifold impieties and iniquities, which had exposed them to these calamities; yet they would then cast them into the streets, or leave them without concern to be rifled and removed by the victors, and even count them vile and polluted. (*Marg.* and *Marg. Ref.* q, r.—*Notes*, *Is.* 2:19—21. 30:22. 31:6,7. *Matt.* 16:24—28, *v.* 26. *Jam.* 5:1—6.) For they had acquired them by injustice, hoarded them in avarice, and employed them in luxury, or in supporting idolatry, in making idols and adorning their temples.

They that escape, &c. (16) 'Some few of them shall have the favor of escaping the common calamity, called elsewhere *the escaped*, or *the remnant;* from whence is derived the phrase, δι σωζόμενοι, in the New Testament: *such as are, or should be saved.* (*Is.* 1:9. *Jer.* 44:14.)' *Lowth.* (*Marg. Ref.* k.)—*Mourning*, &c.] *Marg. Ref.* l, m.—*Notes*, 36:31. *Lev.* 26:40—42. *Is.* 59:9—15, *v.* 11. *Jer.* 31:18—20. *Hos.* 11:8—11, *v.* 11. *Nah.* 3:7. *Zech.* 12:9—14.—*Horror*, &c. (18) *Marg. Ref.* p.—*Note*, *Ps.* 55:4—8.

V. 20—22. The temple had been the chief beauty and ornament of Jerusalem. Solomon, according to the express appointment and directions of JEHOVAH, had builded and decorated it with immense magnificence: many of his successors had expended large sums in repairing and beautifying it: God had greatly honored it, as the place in which he displayed his glory; indeed the people were vain of it and confided in it. But, as they had defiled the courts of it, and even the sanctuary itself, by their detestable idols, the Lord determined to remove them far from it into captivity; or to make it as "an unclean thing," being defiled by the presence of the Chaldeans, and by the slaughter there committed. (*Marg.* and *Marg. Ref.* s, t.) These most wicked and impious strangers would be allowed to rifle its sacred treasures: nay the Lord would turn away his face, as one who utterly disregarded what was doing; whilst they entered the holy of holies, his "secret place," plundered it of the mercy-seat and the ark of the covenant, and utterly profaned and destroyed it. This is the general and most apposite interpretation. (*Marg.* and *Marg. Ref.* u, x.—*Notes*, 8:7—18. 9:5—7. 24:19—24. *Is.* 64:9—12. *Jer.* 7:5—7,30. *Lam.* 1:8—11. 2:5—7. *Matt.* 24:1,2,15—18.) The LXX however, connect the passage with the nineteenth verse, and render the twentieth as follows:—"They were proud of their chosen ornaments, and made of them images of their abominations, therefore have I given them unto them for pollution." (*Notes*, 16:15—22. *Ex.* 32:2—6.)

V. 23. This commandment to "make a chain" implied, that the Jews, as condemned criminals, would be delivered up into the hands of their enemies, and be led away captive in chains, and cast into prison. (*Notes*, 19:2—9. *Jer.* 27:2—9. 2 *Kings* 25:1—7.) "Bloody crimes"

24 Wherefore [a] I will bring the worst of the heathen, [b] and they shall possess their houses: [c] I will also make the pomp of the strong to cease, and * their holy places shall be defiled.

25 † Destruction cometh: [d] and they shall seek peace, and *there shall be* none.

26 [e] Mischief shall come upon mischief, and rumor shall be upon rumor: [f] then shall they seek a vision of the prophet; [g] but the law shall perish from the priest, and counsel from the [h] ancients.

27 The [i] king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: [k] I will do unto them after their way, and ‡ according to their deserts will I judge them; [l] and they shall know that I *am* the LORD.

a 21:31. 28:7. Jer. 4:7. 12:12. Hab. 1:6—10.
b Jer. 6:12. Lam. 5:2.
c 33:28. Is. 5:14.
* Or, *they shall inherit their holy places.* 21:2.
† Heb. *Cutting off.*
d Is. 57:21. 59:8—12. Jer. 8:15, 16. Lam. 4:17,18. Mic. 1:12.
e Lev. 26:18,21,24,28. Deut. 32:23. Jer. 4:20.
f 14:1. 20:1—3. 33:31. Jer. 21: 2. 37:17. 38:14,&c.
g Ps. 74:9. Lam. 2:9. Am. 8: 11,12. Mic. 3:6.
h 8:1. 14:1. 20:1. Jer. 18:18.
i 12:10—12. 17:15—21. 21:25. Jer. 52:8—11.
k 4—8. 18:30. Is. 3:11. Rom. 2:5—10.
‡ Heb. *with their judgments.* Matt. 7:2. Jam. 2:13.
l 4. 1 Kings 20:28. Ps. 9:16. Joel 3:17.

were either such as were punishable by the death of the criminals; or rather those of the oppressors and persecutors, who had filled Jerusalem with innocent blood. The original is *The judgment of bloods*, that is, unjust decisions of the magistrates, by which the innocent were put to death. (*Marg. Ref.—Notes*, 11:4—12. 22:3—5,25—28. 2 *Kings* 21:16. 24:3,4. *Is.* 1: 10—15,21—24. 10:1—4. *Mic.* 3:8—12. 7:1—4.)

V. 24. *Pomp of the strong.*] That is, the magnificence of their greatest and haughtiest princes. (*Marg.* and *Marg. Ref.—Note*, 33:24—29, *v.* 28.)—*Holy places.*] *Notes*, 20—22. 21:2—5, *v.* 2.

V. 25, 26 When one calamity should succeed to another, and alarming rumors be continually propagated; the people would not be able to obtain information from the prophets: nor would the priests be able to give them instruction or consolation; and their elders and counsellors would be confounded and infatuated. This related to the case of the Jews during the invasion of the land, and the siege of the city, and afterwards during the Babylonish captivity: (*Marg.* and *Marg. Ref.—Notes*, *Ps.* 74:9. *Is.* 29:9—12. *Lam.* 2:9. *Am.* 8:11—14. *Mic.* 3:5—7.) but it still more emphatically corresponds with the condition of that nation, from the destruction of Jerusalem by the Romans to this present day. (*Notes*, *Hos.* 3:4,5. *John* 12:34—36.)

V. 27. 'There shall be a general consterna-'tion of all ranks and degrees of men. Those 'that are in authority shall want presence of 'mind to give counsel and directions; and the 'inferiors shall have no heart to put them in 'execution.' *Lowth.* (*Marg. Ref.—Notes*, 12:8—16. 17:15—21. 21:25—27. *Is.* 3:1—9.)—*Their deserts.*] *Marg.—Notes*, 18:30—32. *Matt.* 7:1, 2. *Jam.* 2:8—13, *v.* 13.

PRACTICAL OBSERVATIONS.

V. 1—15.

"An end" will soon come to all the prosperity and enjoyment of impenitent sinners, in every corner of the earth. Now is the day of the Lord's patience and mercy: but "the day is at hand," when he will send his anger upon ungodly men, and judge and recompense them according to their ways, without mercy or pity: then "they that are filthy will continue filthy still," and their abominations shall be in the midst of them for ever. (*Note*, *Rev.* 22:10—12, *v.* 11.) This destruction is indeed "an evil, an only evil," a natural evil, of magnitude proportioned to the moral evil and desert of sin: and all other sufferings may be deemed trivial, and scarcely worth notice, when compared with it. We should therefore loudly sound the alarm, and strenuously and earnestly call on men "to flee from the wrath to come." For this misery continually overtakes one and another of the ungodly, yea immense multitudes every year; and it "watcheth" for every one of them. (*Note*, *Luke* 21:34—36.)—The morning of our dying day, and of the day of judgment, will soon dawn: the time of the sinner's trouble is at hand; and those, who have treated all the warnings of God's word and providence as false alarms, will find them awfully realized, and will no more consider them as "the sounding of the mountains." What then will they think of their presumptuous delays and carnal security, when the day of life and of grace shall expire! when the anger of God shall be accomplished on them! when vain mirth, self-flattery, and false hope shall terminate in "weeping, wailing, and gnashing of teeth!" Indeed, whilst men are indulging their pride and lusts, and these are budding, blooming, and bringing forth fruit unto death; the instruments of vengeance are also preparing: and thus sudden destruction comes, from which there is no escape. (*Note*, 1 *Thes.* 5:1—3.)—Though we in this land should continue to be favored with national peace and temporal prosperity; yet how soon will the time arrive, when all our joys and sorrows about worldly gain and loss will be no more! "The fashion of this world passeth away," and all our eagerness and anxiety about it are vain and useless. The wrath of God has filled the earth with trouble and death: men must soon be torn from their possessions, to return no more to them; and how wretched must they be, who have no inheritance in that world, to which we are all hastening, and from which there is no return! nor can any man strengthen himself in iniquity, so as to outbrave or sustain these tremendous evils.

V. 16—27.

All efforts to elude divine vengeance, in this world or the next, must be unavailing: the wrath of God dismays the most intrepid; their "hands hang down and their knees wax feeble," and inward horror accompanies their outward calamities and confusion. And if, in the siege and taking of cities, men cast away their gold and silver, as an incumbrance rather than a security; what judgment will sinners form of the value of their now idolized wealth, in the final "day of wrath and perdition of ungodly men?" Even here they can neither comfort the wounded heart, nor ease the burdened conscience, nor purchase health and ease; and in some cases they will not even procure food to satisfy the hunger of their famished possessors. Yet after all that can be said, men will set their hearts on such lying vanities; and multiply crimes, and treasure up wrath, remorse, and horror, in order to increase such riches, as will yield no comfort when

CHAP. VIII.

The prophet is, in vision, brought to Jerusalem and to the temple, 1—4. He sees "the image of jealousy" by the gate of the altar; the elders of Israel worshipping base idols in a secret chamber of the temple; women weeping for Tammuz; and men with their backs to the temple, worshipping the sun, 5—16. The Lord appeals to him, whether such abominations do not deserve the severest punishment, 17, 18.

AND it came to pass [a] in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, [b] and the elders of Judah sat before me, [c] that the hand of the Lord GOD fell there upon me.

2 Then [d] I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber.

a 1:2. 20:1. 24:1. 26:1. 29:1,17. 31:1. 32:17. 40:1.
b 14:1,4. 20:1. 33:31. Mal. 2:7. Acts 10:33.
c 1:3. 3:12,14,22. 37:1.
d 1:4,26,27. Dan. 7:9,10. Rev. 1:14,15.

3 And [e] he put forth the form of an hand, and took me by a lock of mine head; and [f] the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, [g] to the door of the inner gate that looketh toward the north; where *was* the seat of [h] the image of jealousy, which [i] provoketh to jealousy.

4 And, behold, [k] the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 Then said he unto me, Son of man,

e 2:9. Dan. 5:5. 10:10,18.
f 3:14. 11:1,14. 1 Kings 18:12. 2 Kings 2:16. Acts 8:39. 2 Cor. 12:2—4. Rev. 1:10,&c. 4:2,&c.
g 5. 2 Kings 16:14.
h 5:11. 7:20. 2 Kings 21:7. Jer. 7:30. 32:34.
i Ex. 20:5. 34:14. Deut. 4:24. 5:9. 6:15. 32:16,21. Josh. 24:19. Ps. 78:58. 1 Cor. 10:21, 22.
k 1:26—28. 3:22,23. 9:3. 10:1 4. 11:22,23. 43:2—4. Ex. 25:22. 40.34,35. 2 Cor. 3:18. 4:4—6. Heb. 1:3.

hey most want it, and which must be left for ever!—Even in religion, human folly and depravity are equally conspicuous: men value themselves on distinctions and forms, which they disgrace by their crimes, and which will eventually increase their condemnation! But whatever real or supposed decency, beauty, or majesty there may be in any of our modes of worship; God will deem them polluted to all such as make them the cloke of their iniquities: and he has often permitted the most impious, rapacious, and cruel of the nations, to plunder and waste those professing churches, which have dishonored him by their crimes.—In vain do they seek peace or deliverance from their enemies, if unrepented sins exclude them from the peace and protection of God. "Mischief" must at length "come upon mischief, and rumor upon rumor:" whilst neither prophet, priest, counsellor, nor prince can escape, or shew others any way of deliverance. For they, who will not mourn for sin with "godly sorrow," must bewail its effects with bitter lamentations, being covered with confusion and clothed with desolation. To this awful ruin the whole multitude of the human species is exposed; yet "a remnant according to the election of grace" shall escape. These may be known by their mourning for sin, with broken hearts and penitent confessions, like "doves of the valleys;" and by becoming harmless, pure, gentle, modest, and loving, according to that instructive emblem. Such penients shall obtain pardon and peace by faith in Jesus Christ, and those riches, which will give comfort in the hour of death and profit them in the day of wrath. (*Notes*, *Eph.* 3:3. *Rev.* 3:18,19, *v.* 18.) May the Lord incline and enable us to choose and seek this "good part, which shall never be taken from us!"

NOTES.

CHAP. VIII. V. 1. Only fourteen months, or four hundred and twenty days, (namely, from the fifth day of the fourth month, in the fifth year of Jehoiachin's captivity, to the fifth day of the sixth month, of the sixth year after that event;) seem to have passed from Ezekiel's first vision to the date of this chapter; (*Note*, 1:1—3.) which would not allow time for his lying three hundred and ninety days on his left side, and forty on his right side, according to the interpretation given of that transaction: and for the seven days during which he sat silent. (*Notes*, 3:12—15. 4:) But this might be their leap-year, to which a full month of thirty days was added, as it is well known: or this transaction might take place after the expiration of the three hundred and ninety days, and before the forty days were entered on.—At the time however, here mentioned, the prophet was sitting in his house, and was attended by some of the elders of Judah, who were in captivity: perhaps it was the sabbath day, and they came to attend his instructions, as they had neither temple nor synagogue to resort to; or they came to consult him about some of their affairs. (*Marg. Ref.* b.—*Notes*, 14:1—5, *v.* 1. 20:1—3. 33:30—33.) Whilst they were present, he was seized by a powerful divine impulse, and cast into an ecstasy, or trance, and had the following vision presented to his mind. (*Marg. Ref.* c.—*Note*, 1:1—3, *v.* 1.)

V. 2—4. Doubtless this was the same appearance which Ezekiel had before seen: "a likeness," that is, of a man upon a throne, "as the appearance of fire downwards," denoting the terrible and righteous indignation of God against the rebellious Jews; and as of "brightness and of the color of amber" upward, perhaps implying the essential glory and excellency of the eternal Son of God, as they appear to the inhabitants of heaven. (*Marg. Ref.* d.—*Note*, 1:26—28.)—This glorious person seemed, in vision, to put forth the form of a hand, and to take hold of a lock of the prophet's hair, and at the same time the Spirit lifted him up in the vision of God, and conveyed him to Jerusalem, to the entrance of the inner court of the temple from the north, by that gate which was called the altar-gate. (*Marg. Ref.* e—g.)—There was "a seat," or *nich*, prepared for some base idol, perhaps Baal, or Molech, which was called "the image of jealousy;" (*Marg. Ref.* h, i.—*Note*, 2 *Kings* 21:7,8, *v.* 7.) because the open worship of this idol provoked the Lord to jealousy, even as the open adultery of a woman, in the house of her husband, would excite his jealousy. (*Notes*, *Ex.* 20:5. 34:11—17, *v.* 14. 1 *Cor.* 10:18—22.) At the same time the glory of the Lord, according to what the prophet had formerly seen in the plain, appeared to him; (*Marg. Ref.* k.—*Note*, 1:) which intimated that JEHOVAH had not yet withdrawn his presence from the temple, though he had been treated with such marked contempt, by the open preference given by the Jews to a base idol.- The whole was presented in vision before the prophet's

[l] lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold, northward [m] at the gate of the altar, this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, [n] seest thou what they do? [o] *even* the great abominations that the house of Israel committeth here, [p] that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see [q] greater abominations. [*Practical Observations.*]

7 ¶ And he brought me to [r] the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, [s] dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold [t] every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them [u] seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of [x] Shaphan, with [y] every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, [z] hast thou seen what the [a] ancients of the house of Israel do [b] in the dark, every man in the chambers of his imagery? for they say, [c] The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see [d] greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house, which *was*

l Jer. 3:2. Zech. 5:5—11.
m 3.
n 12,17. Jer. 3:6. 7:17.
o 9,17. 5:11. 7:20—22. 23:38,39. 2 Kings 23:4—6. Jer. 7:30. 23:11. 32:34.
p 10:19. 11:22,23. Deut. 31:16—18. 2 Chr. 36:14—17. Jer. 26:6. Lam. 2:6,7.
q 11,14,16.
r 1 Kings 7:12. 2 Kings 21:5.
s Job 34:22. Is. 29:15. Jer. 2:34. *marg.* 23:24. Am. 9:2,3.
t Ex. 20:4. Lev. 11:10—12,29—31,42—44. Deut. 4:18. 14:3,7,8. Is. 57:6—10. Jer. 2:26,27. 3:9. 16:18. Rom. 1:23.
u Ex. 24:1,9. Num. 11:16,25. Jer. 5:5. Dan. 9:8.
x 2 Kings 22:3,8,12,14. 25:22. 2 Chr. 34:20. Jer. 26:24. 29:3. 36:10.
y Num. 16:17,35. 2 Chr. 26:16,19. Jer. 7:9.
z 6,15,17.
a 11. 14:1. 20:1.
b 7,8. Job 24:13—17. John 3:19,20.
c 9:9. Job 22:12,13. Ps. 94:7—10. Is. 29:15.
d 6,15. Jer. 9:3. 2 Tim. 3.13.

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mind, whilst he continued in his own house: (*Notes*, 3:12—15. 11:1—3,22—25. *Acts* 8:36—40, *vv.* 39,40. 2 *Cor.* 12:1—6, *vv.* 2—4.) but doubtless it was an exact discovery of the idolatries committed at the temple; and it was intended to shew the justice of the predicted vengeance, and to represent the reason and manner of the Lord's departure from his professed worshippers.

The form of a hand. (3) 'Just as the form of 'a hand appeared writing upon the wall, *Dan.* '5:5.' *Lowth.*

V. 6. *That I*, &c.] The detestable idolatries, committed even at the temple of God, would constrain him to leave it and the people, to the merciless ravages of their enemies. He could not, consistently with his honor, dwell any longer in his polluted sanctuary, or among such abominable idolaters. The Jews indeed acted, as if they had determined to exclude JEHOVAH from his temple, and drive him from among them: for the injured husband must put his wife away, when her adulteries become notorious and abandoned; or else his own reputation will suffer. (*Marg. Ref.* l—p. —*Notes*, 7:20—22. 10:18,19. 11:22—25. *Deut.* 31:18. 2 *Chr.* 36:14—17. *Lam.* 2:6,7.) But, as if this one image, openly worshipped in the court of the temple, had been a small matter, the prophet was ordered to turn his eyes another way, and he would discover still more and greater abominations, 'because committed 'by persons of greater authority, and nearer 'the place of my immediate presence. 11,14, '16.' *Lowth.*

V. 7—12. When the prophet had been conducted to some door of the court of the temple, he found a wall: this seems to have been built, in order to conceal the idolatries, secretly practised by the elders in the chambers of the temple, which had been converted into a sort of chapel for that purpose; and to which, probably, they had a private entrance. But when he had examined this wall, he discovered a hole: and being ordered to dig or to work at it to make it larger, he found a door which had been walled up, by which he was commanded to enter. There he saw all kinds of reptiles and unclean beasts, such as the Egyptians used to worship; and all the idols, which Israel or Judah had ever worshipped, painted around upon the wall: and before them seventy men of the elders of Israel, (according to the number of the sanhedrim, or great council of the nation,) were collected together. One of them he knew to be Jaazaniah, (who perhaps was president of the council, or a very eminent man among them;) and there were they, as consecrated priests of this rabble of dunghill-gods, every man with his censer in his hand, lavishly burning incense, and presenting adorations.—This indeed was shewn to the prophet *in a vision:* but such was the actual conduct of the rulers and elders of Judah, in their dark recesses, in the chambers of the temple, which they secretly appropriated to their images; and, as some think, in the private chambers of their own houses also, or according to the devices and imaginations of their own hearts. For they concluded, that God did not see them, and that he had "forsaken the earth," or *the land.* He did not deliver the people out of their difficulties; because they continued in sin, and had not sought him with sincere repentance, faith, and prayer, but merely in hypocrisy: and they concluded that he either could not, or would not, help them; and that they were authorized to seek help from some other quarter, as Saul did to his own destruction. (*Notes*, 1 *Chr.* 10:13,14. 2 *Chr.* 28:22,23.) Nay, they seem to have questioned the existence, or the omnipresence and omniscience, of JEHOVAH: they concluded, that no good would come from waiting on him, nor any harm from forsaking him: and they determined to seek help from those idols, whose licentious characters and worship they loved, in proportion as they hated the holy character, worship, and service

[e] toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, [f] Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see [g] greater abominations than these.

16 And he brought me into [h] the inner court of the LORD's house, and, behold, [i] at the door of the temple of the LORD, between the porch and the altar, *were* [k] about five and twenty men, [l] with their backs toward the temple of the LORD, and [m] their faces toward the east; and they worshipped the sun toward the east.

e 44:4. 46:9.
f 6,12.
g 9,13.
h 10.3. 40:28. 43:5. 45:19.
i 2 Kings 16:14. 2 Chr. 7:7. Joel 2:17.
k 11:1.
l 23:35. 1 Kings 8.29. 2 Chr. 29.6. Jer. 2:27. 32:33.
m Deut. 4:19. 17:3. 2 Kings 23: 5,11. Job 31:26—28. Jer. 44: 17. Acts 7:42,43.

17 Then he said unto me, Hast thou seen *this*, O son of man? [*] Is it a light thing to the house of Judah, that they commit the abominations which they commit here? [n] for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore [o] will I also deal in fury: mine eye shall not spare, neither will I have pity: [p] and though they cry in mine ears with a loud voice, *yet* will I not hear them.

* Or, *Is there* any *thing lighter than to commit, &c.*
n 7:23. 9.9. 11:6. Gen. 6:13. 2 Kings 21:16. 24:4. Jer. 6:7. 19.4. 20:8. Am. 3:10. 6:3. Mic. 2:2. 6:12. Zeph. 1:9.
o 5:11—13. 7:4—9. 9:5,10. 16: 42. Nah. 1:2.
p Judg. 10:13,14. Prov. 1:28. Is. 1:15. 59:2. Jer. 11:11. 14: 12. Mic. 3:4. Zech. 7:13. Luke 13:25.

of JEHOVAH. (*Marg. Ref.—Notes*, 9:8—11. *Ex.* 33:1—6. *P. O.* 1—14. *Deut.* 4:15—19. *Job* 22:5—14. *Ps.* 94:1—11. *Jer.* 44:15—23.)

V. 13, 14. *Marg. Ref.—Weeping*, &c. (14) It is not agreed who or what Tammuz was, or on what account this idolatrous ceremony was observed in honor of him. But it is generally allowed, that he was some very profligate man, who was deified after his death; and that this annual lamentation for him was attended with the most infamous licentiousness: and concerning such a union of impiety and immorality, the less we know the better. (*Notes*, *Ex.* 23: 13. *Is.* 65:11,12.)

V. 15. *Greater*, &c.] This expression may be rendered "great abominations besides these." And indeed we can scarcely conceive greater abominations than those before mentioned.

V. 16. These twenty-five men are supposed to have been priests, who having stationed themselves in the inner court, close to the porch, and entrance into the holy sanctuary; turned their backs on the temple of God to worship the rising sun. The Holy of holies was at the west end of the sanctuary, which was westward of the altar: so that they could not worship the sun with their faces to the east, without turning their backs on the Lord and his holy place. (*Marg. Ref.—Note*, 46:8,9.)—We cannot doubt that the practice of turning to the east, in some parts of public worship, which is still retained in many Christian churches, was originally borrowed from idolaters, who worshipped the sun: and though it is possible for us to be *superstitiously* afraid of superstition, respecting any indifferent posture or ceremony; yet those, who are very tenacious of this custom, would do well to consider its original, in order to abate their excessive attachment to it.

V. 17. (*Marg. Ref.*) The Jews were not only guilty of these gross and detestable idolatries, but also of oppression and injustice equally atrocious. Thus they used every means to provoke the Lord to anger.—It is not certain, whether the expression, "They put the branch to their nose," refers to some idolatrous practice; or to some methods then in use, by which men endeavored to exasperate others, and to shew their contempt and defiance of them. The LXX render it, Αυτοι ὡς μυκτηριζοντες: "They are as those who mock." (*Luke* 16:14. Gr.) 'They add more fuel to my wrath, which will 'burst out like a flame to consume them; just 'as if one should lay a heap of dry sticks upon 'a fire.' *Lightfoot* in *Lowth.*

V. 18. *Marg. Ref.—Notes*, 5:13. 24:12,13. *Judg.* 10:13—16. *Prov.* 1:28—31. *Is.* 1:10—15. *Mic.* 3:1—4. *Zech.* 7:13.

PRACTICAL OBSERVATIONS.

V. 1—6.

The "wrath of God, revealed from heaven" against sinners, appears rigorous and extreme, in proportion as men are ignorant of his perfections, of the evil of sin, and of the abominations which are every where committed. If it should please God to give any man a very clear view of his glorious majesty and authority, and of the evil that is in every act of rebellion against him; and should at once present before him, in vision, all the abominations that are continually committing in any one city; there can be little doubt that he would be prepared to justify God in the severest vengeance, which he could inflict upon it. We are not thus acquainted with all the wickedness, which is present to his all-seeing eye: yet, if we carefully search the scriptures, and compare with them all that we can recollect and are conscious of, in our own thoughts, words, and works; if we carefully watch our own hearts and experience, and diligently observe the conduct of the world around us; we shall entertain far more affecting views of human depravity, and of the justice of God in his temporal and eternal judgments, than we previously had: we shall learn to drop our objections, silently "to submit to his righteousness," and patiently to wait for that day, when he will "bring to light the hidden things of darkness," and shew the reasons of all his dispensations: and this will make us very thankful, that "there is forgiveness with him," and "plenteous redemption" for hell-deserving sinners.—The carelessness with which men provoke God, and prefer every worthless idol and base lust, to his favor and service, sufficiently mark the apostacy, rebellion, ingratitude, and enmity of the human heart: but generally the nearer we come to the sanctuary, the viler iniquities we discover by diligent investigation. It would peculiarly astonish and shock a pious mind, to be shewn all the abominations which have been committed by the professed patrons of religion, in every part of the world. The superstition and idolatry, the blasphemous pride and ambition, the fraud and imposture, the avarice, perjury, persecution, cruelty, and licentiousness, by which the Lord has been provoked to jealousy, as it were, in the inner court of the temple, have in too many instances been notorious to all the world. And thus

CHAP. IX.

The destroyers of Jerusalem are called forth; the visible glory removes to the threshold of the temple; and one is appointed to set a mark on those who mourned over the prevailing abominations, 1—4. The destroyers, by God's command, slay the rest, beginning at the sanctuary, 5—7. God answers the prophet's intercession, by shewing the people's enormous wickedness, 8—10. The person, employed to mark the remnant, reports that he has executed his commission, 11.

HE [a] cried also in mine ears with a loud voice, saying, [b] Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, [c] six men came from the way of [d] the higher gate, which * lieth toward the north, and every man a † slaughter-weapon in his hand; [e] and one man among them *was* clothed with linen, with a writer's inkhorn ‡ by his side: and they went in, and stood [f] beside the brazen altar.

3 And [g] the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

a 43:6,7. Is. 6:8. Am. 3:7,8. Rev. 1:10,11. 14:7.
b Ex. 12:23. 2 Kings 10:24. 1 Chr. 21:15,16. Is. 10:6,7.
c Jer. 1:15,16. 5:15—17. 8:16, 17. 25:9.
d 2 Kings 15:35. 2 Chr. 27:3. Jer. 26:10.
* Heb. *is turned.*
† Heb. *weapon of his breaking in pieces.*
e 10:2,6,7. Lev. 16:4. Rev. 15:6.
‡ Heb. *upon his loins.*
f Ex. 27:1—7. 40:29. 2 Ch 4:1.
g 3:23. 8:4. 10:4,18. 11:22,23 43:2—4.

not only numerous individuals, but even many churches, have provoked the Lord to forsake them, as he repeatedly did his temple at Jerusalem. (*Notes, Jer.* 7:3—15. *P. O. Rev.* 18:9—19.)

V. 7—18.

The abominations, which all men see and cry shame of, are not always the worst, and never the whole, which provokes to jealousy the holy and righteous and heart-searching God. Frequently still more atrocious things are done in secret by those, who "love darkness rather than light, because their deeds are evil." Such persons either forget, or atheistically deny, that "the LORD seeth them," and act as if he had "forsaken the earth." But he will detect their hypocrisy: and indeed after all their care to conceal their crimes, they commonly leave some opening which leads to a discovery.—No superiority in rank, dignity, learning, or worldly wisdom; no sacredness of character and office, will preserve men from the most grovelling lusts, or even from the most stupid idolatries, when they are left to their own deceitful hearts: nay, superior persons are commonly the ringleaders and examples of every abomination to their inferiors, who follow them at a humble distance.—Those who grudge all expenses, and are soon wearied out, in the spiritual service of God, and who deem themselves degraded by it; often grudge no expense, labor, or debasement, in following their own idolatries and superstitions. For true religion is contrary to their pride and lusts: but their own inventions consist with the indulgence of their several inclinations: and therefore we need not wonder, that they turn their backs on the service of God to keep human traditions, or "turn away their ears from the truth and are turned unto fables." Thus idolatry and false religion, as well as impiety, are connected with violence, oppression, and immorality. Therefore the Lord will "deal with them in fury and without pity:" and all his judgments on nations and churches are only earnests of his final wrath on "the workers of iniquity;" when they will indeed "cry unto him with a loud voice, but he will not hear them;" and when they will plainly appear to have merited their dreadful condemnation. For, if some, who make a fair shew in the house of God, could be followed to their secret chambers, they would be found committing the most abominable crimes: many, whose exterior is decent, have the chambers of their imagination continually occupied by licentious thoughts, in which they delight, and thus gratify their hateful passions with ideal indulgences: many, who have for a time been restrained by natural modesty and regard to character have afterwards openly manifested their secret inclinations; when, occasion being given them, they have run into the greatest excesses. In short, the more we know of ourselves and of human nature, the more and greater abominations shall we discover: (*Note, Jer.* 17:9,10.) and the longer the enlightened believer, who is enabled to walk most uprightly before God, and most blamelessly before men, examines himself and searches his heart; the more will he loathe and humble himself before God, and the more will he value "the Fountain opened for sin and for uncleanness," and daily will he purify in it his polluted soul. Thus shall he be made whiter than snow: but "how will they escape" who live and die neglecting "so great salvation?" (*Note, Heb.* 2:1—4.)

NOTES.

CHAP. IX. V. 1, 2. The same person, who before appeared in vision and spake to the prophet, seems here in his hearing to have "cried with a loud voice" to those who had the charge over the city, to draw near. (*Marg. Ref.* a, b.—*Notes*, 8:1—6.) Accordingly, six men came into the city from the north, each of them with a destroying weapon in his hand. Some understand by these six persons, the angels, who before had been employed to *protect* Jerusalem, and were now commissioned to be her *destroyers*. But, as there was no miraculous interposition in these divine judgments, it seems more obvious to consider them as representing the Chaldean army, or its six chief captains, who had a charge or commission against Jerusalem. (*Marg.* and *Marg. Ref.* c—e.—*Notes*, *Is.* 10:5—7. *Jer.* 25:8—10. 51:20—24.) With them there appeared one clothed with linen, the attire of a priest and not of a soldier, with an inkhorn by his side. Many interpreters explain this to mean Christ, our High Priest and King, who presides over all the desolations on earth, in order to preserve his chosen people; and who seals them by his Spirit, and writes their names in his book of life. But if this were "the Word," and "Son of God," how shall we interpret "the likeness of the appearance of a man" upon the throne, from whence these orders were issued? (*Notes*, 1:24—26. 8:2—4.) It seems therefore more agreeable to the context, to suppose that Christ the King of Israel, from the throne, gave these orders; and that "the man with the inkhorn" represented an angel, or the angels, who were employed to protect the pious remnant of the Jews from the Chaldeans: and his priestly garment might denote, that their preservation was owing to the priesthood and sacrifice of him

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and * set a mark upon the foreheads of the men [h] that sigh and that cry for all the abominations *that be* done in the midst thereof.

5 And to the others he said in mine hearing, [i] Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

* Heb. *mark a mark.* Ex. 12:7,13. Mal. 3:16. 2 Cor. 1:22. Eph. 4:30. 2 Tim. 2:19. Rev. 7:2,3. 9:4. 13:16,17. 14:1. 20:4.
h 6:11. 2 Kings 22:13,19,20. Ps. 119:53,136. Is. 57:15. Jer. 13:17. 2 Cor. 12:21. 2 Pet. 2:8,9.
† Heb. *ears.* 1 Sam. 9:15. Is. 5:9. 22:14.
i 10. 5:11. 7:4,9. 8:18. 24:14. Deut. 32:39—42.

6 Slay ‡ utterly [k] old *and* young, both maids, and little children, and women; [l] but come not near any man upon whom *is* the mark: [m] and begin at my sanctuary. Then they began [n] at the ancient men which *were* before the house.

7 And he said unto them, [o] Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

‡ Heb. *to destruction.*
k Num. 31:15—17. Deut. 2:34. 3:6. Josh. 6:17—21. 1 Sam. 15:3. 2 Chr. 36:17.
l Ex. 12:23. Josh. 2:18,19. 6:22—25. 2 Tim. 2:19. Rev. 7:3. 9:4. 14:4.
m 8:5—16. Jer. 25:29. Am. 3:2. Luke 12:47. 1 Pet. 4:17, 18.
n 8:11,12,16. 11:1,13.
o 7:20—22. 2 Chr. 36:17. Ps. 79:1—3. Lam. 2:4—7. Luke 13:1.

ho was to come. (*Note, Rev.* 15:5—8.) These ersons went into the court of the temple, and ood beside the brazen altar. (*Marg.* and *larg. Ref.* e, f.) 'To denote that the men, or- ained to destruction, were offered up as so nany sacrifices, to make an atonement to od's justice. The destruction of the wicked s elsewhere expressed by the name of a sac- ifice. (39:17. *Is.* ... 34:6.)' *Lowth.*

V. 3, 4. "The glory of the God of Israel," ere mentioned, might either be the visible ory, which appeared in the holy of holies, ove the ark, between the cherubim, and hich the prophet saw removed from that sit- tion, to the entrance of the door of the sanc- ary; or that glory, which he had seen in the sions of God, and which represented that ken of the Lord's gracious presence with Is- el. (*Notes*, 1:26—28. *Ex.* 40:34,35.)—'The ord *Cherub* stands for Cherubim, as 10:2—4.' *owth.* (*Note*, 10:1,2.) This denoted, that the rd was about to leave his place, his mercy- at; to denounce judgment on the people as m his tribunal; to withdraw from his temple d from Jerusalem; and to give them up to e profanations and ravages of their enemies. *larg. Ref.* g.—*Notes*, 10:18,19. 11:22—25. *Hos.* 5.)—From this glory the Lord addressed the an "clothed in linen, who had the inkhorn," d ordered him to go through the city, and to t a mark upon the forehead of every one, o sighed continually, and earnestly protest- against the abominable idolatries and in- ities which were there perpetrated. The ehead seems to have been mentioned, as the st conspicuous place in which a mark could placed. (*Marg.* and *Marg. Ref.* h.—*Note*, *v.* 7:1—3.) It might be supposed that they, o deeply lamented the abominations com- tted in Jerusalem, to the dishonor of God l the ruin of religion, either had not com- tted such crimes, or had repented of them: y were decidedly on the Lord's part; they uld have prevented by their examples, pray- , and endeavors, the prevalence of wicked- s, if they could, and were distressed that y could not. All pious persons at that cri- no doubt, were deeply grieved to see the y city and temple so horribly polluted. is would therefore take in all who feared d, in whatever station they were placed, or never feeble their gracious dispositions re; and it would exclude all others.—'When e number of such mourners is not sufficient divert God's judgments from a nation, they all at least deliver their own souls.' *Lowth.* otes, 2 *Kings* 22:15—20, *v.* 19. *Ps.* 119:136. 13:15—17. 36:19—25, *vv.* 23,24. *Luke* 19:41 4. *Rom.* 9:1—3. 2 *Cor.* 12:20,21. 2 *Pet.* 2:4— 8.)

He called to the man. (3) 'The second person 'in the sacred Trinity gave his commands to 'the angel before mentioned.' (2)—*Mark.* (4) 'This alludes to the custom of the eastern na- 'tions, to mark their servants in the forehead.' *Lowth.* (*Note*, 1,2.)—A general opinion long prevailed, which the original was thought to favor, that the letter *Thau* was the mark here intended; and great disputes have taken place, whether in the Samaritan characters, which are supposed to have been at that time used by the Jews, that letter was, or was not, made in the form of a cross. These disputes, however, only shew how early this use of the form of the cross prevailed in the Christian Church, which made way for the superstition and idol- atry of the Papists and many others in that particular. It may be supposed, that the vis- ion in the Revelation made to the apostle John, had some reference to this of Ezekiel; yet no mention is there made of the form of a cross; which would hardly have been omitted, if it had been used on that occasion. (*Rev.* 7:2,3.)—Indeed it is obvious, that, in general, the less humble, believing regard has been paid to the doctrine of the cross, and to the propitiatory sacrifice offered by the crucified Emmanuel; the greater veneration has been rendered to the external form. This began to be introduc- ed, when the simplicity of the gospel had be- come greatly corrupted; it was at its height a short time before the reformation; and it be gan to decline in many countries, when the doctrines of the gospel became more generally understood and believed. (*Note*, 2 *Kings* 18:4.)

V. 5—7. The Lord next commanded the executioners of his vengeance, to follow "the man with the inkhorn," and to slay, without mercy or distinction, even "to utter destruc- tion," all whom they met: only they might not come near, either to hurt or affright, any of those who were marked in the forehead. This foretold the merciless carnage, which the Chaldeans would make of the ungodly Jews· (*Marg.* and *Marg. Ref.* i, k.—*Notes*, 2 *Chr.* 36: 16,17.) and the gracious protection afforded to the few pious servants of God among them. Thus Jeremiah, Baruch, Ebed-melech, and doubtless others, were preserved. (*Marg. Ref.* l.—*Notes*, *Jer.* 39:11—18. 45:4,5.)—The de- stroyers were also directed to begin at the sanctuary: and, lest they should hesitate to shed blood, and throw the dead carcasses, in the courts and sanctuary of God, they were ex- pressly ordered thus to defile them; for this act of signal justice, though a *ceremonial* defile- ment, was indeed a *moral* purification of the temple. (*Marg. Ref.* m—o.—*Notes*, 7:20—22. *Ps.* 74:4—6. *Luke* 13:1—3.) Then the prophet saw them begin the slaughter with the elders

8 ¶ And it came to pass, while they were slaying them, and I was left, [p] that I fell upon my face, and cried, and said, [q] Ah, Lord GOD! wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, [r] The iniquity of the house of Israel and Judah *is* exceeding great, [s] and the land is * full of blood, and the city full of † perverseness: for they say, [t] The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, [u] mine eye shall not spare, neither will I have pity, [x] *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, ‡ reported the matter, saying, [y] I have done as thou hast commanded me.

p Num. 14:5. 16:4,21,22,45. Deut. 9:18. Josh. 7:6. 1 Chr. 21:16. Ezra 9:5.
q 4:14. 11:13. Jer. 4:10. 14:13, 19. Am. 7:2—5.
r 7:23. 22:2—12,25—31. Deut. 31:29. 32:5,15—22. 2 Kings 17:7,&c. 2 Chr. 36:14—16. Is. 1:4. 59:2—8,12—15. Jer. 5:1—9. 7:8,9. Mic. 3:9—12. Zeph. 3:1—4.
s 8:17. 2 Kings 21:16. 24:4. Jer. 2:34. 22:17. Lam. 4:13, 14. Matt. 23:35—37. Luke 11:50.
* Heb. *filled with.*
† Or, *wresting* of judgment.
t 8:12. Job 22:13. Ps. 10:11. 94:7. Is. 29:15.
u 5. 5:11. 7:4. 8:18. 21:31,32.
x 7:8,9. 11:21. 22:31. Deut. 32:41. 2 Chr. 6:23. Is. 65:6. Hos. 9:7. Joel 3:4. Heb. 10: 30.
‡ Heb. *returned the word.*
y Ps. 103:20. Is. 46:10,11. Zech. 1:10,11. 6:7,8. Rev. 16:2,17.

who were before the house; either the seventy elders whom he had seen burning incense, or the twenty-five men that were worshipping the sun: (*Notes*, 8:7—12,16.) and then they went forth to make similar destruction in the city.—The reference of the apostle Peter to this passage, seems to intimate, that the second destruction of the city and temple by the Romans, was also intended by the Spirit of prophecy. (*Note*, 1 *Pet.* 4:17—19.)

V. 8—11. The prophet, in vision, beholding the destruction made of his people, whilst he was mercifully spared, and left alone, as it seems, of all who were in the court of the temple, was greatly affected; and in humble adoration inquired of the Lord, whether he meant to cut off all the residue of Israel, in thus "pouring out his wrath upon Jerusalem." The ten tribes had been entirely destroyed or dispersed; only a remnant of Judah remained; and they seemed about to be utterly cut off. (*Marg. Ref.* p, q.—*Notes*, *Ex.* 32:7—14. *Num.* 14:5,11—19. 16:45—50. *Jer.* 14:10—18.) By this he intended to plead for a mitigation of the sentence, as the honor of God in his promises seemed to be concerned: but the Lord informed him, that the excessive wickedness of both Judah and Israel rendered this severity indispensably needful: the land had been filled with murder, as well as with idolatry; Jerusalem was full of obstinate and perverse wickedness, the fruit of the most desperate impiety and infidelity; and therefore the Lord was determined to shew no mercy to the nation in general, though he had reserved a small remnant for himself, as the seed of his future church. (*Marg.* and *Marg. Ref.* r—x.—*Notes*, 8:7—17.)—In the mean time the man with the inkhorn reported the performance of the divine command: by which it appears, that he presided over and directed those, who executed the vengeance of God on the Jews; as well as "marked his servants in the forehead." (*Marg.* and *Marg. Ref.* y.—*Notes*, 1,2. 10:1,2.)

PRACTICAL OBSERVATIONS.

The Lord has always ready his instruments of judgment, as well as of mercy: and when his glory departs from his people, and his power and presence no longer attend his ordinances; the form will seldom continue long, and the signal for his vengeance will commonly be given. But he departs reluctantly and gradually from those who have been long favored with his presence; and his faithful servants readily perceive the tokens of the awful change. These are the most valuable friends and guardians of nations: and even when they are so few that the Lord will not spare communities in answer to their prayers, he will render his most terrible judgments harmless as to them. He has set "his mark upon their forehead," and "all things shall work together for their good." In times of prevailing wickedness they may be distinguished by their lamenting over those crimes which other palliate and excuse, and by bearing their testimony against them. Their zeal for the honor of God, and love to his cause, their compassion for souls, their hatred of sin, and their spiritual-mindedness, will not suffer them to be unconcerned spectators of impiety and iniquity. Their "righteous souls must needs be vexed day by day," with seeing and hearing the works and words of ungodly men. Their prayers, examples, and endeavors are opposed to the impetuous torrent: and when they fail to stop its progress, they are deeply grieved and greatly alarmed. They mourn before God to see religion despised and trampled under foot, souls deceived, and Satan and his servants triumphing: and though spiritual consolations reconcile them to their situation for the time; yet they often desire to leave a world, where iniquity so much abounds. They especially lament the abominations committed within the church, because these are peculiarly dishonorable to God and destructive to the souls of men. Such persons are the friends of God, and shall be preserved for ever: if it be good for them, their lives shall be spared amidst desolating judgments; or they shall be previously taken from the evil to come; or the calamities, which cut off others in their sins, shall safely transmit their souls to heaven. (*Note*, *Matt.* 5:4.) But they, who mourn neither for their own sins, nor the sins of others, must expect no mercy: nor can any be looked on as the servants of God, who are indifferent to his cause, and unconcerned at the abominations which are committed against him.—In temporal calamities even infants are often involved in the common destruction: in the eternal punishment of the wicked, no discrimination will be regarded, except with reference to degrees of guilt: and in this respect, those who have been nearest to God in profession, privilege, or office, will be most severely punished.—If we be saved while others perish, we must ascribe the difference wholly to the mercy of our God; for we too have deserved wrath: and we should still continue to plead in behalf of our fellow sinners, for the remnant of the church, and for the continuance and revival of religion upon earth.—But indeed the wickedness of man is great, and deserves severe vengeance: even where the Lord shews no mercy, he does no injustice; as he only recompenses men's ways on their

CHAP. X.

The man clothed in linen takes coals of fire from between the wheels, and scatters them over the city, 1—7. A vision of the living creatures and the wheels; and the removal of the divine glory from the temple, 8—22.

THEN [a] I looked, and, behold, [b] in the firmament that was [c] above the head of the cherubims, there appeared over them as it were a sapphire-stone, [d] as the appearance of the likeness of a throne.

2 And he spake [e] unto the man clothed with linen, and said, [f] Go in between the wheels, *even* under the cherub, and fill thine hand with [g] coals of fire from between the cherubims, and [h] scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; [i] and the cloud filled the inner court.

4 Then [k] the glory of the LORD [†] went up from the cherub, *and stood* over the threshold of the house; [l] and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And [m] the sound of the cherubims' wings was heard *even* to the [n] outer court, as [o] the voice of the Almighty God when he speaketh.

6 And it came to pass, [p] *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub [‡] stretched forth his hand from between the cherubims, [q] unto

a Is. 21:8,9. Hab. 2:1.
1:22—26. Ex. 24:10. Rev. 4:2,3.
20. 11:22. Ps. 18:10. 68:17, 18. Eph. 1:20,22. 1 Pet. 3:22.
1:26. Gen. 18:2,17,22,31. 32: 24,30. Josh. 5:13—15. 6:2. Judg. 13:6,8,13,22. John 1:18. Rev. 1:13—18.

e 7. 9:2,3,11.
f 8—13,16. 1:15—20.
* Heb. *the hollow of thine hand.*
g 1:13. Ps. 18:12,13. 140:10. Is. 6 6,7. Rev. 8:5.
h 20:47,48. 24:9—14. 2 Kings 25:9. Is. 30:30. Jer. 24:8—10.

i 8. 9:3. 43:4.
k 1:28. 9:3. 11:22,23.
† Heb. *was lifted up.*
l 43:5. Ex. 40:35. 1 Kings 8: 10—12. 2 Chr. 5:13,14. Hag. 2:9. Rev. 15:8.
m 1:24.
n 46:21. 1 Kings 7:9. 2 Chr. 4:9.

o Ex. 19:16,19. 20:18,19. Deut. 4:12,13. Job 37:2—5. 40:9. Ps. 29:3—9. 68:33. 77:17. John 12:28,29. Heb. 12:18,19. Rev. 10:3,4.
p 2.
‡ Heb. *sent forth.*
q 6. 1:13.

heads: and his commands will certainly be executed, both for the salvation of his people, and the destruction of his enemies.

NOTES.

CHAP. X. V. 1, 2. The "living creatures," which were before described, (*Note*, 1:5—14.) are here called "cherubim." The cherubim which covered the mercy-seat, and that were placed in the holy of holies, or were figured upon different parts of the tabernacle and temple, were evidently emblematic of the holy angels, as fellow-worshippers of the God of Israel: and the same seems to be the meaning of the word in every other passage of scripture. (*Notes*, *Gen.* 3:22—24. *Ex.* 25:10—22. 2 *Sam.* 22:7—16, *v.* 11. 1 *Kings* 6:23—28. 8:7—9. *Ps.* 80:1.) From the great similarity between the living creatures in the visions of Ezekiel, and of those in that of St. John, (*Notes*, *Rev.* 4:6—8.) commentators have generally concluded, that they must be coincident. Hence many have explained the living creatures in St. John's vision of the holy angels: but their joining in the song, "Thou hast redeemed us to God with thy blood," forms an insuperable objection. Hence others perceiving, that the ministers and churches of Christ must be meant in St. John's vision, have interpreted Ezekiel's cherubim and wheels of the same: yet the latter is not a prophecy of what would come to pass under the Christian dispensation, but a representation of what was about to take place at Jerusalem. No good reason can be given, why the two visions should mean precisely the same thing: angels as employed in God's providential government of the world, and faithful ministers, as employed in the affairs of the church, may well be supposed, in different degrees, endued with the same gifts and actuated by similar principles; and therefore capable of being represented by the same emblems, or hieroglyphics: for doubtless the former are, what the latter ought to be and would be. Nor should it be overlooked, that the cherubim had "every one four faces apiece;" (21) while St. John's living creatures had the same faces divided among them. The wheels in Ezekiel are totally different from the twenty four elders in St. John, and admit of, nay require, a different explication. (*Marg. Ref.* a—d.—*Note*, 1:15—25.)—As therefore the whole of these visions and the context direct our thoughts to the dealings of God with the Jewish nation, especially in the destruction of the city and temple by the Chaldeans, and afterwards by the Romans; as the cherubim in the scripture, generally at least, denote angels; and as wheels are a far apter emblem of the course of providence, than of any thing in the constitution of the Christian church; insomuch that the heathen painted *fortune*, (which we consider as the secret appointment of God,) with a wheel, the emblem of the same vicissitudes of human affairs; the interpretation already given seems far more consistent with the scope of the passage, and more satisfactory than that referred to.—The prophet saw above the cherubim, as he had done before, (*Notes*, 1:26—28. 8:2—4. 9:3,4.) "the appearance of the likeness of a throne," and doubtless "as the appearance of the likeness of a man" upon it; and "he spake unto the man clothed with linen," who had been employed in marking the servants of God in the forehead; and ordered him to go in between the wheels, under the cherub, (for one was connected with each of the wheels,) and thence to take burning coals, and scatter them over the city. (*Marg.* and *Marg. Ref.* e—h. —*Notes*, 9:1,2,8—11, *v.* 11.) Thus the burning of Jerusalem, as well as the slaughter of its inhabitants, was emblematically predicted.—We suppose him, who sat upon the throne, to have been the eternal Son of God, the second person in the sacred Trinity; and the vision to represent his glory as "the King of Israel," appearing from above the mercy-seat: the fire therefore from between the wheels, under the cherubim, seems to have signified the wrath of God to be executed by the Chaldeans upon Jerusalem, for their contempt of his mercy, their abuse of his favors, their profanation of his ordinances and temple, the wickedness of the priests, and their murder of the prophets. (*Note*, *Rev.* 8:1—6, *v.* 5.)

the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen; who took *it*, [r] and went out.

8 And there appeared in the cherubims [s] the form of a man's hand under their wings.

9 ¶ And when I looked, [t] behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* [u] as the color of a beryl-stone.

10 And *as for* their appearances, they four had one likeness, [x] as if a wheel had been in the midst of a wheel.

11 When they went, [y] they went upon their four sides; they turned not as they went, but to the place [z] whither the head looked, they followed it; they turned not as they went.

12 And their whole * body, and their backs, and their hands, and their wings, and the wheels, [a] *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, † it was cried unto them in my hearing, O wheel.

14 And [b] every one had four faces; the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were [c] lifted up. [d] This *is* the living creature that I saw by the river of Chebar.

16 And [e] when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also;* [f] for the Spirit ‡ of the living creature *was* in them.

18 Then [g] the glory of the LORD departed from off the threshold of the house, [h] and stood over the cherubims.

r 41:23—28. Matt. 13:41,42,49, 50. 24:34,35.
s 21. 1:8. Is. 6:6.
t 1:15—17.
u Dan. 10.6. Rev. 21:20.
x 1:16. Ps. 36:6. 97:2. 104:24. Rom. 11:33.
y 22. 1:17.
z 1:20. Matt. 8:8—10.
* Heb. *flesh.*
a 1:18. Rev. 4:6,8.

† Or, *they were called in my hearing, Wheel*, or, *Galgal.*
‡ Or, *of life.* Gen. 2:7. Rom. 8 2. Rev. 11:11.
b 21. 1:6—10. 1 Kings 7:29,36. Rev. 4:7.
c 18,19. 3:6. 11:22. Hos. 9:12.
d 20. 1:5,13,14. 43:3.
e 1:19—21.
f 1:12.
g 4. 7:20—22. Ps. 78:60,61 Jer. 6:8. 7:12—14. Hos. 9:12 Matt. 23:37—39.
h 3,4. 2 Kings 2:11. Ps. 18:10 68:17,18.

V. 3—7. The cherubim stood on the right side of the temple, which is generally supposed to mean the north side: this might point out the quarter, from whence destruction would come. The inner court also was filled with the cloud. The Lord had taken possession of his temple by this appearance; (*Notes*, *Ex.* 40:34—38. *Lev.* 16:2. 1 *Kings* 8:10—14. 2 *Chr.* 5:12,13.) and he thus intimated that he was now about to withdraw from it. At the same time the visible glory removed to the threshold of the house; (*Notes*, 18,19. 9:3,4.) and then the court was "filled with brightness," perhaps illuminating the cloud. Some think that it was the outer court which was filled with brightness, whilst the inner was filled with the dark cloud; denoting, that the Lord would leave the Jews in darkness, and send his light unto the Gentiles. At the same time the sound of the cherubim's wings was heard without, "as the voice of the almighty God when he speaketh:" i. e. like the sound of most tremendous thunder, or like the voice heard from mount Sinai when the law was given: (*Marg. Ref.* o.—*Note*, 1:15—25, *v.* 24.) which might intimate their triumphant admiration of the glorious justice and holiness of God in these awful dispensations; or the report that would be made of them to distant nations.—Accordingly when the man clothed in linen proceeded to execute his commission, one of the cherubim handed to him the fire, and he took it and went out, prepared to scatter it over the city; and this may denote, that the holy angels concur with each other in executing the divine mandates, whether of mercy or of judgment. (*Marg.* and *Marg. Ref.* k—n. p—r.)

V. 8. 21. *Notes*, 1:5—14, *v.* 8. *Is.* 6:6,7.

V. 9—11. *Note*, 1:15—25, *vv.* 15—21.—*Head*, &c. (11) That is, the Spirit, which directed their motions, or "the appearance of the likeness of a Man upon the throne," who presided over them. (*Note*, 1:26—28.)—Or this may mean, that under the direction of the Spirit, by which they were actuated, they "stedfastly set their faces to go" to one particular place whither they moved with undeviating constancy, by a direct course. (*Marg. Ref.*)

V. 12. This circumstance, as it related to the living creatures, was not before mentioned: by the living creatures, as well as the wheels, (1:18.) being full of eyes in every part, their constant watchfulness, and their penetration, sagacity, and circumspection may be denoted. (*Note*, *Rev.* 4:6—8.) 'The wheels ... were 'full of eyes round about; to shew, that, however 'the course and event of things seem so unstable and uncertain, as if all ran upon wheels; and 'there does also appear a certain intricacy and 'perplexity in the proceedings thereof: yet that 'the infinite and most wise providence of God 'hath foreseen and fore-ordained all things to 'his own holy purposes.' *Bp. Hall.*

V. 13. *O Wheel.*] (*Marg.*) 'Or, "Move round." '... They are put in mind of continually attend-'ing upon their duty: for the wheels and living 'creatures were animated with the same prin-'ciple of understanding and motion. (1:19—21.)' *Lowth.*—If our translation be retained; the call to the four wheels as one, may denote the unity of design and operation, which form the innumerable dispensations of Providence, into one grand and consistent plan.

V. 14. Some have concluded from this verse, that the same faces were also marked upon the wheels; but it seems rather to be meant of the living creatures.—"The face of a cherub," being here substituted for that of an ox, in the former vision; (1:10.) it is generally thought that the cherubim in the temple were delineated with the countenances of oxen: yet the oxen and the cherubim are separately mentioned in one place. (1 *Kings* 7:29.) If, however, this was the case, the hieroglyphical meaning alone should be attended to. (*Marg. Ref.*)

V. 15—17. *Marg.* and *Marg. Ref.*—*Notes* 18—22. 1:1—3,15—25, *vv.* 19—21

19 And [i] the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door [k] of the east gate of the LORD's house; [l] and the glory of the God of Israel *was* over them above.

20 This *is* [m] the living creature that I saw under the God of Israel by the river of Chebar; [n] and I knew that they *were* the cherubims.

21 Every one [o] had four faces apiece, and every one four wings; [p] and the likeness of the hands of a man *was* under their wings.

22 And [q] the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: [r] they went every one straight forward.

CHAP. XI.

The prophet is shewn the persons, who gave wicked counsel, and despised the word of God, 1—3. He prophesies against them, 4—12. He is alarmed at the sudden death of Pelatiah, 13. Encouraging promises are given to the captive Jews and Israelites, with denunciations of wrath on the impenitent, 14—21. The glory of God removes from the city, 22,23. The prophet, in vision, is brought back into Chaldea, and reports what he had seen to the captive Jews, 24, 25.

MOREOVER [a] the Spirit lifted me up, and brought me unto [b] the east gate of the LORD's house, which looketh eastward: and, [c] behold, at the door of the gate five and twenty men; among whom I saw [d] Jaazaniah the son of Azur, and [e] Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, [f] these *are* the men that devise mischief, and give wicked counsel in this city;

3 Which say, * *It is* [g] not near; let us build houses: [h] this *city is* the caldron, and we *be* the flesh.

4 Therefore [i] prophesy against them, prophesy, O son of man.

i 1:17—21. 11:22,23.
k 3:16. 43:4.
l 1. 1:26—28.
m 15. 1:22—28. 3:23.
n 1 Kings 6:29—35. 7:36.
o 14. 1:8—10. 41:18,19. Rev. 4:7.
p 8.
q 1:10.
r 11. 1:12. Hos. 14:9.

a 24. 3:12,14. 8:3. 37:1. 40:1, 2. 41:1. 1 Kings 18:12. 2 Kings 2:16. Acts 8:39. 2 Cor. 12:1—4. Rev. 1:10.
b 10:19. 43:4.
c 8:16.
d 2 Kings 25:23.
e 13.
f Esth. 8:3. Ps. 2:1,2. 36:4. 52: 2. Is. 30:1. 59:4. Jer. 5:5. 18:18. Mic. 2:1,2.
* Or, It is *not* for us *to build houses near.*
g 7:7. 12:22,27. Is. 5:19. Jer. 1:11,12. Am. 6:5. 2 Pet. 3:4.
h 7—11. 24:3—14. Jer. 1:13.
i 8:2,&c. 17,&c. 20:46,47. 21:2. 25:2. Is. 58:1. Hos. 6:5. 8:1.

V. 18, 19. The glory of the LORD, departing from the threshold of the temple, removed to a greater distance, and rested above the cherubim: and they lifted up their wings, mounted with the wheels from the earth, and abode over the east gate of the temple, as about entirely to remove from it. (*Marg. Ref.*—*Notes*, 11:22—25, *v.* 23. 43:2—5.)

V. 20—22. *Marg. Ref.*—*Notes*, 14. 1:5—14. --*I knew*, &c. (20) The prophet now perceived that these living creatures had the same likeness in many respects, as he had seen of the cherubim at the temple, upon the walls, and doors of it: (*Notes*, 1 *Kings* 6:31—35. 7:23—39, *v.* 36.) for he could not have seen the cherubim in the most holy place, into which none but the high priest might enter.

PRACTICAL OBSERVATIONS.

The holy angels, who watch over and minister to the saints of God, are often employed as the executioners of his vengeance on hypocrites, and the enemies of his church. (*Notes*, *Acts* 12:5—11,20—23, *v.* 23.)—Our God, from his mercy-seat between the cherubim, is "a consuming Fire" to all who despise his great salvation: (*Notes*, *Heb.* 12:22—29, *vv.* 25,29.) and his severest judgments will fall on those who abuse peculiar privileges, and are emboldened in their crimes by his patience and mercy.—Those awful dispensations, which excite the blasphemous objections and complaints of ungodly men, are viewed by holy angels as bright displays of the divine glory, and are celebrated with loud acclamations of praise and adoration. (*Notes*, *Rev.* 16:3—7. 19:1—6.) The terror of JEHOVAH's justice and holiness, and the examples of his indignation against his rebellious creatures, do not in the least interrupt their confidence, joy, and love: nor would they disquiet those, whom Jesus has "delivered from the wrath to come;" were it not for the weakness of their faith; and the prevalence of their sins, which obscure the evidence of their reconciliation to God, and weaken their confidence, and interrupt the comfort of their communion with him. Otherwise, what should Christians fear? All judgment is administered by him "who loved them and gave himself for them, to redeem them to God with his blood;" he is "Head over all things to his church," and all the angels are his ministering servants for their benefit. Let us then "give diligence to make our calling and election sure;" and, in our several stations, as ministers, or private Christians, let us copy the example of the holy angels, and walk circumspectly and intelligently; obey with promptitude and alacrity; and give up ourselves to be "led by the Spirit" of God, and disposed of in his providence, as he sees good. He will assuredly order every thing in perfect wisdom, truth, and love: we need fear nothing but hypocrisy, coming short of his grace, grieving the Holy Spirit, or dishonoring the gospel.—As the departure of God from churches or nations must prove their ruin; so his departure, for a time and in part, from a believer who has offended him, must occasion great distress and anguish, and sometimes cause him to say, "The pains of hell have got hold of me." What then will be the case of those, to whom the righteous Judge shall at last say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" Let this consideration warn sinners "to seek the LORD, while he may be found, and to call on him, while he is near;" and also excite us all to walk watchfully and humbly with our God.

NOTES.

CHAP. XI. V. 1—3. (*Marg. Ref.* a—e.—*Notes*, 3:12—15. 8:2—4.) The prophet was next shewn some of the ringleaders in wickedness. He saw twenty-five men at the east gate of the temple: but it is uncertain whether they were the twenty-five men before-mentioned; (*Note*, 8:16.) as they were not worshipping idols, but consulting about public affairs. Whether they belonged to the sanhedrim, or great council of the nation, or not; they were princes or nobles, who had great influence in the measures of government. Some writers inform us, that Jerusalem was divided into

5 And [k] the Spirit of the LORD fell upon me, and said unto me, [l] Speak; Thus saith the LORD, [m] Thus have ye said, O house of Israel: [n] for I know the things that come into your mind, every one of them.

6 Ye have [o] multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD, [p] Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron; [q] but I will bring you forth out of the midst of it.

8 Ye [r] have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, [s] and deliver you into the hands of strangers, [t] and will execute judgments among you.

10 Ye shall [u] fall by the sword; I will judge you in [x] the border of Israel; [y] and ye shall know that I *am* the LORD.

11 This [z] *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: * for ye have not walked in my statutes, neither executed my judgments, [a] but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, [b] when I prophesied, that Pelatiah the son of Benaiah died. [c] Then fell I down upon my face, and cried with a loud voice, and said, [d] Ah Lord GOD! wilt thou make a full end of the remnant of Israel? [*Practical Observations.*]

k 2:2. 3:24,27. 8:1. Num. 11:25,26. 1 Sam. 10:6,10. Acts 10:44. 11:15.
l 2:4,5,7. 3:11.
m 28:2. 29:3. 38:11. Ps. 50:21. Is. 28:15. Mal. 3:13,14. Mark 3:22—30. Jam. 3:6.
n 38:10. 1 Chr. 28:9. Ps. 7:9. 139:2. Jer. 16:17. 17:10. Mark 2:8. John 2:24,25. 21:17. Heb. 4:13. Rev. 2:23.
o 7:23. 9:9. 22:2—6,9,12,27. 24:6—9. 2 Kings 21:16. Jer. 2:30,34. 7:6,9. Lam. 4:13. Hos. 4:2. Mic. 3:10. 7:2. Zeph. 3:3. Matt. 23:35.
p 24:3—13. Mic. 3:2,3.
q 3,9—11. 2 Kings 25:18—22. Jer. 52:24—27.
r Job 3:25. 20:24. Prov. 10:24. Is. 24:17,18. 30:16,17. 66:4. Jer. 38:19—23. 42:1—16. 44:12,13. Am. 9:1—4. John 11:48. 1 Thes. 2:15,16.
s 21:31. Deut. 28:49,50. Jer. 5:15—17. 39:6.
t 5:8,10,15. 16:41. 30:19. Ps. 106:30. Ec. 8:11. John 5:27. Rom. 13:4. Jude 15.
u 2 Kings 25:19—21. Jer. 39:6. 52:9,10,24—27.
x Num. 34:8,9. Josh. 13:5. 1 Kings 8:65. 2 Kings 14:25.
y 6:7. 13:9,14,21,23. Ps. 9:16. Jer. 9:24.
z 3,7—10.
* Or, *which have not walked.*
a 5:6,7. 11:12. 20:16,21,24. Lev. 26:40. 1 Kings 11:33. 2 Kings 21:22. Ps. 78:10. Jer. 6:16. Dan. 9:10.
b 1. 37:7. Num. 14:35—37. 1 Kings 13:4. Jer. 28:15—17. Hos. 6:5. Acts 5:5,10. 13:11.
c Deut. 9:18,19. Josh. 7:6—9. 1 Chr. 21:16,17. Ps. 106:23. 119:120.
d 9:8. Am. 7:2,5.

twenty-four districts, over each of which there was a prince, or president, and one that was over them all was the ruler of the city.—Among these princes the prophet distinguished two, who seem to have been the most eminent: and the Lord informed him, that this company, especially the two mentioned by name, (*Notes*, 13. 8:7—12, *v.* 11.) were the persons who devised mischief and gave evil counsel in the city. Probably, they encouraged idolatry, countenanced the false prophets, and persecuted the true prophets. They counselled the revolt from the Chaldeans, the alliance with Egypt, and the pertinacious opposition to the besiegers, in defiance of the warnings and predictions of God, by Jeremiah and other prophets. They persuaded the people, that if there were any truth in the predictions of divine judgments on the city and land, they would not be fulfilled for a long time; that they might build houses, and attend to their temporal concerns, without any apprehensions. (*Marg.* and *Marg. Ref.* f, g.—*Notes*, 12:21—25. *Is.* 5:18,19. *Am.* 6:3—8. 2 *Pet.* 3:1—4.) And in derision of Jeremiah's vision of a seething pot, (*Notes*, 24:3—14. *Jer.* 1:13,14.) they added that "they were the flesh" in this pot, or caldron; the walls of the city would protect them against the Chaldeans, as the caldron keeps the fire from the flesh that is in it; and if any attempted to take them out, it would be at their peril. Thus they taught the people to harden themselves in rebellion against God.—'This is a proverb 'which means, We will share all fate with her, 'we will either be preserved or perish with 'her.' *Michaelis.*

V. 4—12. Under the immediate impulse of the Holy Spirit, the prophet in vision seemed to himself to deliver the following message to these counsellors of rebellion: and this, being afterwards written and published, would come to their knowledge. (*Marg. Ref.* i, k.) He first reminded them of the wicked words which they had spoken, as above stated; (3) and assured them that the Lord was exactly acquainted with all their secret thoughts, counsels, and designs, their vain hopes and rebellious devices. (*Marg. Ref.* l—n.—*Notes*, 38:10. *Ps.* 139:2.) He next charged them both with shedding the blood of prophets and righteous men, by their oppressions and persecutions; and also with murdering all the Jews, who had been or would be slain in the war, in which they so obstinately persisted: so that they multiplied their slain in the streets of the city. (*Marg. Ref.* o, p.) The city was indeed a caldron; and those who perished by their fault, by the sword and famine during the siege, were the flesh that should continue and be consumed in it: but they themselves would be brought forth out of it. (*Marg. Ref.* q. z.—*Notes*, 24:1—13.) They had feared being put to death, if they surrendered to the Chaldeans, and had therefore determined to stand out to the last extremity; and thus they should be slain by the sword: (*Note*, *Prov.* 10:24.) the Lord would deliver them into the hand of the Chaldeans, and by the hands of these "strangers" execute his judgments upon them; for Nebuchadnezzar would put them to death as criminals, at Riblah "in the border of Israel." (*Marg. Ref.* r—y. —*Notes*, 2 *Kings* 25:18—21. *Jer.* 39:1—10, *v.* 5.) Then it would appear that the city was not their caldron, and that they were not able to continue in it: seeing they had obstinately refused to obey the Lord, and had copied the idolatries and iniquities of all the surrounding nations.

The things that come into your mind. (5) רוּחֲכֶם, "Your spirit." (19. *Notes*, 18:30—32, *v.* 31. *Ps.* 51:10. *Luke* 9:51—56, *v.* 55. *Rom.* 8:24—27, *v.* 27. *Jam.* 4:4—6.)

V. 13. Whilst the prophet, in vision, was

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man [e] thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, [f] Get ye far from the LORD: [g] unto us is this land given in possession.

16 Therefore say, [h] Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them [i] as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD, [k] I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, [l] and they shall take away all the detestable things thereof, and all the abominations thereof from thence.

19 And [m] I will give them one heart, and [n] I will put a new spirit within you; [o] and I will take the stony heart out of their flesh, and will give them an heart of flesh.

20 That [p] they may walk in my statutes, and keep mine ordinances, and do them: [q] and they shall be my people, and I will be their God.

e Jer. 24:1—5.
f Is. 65:5. 66:5. John 16:2.
g 33:24.
h 2 Kings 24:12—16. Ps. 44:11. Jer. 24:5,6. 30:11. 31:10. Ps. 31:20. 90:1. 91:1,&c. Prov. 18:10. Is. 4:5. 8:14. Jer. 29:7,11. 42:11.
k 28:25. 34:13. 36:24. 37:21, &c. 39:27—29. Is. 11:11—16. Jer. 3:12,13. 30:10,11,18. 31: 3—10. 32:37—41. Hos. 1:10, 11. Am. 9:14,15.
l 21. 5:11. 7:20. 37:23. 43:7, 8. Is. 1:25—27. 30:22. Jer. 16:18. Hos. 14:8. Mic. 5:10—14.
m 36:26,27. Deut. 30.6. 2 Chr. 30:12. Jer. 24:7. 32:39,40. Zeph. 3:9. John 17:21—23. Acts 4:32. 1 Cor. 1:10. Eph. 4:3—6. Phil. 2:1—5.
n 18:31. Ps. 51:10. Jer. 31:33. Rom. 12:2. 2 Cor. 5:17. Gal 6:15. Eph. 4:23.
o 36:26,27. Is. 48:4. Zech. 7: 12. Rom. 2:4,5.
p 12. Ps. 105:45. 119:4,5,32. Luke 1:6,74,75. Tit. 2:11,12.
q 14:11. 36:28. 37:27. Jer. 11: 4. 24:7. 30:22. 31:33. 32:38. Zech. 13:9. Heb. 8:10. 11:16.

delivering this message to the princes, Pelatiah suddenly died. It is probable, that he was actually cut off by some terrible death at Jerusalem, at this time, or afterwards when the prophecy was fulfilling; and in so remarkable a manner, as would render the vision much noticed. But when the prophet witnessed this accomplishment of God's word, as one who had the welfare of his people nearer his heart than his own character, he was greatly alarmed and distressed, and renewed his inquiries, whether the Lord meant to destroy all the remnant of his people Israel. (*Marg. Ref.*—*Note*, 9:8—11.)

V. 14—16. The Lord was graciously pleased to relieve the anxiety of his servant respecting his people Israel, by directing his attention to the Jews who were already in captivity. They were his brethren in distress, as well as in blood; and thus more nearly connected with him, than those in the land of Judah: especially as he was raised up to prophesy among them. Nay, the dispersed Israelites were more the objects of the Lord's special favor, than the inhabitants of Jerusalem were. (*Notes* and *P. O. Jer.* 24:) Indeed the latter treated the captives with disdain: they imagined that God had rejected them, and sent them into captivity as the greater sinners: or that their surrender to the Chaldeans was a forfeiture of their privileges, and even of their estates: they meant therefore to excommunicate and disinherit them, and to appropriate the city and land to themselves. (*Notes*, 33:24—29. *Is.* 65:3—7, *v.* 5. 66:5,6.) But the Lord had far other intentions: he had sent some of the people into captivity in order to their reformation: and though they were scattered among the Gentiles at a great distance from the temple; yet he "would be as a little Sanctuary" unto them in every place. (*Marg. Ref.* h, i.—*Notes*, *Ps.* 31:19,20. 90:1,2. 91: 1,2. 141:1,2. *Mal.* 1:9—11, *v.* 11. *Matt.* 18:19,20.) He would be their Protector and Support; he would answer their prayers, and give them the comfort of his presence: and when two or three of them met together, in a synagogue or a private house, their worship should be as acceptable, as if they had sacrificed at the temple: so that whilst the Jews at Jerusalem possessed many external religious advantages, without the power and presence of God, because of their pride and hypocrisy; those in captivity among the Gentiles should have his presence and power with them, being enabled to exercise humble faith, and to worship him in spirit and truth. (*Notes*, *Dan.* 6:10,11. 9:1—20.) This would be "as a little Sanctuary" in every place, a refuge to a few people, which would not excite either the jealousy or rapacity of their enemies, as the magnificent temple at Jerusalem had done. (*Note*, *Is.* 8:11—15.)—'As a sanctu-'ary for a short time.' *Bp. Newcombe.*—Such a promise evidently implied the future introduction of a new and more spiritual dispensation, when men should worship God with acceptance in every place. (*Note*, *John* 4:21—24.) But as this "little Sanctuary" must, as it were, be entered by faith in Jesus Christ, the Door and the Way: (*Notes*, *John* 10:6—9. 14:4—6, *v.* 6.) so the Jews in their present dispersions have not the benefit of it, because of their unbelief; which renders their present dispersion unspeakably more dreadful than the Babylonish captivity.

V. 17—20. The Lord further promised to the captives, that they, or their posterity, should be restored to their own land; and become decidedly set against idolatry and all other abominable wickedness. (*Marg. Ref.* k, l.—*Note*, 36: 20—24.) Few of them seem at the time when this message was sent to them, to have been true believers: but God engaged to prepare them for the blessings which he intended for them, by "giving them one heart, and by putting a new spirit within them." The "one heart" may either mean, that oneness of judgment, disposition, and affection, which the grace of God produces in his people; or that singleness of heart which distinguishes them from others. (*Marg. Ref.* m.—*Notes*, *Ps.* 86:11. *Jer.* 24:7. 32:39—41. *Zeph.* 3:9,10. *Acts* 2:44—47. 4:32—35.) The hearts of the Jews had been divided among different idols, and they had endeavored to worship both JEHOVAH and their idols, to serve him and their sins: but this change would cause them to serve him singly, wholly, and devotedly, and to renounce all idols, rivals, and worldly lusts. "A new spirit" would also be given them, that is, a new temper and disposition; a new light in the understanding and direction to the judgment; new purity in their memories, imaginations, and af-

21 But *as for them,* [r] whose heart walketh after the heart of [s] their detestable things, and their abominations, [t] I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did [u] the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And [x] the glory of the LORD went up from the midst of the city, and stood upon the mountain, which *is* on the east side of the city.

24 Afterwards [y] the Spirit took me up and brought me in a vision, by the Spirit of God, [z] into Chaldea to them of the captivity. [a] So the vision that I had seen went up from me.

25 Then [b] I spake unto them of the captivity all the things that the LORD had shewed me.

r Ec. 11:9. Jer. 17:9. Mark 7:21—23. Heb. 3:12,13. Jam. 1:14,15.
s 18. Jer. 1:16. 2:20.
t 9:10. 20:38. 22:31. Jer. 29:16—19.
u 1:19,20. 10:19.
x 8:4. 9:3. 10:4,18. 43:4. Zech. 14:4. Matt. 23:37—39. 24:1,2.
y 1. 8:3. 2 Kings 2:16. 2 Cor. 12:3.
z 1:3. 3:15. Ps. 137:1.
a Gen. 17:22. 35:13. Acts 10:16.
b 2:7. 3:4,17,27.

fections; new desires, hopes, fears, joys, and sorrows; a new tenderness in the conscience, and submission in the will: the effect of the regenerating Spirit of God; for "that which is born of the Spirit is spirit;" altogether spiritual, according to the law, truth, and image of God; disposed to repentance, faith, love, conscientious obedience, and holy worship. (*Marg. Ref.* n.—*Notes*, 18:30—32. 36:25—27. *Deut.* 29:4. 30:1—10, *v.* 6. *Ps.* 51:10. *Jer.* 31:31—34. *Rom.* 12:1,2. 2 *Cor.* 5:17.)—At the same time, the Lord would take away "the stony heart out of their flesh," or from their corrupt nature: for "that which is born of the flesh is flesh," carnal, and enmity to God. "The stony heart" denotes the natural insensibility, obduracy, and obstinacy of fallen man. The carnal heart, like a stone, cannot be made to feel. Judgments, mercies, warnings, examples, are alike unavailing. (*Note*, 9:3,4.) The terrors from mount Sinai, the love of Christ, and the sweet promises of the gospel, fail of producing suitable affections. Men live unconcerned amidst the dead and dying; yea, grow more and more hardened in times and places, where unusual mortality prevails: they accumulate loads of guilt like mountains, and are neither dismayed nor humbled: and they generally are as unfeeling to the miseries of others, as to their own danger. They are dead, insensible, and like a stone, which feels nothing from the hardest blow. But renewing grace creates a susceptibility of proper feeling in the soul and conscience: then a sinner learns to fear God, to stand in awe of his word, and to flee from his wrath. Then the mercies of God excite his gratitude, and the promises encourage his hope: he is humbled for his transgressions of the law; and unites love and gratitude with still deeper humiliation, by his knowledge of the gospel. Then his heart becomes broken, his conscience tender, his affections easily moved to fear or compassion: a wrong temper now causes him more pain than numerous gross crimes once did; and the consideration of the shortness and uncertainty of life produces, in some measure, its proper effect on his conduct. His heart becomes as living flesh, which feels the least touch, and is now capable of joy and sorrow from spiritual objects, which before it was not. This change the Lord alone can work, and he promised to do it for Israel, in order that they might "walk in his statutes;" for without it *spiritual* obedience and worship cannot be performed: and thus he would "be their God, and own them as his people." (*Marg. Ref.* o—q.—See on *Note*, *Jer.* 30:22.)—This may be interpreted as a prophecy of the restoration of the Jews and some of the Israelites, to their own land: it is also applicable in its largest sense to the true Israel, the elect of God, who all partake of this blessing in due season: but it especially foretels the future conversion of Israel, and their restoration to their own land. (*Notes*, 34:23—31. 37:23—28. 39:23—29. *Hos.* 3:4,5. *Amos* 9:13—15. *Mic.* 7:11—13.)—"These promises chiefly relate to the general conversion of the Jews, when God shall pour 'out upon them the Spirit of grace. ... (*Zech.* '12:10.) ... Conversion is commonly spoken of 'in scripture, as if it were a new creation, be-'cause of the new dispositions and powers 'which accompany it.' *Lowth.*

V. 21. The hearts of almost all the Jews in Jerusalem and Judah, and of numbers among the captives, "walked after the heart of their detestable things." Their affections were habitually fixed upon idols: they were disposed to copy the licentiousness, cruelty, and fraud, which these supposed deities were represented as delighting in; and they loved their gross and carnal worship. Or, they took as much pleasure in serving Satan, (who was worshipped under the names and forms of all their idols,) as he did in receiving their adoration. But none of those who continued to act in this manner, could have any interest in these promises: on the contrary, they would be recompensed according to their own ways, notwithstanding the mercies reserved for the penitent. —'The prophet mentions the heart of their de-'testable things, ... because evil spirits, who 'were worshipped in and by them, were pleas-'ed with the devotions in that manner paid to 'them. *Lowth.*' (*Marg. Ref.*)

V. 22—25. After the prophet had received all this information; he saw the cherubim and the wheels, with the glory of God above them, remove to a greater distance: they had before left the temple, and now they departed from the city eastward to the mount of Olives; the place from which Christ, the glory of the second temple, ascended into heaven, previously to its destruction. (*Notes*, 9:3,4. 10:18,19. 43:2—5. *Hag.* 2:6—9. *Zech.* 14:4,5. *Luke* 24:50—53. *Acts* 1:9—12.)—Then the prophet was, in vision, brought back into Chaldea, in the same way that he had been conveyed thence: the vision left him, his ecstasy terminated, and he found himself among the elders where he was at first. (*Note*, 8:2—4.) Afterwards he reported to them and the other captives all that he had seen and heard in this vision: (8:—11:) and perhaps he also now explained the other signs, which he had before shewn to them (*Notes*, 4:—7:)

PRACTICAL OBSERVATIONS. V. 1—13.

When those, who are eminent in rank or abilities, are destitute of the fear of God, and oppose or ridicule his truths and warnings, they are qualified to be extensively mischievous. Being ingenious in devising evil, plausi-

CHAP. XII.

Ezekiel is ordered, by removing his goods, and breaking through the wall of his house, to give the people a sign of the taking of Jerusalem, of Zedekiah's flight, and of the captivity of the Jews, 1—16; by eating and drinking with trembling and anxiety, to prefigure the famine, and the consternation of the Jews during the siege, 17—20; and to declare that this ruin was near at hand; as a rebuke to those who profanely spake of it as distant, 21—28.

THE word of the LORD also came unto me, saying,

2 Son of man, [a] thou dwellest in the midst of a rebellious house, [b] which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, [c] prepare

a 2:3,6—8. 3:9,26,27. 17:12. 24:3. 44:6. Deut. 9:7,24. 31:27. Ps. 78:40. Is. 1:23. 30:1,9. 65:2. Jer. 4:17. 5:23. 9:1—6. Dan. 9:5—9. Acts 7:51,52.
b Deut. 29:4. Is. 6:9,10. 29:9—12. 42:19,20. Jer. 5:21. Matt. 13:13,14. Mark 4:12. 8:17,18. Luke 8:10. John 9:39—41. 12:40. Acts 23:26,27. Rom. 11:7,8. 2 Cor. 3:14. 4:3,4. Eph 4:18. 2 Thes. 2:10,11.
c 10—12. 4:1,&c. 5:1,&c. Jer. 13:1,&c. 18:2,&c. 19:1,&c. 27:2.

ble in counselling and vindicating it, and bold in carrying it into execution; they encourage numbers to harden themselves in rebellion against God, and to adopt and persist in the most pernicious and impious designs. But they should be reminded, that they must render an account to him, for all the mischief done by their influence; for all the blood shed in unjust and unnecessary wars, which their worldly policy has occasioned; and for all the murder, that takes place in consequence of their oppression, persecution, and unrighteous decrees. How awfully do some men of this description "multiply their slain," not only through the streets of a single city, or the districts of a kingdom, but through whole continents, nay, in every quarter of the globe! and they will at length be as much distinguished by their punishment, as they now are by their crimes. But carnal policy is connected with infidelity: and such persons turn the oracles of God into ridicule, and persuade themselves and others, that no evil shall happen unto them. If they cannot entirely shake off all regard to revelation, they conclude, that the wrath of God denounced against transgressors is doubtful, or at least distant; and that they may safely indulge their inclinations, and pursue their rebellious schemes, for some time longer; that they have many years of life before them; and that they shall be able to take care of their souls at last. The love of the world, and dislike to religion, give Satan and his factors an amazing advantage against men, in tempting them to this procrastination: and thus they seduce and ruin one another, until at length, when "they are crying, Peace, peace, sudden destruction cometh upon them, and they shall not escape." (*Notes*, *Dan.* 5:1—9. *Luke* 12:15—21. 16:19—31. *Acts* 12:20—23. 1 *Thes.* 5:1—3.) We should, therefore, plainly protest against these devisers of mischief, and wicked counsellors: we should shew them the folly and impiety of their words, and remind them that God knows all their thoughts and contrivances. We should also meditate on the same truths, with reference to ourselves; that we may watch our hearts and lips, and earnestly pray to our God to examine and keep them for us.—The worst fears of ungodly men will come upon them, and often by those sinful means which they use to secure themselves: and when sinners fear the sword of man more than the wrath of God, he will sometimes expose them to both; and execute his judgments upon them in this world as well as in the next. Thus he often singles out the ringleaders in impiety, infidelity, and wickedness, and renders them warnings to others, that they may repent and avoid such destructive paths. (*Num.* 14:36—38. *Notes*, *Num.* 16:28—34. *Jer.* 28:15—17. 29:21—23.) But while these awful dispensations verify the words of God's faithful servants; they cannot but be deeply affected by them, and will still plead with him to have mercy on those who remain.

V. 14—25.

The Lord often reserves for himself those persons, of whom we had little hopes; and leaves to their own pride and lusts, such as we had better expectations of: while they, whom he afflicts and man despises, are commonly nearer the kingdom of heaven, than their more prosperous and self-confident neighbors.—Many are ready to imagine that they are exclusively the people of God, while others are gone far from him; when, in fact, they are idolizing some form or creed, and have no part or lot in the matter: and those who rejoice in the calamities of their brethren, because they expect gain from them, and who are ready to anathematize and injure them for conscience' sake, are strangers to "the power of godliness." But wherever the Lord casts the lot of those who truly fear him, he will be "a sanctuary" unto them: they cannot be scattered to a distance from his protecting providence, from his throne of grace, from the consolations of his Spirit, or "communion with the Father and his son Jesus Christ:" and he will gather into his heavenly kingdom, from every country under heaven, all those who have been delivered by his grace from their detestable things and abominations. But without "the one heart and the new spirit," which he bestows; except he take away the hard and stony heart, and give us the heart of flesh; we shall never truly repent, or believe and obey the Gospel. When the sinner feels his need of these blessings; let him bring these promises to the throne of grace, and present them as prayers in the name of Christ, and they will surely be performed. (*Note*, *Acts* 5:29—31.) Then sin will be loathed, the Savior will become precious, the heart will be made humble and contrite, the conscience tender; and the converted sinner will be inclined and enabled to "walk in the statutes of God, and keep his ordinances and do them." (*Notes*, *Tit.* 2:11—14.) Such are indeed the Lord's people, and he is their God and Portion: but they differ as much from notional professors of evangelical truths, as from Pharisaical despisers of them: and this sensibility of heart and conscience is the chief discrimination between the true Christian and all other men.—As for those, whose hearts are habitually set upon their idolatries and iniquities; they are evidently under the dominion and condemnation of their sins, and God will deal with them according to the covenant of works, and "recompense their ways upon their own heads." And though he will not forsake his people; yet he may be driven away from any part of his visible church, by the hypocrisy and iniquity of those, who are called by his name: and woe be to them, when he withdraws his presence, glory, and protection!—Finally, whatever ministers learn from the word or Spirit of God, whether concerning his judgments or his mercies, they must faithfully declare it to all the

thee * stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; [d] it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth [e] at even in their sight, as [†] they that go forth into captivity.

5 [‡] Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt [f] cover thy face, that thou see not the ground: [g] for I have set thee *for* a sign unto the house of Israel.

7 And [h] I did so as I was commanded: [i] I brought forth my stuff by day, as stuff for captivity, and in the even I [§] digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, [k] the rebellious house, said unto thee, [l] What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; [m] This burden *concerneth* [n] the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall [‖] remove *and* go into captivity.

12 And [o] the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My [p] net also will I spread upon him, and he shall be taken in my snare: [q] and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And [r] I will scatter toward every wind all that *are* about him to help him, and all his bands; [s] and I will draw out the sword after them.

15 And [t] they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

* Or, *instruments.*
d 33:11. Deut. 5:29. 32:29. Ps. 81:13. Jer. 18:11. 25:4—7. 26:3. 36:3,7. Luke 13:3,9,34. 20:13.
e 12. 2 Kings 25:4. Jer. 39:4. 52:7.
† Heb. *the goings forth of captivity.*
‡ Heb. *Dig for thee.*
f 1 Sam. 28:8. 2 Sam. 15:30. Job 24:17.
g 11. 4:3. 24:24. Is. 8:18. 20:2—4.
h 2:8. 24:18. 37:7,10. Jer. 32:8—12. Matt. 21:6,7. Mark 14:16. John 2:5—8. 15:14. Acts 26:19.
i 3—6.
§ Heb. *digged for me.*
k 1—3. 2:5—8.
l 17:12. 20:49. 24:19.
m 2 Kings 9:25. Is. 13:1. 14:28. Mal. 1:1.
n 7:27. 17:13—21. 21:25—27. Jer. 21:7. 24:8. 38:18.
‖ Heb. *by removing go into captivity.* Jer. 15:2. 52:15, 28—30.
o 6. 2 Kings 25:4. Jer. 39:4. 52:7.
p 17:20. 19:8,9. 32:3. Job 19:6. Ps. 31:6. Is 24:17,18. Jer. 50:24. Lam. 1:13. 3:47. 4:19, 20. Hos. 7:12. Luke 21:35.
q 2 Kings 25:5—7. Jer. 34:3. 39:7. 52:9—11.
r 5:10—12. 17.21. 2 Kings 25:4,5.
s 5:2,12. 14:17,21. Lev. 26:33. Jer. 42:16,22.
t 16,20. 5:13. 6:7,14. 7:4. 11:10 24:27. 25:11. 26:6. 28:26. 33:33. 39:28. Ex. 14:18. Ps. 9:16.

people, as far as they have opportunity afforded them.

NOTES.

CHAP. XII. V. 1—7. Ezekiel does not seem, for the present, to have had any more visions of the divine glory; but to have received revelations from God in the more ordinary manner of other prophets.—Even the captives, among whom he dwelt, were "a rebellious house" like their brethren in Judah; who would not use their senses and faculties, or avail themselves of the instructions of God's word and providence, for their advantage! (*Marg. Ref.* a, b.—*Notes*, *Deut.* 29:4. *Is.* 6:9,10. *Jer.* 5:20—25. *Matt.* 13:14—17. *Mark* 8:17—21.) After all that they had heard and experienced, they still expected that Jerusalem would be preserved from the Chaldeans: they deemed themselves unhappy in bondage, and hoped to be speedily restored to their country: this led them to neglect the duties of their situation, to listen to false prophets, to reject the word of God, and thus to rebel both against his commandments and providence. (*Notes*, *Jer.* 29:4—15.) To certify them therefore of the vanity of their hopes, the prophet was ordered to make ready his furniture for removing to another habitation, in the sight of the people, and then to carry it, or some part of it, to a distant place; in hopes, (speaking after the manner of men,) "that the people would consider, though they were a rebellious house." Thus he was directed to spend the day about his furniture, and in the evening to go forth as one afraid of being carried away captive: and to render his conduct more significant, he was ordered to dig or break through the wall of his house, and to go forth by that opening, carrying part of his property, or some provisions, with him, as desirous to escape the enemy; and to cover his face, not only as in distress, but to disguise himself for fear of being detected. (*Marg.* and *Marg. Ref.* c—g.) Having received these orders, he punctually obeyed them; and thus set before the eyes of the captive Jews the plundering of Jerusalem of all its treasures, and the removal of them and of the inhabitants to Babylon; the vain endeavors of the Jews to escape, and to carry off their property; and especially the conduct and fate of Zedekiah. (*Marg.* and *Marg. Ref.* h, i.—*Note*, 8—15.)

V. 8—15. Either the people had ridiculed the prophet's conduct, or they had contemptuously disregarded it. (*Marg. Ref.* k, l.—*Note*, 20:49.) He was therefore commanded to inform them, that "this burden," or prophetic sign of impending judgments, respected Zedekiah, the prince in Jerusalem, "under whose shadow they hoped to live among the nations;" (*Note*, *Lam.* 4:20.) as well as all those of the families of Israel, who yet remained in their own land. As Ezekiel had removed his furniture, and changed his habitation; so would their property and persons be removed into another land: and the king himself would flee from the conquerors in the dusk of the evening, with a burden on his shoulder, and a covering on his face, in order to disguise himself; whilst his attendants would break through the wall to forward his escape. But the Lord would spread

16 But [u] I will leave [*] a few men of them from the sword, from the famine, and from the pestilence; [x] that they may declare all their abominations among the heathen whither they come; [y] and they shall know that I *am* the LORD.

[*Practical Observations.*]

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man [z] eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread [a] with carefulness, and drink their water with astonishment, [b] that the land may be desolate from [†] all that is therein, [c] because of the violence of all them that dwell therein.

20 And [d] the cities *that are* inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, [e] what is that proverb *that* ye have in the land of Israel, saying, [f] The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; [g] I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, [h] The days are at hand, and the effect of every vision.

24 For there shall be [i] no more any vain vision, nor flattering divination within the house of Israel.

25 For I *am* the LORD: [k] I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for [l] in your days, [m] O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

u 6:8—10. 14:22,23. Is. 1:9. 6:13. 10:22. 24:13. Jer. 4:27. 30:11. Am. 9:8,9. Matt. 7:14. 24:22. Rom. 11:4,5.
* Heb. *men of number.* Gen. 13:16. Is. 10:19. Rom. 9:27.
x 14:22,23. 36:31. Lev. 26:40,41. Jer. 3:24,25. Dan. 9:5—12.
y Deut. 29:24—28. 1 Kings 9:6—9. Jer. 22:8,9.
z 4:16,17. 23:33. Lev. 26:26,36. Deut. 28:48,65. Job 3:24. Ps. 60:2,3. 80:5. 102:4—9.
a 1 Kings 17:10—12.
b 6:6,7,14. 36:3. Is. 6:11. Jer. 4:27. 9:10,11. 10:22. 18:16. 32:43. 33:10,12. Mic. 7:13.
† Heb. *the fulness thereof.* Ps. 24:1. 1 Cor. 10:26,28.
c 7:23. Gen. 6:11—13. Ps. 107:34. Jer. 6:7. Mic. 3:10—12.
d 15:6—8. Is. 3:26. 7:23,24. 24:3,12. 64:10,11. Jer. 4:7,23—29. 12:10—12. 16:9. 19:11. 24:8—10. 25:9. 34:22. Lam. 5:18. Dan. 9:17.
e 18:2,3. Jer. 23:33—40.
f 27. 11:3. Is. 5:19. Jer. 5:12,13. Am. 6:3. 2 Pet. 3:3,4.
g 18:3. Is. 28:22.
h 25. 7:2,3,5—7,10—12. Joel 2:1. Zeph. 1:14. Mal. 4:1. Matt. 24:34. Jam. 5:8,9.
i 13:23. 1 Kings 22:11—13,17. Prov. 26:28. Jer. 14:13—16. 23:14—29. Zech. 13:2—4. Rom. 16:18. 1 Thes. 2:5. 2 Pet. 2:2,3.
k 28. 6:10. Num. 14:28—34. Is. 55:11. Dan. 9:12. Zech. 1:6. Matt. 24:35. Luke 21:13.
l Jer. 16:9. Hab. 1:5. Mark 13:30,31.
m 1,2.

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his net for him, and take him in his snare; for the Chaldeans would overtake him, and carry him to Babylon; yet he should not see that city, though he would die there. (*Marg. Ref.* m—q.) Jeremiah had predicted, that his eyes should see the eyes of the king of Babylon; (*Note, Jer.* 34:1—5, *v.* 3.) and here Ezekiel foretold, that he should not see Babylon; and Josephus says that he thought these two prophecies inconsistent with each other, and therefore believed neither of them: yet both were exactly accomplished, when he was brought to Nebuchadnezzar at Riblah, and there had his eyes put out, and was then carried to Babylon. (*Notes*, 17:15—21. 21:25—27. 2 *Kings* 25:1—7.)—The Lord moreover declared, that all the Jews, who adhered to Zedekiah, and survived the taking of the city, should be scattered through the nations, and be pursued by his judgments: and by the accomplishment of these predictions, they should be convinced that he was the eternal JEHOVAH, the Creator and Lord of all. (*Marg. Ref.* r—t.)

V. 16. It was the purpose of God, to leave a remnant of the Jews, who should escape all the divers kinds of death which cut off the rest, and who might declare among the heathen all their abominations. Either the conduct of this remnant would be so very atrocious, that the heathen might see the reason of the Lord's dealings with them, by witnessing their abandoned wickedness; or, being brought to repentance, they would confess their abominable idolatries and iniquities, and acknowledge the justice of God in his severity towards them: that so the heathen also might be made acquainted with the power, truth, and holiness of Israel's God. (*Marg.* and *Marg. Ref.—Notes*, 6:8—10. 14:22,23.)

V. 17—20. The Lord next directed the prophet to instruct the people by another sign. Whenever he ate or drank, he was required to act like a man in great terror and anxiety; as if he feared, that some one would rob him of his food, or as if he were eating his last meal, and must then perish by hunger and thirst. (*Notes*, 4:9—17. *Lev.* 26:25,26. 1 *Kings* 17:10—16, *v.* 12.) This denoted, that the inhabitants of Jerusalem, and those who remained in the land, would soon endure far greater miseries, than their captive brethren had done: when they would, with astonishment, terror, and excruciating solicitude, perceive famine increasing upon them, and expect to have their scanty morsel taken from them by some other starving wretches, or to be slain while eating it; or that they must soon eat their last meal, and then die miserably by hunger. For the city and those parts of the land which were still inhabited, would surely and speedily be desolated, because of the violence, oppression, and impiety of the inhabitants. (*Marg.* and *Marg. Ref.*)

V. 21—25. Emboldened by the long-suffering of God, and despising the declarations of his prophets, the Jews, (both in captivity and in the land of Israel,) commonly used to say to each other, "The days are prolonged, and every vision faileth;" so that this became a proverb among them. (*Marg. Ref.* e, f.) They had been long threatened and were still spared; and they concluded that the visions of the prophets had failed. (*Notes*, 26—28. 7:2—15. 11:1—3. *Is.* 5:18,19. *Jer.* 5:10—13. *Am.* 5:18—20. 2 *Pet.* 3:1—4.) But the Lord assured them, that the event should speedily cause this impious proverb to cease: for the days were at hand, when every vision would take effect. Then the false prophets would be silenced, and their lying divinations detected: for the Lord would speak by his prophets, and cause his word to be noticed by *immediately* perform-

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [n] for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD; [o] There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

n 22. Is. 28:14,15. Dan. 10:14. 2 Pet. 3:4.
o 23—25. Jer. 4:7. Matt. 24: 48—51. Mark 13:32—37. Luke 21:34—36. 1 Thes. 5:2,3. Rev. 3:3.

CHAP. XIII.

Ezekiel is ordered to prophesy against the false prophets, 1—9; and to expose their folly and wickedness, and the fatal effects of their delusions, to others and themselves, under the emblem of a wall daubed with untempered mortar, and beaten down by a violent storm, 10—16; and against the prophetesses, who, by their signs and lying prognostications, encouraged the wicked in sin, and discouraged the righteous: and to predict their disgrace and ruin, 17—23.

AND the word of the LORD came unto me, saying,

2 Son of man, [a] prophesy against the prophets of Israel that prophesy, and say thou unto them that * prophesy out of their

a 14:9,10. 22:25,28. 2 Chr. 18: 18—24. Is. 9:15. 56:9—12. Jer. 5:31. 6:13,14. 8:10. 14:13—15. 23:2,11—22,25,26. 27:14, 18. 28:12—17. 29:8,9. 37:19. Lam. 4:13. Mic. 3:6,11. Zeph. 3:4. 2 Pet. 2:1—3.
* Heb. *are prophets out, &c.* 3,17. Jer. 14:14. 23:16,26.

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ing it, in their days, and upon the very persons to whom it was spoken. (*Marg. Ref.* g—m.—*Note*, *Zech.* 1:5,6.)

V. 26—28. Perhaps, after the former message, the Jews altered their proverb; and instead of saying, that "the vision failed," they only said, that it related to remote times and distant events. Or, this proverb was used at the same time, by such as did not openly avow their infidelity. The Lord, however, ordered his prophet to assure them, that the time of his patience was expiring, and that he would immediately fulfil his most alarming predictions. —This could not, at the most, be more than four or five years before the destruction of Jerusalem.—'My threatenings shall come to pass in 'your own days, and ye shall have ocular de-'monstration of their truth.' *Lowth.* (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—16.

It is often a painful trial to the faithful servants of God, that they are constrained to dwell among those, who are most rebellious against him.—Men have eyes, ears, and understandings; but, as fallen and apostate creatures, they are utterly destitute of a disposition to make a proper use of them, or of the advantages which they enjoy. This is the essence of their rebellion, and cannot possibly be allowed as an excuse for it: it counteracts all the endeavors of God's servants to instruct, convince, warn, or affect them; and it often discourages them from repeating the unsuccessful attempt. They should not, however, yield to despondency, but rather devise or adopt more and other methods of engaging the attention, convincing the judgment, or reaching the heart and conscience; "if God peradventure will give" sinners "repentance, to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will:" (*Note*, 2 *Tim.* 2:23—26.) for none can know but those may hereafter consider, who have been hitherto most rebellious. To this end, the minister must not shrink from any hardship or personal inconvenience, which can evince his own deep conviction of the truth and importance of his message; nor should he fear the ridicule or reproach, which he may incur in the performance of his duty. He should especially at all times speak and act, as a man who is deeply convinced, that "here he hath no continuing city," and who is continually preparing for a removal; who expects changes, disappointments, and difficulties, until that period arrives; and who is assured, that there can be "no peace for the wicked," in any place or station or rank in life.—He also should seek to have his answer ready, when called upon to explain the grounds of his hope, and the reasons of his conduct; (*Note*, 1 *Pet.* 3:13—16.) that he may be able to speak pertinently and convincingly to the consciences of those who make inquiries.—The word of God concerns princes, as well as their subjects. Indeed in great national calamities, superior stations only expose men to more imminent perils, and more acute sufferings; and in the eternal world, they will expose ungodly men to the deeper condemnation.—The greatest princes will sometimes submit to extreme hardships and debasement, to save their lives: they will endure fatigue, appear disguised like the meanest of their subjects, and be glad to be mistaken for them: what then should we not be willing to venture, renounce, suffer, or stoop to, to save our souls "from the wrath to come!" This may certainly be effected by all, who diligently seek it in the way of the gospel: whereas men's most earnest endeavors to preserve their lives often prove ineffectual; or they are so taken in the Lord's net, that life is rendered as bitter, as death is dreadful.—While ringleaders in rebellion against God are singled out for punishment; such as concur with them will not escape: and either the open detection of crimes, or men's penitent confessions, will justify God before the whole world, in all the threatenings of his word, and in all the judgments which he inflicts.

V. 17—28.

Abused plenty generally ends in pinching want: and we may profitably meditate on the horrors of famine, when men grudge each other, and even themselves, every morsel, and behold with terror and anguish the speedy approach of more dreadful extremities: for we may thence learn to be thankful, moderate, and liberal, in our use of plenty; and the more to hate and dread sin, which thus forfeits or imbitters all our comforts; and not only desolates cities and nations, but ruins the souls of unnumbered multitudes.—It is a grievous sign of deep degeneracy, when profane, infidel, and immoral speeches become proverbial: but the Lord notices them, and will call to account those who use them, and will at length put them to silence and shame.—"Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are wholly set in them to do evil:" (*Note Ec.* 8:11—13.) but, however men may wilfully mistake reprieves for pardons, and the Lord's long-suffering for "the failure of the vision," the days are at hand when they will find every word of God to take effect. Then flattering teachers and infidels will be confuted and condemned; and the execution of his threatened vengeance will form an awful demonstration to them of the truth of the scriptures.

wn hearts, [b] Hear ye the word of the LORD;
3 Thus saith the Lord GOD; [c] Woe nto the [d] foolish prophets, that * follow heir own spirit, and † have seen nothing!
4 O Israel, thy prophets are [e] like the oxes in the deserts.
5 Ye [f] have not gone up into the ‡ gaps, either § made up the hedge for the house f Israel, [g] to stand in the battle in [h] the day f the LORD.
6 They [i] have seen vanity and [k] lying ivination, [l] saying, The LORD saith; and he LORD hath not sent them: and they

34:7,9. 1 Kings 22:19. Is. 1: 0. 28:14. Jer. 28:15. 29:20—4,31,32. Am. 7:16,17.
18. 34:2. Jer. 23:1. Matt. 3:13—29. Luke 11:42—47, 2. 1 Cor. 9:16.
Prov. 15:2,14. Lam. 2:14. Hos. 9:7. Zech. 11:15. Matt. 3:16—26. Luke 11:40. 1 Tim. 4. 2 Tim. 3:9.
Heb. *walk after.*
Or, things which *they have ot seen.* 6,7. Jer. 23:28—32. Cant. 2:15. Mic. 2:11. 3:5. Iatt. 7:15. Rom. 16:18. 2 'or. 11:13—15. Gal. 2:4. 'ph. 4:14. 2 Thes. 2:9,10. 1 'im. 4:1,2. Tit. 1:10—12. ev. 13:11—14. 19:20.
22:30. Ex. 17:9—13. 32:11, 12. Num. 16:21,22,47,48. 1 Sam. 12:23. Ps. 106:23. Jer. 15:1. 23:22. 27:18. Mal. 1:9.
‡ Or, *breaches.* Is. 58:12. Lam. 2:13,14.
§ Heb. *hedged the hedge.*
g Job 40.9. Ps. 76:7. Is. 27:4. Rev. 16:14. 20:8,9.
h 30:3. Is. 2:12. 13:6,9. 34:8. Joel 1:15. 2:1,31. 3:14. Am. 5:18—20. Zeph. 1:14—18. 2: 2,3. Mal. 4:5. 1 Thes. 5:2. 2 Pet. 3:10. Rev. 6:17.
i 23. 12:23,24. 22:28. 2 Pet. 2: 13.
k 21:23,29. Jer. 14:14. 29:8. Zech. 10:2.
l 7. Jer. 23:31,32. 28:2,15.

have [m] made *others* to hope that they would confirm the word.
7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, [n] The LORD saith *it;* albeit I have not spoken?
8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, [o] behold, I *am* against you, saith the Lord GOD.
9 And [p] mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ‖ assembly of my people, [q] neither shall they be written in the writing of the house of Israel, [r] neither shall they enter into the land of Israel; [s] and ye shall know that I *am* the Lord GOD.
10 Because, even because they have

m 22. 1 Kings 22:6,27,37. Prov. 14:15. Jer. 29:31. 37:19. Mark 13:6,22,23. 2 Thes. 2:11.
n 2,3,6.
o 5:8. 21:3. 26:3. 28:22. 29:3,4, 10. 35:3. 38:3,4. 39:1. Jer. 50: 31,32. 51.25. Nah. 2:13. 3:5,6. 1 Pet. 3:12.
p 11:13. 14:9,10. Jer. 20:3—6. 28:15—17. 29:21,22,31,32. Rev. 19:20.
‖ Or, *secret*, or, *council.*
q Ex. 32:32,33. Ezra 2:59,62, 63. Neh. 7:62,64. Ps. 69.28. 87:6. Is. 4:3. Dan. 12:1. Luke 10:20. Phil. 4:3. Heb. 12:23. Rev. 13:8. 20:15.
r 20:38.
s 11:10,12. 12:20. 1 Kings 22: 24,25. Jer. 23:20.

NOTES.

CHAP. XIII. V. 1—4. The Lord had before timated his displeasure against the false ophets; (12:24.) but Ezekiel was here order- l more fully and directly to enter his protest gainst them, as the other prophets had done. 'The true prophets often denounce God's dgments against the false ones; laying to eir charge many misdemeanors in their rivate conversation; and upbraiding them for nfaithfulness in the office they undertook, f guiding and directing men's consciences.' *owth.* (*Notes*, 22:25—28. 34:2—6. *Is.* 9:13—17. 3:9—12. *Jer.* 5:30,31. 6:13—15. 14:13—16. 23: —32. *Mic.* 3:5—12.)—Some of the false proph- s lived in Judah, and others of them among e captives in Chaldea. (*Notes*, *Jer.* 29:) They unted themselves to be "the prophets of Is- el," and were considered by many as such; t they were the ruin of the people who con- led in them. Ezekiel was therefore requir- l to prophesy against them; not so much in pectation of bringing them to repentance, in order to undeceive those whom they de- ded. They had the character of being very scerning men, and were no doubt proud of eir wisdom: but they were "*foolish* prophets;" cause they followed their own fancies, and d received no revelations from God, though ey audaciously ventured to speak in his me. (*Marg.* and *Marg. Ref.* a—d.) Israel erefore must be informed, that their favorite ophets were "like the foxes in the deserts:" afty, ravenous, and mischievous; always heming something for their own interest, or ifting about to save themselves, without re- rd to the welfare of the people: thus they oiled the Lord's vineyard, and devoured his ock; as the foxes from the desert marred the neyards, and did mischief in the sheep-folds Canaan. (*Marg. Ref.* c.—*Notes*, *Cant.* 2:15. *Cor.* 11:13—15.)—'They seize their prey, in a unning and cowardly manner; and then flee nto lurking places.' *Bp. Newcombe.*

V. 5. The wickedness of Israel had broken own the hedge of the divine protection, and opened a gap or breach at which their enemies might enter. And, as when such breaches are made in the walls of besieged cities, the officers and soldiers who defend them repair thither, and venture their lives in withstanding the foe, till the breach be built up again: so "the prophets of Israel" ought to have ventured all consequences, in endeavoring to bring the people to repentance; as well as to have opposed their prayers, examples, instructions, and their whole influence, against the prevalence of ungodliness and iniquity, and in using every means of averting the divine judgments which were coming upon them. But the false prophets attempted nothing of the kind: they neither sought to turn away the approaching calamities, nor to prepare the people for them; but rather encouraged them to harden themselves against God, who had declared that he was coming to fight against them by the Chaldeans. (*Marg.* and *Marg. Ref.*—*Notes*, 22:30. *Ps.* 106:19—23. *Is.* 59:16—19. *Jer.* 21:5—7. 23:21,22. *Mal.* 1:9—11.)

V. 6. The false prophets spoke with such confidence and plausibility, and their predictions so accorded to the desires and presumptuous confidence of the people, that they assuredly expected to see them accomplished. (*Marg. Ref.*—*Notes*, 12:21—28. 1 *Kings* 22:13, 14. *Ps.* 119:49. *Jer.* 23:32. 28:1—4.)

V. 7—9. (*Marg. Ref.* n—p.—*Note*, 6.) The indignation of God would fall especially upon the false prophets, whose covetous and carnal minds made them susceptible of strong impressions from the illusions of Satan: so that they first wilfully imposed on the people; and probably were afterwards judicially given up to strong delusions to believe their own lies, and to expect that the Jews would prosper in resisting the Chaldeans. (*Notes*, 14:9—11. 1 *Kings* 22:19—23. 2 *Thes.* 2:8—12. 2 *Tim.* 3:13.) Thus they "saw vanity and lying divination," and then they prophesied lies: and their predictions as much contradicted their former scriptures, as they did the prophecies of Jeremiah, Ezekiel, and other later prophets. (*Notes*, *Jer.* 28:8,9. 29:8,9,15—32.) The Lord

[t] seduced my people, saying, [u] Peace, and *there was* no peace; and one built up * a wall, and, lo, [x] others daubed it with untempered *mortar:*

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: [y] there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, shall it not be said unto you, [z] Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD, I will even rend *it* with [a] a stormy wind in my fury; and there shall be an overflowing shower in mine anger, [b] and great hailstones in *my* fury to consume *it.*

14 So will I break down the wall, that ye have daubed with untempered *mortar*, and bring it down to the ground, so that [c] the foundation thereof shall be discovered;

t 2 Kings 21:9. Prov. 12:26. Jer. 23:13—15. 1 Tim. 4:1. 2 Tim. 3:13. 1 John 2:26. Rev. 2:20.
u 16. Is. 57:21. Jer. 4:10. 6:14. 8:15. 14:13. 23:17. 23:9. Mal. 3.15.
* Or, *a slight wall.*
x 22:28. 2 Chr. 18:12. Is. 30:10. Jer. 5:31. Mic. 2:11.
y 38:22. Job 27:21. Ps. 11:6. 18:13,14. 32:6. Is. 25:4. 28:2, 15—18. 29:6. 32:19. Nah. 1:3, 7,8. Matt. 7:25,27. Luke 6: 48,49.
z Deut. 32:37. Judg. 9:38. 10: 14. 2 Kings 3:13. Jer. 2:28. 29:31,32. 37:19. Lam. 2:14,15.
a Lev. 26:28. Ps. 107:25. 148: 8. Jer. 23:19. Jon. 1:4.
b Ex. 9:18—29. Ps. 18:12,13. 105:32. 148.8. Is. 30:30. Rev. 8:7. 11:19. 16:21.
c Ps. 11:3. Mic. 1:6. Hab. 3:13. Luke 6:49. 1 Cor. 3:11—15.

and it shall fall, and [d] ye shall be consumed in the midst thereof: [e] and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar;* and will say unto you, [f] The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which [g] see visions of peace for her, [h] and *there is* no peace, saith the Lord GOD.

[*Practical Observations.*]

17 ¶ Likewise, thou son of man, [i] set thy face against [k] the daughters of thy people, which [l] prophesy [m] out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; [n] Woe to the *women* that [o] sew pillows to all † armholes, and make kerchiefs upon the head of every stature to [p] hunt souls! Will ye hunt the souls of my people, and [q] will ye save the souls alive *that come* unto you?

d Jer. 6:15. 8:12. 14:15. 23:15.
e 9,21,23. 14:8.
f Neh. 4:3. Ps. 62:3. Is. 30:13.
g 10. Jer. 6:14. 8:11. 28:9.
h Is. 48:22. 57:20,21.
i 4:3. 20:46. 21:2.
k Is. 3:16,&c. 4:4.
l Judg. 4:4. 2 Kings 22:14. Luke 2:36. 2 Pet. 2:1.
m 2. Rev. 2:20.
n 3.
o 10,16. Jer. 4:10. 6:14. 2 Tim. 4:3.
† Or, *elbows.*
p 22:25. Eph. 4:14. 2 Pet. 2. 14.
q 22.

therefore declared, that they should not be in the assembly of Israel: either they would become open apostates; or they would be detected and excommunicated, or cut off by death. Their names also would be expunged from the registers of the house of Israel; and their families should either be extinct, or not be able to claim any inheritance among those who returned from captivity; which would be an emblem of their exclusion from heaven, as not having their names written in the book of life. (*Marg. Ref.* q—s.—*Notes*, *Ezra* 2:61—64. *Ps.* 69:22—28. *Is.* 4:3,4. *Rev.* 13:8—10.) 'They 'shall not be members of the church here, nor 'partake of the communion of saints in heav-'en. The Hebrew word *Sod* signifies a secret 'assembly, or privy council, such as are ac-'quainted with the most inward thoughts, and 'secret intent of a prince: and from thence it is 'applied to God's chosen people, those that are 'acquainted with "the whole counsel of God," 'and whom he instructs by the secret direc-'tions of his Holy Spirit.' *Lowth.* (*Marg.*—*Notes*, *Ps.* 25:14. *Jer.* 23:18.)

V. 10—16. The peculiar guilt of the false prophets consisted, in seducing the worshippers of God into idolatry and iniquity, and encouraging them to harden themselves in impenitence; by assuring them of peace and prosperity, at the very time when divine judgments were about to be poured out upon them. (*Marg. Ref.* t, u.—*Notes*, 17—23, *v.* 22. *Jer.* 4:10. 6:13—15. 14:13—16. 23:13—17.) In this manner, perhaps some one of them courted the favor of the people; and the rest, finding him caressed and followed, supported his false predictions by their confident assertions and vain reasonings. (*Note*, 1 *Kings* 22:13,14.) Thus they acted, as if a man were to build a slight wall (10. *marg.*) with loose stones, or bricks without cement; and others should labor to give it an appearance of stability, by daubing it over with mortar made of bad materials, and not properly mixed or tempered: and they should then expect that such a wall would protect them, or that a house built of such walls would serve for a secure habitation. (*Marg. Ref.* x.—*Note*, 5.)—The people supposed themselves safe from the assaults of the Chaldeans; because they vainly presumed, that, as the people of God, he was engaged by covenant to preserve them; not considering that they had forfeited the blessing by their crimes: and the prophets labored to varnish over these presumptuous expectations, by a variety of specious pretences. But the Lord by his prophet assured them, that this worthless wall should certainly fall down, notwithstanding all their daubing. A tremendous inundation with very large hailstones would tear away all the untempered mortar, and the stormy wind would rend the wall itself. This storm, arising from his righteous indignation, would level the wall to the ground and destroy its foundations, and consume those who built it, or sheltered themselves under it, in its own destruction. (*Marg. Ref.* y—c.—*Notes*, 1 *Kings* 20:29,30. *Is.* 28:17—19. *Matt.* 7:24—27. *Rom.* 10:1—4.)—That is, the Lord would send the Chaldeans to besiege and destroy Jerusalem, and desolate Judah; they would come with such force and fury, as the Jews could by no means withstand; and their success would confute the lying predictions of the prophets, and subvert the false hopes of the people. When these events should take place, the false prophets would be reproached, and taunted with their folly and presumption; till the Lord had accomplished his wrath upon them: and then those who trusted them, would be reminded by God and his prophets, that "the wall was no more, neither they that daubed it." (*Marg. Ref.* d—g.—*Notes*, 22:25—30.)—*Ye, O great hailstones*, &c. (11) Or rather, "I will send great hailstones;

19 And will ye [r] pollute me among my people [s] for handfuls of barley and for pieces of bread, [t] to slay the souls that should not die, and [u] to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, [x] I *am* against your pillows, wherewith ye there hunt the souls * to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be

20:39. 22:26.
Prov. 28:21. Mic. 3:5,11.
Rom. 16:18. 2 Pet. 2:2,3.
22. Rom. 14:15. 1 Cor. 8:11.

u Jer. 23:14,17.
x 8,9,15,16.
* Or, *into gardens.*
y 2 Tim. 3:8,9.

hunted; [z] and ye shall know that I *am* the LORD.

22 Because [a] with lies ye have made the heart of the righteous sad, whom I have not made sad; [b] and strengthened the hands of the wicked, that he should not return from his wicked way, † by [c] promising him life:

23 Therefore [d] ye shall see no more vanity, nor divine divinations; [e] for I will deliver my people out of your hand, [f] and ye shall know that I *am* the LORD.

z *See on* 9.
a 9:4. Jer. 4:10. 14:13—17. 23:9. Lam. 2:11—14.
b Jer. 23:14. 27:14—17. 28:16. 29:32.
† Or, *that I should save his life.* Heb. *by quickening him.*
c 16. Gen. 3:4,5. Jer. 6:14. 8:11. 23:17. 2 Pet. 2:18,19.
d 6,&c. 12:24. Deut. 18:20. Mic. 3:6,7. Zech. 13:3,4. 2 Tim. 3:9.
e 21. 34:10. Matt. 24:24. 1 Cor. 11:19. Rev. 12:9,11. 13:5,8. 15:2.
f 9,21. 14:8. 15:7.

hey shall fall; and the storm of a whirlwind hall rend it."

V. 17—23. As the Lord endued some women ith the Spirit of prophecy; so there were thers who pretended to it from secular moves. (*Marg. Ref.* l, m.—*Neh.* 6:14.) But the ophet was ordered to set his face against hem also, and to charge them with "prophesing out of their own heart."—As a token of e peace and security which they promised, hey sewed pillows to their own arm-holes, or lbows," and to the arm-holes or elbows of hose who consulted them; intimating that hey might indulge and repose themselves in ecurity, for no enemy would disturb them. *Marg.* and *Marg. Ref.* o.)—The meaning of e kerchiefs, or coverings, which they put pon the head of every stature," (or of perons of every age indiscriminately,) is not so vident. Some think that they were ornaments, ith which they decorated those who consult- them, in token of victory and triumph. thers suppose, that this was spoken figuravely, for their hood-winking them, or keeping hem in the dark by their delusions. But probly it was some superstitious observance, a nd of amulet or charm, which they employed entice the people into their snares. 'These . women for lucre would ... tell every man his ortune, giving them pillows to lean on, and erchiefs to cover their head; to the intent they ight the more allure them.' So that they unted their souls:" and, as it seems probable, ot only promised the nation deliverance from e Chaldeans; but professed to protect by me spell, the lives of those who applied to em; nay, even to save their souls, by some solution or indulgence which they vended. he easterns had, and still have, frequent amlets and ribands of charms, which they put rincipally at their hands and heads. Such harms these female prophets fabricated, and, s appears, attributed to them the power of reserving the life of those who wore them, nd of bringing death on their enemies.' *Miaelis.* (*Note, Matt.* 23:5—7.) Thus they engled the people in their deceptions, as if ey could save the lives and souls of men; ithout any respect to their conduct and charter.—They seem to have been a company of rtune-tellers; who polluted or profaned the me of God, by pretending to sell his gifts at e most contemptible price; and to deal in vination, and such like impositions, as have every age found eager purchasers. (*Marg.* nd *Marg. Ref.* p—z.—*Notes,* 22:25. *Prov.* 28:21. *Mic.* 3:5—7. *Acts* 8:18—24.) They likewise attempted to terrify, with denunciations of wrath, those pious persons who refused to bribe them; as if life and death, heaven and hell, were at their disposal! By these artifices they worked upon the fears and hopes of those, who attended to their lies. But the Lord declared, that he was "against them," and all their signs and charms with which they terrified souls, to cause them to fly into their entangling net: and he would certainly tear them from them, expose them to shame, and deliver the people from their influence and power: because their lies counteracted the intention and tendency of his word; by distressing the minds of upright, godly men, or grieving them, while they saw God dishonored and souls deceived: whereas the whole revealed will of God tended to encourage such persons, and to make them joyful. On the other hand, their divinations tended to harden and embolden wicked men, by encouraging them to expect peace and safety in their evil ways; contrary to the express declarations of God, that "there is no peace for the wicked." (*Marg.* and *Marg. Ref.* a—c.) He would therefore speedily terminate their delusions, and deliver his people, and so make his power and glory known to all concerned.—'To *slay* and to *make alive*, signify here to promise men life, or threaten them with death: (22) 'so the prophet saith, he "came to destroy the 'city," (43:3.) that is, to pronounce the sentence 'of destruction upon it.' *Lowth.*

PRACTICAL OBSERVATIONS.
V. 1—16.

Many possess great subtlety and sagacity, who are utterly destitute of true wisdom: and, whilst the world admires their talents, the Lord brands them as "fools." This is most awfully the case with numbers, who make the sacred ministry a step to worldly consequence and affluence. They profess to speak in the name of God; but have seen nothing of his glory, of the evil of sin, the worth of souls, the glory and preciousness of Christ, the way of salvation, or the beauty of holiness: they follow their own fancies, human traditions, or Satan's illusions; and then ascribe the whole to the God of truth: they are subtle, rapacious, and insinuating, in winding themselves into favor and preferment, and pursuing "filthy lucre;" but they are sure to do immense mischief in the fold and vineyard of the Lord. (*Notes, Is.* 56:9—12. *Rom.* 16:17—20. *Tit.* 1:10—13. 1 *Pet.* 5:1—4. 2 *Pet.* 2:1--3,12—16. *Jude*

CHAP. XIV.

The elders, who inquired of God, while their hearts were set on idols, are sharply reproved, and warned, 1—5. A call to repentance; with threatenings of temporal and spiritual judgments on many, in order to the reformation of Israel, 6—No righteousness of a few individuals would avert the judments of famine, noisome beasts, sword, or pestilence, fro guilty land; much less these four sore judgments from Jeru lem, 12—21. A promise that a remnant should be preserv for the instruction and comfort of the captives, 22, 23.

11—13.) Instead of standing in the gap to turn away his indignation from the people, by their prayers, holy examples, and zealous endeavors to promote true godliness; they widen the breach, by their wicked lives and erroneous doctrines, their soothing and flattering delusions, which cause men to think themselves deserving of eternal life, even when "the wrath of God abideth on them." Numbers follow the "pernicious ways" of such false teachers, "by reason of whom the way of truth is evil spoken of;" and many are seduced to expect the accomplishment of their unscriptural assertions. But the Lord is against them, and has not sent them: they shall not be "written among the righteous," nor share the heavenly inheritance: "because, even because, they seduce" the professed worshippers of God, and promise men peace and salvation, without conversion, faith, or holiness.—But indeed there are numerous ways, by which one heresiarch "builds up a wall, and others daub it with untempered mortar." Some teach men to expect safety from a comparative decency of moral character; some on account of formal or superstitious observances; some because they belong to an orthodox part of the church, and have got general notions of certain important doctrines; some because of their impressions and enthusiastic reveries; and others even by a direct perversion of the gospel, and encouraging men to "sin on that grace may abound." Each of these descriptions can find specious reasonings, or a few detached texts of scripture, plausibly misinterpreted, to countenance their delusions: (*Note*, 2 *Pet.* 3:14—16.) and men of learning and ingenuity frequently employ themselves in daubing these tottering walls "with untempered mortar," to prevent their weakness from being discovered. But they are all alike distant from Christ the true Foundation: they build not on him by a penitent "faith, which worketh by love," and produces obedience; (*Notes*, 1 *Cor.* 3:10—15. *Gal.* 5:1—6.) they either leave out his merits and atonement, or the work of his new-creating Spirit, or the substantial fruits of righteousness; and in different ways endeavor to varnish, paint, and repair the old building, instead of erecting a new one on a new foundation, for "an habitation of God through the Spirit." How fair soever the wall, thus run up and daubed, may appear to the carnal eye, it will seldom stand the storm of temptation or persecution; and it will afford no shelter in the approaching tempest of death and judgment: then the justice and vengeance of God will rend it in pieces, and destroy it to the ground; and "great will be the fall of it," and the ruin of all who have got under it for shelter. (*Notes*, *Is.* 8:16—20.) Nor will any of the human species be so loaded with ignominy, as those who have thus seduced their fellow sinners to trust in a lie, to their utter destruction: it shall then be inquired of them, "Where is your wall? and where is the daubing, wherewith ye daubed it?" while those whom they have deluded will execrate them, more than ever they admired and commended them. Let us therefore beware of those false prophets, (*Note*, *Matt.* 7:13—20.) who indiscriminately speak peace, and encourage people of every sentiment and character to expect salvation; and let us remember, that though Christ preaches peace to those, near or far off, who repent and believe the gospel; yet he a sures us, that "he who believeth not, shall l damned;" and "without holiness no man sha see the Lord."

V. 17—23.

What manifold ways has Satan of deceivin souls! yet because men are so much more di posed to believe soothing lies, than humblin and awakening truths; none of his schemes c instruments, from the wretched fortune-telle to the learned heresiarch, are utterly unsuc cessful. The various descriptions of deceiver who revile or despise each other, agree i promising happiness to those whom the wor of God condemns; and in discouraging an grieving those whom it comforts. The masse indulgences, and protections of the church c Rome, and their anathemas and excommun cations of those as heretics, whom they canno hunt into their net; (*Note*, *Rev.* 13:13—17.) th pretended candor of numbers to men of almos every opinion, except those who steadily pro fess an attachment to the doctrines of scrip ture; and the delusion of such as connect sal vation with any kind of faith, and revile thos as Pharisees, who judge of the tree by th fruits: all these, and many others, produce th same effects, in grieving and perplexing up right Christians, and in "strengthening th hands of sinners, that they should not retur from their wicked ways."—But confident an mercenary impostors are too numerous to b particularly exposed. Some men's boasts an pretensions would almost persuade one, tha health, life, and salvation were at their dispo sal; in order that they might enrich themselve by turning the gift of God into ready money and the chief difference between modern and ancient pretenders seems to be, that the former expect a more valuable recompense, than "handfuls of barley and pieces of bread:" and the signs or means, which some of them employ, are at least as ridiculous, as those used by these ancient prophetesses; and like them aptly shew, how they dupe and hoodwink their votaries, and "hunt souls into their net." Thus, for a time they may, and sometimes do, entangle even the people of God; but "he will deliver them out of their hands." They pollute the name of God, by using it to sanction their mercenary impositions, and by covering them over with a profession of religion: but he will vindicate his own glory, and make their folly and wickedness evident to all men: and though numbers are deluded and amused to their ruin; yet it will at last appear, that none were thus *fatally* duped, except such as hated the truth "and had pleasure in unrighteousness." (*Note*, 2 *Thes.* 2:8—12.) It, however, behoves Christians to keep close to the word of God, and in every thing to seek the teaching of the Holy Spirit, and to stand aloof from whatever appears suspicious. We should try every doctrine and pretension by its agreement with the scripture, and its tendency to promote vital godliness: we should reject all, which tends to discourage the humble believer, or to encourage the presumption of wicked men: we should shun all superstitious observances, and vain inquiries into futurity; and so trust the promises of God, as to obey his commandments, committing ourselves and all our concerns to the keeping of his grace and providence

THEN came [a] certain of the elders of Israel unto me, [b] and sat before me.

2 And [c] the word of the LORD came unto me, saying,

3 Son of man, [d] these men have set up their idols in their heart, [e] and put the stumbling-block of their iniquity before their face: [f] should I be inquired of at all by them?

4 Therefore [g] speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; [h] I the LORD will answer him that cometh according to the multitude of his idols:

5 That [i] I may take the house of Israel in their own heart, because they are all [k] estranged from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the Lord GOD, [l] Repent, and turn * *yourselves* from your idols; and [m] turn away your faces from all your abominations.

7 For every one of the house of Israel, or [n] of the stranger that sojourneth in Israel, which [o] separateth himself from me, [p] and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, [q] and cometh to a prophet to inquire of him concerning me; I the LORD will answer him [r] by myself:

8 And [s] I will set my face against that man, and will make him [t] a sign and a proverb, and [u] I will cut him off from the midst of my people; [x] and ye shall know that I *am* the LORD.

a 8:1. 20:1. 2 Kings 6:32. Acts 4:5,8.
b 33:31. Is. 29:13. Luke 10:39. Acts 22:3.
c 1 Kings 14:4,5. Am. 3:7.
d 4,7. 6:9. 11:21. 20:16. 36:25. Jer. 17:1,2,9. Eph. 5:5.
e 3:20. 7:19. 44:12. Jer. 44:16—18. Zeph. 1:3. 1 Pet. 2:8. Rev. 2:14.
f 20:3. 1 Sam. 28:6. 2 Kings 3:13. Ps. 66:18. Prov. 15:8,29. 21:27. 28:9. Is. 1:15. Jer. 7:8—11. 11:11. Zech. 7:13. Luke 20:8.
g 2:7. 3:4,17—21.
h 7. 1 Kings 21:20—25. 2 Kings 1:16. Is. 3:11. 66:4.
i 9,10. Hos. 10:2. Zech. 7:11—14. 2 Thes. 2:9—11.
k Deut. 32:15,16. Is. 1:4. *marg.* Jer. 2:5,11—13,31,32. Zech. 11:8. Rom. 1:21—23,28,30. 8:7. Eph. 4:18. Col. 1:21. Heb. 3:12.
l 18:30. 1 Sam. 7:3. 1 Kings 8:47—49. Neh. 1:8,9. Is. 55:6,7. Jer. 3:5,6. 31:18—20. 50:4,5. Lam. 3:39—41. Hos. 14:1—3,8. Jon. 3:7—9. Matt. 3:8—10. Acts 3:19. 17:30. 26:20. Jam. 4:8—10.
* Or, others.
m 4. 8:16. 16:63. 36:31,32. 2 Chr. 29:6. Is. 2:20. 30:22. Jer. 13:27. Zeph. 3:11. Rom 6:21.
n Ex. 12:48,49. 20:10. Lev. 16:29. 20:2. 24:22. Num. 15:15,16,29.
o Hos. 4:14. 9:10. Jude 19.
p 3,4.
q 33:30—32. 2 Kings 8:8,&c. Is. 58:1,2. Jer. 21:1,2. 37:1—3,9,10,17. 38:14—23.
r 4,7,8.
s 15:7. Lev. 17:10. 20:3—6. 26:17. Ps. 34:16. Jer. 21:10. 44:11.
t 5:15. Num. 26:10. Deut. 28:37. Ps. 44:13,14. Is. 65:15. Jer. 24:9. 29:22.
u Lev. 20:3. 22:3. Num. 19:20.
x 6:7, 13:23.

NOTES.

CHAP. XIV. V. 1—5. It is uncertain, whether these "elders of Israel" were the leading persons among the captives; or, as some conjecture, certain elders from Jerusalem, who had come to Babylon about business, and who took that opportunity of seeing and hearing the prophet. They came, however, and sat before him to hear his word, and to make inquiries concerning the affairs of the nation. (*Marg. Ref.* a, b.—*Notes*, 20:1—3. 33:30—33. 36:37.) Probably, they appeared very grave and devout, and gave great attention to his discourse; and perhaps he was ready to shew them respect and favor. But the Lord saw through their disguises, and revealed their true character. Notwithstanding fair appearances, their hearts were set upon the most abominable and filthy idols: they preferred the service of them to the holy worship of God; so that these were "the stumbling-blocks," over which they fell into all kinds of iniquity; and yet instead of casting them behind their backs, they set them up before their faces, determined to cleave to them at all events.—'They are not only idolaters in their heart; but they have actually set up idols and worshipped them.' *Lowth.* (*Marg. Ref.* c—f.—*Note*, 7:16—19, *v.* 9.) Could it then at all consist with the glory of God to notice, or to give a favorable answer, to the inquiries of such hypocrites? On the contrary, the prophet was instructed plainly to inform them, that the Lord himself had determined to answer all Israelites, without respect of rank or station, who came with idolatrous hearts to inquire of him, "according to the multitudes of their idols;" either denouncing vengeance upon them proportioned to their aggravated crimes, or giving them up to be deluded to their ruin. Thus he would ensnare them in their own counsels, leave them to manifest the concealed wickedness of their hearts, shew all the world their hateful character, and render them contemptible and miserable: seeing they were all totally alienated from him, through an infatuated attachment to idolatry. —'That I may deal with them according to 'their deserts, and thereby convince them, that 'I am a Searcher of hearts, and know the ... 'secret wickedness of their thoughts.' *Lowth.* —'He shall be led with lies, according as he 'delighted therein.' (*Marg. Ref.* g—k.—*Notes*, 9—11. 7:25,26. *Jer.* 21:1,2. 37:1—10.)

V. 6—8. The only way to escape the threatened judgments would be, by repenting, and by "turning themselves," and endeavoring to turn one another, from all their idols and iniquities to the worship and service of God; and by turning away their faces with abhorrence from all their abominations, that they might look another way, and act in a contrary manner. Thus, and thus only, could they expect an answer of peace. (*Marg.* and *Marg. Ref.* l, m.—*Notes*, 9:3,4. 18:30—32.) For every Israelite, nay, every proselyte, or stranger dwelling in the land of Israel, would be dealt with according to the foregoing rule. If in his heart any man separated from the Lord, favored idolatry, and looked towards that great occasion of iniquity; (*Notes*, *Gen.* 19:16—22, *v.* 17, 26. *Luke* 17:32.) and then, out of curiosity or a desire to serve God and idols also, to save appearances, or to obtain reputation, should consult the prophets; the Lord would answer every such inquirer, not by the mouth of his prophet, but by himself and his own powerful vengeance. (*Marg. Ref.* n—r.) He would execute such punishment upon him, as should render him an example and proverb to all others; (*Marg. Ref.* s, t.—*Notes*, *Deut.* 29:19—25. 1 *Kings* 9:7—9.) singling him out from his people, among whom he had impiously intruded; and making known his own omniscience and omnipotence by detecting and avenging his crimes. (*Marg. Ref.* u, x.—*Note*, 15:6—8.)—'The declaration is general, and affects the

9 And [y] if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet; [z] and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And [a] they shall bear the punishment of their iniquity: [b] the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That [c] the house of Israel may go no more astray from me, [d] neither be polluted any more with all their transgressions; but [e] that they may be my people, and I may be their God, saith the Lord GOD.

[*Practical Observations.*]

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, [f] when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will [g] break the staff of the bread thereof, and will send famine upon it, [h] and will cut off man and beast from it.

14 Though [i] these three men, [k] Noah, [l] Daniel, and [m] Job were in it, they should [n] deliver *but* their own souls by their righteousness, saith the Lord GOD.

15 If I cause [o] noisome beasts to pass through the land, and they * spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* [p] these three men *were* † in it, [q] *as* I live, saith the Lord GOD, [r] they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 *Or if* [s] I bring a sword upon that land, and say, Sword, go through the land; [t] so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or [u] *if* I send a pestilence into that land, [x] and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though [y] Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls [z] by their righteousness.

21 For thus saith the Lord GOD; ‡ How much more when I send [a] my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast!

y 20:25. 2 Sam. 12:11,12. 1 Kings 22:20—23. Job 12:16. Ps. 81:11,12. Is. 63:17. 66:4. Jer. 4:10. 2 Thes. 2:9—12.
z 16:27. Is. 5:25. 9:12,17,21. 10:4.
a 17:18—20. 23:49. Gen. 4:13. Num. 5:31. Mic. 7:9. Gal. 6:5.
b 4,7,8. Deut. 13:1—10. 17:2—7. Jer. 6:14,15. 8:11,12. 14:15. Rev. 19.19—21.
c 34:10,&c. 44:10,15. 48:11. Deut. 13:11. 19:20. Is. 9:16. Jer. 23:15. 50:6. 2 Pet. 2:15.
d 11:18—20. 36:25—29. 37:23.
e 34:30. 36:28. 37:27. 39:22. Gen. 17:7. Jer. 11:4. 31:33. 32:38. Zech. 13:9. Heb. 8:10. 11:16. Rev. 21:7.
f 9.9. Ezra 9:6. Is. 24:20. Lam. 1:8,20. Dan. 9:5,10—12.
g 4:16. 5:16. Lev. 26:26. Is. 3:1. Jer. 15:2,3. Lam. 4:9,10.
h 17,19,21. 25:13. Gen. 6:7. Jer. 7:20. 32:43. 36:29.
i 16,18,20.
k Gen. 6:8. 7:1. 8:20,21. Heb. 11:7.
l 28:3. Dan. 9:21. 10:11.
m Job 1:5. 42:8,9. Jer. 7:16. 11:14. 14:11,12. 15:1.
n 20 Prov. 11:4. 2 Pet. 2:9.
o 5:17. Lev. 26:22. 1 Kings 20:36. 2 Kings 17:25. Jer. 15:3.

* Or, *bereave.*
p Matt. 18:19,20. Jam. 5:16.
† Heb. *in the midst of it.*
q 20. 33:11. Num. 14:28,29.
r Gen. 18:23—33. 19:29. Job 22.30. Acts 27:24. Heb. 11:7.
s 5:12,17. 21:3,4,9—15. 29:8. 33:21,22. Lev. 26:25. Jer. 25:9. 47:6.
t 13. 25:13. Jer. 33:12. Hos. 4:3. Zeph. 1:3.
u 5:12. 33:22. Num. 14:12. 16:46—50. Deut. 28:21,22,59,61. 2 Sam. 24:13,15. 1 Kings 8:37. 2 Chr. 6:23. 7:13. 20:9. Ps. 91:3,6. Is. 37:36. Jer. 14:12. 21:6,9. 24:10. Am. 4:10. Matt. 24:7.
x 7:3. 36:18. Rev. 16:3—6.
y 14,16.
z 18:20,22. Job 5:19—24. Ps. 33:18,19. Is. 3:10. Hos. 10:12. Zeph. 2:3. Acts 10:35. 1 John 2:29. 3:7,10.
‡ Or, *Also when.*
a 13,15,17,19. 5:12,17. 6:11,12. 33:27. Jer. 15:2,3. Am. 4:6—12. Rev. 6:4—8.

'captive Israelites, those who still remained in 'their own land; and the proselytes who dwelt 'there.' *Bp. Newcombe.*

V. 9—11. These inquirers would soon be weary of consulting God's prophets, and be disposed to apply to those of another character; who would be left, like Ahab's prophets, to the illusions of a lying spirit: and thus being deceived themselves, to believe that prosperity would attend the inquirers, they would deceive them also. (*Marg. Ref.* y.—*Notes*, 13:7—16. 1 *Kings* 22:19—23. *Is.* 63:15—19, *v.* 17. *Jer.* 4:10. 2 *Thes.* 2:8—12.) This the Lord warned such men to expect: for he fully purposed thus to punish them for their hatred of his truth and service. Though not the Author of the deceived prophet's sin, yet his being left to fall into Satan's delusions was the effect of a judicial sentence against him; and thus God used him as the instrument of blinding and hardening hypocrites, to their destruction. And, as the false prophet only sought his own interest or credit in his predictions, and for that sin was given up to "strong delusion to believe a lie;" as those who consulted him, only sought encouragement in idolatry and wickedness; and as the enmity of their hearts against God prepared them to welcome these delusions. which emboldened them to further rebellion: so the Lord would punish them in awful indignation, and cause them to bear the load of their atrocious guilt, which would involve both the deceived prophet, and the hypocritical inquirer, in the same terrible destruction. Yet this severity to individuals would prove mercy to the house of Israel, by warning them against idolatry and iniquity, that they might still continue the people of God. (*Marg. Ref.* z—c.—*Notes*, 11:17—21.)

Deceived. (9) (*Note, Jer.* 20:7—9, *v.* 7.) 'When 'any false prophet is deceived, the probable 'event proving contrary to his prophecy, I JEHOVAH have so superintended the course of 'things as to deceive that prophet.' *Bp. Newcombe.* (*Notes, Ex.* 4:21. 9:12. 14:3,4.)

V. 13—21. The faith, obedience, and prayers of Noah had prevailed "to the saving of his house," though not of the old world: and he was assured that the earth should not be deluged a second time. (*Notes, Gen.* 6:8—17. 7:1,20—23. 9:9—17. *Heb.* 11:7.)—Job's sacrifice and intercession in behalf of his friends were accepted: (*Marg. Ref.* m.—*Note, Job* 42:7—9.) and Daniel had prevailed with God for the discovery of Nebuchadnezzar's dream, by which his companions and the wise men of Babylon, were preserved from death. (*Marg. Ref.* l.—*Notes, Dan.* 2:)—It was a singular hon-

22 Yet, [b] behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and [c] ye shall see their way and their doings: and [d] ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know [e] that I have not done without cause, all that I have done in it, saith the Lord GOD.

b 6:8. 2 Chr. 36:20. Is. 6:13. 10:20—22. 17:4—6. 24:13. 65:8,9. Jer. 4:27. 5:19. 30:11. 52:27—30. Mic. 5:7. Mark 13:20.

c 6:9,10. 16:63. 20:43. 36:31. Jer. 31:17—21.

d Jer. 3:21—25.

e 8.6—18. 9:8,9. Gen. 13:22—33. Neh. 9:33. Jer. 7:17—28. 22:8,9. Dan. 9:14. Rom. 2:5 Rev. 15:4. 16:6.

or for Daniel, who was not at this time above thirty years of age, to be ranked with these ancient eminent saints of God, who were most honored by the answers given to their prayers in their own time.—Yet if these three eminent saints, of different ages, had all lived at once, and united in intercession for a land which had filled up its measure of sin, they would not have prevailed. Their righteousness indeed would either have exempted them from temporal calamities, or converted them into blessings: Yet not as the ground of their acceptance; but their righteous conduct would evince them to be justified persons, and partakers of God's grace and favor; and thus ensure his protection and their everlasting salvation, according to the tenor of the new covenant.—The prayers, examples, and pious labors of eminent believers, have often checked the progress of national wickedness, promoted reformation and true religion, and thus conduced to the lengthening of public tranquillity; and there is abundant encouragement during the time of the Lord's patience and mercy, to use means for the conversion of children, relatives, and neighbors: yet when that time expires, and "the days of vengeance" arrive, no intercession can prevail for the impenitent; nor can any righteous man deliver his nearest relations from destruction. (*Marg.* and *Marg. Ref.*—o—x.—*Notes*, *Jer.* 15:1—4.) But if this were the case with any other nation, the grievous transgressions of which had provoked God to commission either famine, or destructive beasts, or war, or pestilence, to execute his righteous vengeance upon it; if such men, as Noah, Daniel, or Job, could not prevail for the preservation of a single person, even one of his own children; how much more would this be the case with Jerusalem and Judah, whose unprecedented crimes connected with their special religious advantages, had provoked God to commission against them all these four sore judgments at once, to the total desolation of the land! The nation therefore must not hope to escape, because of a very few pious men among them: individuals must not expect safety, because related to pious persons: nor ought Daniel, Jeremiah, Ezekiel, or other prophets, to repine, that the Lord would not preserve Jerusalem for their sakes, or in answer to their prayers. (*Marg. Ref.* y—a.)—*Staff of bread.* (13) *Marg. Ref.* g. —*Note*, *Ps.* 105:16.—*Sword*, *go*, &c. (17) *Notes*, *Jer.* 47:6,7.

V. 22, 23. Though the Lord determined to desolate Jerusalem and Judah, and to execute his "four sore judgments" on the inhabitants: yet for his own name's sake, and out of respect to his covenants with Abraham and David, and his promises relative to the Messiah, he would preserve the lives of a remnant of the Jews, who still remained in the land; both sons and daughters, that they might yet increase for the future replenishing of the land. These would be carried captive into Chaldea: and when the few pious Jews, who were there before, should "see their ways and doings," they would be comforted concerning the evil which the Lord had done to Jerusalem: perceiving that he had good cause for all the severity which he had exercised; and taking encouragement to expect the performance of his promises of a future restoration, and of many blessings to the people. It is not certain whether this consolation and satisfaction would result from noticing the atrocious wickedness of the captives; or from hearing their penitent confessions, and declarations of the crimes, which had filled Jerusalem and Judah. But probably many of them shewed very plainly, by their abandoned conduct, for what crimes God had executed vengeance on the nation; and others, being brought to repentance, made such a report of the abominations which they had witnessed, as silenced all objections, and composed the minds of the pious remnant to cheerful acquiescence, and confidence in the truth and mercy of God. (*Marg. Ref.—Notes*, 6:8—10. 7:16—19, *v.* 16. 12:16.)

PRACTICAL OBSERVATIONS.
V. 1—11.

Very wicked men may assume such specious appearances of piety, as to impose upon the most discerning ministers of Christ: for who can know what secret abominations are practised in the lives, or what unmortified lusts abound in the hearts, of some, who behave themselves devoutly under the preaching of God's word, and the administration of his most solemn ordinances? But the Lord sees through every disguise, and will certainly unmask every dissembler: (*Note*, 1 *Cor.* 4:3—5.) and as his answers are addressed to men according to their characters; so we should shew, as well as we can, to whom the comforts, and to whom the terrors, belong; "dividing the word of truth" according to the character, conduct, and disposition of our hearers; and leaving the Lord, by means of the conscience, to make the application to individuals. (*Notes*, 2 *Cor.* 4:1,2. 5:9—12, *vv.* 11,12. 2 *Tim.* 2:14—18, *v.* 15.)—All the wickedness of man springs from a heart estranged from the holy character, law, and service of God, through the idolatrous love of himself, and of the creatures.—No external decency, form, or reformation, can be acceptable to God, so long as any idol possesses the heart, and rivals him in our affections: yet how many sit to hear his word, and join in his worship, and at his table, who idolize riches, pleasures, honors, and the praise of men! who seek happiness from worldly distinctions, and confide and rejoice in them, rather than in the love and service of God! and how many, who prefer their own wisdom and righteousness to his glorious salvation! Thus, instead of saying, "What have I to do any more with idols?" and casting them away with abhorrence, they resolutely cleave to them; and these prove stumbling blocks, over which they fall into iniquity and misery. By their secret attachment to worldly objects, they are prepared to listen to the tempter, and to commit scandalous crimes; or, loving this present

CHAP. XV.

The unfitness of the wood of a vine for any thing but the fire, 1—5; an emblem of the character and doom of the Jews, 6—8.

AND the word of the LORD came unto me, saying,

2 Son of man, [a] What is the vine-tree more than any tree, *or than* a branch which is [b] among the trees of the forest?

3 Shall [c] wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, [d] it is cast into the fire for fuel; [e] the fire devoureth both the ends of it, and the midst of it is burned. * Is it meet for *any* work?

5 Behold, when it was whole, it was † meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned!

6 Therefore thus saith the Lord GOD; [f] As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And [g] I will set my face against them:

a Deut. 32:32,33. Ps. 80:8—16. Cant. 2:13,15. 6:11. 7:12. 8:11,12. Is. 5:1—7. Jer. 2:21. Hos. 10:1. Matt. 21:33—41. Mark 12:1—9. Luke 20.9—16. John 15:1—6.

b Is. 44:23. Mic. 3:12. Zech. 11:2.

c Jer. 24:8. Matt. 5:13. Mark 9:50. Luke 14:34,35.

d Ps. 80:16. Is. 27:11. John 15:6. Heb. 6:8.

e Is. 1:31. Am. 4:11. Mal. 4:1. Matt. 3:12. Heb. 12:29.

* Heb. *Will it prosper.*

† Heb. *made* fit.

f 2. 17:3—10. 20:47,48. Is. 5:1—6,24,25. Jer. 4:7. 7:20. 21:7. 24:8—10. 25:9—11,18. 44:21—27. Zech. 1:6.

g 14:8. Lev. 17:10. 20:3—6. 26:17. Ps. 34:16. Jer. 21:10.

world, they apostatize from God; (*Notes*, 1 *Tim.* 6:6—10, *vv.* 8—10. 2 *Tim.* 4:9—13.) or cares, riches, and sensual lusts render them unfruitful cumberers of the ground, fit for nothing but to be hewn down and cast into the fire: and "should the LORD be inquired of by such men, or give encouragement to them?" Assuredly, he will "answer them according to the multitude of their idols" and iniquities: he "will set his face against them," and make them examples of his vengeance: whilst their hypocritical worship will only aggravate their guilt and punishment, and they shall know that the heart-searching God cannot be imposed upon like their fellow mortals. Such persons often grow weary of faithful ministers, and want "teachers after their own lusts," to comfort them in their evil courses; and they find others of like character ready enough to "teach things which they ought not, for filthy lucre's sake." Thus evil men and seducers "are multiplied, and grow worse and worse, deceiving and being deceived:" (*Notes*, 2 *Tim.* 3:13. 4:1—5, *vv.* 3,4.) but the Lord over-rules the whole in awful righteousness, to their mutual delusion and aggravated destruction. He sets his face against some of these teachers and professors of the gospel, for a warning to others: his punishments and threatenings have a tendency to alarm the consciences of the unconverted, and to caution his people to go no more astray from him; and they are made useful to upright believers. The door of mercy is still open: sinners are still called on to repent, and turn from all their abominations: and all are admitted among the Lord's people, and have him for their God, who seek to be cleansed by "washing in the Fountain, which he hath opened for sin and uncleanness."

V. 12—23.

God will inflict many sore judgments on individuals and nations who sin against him: a remnant of pious persons may indeed for a time avert or retard national judgments; but they cannot possibly prevail with him to tolerate wickedness, or to save men *in* their sins; nor could they in their right mind desire it, even in behalf of their own sons and daughters. The Lord will certainly deliver his servants "from all evil, and preserve them to his heavenly kingdom;" and he will satisfy them as to his dealings with those, for whom they pleaded in vain but when the day of patience is expired, the same word and oath of God, which ensure the believer's salvation, are engaged for the condign punishment of the wicked. At present, "the whole creation groaneth" through the sins of men, and the very beasts of the field in various ways share the miseries of mankind. (*Note*, *Rom.* 8:18—23.) But in the future world sinners alone will suffer, and that in proportion to their personal guilt. Then the assembled universe will see, that "the LORD hath not done without cause, all that he hath done against them:" and his servants will be satisfied with his decisions, even against their nearest relatives. For the detection of men's sins will manifest the justice of God in their punishment; even as the humble confessions of true believers now magnify the precepts and penalty of his holy law, and give all the glory of salvation to his grace.—In a firm belief, that we shall approve all the dispensations of God, towards ourselves and all mankind, when the whole shall be fully made known to us; let us now impose silence upon our rebellious murmurs and objections, the offspring of pride, ignorance, and unbelief; let us discard our useless anxiety about the case of others, assured that "the Judge of all the earth will do right;" and let us compose our minds into patient resignation to his will, which in all things is "holy, just, and good."

NOTES.

CHAP. XV. V. 1—5. Ezekiel and his companions seem not to have been easily satisfied, about the predicted judgments on Jerusalem and their nation, which they had been used to consider as "holiness to the LORD." He was therefore graciously pleased to represent to them the propriety of these dispensations, by an apt similitude, which would also counteract the presumptuous hopes of the people. The church and nation of Israel had often been compared to a vine. (*Marg. Ref.* a.—*Notes*, *Deut.* 32:32,33. *Ps.* 80:8—16. *Is.* 5:1—7. *Jer.* 2:20,21.) A vine is peculiarly valuable if fruitful; otherwise it is almost as unsightly and worthless as a bramble: other fruit-trees may be of some use for timber, but the vine is of no value except for its fruit. "What is the wood of the vine more than another tree, or even than a branch of the trees of the forest?" Wood could not be taken from it for any work; not even for a pin or peg to hang a vessel on. (*Note*, *Is.* 22:20—25, *vv.* 23—25.) Only some parts of other trees are used for fuel: but "the ends and the middle," the whole of the vine when cut down, as well as the prunings of it from year to year, are consigned to the fire, and nobody attempts to reserve any part of it for other uses. And if it is useless, before it be cast into the fire, what can it be good for when almost consumed? (*Marg.* and *Marg. Ref.* b—e —*Notes*, *John* 15:6—8, *v.* 6.)

[h] they shall go out from *one* fire, and *another* fire shall devour them; [i] and ye shall know that I *am* the LORD, when I set my face against them.

8 And [k] I will make the land desolate, because they have *committed a trespass, saith the Lord GOD.

CHAP. XVI.

The original state of Jerusalem is shewn under the emblem of an exposed infant, 1—5; whom God is represented, as rescuing, educating, espousing, and richly providing for, 6—14; but she commits the most abandoned and multiplied adulteries, 15—34: and is threatened with most terrible punishments, 35—43. Her crimes shewn to equal those of her mother, the Hittite, and to exceed those of her sisters, Sodom and Samaria, 44—59. Yet at length she will be received to favor, and be deeply ashamed of her base conduct, 60—63.

AGAIN, the word of the LORD came unto me, saying,

2 Son of man, [a] cause Jerusalem to know her [b] abominations;

1 Kings 19:17. Is. 24:18. Jer. 48:43,44. Am. 5:19. 9:1—4. 6:7. 7:4. 11:10. 20.38,42,44. Ps. 9:16. 6:14. 14:13—21. 33:29. Is. 3:11. 24:3—12. Jer. 25:10,11. Zeph. 1:18.

* Heb. *trespassed a trespass.* 2 Chr. 36:14—16.

a 20:4. 22:2. 23:36. 33:7. Is. 58:1. Hos. 8:1.

b 8:9—17.

3 And say, Thus saith the Lord GOD unto Jerusalem; [c] Thy *birth, and thy nativity *is* of the land of Canaan; thy father *was* an [d] Amorite, and thy mother an [e] Hittite.

4 And *as* [f] *for* thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water † to supple *thee;* thou wast not salted at all, [g] nor swaddled at all.

5 None [h] eye pitied thee, to do any of these unto thee, to have compassion upon thee; [i] but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

c 45. 21:30. Josh. 24:14. Is. 1:10. Matt. 3:7. 11:24. Luke 3:7. John 8:44. Eph. 2.3. 1 John 3:10.

* Heb. *cutting out*, or, *habitation.* Is. 51:1,2.

d Gen. 15:16. Deut. 20:17. 1 Kings 21:26. 2 Kings 21:11.

e Ezra 9:1.

f 20:3,13. Gen. 15:13. Ex. 1: 11—14. 2:23,24. 5:16—21. Deut. 5:6. 15:15. Josh. 24:2. Neh. 9:7—9. Hos. 2:3. Acts 7:6,7.

† Or, *when I looked* upon thee.

g Lam. 2:20. *marg.* 22. Luke 2:7,12.

h Ex. 2:6. Is. 49:15. Lam. 2: 11,12,19. 4:3,4,10.

i Gen. 21:10. Ex. 1:22. Num. 19:16. Jer. 9:21,22. 22:19.

V. 6—8. The nation of Israel, of which the inhabitants of Jerusalem were the chief, was, in respect of other nations, as the vine in respect of the trees of the forest. Other nations were renowned for arts and arms, and became eminent and formidable, and the Lord used them in his providence as he saw good: but Israel was *his vine*, from which he looked for the fruits of spiritual worship and holy obedience. They, however, proved unfruitful, or brought forth poisonous berries like the wild vine. (*Marg. Ref.* f.—*Notes*, *Is.* 5:1—7.) He would therefore at present make no use of them, except as fuel to the fire of his indignation, that his justice might be glorified in their punishment. By the ruin of the ten tribes, and the preceding judgments executed upon Judah, both ends of the vine were already burned, and the Lord did not mean to preserve the middle. He had set his face against Jerusalem and Judah, as an adversary; and the people would be consumed by one calamity after another, till the land should be utterly desolated. (*Marg.* and *Marg. Ref.* g—k. —*Notes*, 17:3—10. 20:45—48. *Ps.* 87: *P. O.*)

PRACTICAL OBSERVATIONS.

The condescension of God to the infirmity of his servants, in satisfying them concerning the equity and propriety of his dealings with sinners, is very great.—Men are very prone to value themselves on those distinctions and advantages, which, not being productive of suitable effects on their hearts and lives, render them doubly criminal. Unholy professors of evangelical truth, and hypocritical worshipers of the true God, are, in his judgment, the refuse of the human species; for they dishonor his name more than other sinners do, and will be rendered by him proportionably contemptible. No eminence in other endowments can avail them any thing; for fruitfulness in good works is the proper excellency of a professed Christian: and indeed, in all other things the church has generally been eclipsed by the people of the world.—When the worshippers of God, therefore, do not glorify him, adorn the gospel, and serve their generation, by their holy lives; they are condemned as refuse wood, as thorns and briers, and prove as dry fuel to the flames: and when the Lord sets his face against them, they will go from one fire to another, till they be consumed. (*Notes*, *Matt.* 3:7—10. *Heb.* 6:7,8.) Let us then beware of an unfruitful profession of the gospel: let us come to Christ and "abide in him," and seek to have "his words abide in us:" then shall we bring forth much fruit, glorify God, and be approved as true disciples of the Lord Jesus; whilst the unfruitful branches will be broken off, gathered together, and cast into the fire.

NOTES.

CHAP. XVI. V. 2. Ezekiel prophesied in Chaldea; but his predictions chiefly related to the Jews in their own land, and tended to corroborate those of Jeremiah; and Jeremiah, whilst he prophesied at Jerusalem, sent messages to the captives. (*Notes. Jer.* 29:) Thus the two prophets assisted each other, by this apparent interference with one another's work.—In the foregoing chapter, the conduct of God towards the Jews had been justified, by shewing that they were an unfruitful vine: yet this was not the worst of them by far; for the horrible crimes committed by them merited the severest punishments. But pride and self-flattery rendered the people blind to all the abominations which filled Jerusalem: these the prophet was to represent to them by a parable, that they might see themselves as in a glass, and discover what manner of persons they were. (*Marg. Ref.*—*Notes*, 20:4. *Is.* 58:1,2.)

V. 3—5. The subsequent allegory, or parable, immediately related to the nation of Israel; but, as that was the visible church of God, and a type of his true people, it has generally been accommodated to the case of individual believers: yet, unless this be done with great caution, very erroneous and injurious conclusions may be deduced from it. For every one must perceive the absurdity of supposing, that true believers, after conversion, actually run into all the enormous wickedness described in this allegory; so as to exceed in every abomination the worst enemies of religion.—The prophet was commanded to remind Jerusalem of her base and mean original. It is evident, that the beginning relates to the whole nation of Israel; but afterwards a dis-

6 And when I passed by thee, [k] and saw thee *polluted in thine own blood, I said unto thee *when thou wast* in thy blood, [l] Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have † caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to ‡ excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, [m] whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, [n] thy time *was* the time of love; [o] and I spread my skirt over thee, and covered thy nakedness: yea [p] I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

9 Then [q] washed I thee with water; yea, I throughly washed away thy § blood from thee, and I [r] anointed thee with oil.

10 I [s] clothed thee also with [t] broidered work, and shod thee with [u] badgers' skin, and [x] I girded thee about with fine linen, and I [y] covered thee with silk.

11 I decked thee also with ornaments, and [z] I put bracelets upon thy hands, and [a] a chain on thy neck.

k Ex. 2:24,25. 3:7,8. Acts 7:34.
* Or, *trodden under foot.* Is. 14:19. 51:23. Mic. 7:10. Matt. 5:13. Heb. 10:29. Rev. 14:20.
l 20:5—10. Ex. 19:4—6. Deut. 9:4,5. Ps. 105:10—15,26—37. John 5:25. Rom. 9:15. Eph. 2:4,5. Tit. 3:3—7.
† Heb. *made thee a million.* Gen. 22:17. Ex. 1:7. 12:37. Acts 7:17.
‡ Heb. *ornament of ornaments.* 10—13,16. Ex. 3:22. Deut. 4:8. 32:10—14. 33:26—29. Neh. 9:18—25. Ps. 135:4. 147:20. 148:14. 149:2—4. Is. 61:10. 62:3.
m 22. Job 1:21. Hos. 2:3,9,10. Rev. 3:17,18.
n 6. Deut. 7:6—8. 1 Sam. 12:22. Is. 41:8,9. 43:4. 63:7—9. Jer. 2:2,3. 31:3. Hos. 11:1. Mal. 1:2,3. Rom. 5:8. 9:10—13.
o Ruth 3:9.
p 20:5,6. Ex. 19:4—8. 24:1—8. 32:13. Deut. 4:31. Jer. 2:2,3. 31:32. Hos. 2:18—20.
q 4. 36:25. Ps. 51:7. Is. 4:4. John 13:8—10. 1 Cor. 6:11. 10:2. Heb. 9:10—14. Rev. 1:5,6.
§ Heb. *bloods.* 6.
r Ps. 23:5. 2 Cor. 1:21. 1 John 2:20,27.
s 7. Ps. 45:13,14. Is. 61:3,10. Luke 15:22. Rev. 21:2.
t 13,18. Ex. 28:5. 1 Pet. 3:3,4.
u Ex. 25:5. 26:14.
x Ex. 39:27,28. Rev. 7:9—14. 19:8.
y Gen. 41:42. *marg.* Prov. 31:22. Rev. 18:12.
z Gen. 24:22,47,53.
a Gen. 41:42. Prov. 1:9. 4:9. Cant. 1:10. 4:9. Is. 3:19. Dan. 5:7,16,29.

tinction is made between Jerusalem and Samaria.—Jerusalem, though at length "the holy city," was originally built by the Canaanites; and generally inhabited by the Jebusites, who were descended from Canaan, till David took it. (*Notes*, *Gen.* 10:15—19. *Judg.* 1:21. 2 *Sam.* 5:6—8.) Yet Jerusalem's "birth and nativity of the land of Canaan," refers rather to the inhabitants than to the city itself. Abraham and Sarah, the ancestors of Israel, had originally been idolaters, as the Hittites and Amorites were: (*Note*, *Josh.* 24:2.) and their posterity, when they had expelled these nations, and possessed their land, seemed to be their descendants, as resembling them in character and conduct. (*Notes*, *Matt.* 3:7—10. *John* 8:37—40. *Rom.* 4:9—17.)—'Thou boastest 'to be the seed of Abraham, but thou art de-'generate, and followest the abominations of 'the wicked Canaanites, as children do the 'manners of their fathers.'—The nativity of Israel, as a distinct people, may be dated from the time when the family of Jacob was multiplied into a nation. But, at this period, they were reduced to abject slavery, and cruelly oppressed; they drudged in the brick-kilns, and were covered with the clay; their male children were ordered to be slain or exposed; they were *apparently* deserted of God, and in general forgetful of him, and polluted with the idolatries, superstitions, and vices of their oppressors. (*Marg.* and *Marg. Ref.*—*Notes*, 20:5—9. 23:3. *Ex.* 1:14—22. 5:12—23. *Ps.* 68:13. 81:6.) Thus the new-born nation, (so to speak,) was like an infant, which was cast out and exposed, according to the barbarous custom of ancient times, and of many heathen nations at this day; which had none to wash, cleanse, and clothe it, or do any thing for it; but was left, as unpitied and loathed, to perish in the day on which it was born.—This was an apt representation of the wretched and perilous condition of Israel in Egypt: and it is also a striking emblem of our original state of sin and misery. (*Notes*, *Eph.* 2:1—3. *Tit.* 3:3.)

V. 6—8. Whilst this perishing infant lay defiled and trampled on in its blood, a loathsome as well as a pitiable object; the Lord passed by, beheld it with compassion, and said to it, "Live." (*Marg.* and *Marg. Ref.* k, l.—*Notes*, *Ex.* 2:5—9. *Luke* 10:30—37, *vv.* 30—34.) This is repeated, the more deeply to fix the reader's attention to that circumstance. Nothing in the character of Israel deserved his favor or attracted his esteem; but every thing was suited to excite his abhorrence and to merit his indignation: yet from mere compassion and good-will he preserved the nation. (*Notes*, 20:5—9. *Deut.* 9:4—6. *Eph.* 2:4—10. *Tit.* 2:4—7.) He spake with power; and by his word he restrained the rage of their Egyptian oppressors, and at length redeemed Israel from bondage. By his blessing they had multiplied exceedingly in Egypt: at length they were brought forth with an out-stretched arm, and formed into a powerful nation, under rulers and princes of their own. The Lord also *adorned* them with "ornament of ornaments," (*marg.*) that is, *most abundant ornaments*, by giving them his righteous laws and statutes; and setting up his tabernacle, and manifesting his power and presence among them; by the ark of the covenant, the pillar of fire and cloud, the solemnities of mount Sinai, and the miracles which he wrought for them. (*Marg.* and *Marg. Ref.* m, n.) Thus the out-cast infant grew up to be a marriageable woman, of comely form and excellently decorated: that is, Israel was prepared to be admitted into covenant with God, and espoused to him to bring up children to him. This he had in view from the first: when he passed by, and saw the perishing out-cast, it was "a time of love;" he intended first to be a Father, and then a Husband unto her: so that "he spread his skirt over her," (*Note*, *Ruth* 3:9.) and espoused her to himself, covering the shame of her former destitute condition, taking her under his immediate protection, and ennobling her by this high and honorable relation. (*Marg. Ref.* p.—*Notes*, 23:4. *Cant.* 3:11. *Jer.* 2:2,3. 31:31—34. *Hos.* 1:2,3.) This covenant was confirmed with an oath, or engagement to fidelity, and thus Israel became the Lord's peculiar people. And, as a wife (especially when taken from so destitute a situation, and favored in so extraordinary a manner,) is bound to the most unreserved fidelity, obedience, love, and regard to her husband; so Israel was bound by every possible obligation to a devoted attachment to God, and an entire dependence on him, as his holy worshippers and obedient servants.

12 And I put a jewel on thy *forehead, nd [b] ear-rings in thine ears, [c] and a beauful crown upon thine head.

13 Thus wast thou decked with gold nd silver; and thy raiment *was of* fine nen, and silk, and broidered work; [d] thou idst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, [f] and ıou didst prosper into a kingdom.

14 And [g] thy renown went forth among ıe heathen for thy beauty: for it *was* perect [h] through my comeliness, which I had ut upon thee, saith the Lord GOD.

15 ¶ But [i] thou didst trust in thine own eauty, [k] and playedst the harlot because f thy renown, [l] and pouredst out thy forications on every one that passed by; his was.

16 And [m] of thy garments thou didst ake, and deckedst thy high places with diers colors, and playedst the harlot thereon: *the like things* shall not come, neıer shall it be *so*.

17 Thou [n] hast also taken thy fair jew-

*Heb. *nose*. Gen. 24:22. *marg*.
s. 3:21.
Gen. 35:4. Ex. 32:2. 35:22. Num. 31:50. Judg. 8:24. Job 2 11. Prov. 25:12. Hos. 2:13. Lev. 8:9. Esth. 2:17. Is. 28: . Lam. 5:16. Rev. 2:10. 4:4,10. 19. Deut. 8:8. 32:13,14. Ps. 1:16. Hos. 2:5.
14,15. Ps. 48:2. 50:2. Is. 64: 1. Jer. 13:20.
Gen. 17:6. 1 Sam. 12:12,13. 2 Sam. 8:15. 1 Kings 4:21. Ezra 4:20. 5:11.
Deut. 4:6—8,32—38. Josh. 2: 9—11. 9:6—9. 1 Kings 10:1, &c. 24. 2 Chr. 2:11,12.
h 1 Cor. 4:7.
i 33:13. Deut. 32:15. Is. 48:1, 2. Jer. 7:4. Mic. 3:11. Zeph. 3:11. Matt. 3:9.
k 20:8. 23:3,8,11,12,&c. Ex. 32: 6,&c. Num. 25:1,2. Judg. 2: 12,13. 3:6. 10:6. 1 Kings 11: 5—8. 12:28. 2 Kings 17:7,&c. 21:3—11. Ps. 106:35—39. Is. 1:21. 57:8. Jer. 2:20,23—28. 3:1,2,6,20. Hos. 1:2. 4:10—14. Rev. 17:5.
l 25,36,37.
m 17,18. 7:20. 2 Kings 23:7. 2 Chr. 28:24. Hos. 2:8.
n 7:19. 23:14,&c. Ex. 32:1—4. Hos. 2:13. 10:1.

els of my gold and of my silver, which I had given thee, and madest to thyself images of [†] men, [o] and didst commit whoredom with them,

18 And [p] tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My [q] meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for [‡] a sweet savor: and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken [r] thy sons and thy daughters, whom thou hast born unto me, [s] and these hast thou sacrificed unto them to [§] be devoured. [t] *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them [u] to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms, [x] thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy

† Heb. *a male*.
o Is. 44:19,20. 57:7,8. Jer. 2: 27,28. 3:9.
p 10.
q *See on* 13.—Deut. 32:14—17. Hos. 2:8—13.
‡ Heb. *a savor of rest*. Gen. 8:21. *marg*.
r 21. 23:4. Gen. 17:7. Ex. 13: 2,12. Deut. 29:11,12.
s 20:26,31. 23:37,39. 2 Kings 16:3. Ps. 106:37,38. Is. 57:5. Jer. 7:31. 32:35. Mic. 6:7.
§ Heb. *devour*.
t 8:17. Jer 2:34,35.
u Lev. 18:21. 20:1—5. Deut. 18:10. 2 Kings 17:17. 21:6. 23:10.
x 3—7,43,60—63. Jer. 2:2. Hos. 2:3. 11:1.

V. 9—14. These verses (continuing the allegory of an out-cast infant, which a traveller sees, and pities, and takes care of,) enumerate the several benefits conferred on Israel, from their low estate in Egypt, to the height of their prosperity and greatness in the days of David and Solomon.—The washing with water might refer to the frequent ablutions, and purifications appointed by the ceremonial law; but it included all the methods, which the Lord used to render Israel a holy nation, to purge them from the idolatries and defilements of Egypt, and to prepare them for his spiritual worship and service. (*Marg.* and *Marg. Ref.* q.) The anointing with oil, though employed on festive occasions, or preparing women for their nuptials on some occasions, (*Ruth* 3:3. *Esth.* 2:12. *Is.* 57:9.) may yet refer to the holy oil used in the consecration of the priests and the vessels of the sanctuary; and it signified the gifts and graces bestowed on numbers, for the edification and benefit of the nation, in order to their consecration to the Lord. (*Marg. Ref.* r.) The various ornaments afterwards mentioned, which doubtless accorded to the attire of females of the highest rank in those times, represented Israel's settlement and prosperity in Canaan; the wealth, power, and honor to which they were advanced, especially under David and Solomon; the building and enriching of the temple; and all the temporal and spiritual benefits, by which the Lord distinguished them as a people dear unto him. So that the exposed infant, being rescued and educated, and espoused to the Lord, was advanced to be a princess, whose ornaments, raiment, and provisions were suited to her high and distinguished rank. (*Marg.* and *Marg. Ref.* s—f.—*Gen.* 24:22,53.—*Notes*, *Deut.* 32:13,14. *Prov.* 1:9. *Is.* 3:18—26, *vv.* 18—23. 61:10,11. *Eph.* 5:22—27.)—Israel from the most abject state became a powerful kingdom, renowned among the nations, for the wise and equitable administration of their princes, the excellence of their laws, and the prosperity and happiness of the people: this was wholly owing to "the comeliness" or honor which the Lord had "put upon them;" and it rendered them a complete pattern for other nations to copy after. (*Marg. Ref.* g, h.—*Notes*, *Deut.* 4:6—8. 1 *Kings* 4:29—34. 10:1—9,24—27. 2 *Chr.* 2:11,12. *Ps.* 48:1—3.) In this, the case differs from the espousals of the meanest woman to the mightiest monarch: she may owe all her rank and ornaments to him; but her beauty must be the gift of the Creator.—No doubt this is emblematical of a sinner's conversion, and of the believer's privileges; but the external means, or the signs, of spiritual blessings, rather than the blessings themselves, must be intended, as it is spoken of Israel as a nation.—'As the child is always 'washed with water as soon as born, (4,9.) is 'not this referred to by the use of water in 'Christian baptism, as the emblem of regen-'eration?' *Mede.*

V. 15—22. Adultery in all cases has always, in every country, been deemed a very heinous offence, and it was by the law of God a capital crime: but it would be peculiarly aggravated in a woman, who had been favored and advanced

wickedness, (y woe, woe unto thee! saith the Lord GOD;)

24 *That* z thou hast also built unto thee an * eminent place, a and hast made thee an high place in every street.

25 Thou hast built thy high place b at every head of the way, c and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication d with the Egyptians thy neighbors, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

y 2:10. 13:3,18. 24:6. Jer. 13:27. Zeph. 3:1. Matt. 11:21. 23:13—29. Rev. 8:13. 12:12.
z 31,39. 20:28,29. 2 Kings 21:3—7. 23:5—7,11,12. 2 Chr. 33:3—7.
* Or, *brothel-house.*
a Lev. 26:30. Ps. 78:58. Is. 57:5,7. Jer. 2:20. 17:3.
b 31. Gen. 38:14,21. Prov. 9:14,15. Is. 3:9. Jer. 2:23,24. 3:2. 6:15.
c 23:9,10,32. Rev. 17:1—5,12, 13,16.
d 8:10,14. 20:7,8. 23:3,8,19—21. Ex. 32:4. Deut. 29:16, 17. Josh. 24:14.

27 Behold, therefore e I have stretched out my hand over thee, f and have diminished thine ordinary *food*, g and delivered thee unto the will of them that hate thee, h the † daughters of the Philistines, i which are ashamed of thy lewd way.

28 Thou k hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication l in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

e 14:9. Is. 5:25. 9:12,17.
f Deut. 28:48—57. Is. 3:1. Hos. 2:9—12.
g 37. 23:22,25,28,29,46,47. Jer. 34:21. Rev. 17:16.
h 2 Kings 24:2. 2 Chr. 28:18, 19. Is. 9:12.
† Or, *cities.*
i 47,57. 5:6,7.
k 23:5—9,12. Judg. 10:6. 2 Kings 16:10—18. 21:11. 2 Chr. 28:23. Jer. 2:18,36. Hos. 10:6.
l 13:14—23. Judg. 2:12—19. 2 Kings 21:9.

in the manner above described. Thus, idolatry in others might be deemed spiritual *fornication:* but in Israel it was *adultery;* a violation of the marriage-covenant, accompanied with the basest ingratitude, and evidencing a most depraved state of the heart; inexpressibly dishonorable to God, when the basest idols were deliberately preferred before him; a provocation of his jealousy; a forfeiture of all the privileges of the nation, and an introduction to every other kind of wickedness. (*Marg. Ref.* i, k.—*Note*, *Ex.* 34:11—17. *v.* 14.)—The sacred writers in general use this allusion, because of the similarity of principles, from which idolatry and adultery originate; because both of them are extremely infamous and hateful; and, perhaps, because idolatry and lewdness commonly went together. But this prophet spake of it in an indignant manner peculiar to himself; and he exposed Israel's infamy, in language taken from the conduct of the most shameless prostitutes, and suited to mark their crimes as most loathsome and detestable. (*Notes*, 23:5—21. *Is.* 57:3—10. *Jer.* 2:20—30. 3:1—3,6--11. *Hos.* 1:2,3.)—The wretched outcast having been advanced, enriched, adorned, and prospered by her espousals to God; instead of making a suitable return for these distinguishing, gratuitous, and invaluable favors, grew proud of her beauty; and confiding in her attractions, courted the admiration of other lovers, committed adultery with them, and soon became an infamous prostitute. That is, Israel became proud of their numbers, strength, riches, reputation, and privileges; and thus departed from God, made alliances with the heathen nations, and worshipped their idols. This was in some measure the case, from the time of the golden calf in the wilderness, through their successive generations: but it became more so in the latter years of Solomon, and afterwards when Jeroboam established idolatry in the kingdom of the ten tribes, and under the idolatrous kings of Judah till the captivity. (*Notes*, 20:11—29. 1 *Kings* 11:1—8. 12:26—33.) The adulteress also took the garments which her husband had provided for her, and with them formed and adorned splendid tents, in which to meet her paramours: that is, Israel spent their wealth and abundance in building and decorating idol-temples, and maintaining the idolatrous worship at them. (*Marg. Ref.* l, m.—*Notes*, *Hos.* 2:1—13. 8:9,10.) This the Lord abhorred as base beyond example, and he determined to put an end to it: as the jealous husband refuses to support the extravagance of his wife, who spends his substance in entertaining her lovers.—They had also formed their gold and silver into graven images: and though these were of various forms, both male and female; yet they are here represented as images of men, with whom the adulteress committed lewdness: and she even preferred these lifeless images to the company of her husband; that is, Israel preferred the worship of dead idols to that of the living God. (*Marg.* and *Marg. Ref.* n—q.) Not only did they lavish all the productions of Canaan in the service of idols: but they burned their children in the fire to Molech, who were also the children of the covenant, and devoted to the Lord in circumcision: as if a woman should not only waste her husband's wealth on her lovers, but should murder the children which she had born to him, in order to gratify them! (*Marg.* and *Marg. Ref.* r—u. —*Note*, 23:4.) And could such conduct be deemed a small matter, an excusable misdemeanor? In all these abominable idolatries, they had not remembered the low and defiled condition, from which God had delivered them, nor any of the favors which he had bestowed on them. (*Notes*, 3—5,60—63, *v.* 63. *Is.* 51:1—3. *Eph.* 2:11—13.)

Pass through. (21) 'The verb *Henebir*, trans-'lated "to cause them to pass through *the fire*," 'signifies also *to dedicate*. ... (*Ex.* 13:12.) So the 'words imply, that the Jews, instead of dedi-'cating their first-born to God, as the law re-'quired, offered them up a sacrifice to the devil 'that was worshipped in their idols.' *Louth.* (*Notes*, 20:25,26,30—32. 23:39.)—*Polluted*, &c. (22) "Wallowing." "Kicking thyself." *Bp. Newcombe.* (6. *marg.*)

V. 23—29. This adulterous wife is represented, as having less and less reserve in her abandoned licentiousness. After all her former adulteries, for which a dreadful woe is pronounced on her, she builded for herself an eminent place, or a brothel, as well as made high places in every street of Jerusalem. (*Marg.* and *Marg. Ref.* z—c.) This may refer to the conduct of Manasseh and other kings of Judah who made the temple itself the scene of their open and abominable idolatries, in addition to all their other idol-temples! So that at length their relation to God, and the temple itself,

30 How [m] weak is thine heart, saith the Lord God, seeing thou doest all these *things*, [n] the work of an imperious whorish woman.

31 *In that thou buildest [o] thine eminent place in the head of every way, and [p] makest thine high place in every street; and hast not been as an harlot, [q] in that thou scornest hire;

32 *But as* [r] a wife that committeth adultery, *which* taketh strangers instead of her husband.

33 They [s] give gifts to all whores: [t] but thou givest thy gifts to all thy lovers, and [†] hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, [u] O harlot, [x] hear the word of the Lord:

36 Thus saith the Lord God; [y] Because thy filthiness was poured out, [z] and thy nakedness discovered, through thy whoredoms with thy lovers, and with all the idols of thy abominations, [a] and by the blood of thy children, which thou didst give unto them:

37 Behold, therefore [b] I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, [‡] as women that break wedlock and [c] shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and [d] they shall throw down thine eminent place, and shall break down thy high places: they [e] shall strip thee also of thy clothes, and shall take [§] thy fair jewels, and leave thee naked and bare.

40 They [f] shall also bring up a company against thee, and they shall stone thee with stones, [g] and thrust thee through with their swords.

41 And they shall [h] burn thine houses with fire, [i] and execute judgments upon thee in the sight of many women: [k] and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

m Prov. 9:13. Is. 1:3. Jer. 2:12,13. 4:22.
n Judg. 16:15,16. Prov. 7:11—13,21. Is. 3:9. Jer. 3:3. Rev. 17:1—6.
* Or, *In thy daughters is thine eminent, &c.*
o *See on* 24.
p 25. Hos. 12:11.
q *See on* 33,34.—Is. 52:3.
r 8.—23:37,45. Jer. 2:25. 3:1, 8,9,20. Hos. 2:2. 3:1. 2 Cor. 11:2,3.
s Gen. 38:16—18. Deut. 23:17, 18. Hos. 2:12. Joel 3:3. Mic. 1:7. Luke 15:30.
t Is. 30:6,7. 57:9. Hos. 3:9,10.
† Heb. *bribest.*
u Is. 1:21. 23:15,16. Jer. 3:1,6—8. Hos. 2:5. Nah. 3:4. Rev. 17:5.
x 13:2. 20:47. 34:7. 1 Kings 22:19. Is. 1:10. 28:14. Hos. 4:1. Am. 7:16.
y 15,&c. 22:15. 23:8. 24:13. 36:25. Lam. 1:9. Zeph. 3:1.
z 23:10,18,29. Gen. 3:7,10,11. Jer. 13:22—26. Rev. 3:18.
a *See on* 20,21.—Jer. 2:34.
b 23:9,10,22—30. Jer. 4:30. 22:20. Lam. 1:8,19. Hos. 2:10. Nah. 3:5,6. Rev. 17:16.
‡ Heb. *with judgments of women, &c.* 40. 23:45—47. Gen. 38:11,24. Lev. 20:10. Deut. 22:22—24. Matt. 1:18, 19. John 8:3—5.
c 20,21,36. Gen. 9:6. Ex. 21:12. Num. 35:31. Ps. 79:3—5. Jer. 18:21. Zeph. 1:17. Rev. 16:6.
d 24,25,31. 7:22—24. Is. 27:9.
e 10—20. 23:26,29. Is. 3:16—24. Hos. 2:3,9—13.
§ Heb. *instruments of thine ornament.*
f Hab. 1:6—10. John 8:5—7.
g 23:47. 24:21.
h Deut. 13:16. 2 Kings 25:9. Jer. 39:8. 52:13. Mic. 3:12.
i 5:8. 23:10,48. Deut. 13:11. 22:21,24.
k 23:27. 37:23. Is. 1:25,26. 2:18. 27:9. Hos. 2:6—17. Mic. 5:10—14. Zech. 13:2.

tended to render them more odious and despicable: as even libertines despise women who are shameless in their conduct. Allured by the prosperity of the Egyptians, they connected themselves with them, and joined in their multiplied and abominable idolatries, for which they were noted above other nations. (*Marg. Ref.* d.—*Notes*, 23:5—21.) And when the Lord frequently corrected Israel for their crimes, by wars, famines, and other judgments, and by delivering them into the hands of their enemies; when he especially punished them by the Philistines, the daughters of whom are represented as ashamed of the enormous idolatry of the Jews, though idolaters themselves; instead of being amended by it, they formed alliances with the Assyrians and worshipped their gods; yea, they followed every idol, which was worshipped by the several nations between Canaan and Chaldea; and still they were not satisfied, but sought out new objects of their abominable idolatry. (*Marg.* and *Marg. Ref.* e—l.—*Notes*, 2 *Kings* 21:1—8. 2 *Chr.* 25:14—16, *v.* 14. 28:22,23.)—'Thou hast defiled thyself with 'all the idolatries of the heathen, beginning 'with those which were practised by the former inhabitants of Canaan, and by degrees 'learning new species of idolatry derived from distant countries, such as Chaldea.' *Lowth.*

V. 30—34. The powers of the soul should restrain and govern all the inferior inclinations: so that strong and ungovernable lusts prove a weak and inactive mind. (*Note*, *Matt.* 26:40,41.) How weak then must be the heart of this adulteress, who was enslaved to her lusts, and copied the most abandoned prostitutes; and yet acted with imperiousness, disdaining authority or control, and was under the power of pride and arrogance, as well as of sensuality!—How senseless and irresolute must Israel be, who preferred a rabble of dunghill deities to the living God! who scorned his merciful authority, and yet were proud of their abused privileges! —In one respect this harlot differed from all others: she did not commit wickedness for hire; which, though a base motive, might imply some palliation of guilt, especially when sharp necessity urged: but she was a wife, who abounded in all things; and yet, from mere licentiousness, and aversion to her husband, she prostituted herself to the basest strangers, and lavished his wealth in hiring them to come to her: that is, Israel always prospered when they adhered to the worship of the Lord; but were always impoverished and enslaved when they forsook God and ran into idolatry: and the alliances they formed with the neighboring nations, (which made way for worshipping their idols,) were very expensive at the time, and ruinous in the event. (*Marg.* and *Marg. Ref.*—

42 So [l] will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, [m] and will be no more angry.

43 Because [n] thou hast not remembered the days of thy youth, [o] but hast fretted me in all these *things;* behold, therefore, [p] I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness, above all thine abominations.

44 ¶ Behold, [q] every one that useth proverbs shall use *this* proverb against thee, saying, [r] As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, [s] that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: [t] your mother *was* an Hittite, and your father an Amorite.

46 And thine [u] elder sister *is* Samaria, she and her daughters that dwell at thy left hand: [x] and [*] thy younger sister, that dwelleth at thy right hand, *is* Sodom and [y] her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations; but, [†] as *if that were* a very little *thing*, [z] thou wast corrupted more than they in all thy ways.

l 5:13. 21:17. 2 Sam. 21:14. Is. 1:24. Zech. 6:8.
m 39:29. Is. 40:1,2. 54:9,10.
n 22. Ps. 78:42. 106:13. Jer. 2:32.
o 6:9. Deut. 32:21. Ps. 78:40. 95:10. Is. 63:10. Am. 2:13. Acts 7:51. Eph. 4:30.
p 7:3,4,8,9. 9:10. 11:21. 22:31. Rom. 2:3,9.
q 18:2,3. 1 Sam. 24:13.
r 3,45. 1 Kings 21:26. 2 Kings 17:11,15. 21:9. Ezra 9:1. Ps. 106:35—38.
s 8,15,20,21. 23:37—39. Deut. 5:9. 12:31. Is. 1:4. *marg.* Zech. 11:8. Rom. 1:30,31.
t 3.
u 51. 23:4,11,31—33. Jer. 3:8—11. Mic. 1:5.
x 48,49,53—56,61. Gen. 13:11—13. 18:20,&c. 19:24,25. Deut. 29:23. 32:32. Is. 1:9,10. Jer. 23:14. Lam. 4:6. *marg.* Luke 17:28—30. 2 Pet. 2:6. Jude 7. Rev. 11:8.
* Heb. *thy sister lesser than thou.*
y 27. *marg.* 26:6. Gen. 14:3. 19:20. Hos. 11:8.
† Or, *that was loathed as a small* thing. 8:17. 1 Kings 16:31.
z 48,51. 5:6,7. 2 Kings 21:9,16. John 15:21,22.

Notes, 2 *Kings* 15:19,20. 16:7—9. *Is.* 30:6,7. 57:9,10.)

V. 35—43. The adulteress having been arraigned, and her guilt undeniably proved, the Judge proceeded to pronounce sentence. For the enormous idolatries, cruelty, and persecution of Jerusalem and Judah, the Lord had determined to gather the surrounding nations, both those with whom they had formed alliances, as the Egyptians and Assyrians; and such as had always been inimical to them, as Edom, Ammon, Moab, and Philistia; to inflict, or to witness, his judgments upon them. (*Marg. Ref.* z—b.—*Notes*, 23:5—10. 25: *Jer.* 4:30,31. *Hos.* 2:10—13.) Before these nations he resolved to expose the enormous crimes of the Jews, to deprive them of all their privileges, and to put them to shame and contempt: as if a woman should be stripped naked, and publicly exposed; a punishment in some places inflicted on profligate women. Thus he would condemn them for their abominable idolatries, and for burning their children in the fire, according to the judgment on adulteresses and murderers: and he would execute the sentence with jealous indignation. (*Marg.* and *Marg. Ref.* c. —*Notes*, *Rev.* 17:1—6.) He would give Jerusalem into the hand of the Chaldeans, who would throw down the city and temple, which the Jews had polluted by idolatry; level their cities and high places with the ground; slay, plunder, and enslave the people; and drive the remnant of them as naked captives before them. (*Notes*, *Is.* 20:2—4. 47:1—3.) Thus they would serve Jerusalem, as men used to deal with adulterous women, whom they stoned, slew with the sword, or otherwise put to death: (*Marg.* and *Marg. Ref.* d—g.—*Notes*, *Lev.* 20:10—19. *Deut.* 13:12—18, *v.* 16. 22:23—27. *John* 8:3—11, *v.* 5.) they would burn all her palaces and edifices with fire, and make her an example to other cities and nations; as the death of an adulteress warned other women not to copy her crimes. Then would the fury of the Lord rest on Jerusalem: in this manner he would terminate her idolatries, and disable the Jews from building or endowing any more idol-temples: thus his justice being satisfied, his jealousy would subside; and, having executed his purposes of vengeance, he would be quiet, and cease from his indignation. (*Marg. Ref.* h—p. —*Notes*, 23:22—28,43—49. *Hos.* 2:1—5.)—This intimates that, after the destruction of Jerusalem, the Lord would yet have mercy on the remnant of the nation.—He would, however, certainly execute this vengeance upon them for their ingratitude, because they had grieved and provoked their Benefactor by their crimes, and in order to destroy idolatry from among them.—The punishment of the adulteress by stoning her, and thrusting her through with a sword, as compared with the subsequent intimations of mercy in reserve for her, keeps continually before the mind the intent and purport of the allegory, as relating to a collective body through succeeding generations; at some times exposed to divine judgments sweeping away very great numbers, and at other times the residue brought to repentance, and visited in mercy. So that, in expounding the chapter, it is very difficult to keep the allegory, and the thing signified by it, so fully distinct as it might be desired.

I also will recompense, &c. (43) "I also have brought thy way upon thy head ... yet hast not thou had consideration of all thine abominations." *Old Version.* 'I have punished thy 'faults; but thou wouldest not repent.'

V. 44—47. Those who framed or used sententious sayings, would form a proverb concerning Jerusalem, or apply an old proverb to her, and would say, "As is the mother, so is her daughter;" intimating that the nation of Israel was just such a people, as the Hittites and Amorites whom they had supplanted had been. (*Marg. Ref.* q, r.—*Notes*, 3—5. *Lev.* 18:24—30.) The Canaanites had early apostatized from the God of their fathers, and were among the first idolaters after the deluge: they had loathed and abhorred the worship of the Lord, and had burned their children in the fire to their idols. Though they had not been solemnly espoused to the Lord, as Israel was; yet he might, in some sense, be called their husband, especially when they first renounced his worship to follow after idols: and Israel had copied exactly their conduct, in apostacy from God, idolatry, and cruelty to their children. (*Marg. Ref.* s, t. —*Deut.* 12:31. *Notes*, 6—22. *Ps.* 106:35—38.) Jerusalem had also copied the example of Samaria, called here her elder sister; because the kingdom of Israel was larger than that of Ju-

48 *As* I live, saith the Lord GOD, [a] Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, [b] pride, [c] fulness of bread, and abundance of idleness was in her and in her daughters, [d] neither did she strengthen the hand of the poor and needy.

50 And they were haughty, [e] and committed abomination before me: [f] therefore I took them away as I saw *good*.

51 Neither hath [g] Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast [h] justified thy sisters in all thine abominations which thou hast done.

52 Thou also, [i] which hast judged thy sisters, [k] bear thine own shame, for thy sins that thou hast committed more abominable than they: [l] they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall [m] bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives [n] in the midst of them:

54 That [o] thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, [p] in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, [q] then thou and thy daughters shall return to your former estate.

a Matt. 10:15. 11:24. Mark 6:11. Luke 10:12. Acts 7:52.
b 28:2,9,17. 29:3. Gen. 19:9. Ps. 138:6. Prov. 16:5,18. 18:12. 21:4. Is. 3:9. 16:6. Dan. 4:30,37. 5:23. Ob. 3. 1 Pet. 5:5.
c Gen. 13:10. Deut. 32:15. Is. 22:13,14. Am. 6:3—6. Luke 12:16—20. 16:19. 17:28. 21:34.
d 18:12. Prov. 21:13. Is. 3:14, 15. Am. 5:11,12. 8:4—6. Mic. 3:2—4. Luke 16:20,21.
e Gen. 19:5. Lev. 18:22. Deut. 23:17. 2 Kings 23:7. Rom. 1:26,27. Jude 7.
f Gen. 19:24. Deut. 29:23. Job 18:15. Is. 13:19. Jer. 20:16. 49:18. 50:40. Lam. 4:6. Am. 4:11. Zeph. 2:9. 2 Pet. 2:6. Rev. 18:9.
g Luke 12:47,48. Rom. 3:9—20.
h Jer. 3:8—11. Matt. 12:41,42.
i 56. Matt. 7:1—5. Luke 6:37. Rom. 2:1,26,27.
k 54,63. 36:6,7,15,31,32. 39:26. 44:13. Jer. 31:19. 51:51. Hos. 10:6. Rom. 6:21.
l Gen. 38:26. 1 Sam. 24:17. 1 Kings 2:32.
m 60,61. 29:14. 39:25. Job 42:10. Ps. 14:7. 85:1. 126:1. Jer. 31:23. 48:47. 49:6,39. Joel 3:1.
n Is. 19:24,25. Jer. 12:16. Rom. 11:23—31.
o 52,63. 36:31,32. Jer. 2:26.
p 14:22,23.
q 53. 36:11. Mal. 3:4.

dah, and because Israel had led the way in open apostacy and idolatry, which Judah had followed. Nay, Jerusalem proved her relation to Sodom itself, which had been an inferior city and state, to the east of Jerusalem; for the Jews had copied the abominations of Sodom and of the other cities which had been destroyed with her. (*Marg.* and *Marg. Ref.* u—y.) Nor must Jerusalem take umbrage at being considered as of the same family with Samaria and Sodom: seeing she thought it a small matter to imitate their crimes; but had improved upon them and exceeded them, as if ambitious of pre-eminence and distinction in wickedness. (*Marg.* and *Marg. Ref.* z.—*Notes*, 48—51. 5:5—10. *Jer.* 2:33—37.)—*As if that*, &c. (47) "That was loathed as a small *thing*." *Marg.* (*Note*, 8:17.) *The daughters* of Samaria and Sodom, signify the cities and towns dependent on them. —'Samaria lay northward of Jerusalem, and 'Sodom southward, which two quarters of the 'world are expressed by the right and left, ... 'being placed in such a position to those that 'set their faces eastward. ... *Gen.* 13:9.' *Lowth.*

V. 48—51. The Lord here confirmed it with a solemn oath, for fuller assurance, that the sins of Sodom were not equal to those of Jerusalem. Being situated in a very fruitful country, the inhabitants of Sodom and the adjacent cities grew proud of their wealth and prosperity, indulged in luxury and sensuality, and attended to nothing but present gratification; for which they had abundant leisure, not being constrained to much labor in so productive a region: and in general they lived in peace and presumptuous security. At the same time, they neglected to protect and uphold the poor and needy, and probably their rulers oppressed and enslaved them. In short they were proud, and despised warnings or reproofs, when given up to unnatural lusts; and the Lord took them away by a tremendous judgment as he saw good. (*Notes*, *Gen.* 13:13. 18:20—32. 19:1—29.) Yet they had not sinned against so clear a light and such abundant advantages, or with so many aggravations, as Jerusalem had done. (*Marg. Ref.* a—f.—*Notes*, *Lam.* 4:6. *Matt.* 11:20—24.)—Nor yet had Samaria stood it out against so many warnings and mercies, or multiplied idols, or persisted in idolatry in opposition to the efforts of several pious reforming kings, and such a long continued succession of eminent prophets, as Jerusalem had done. (*Note*, *Jer.* 3:6—11.) So that the conduct of the Jews tended to justify, or by comparison extenuate, the guilt of both Sodom and Samaria. (*Notes*, *Gen.* 38:26. *Matt.* 12:41,42. *Heb.* 11:7.)—'Pride and luxury make men expensive 'in their own way of living, and regardless of 'the wants and miseries of others. (*Luke* 16:'20,21.)—The ingratitude of Jerusalem was 'greater than that of Samaria; because God 'had placed his name there: whose worship 'she forsook, and profaned the temple, by plac-'ing idols in it; which was a degree of idolatry 'beyond any thing the ten tribes had been guilty 'of. (5:11. 7:20. 8:6,16. 23:38,39. 43:8. 2 *Kings* '16:14. 21:7,9.)' *Lowth.*—It is highly worthy of notice, that want of charity to the poor and needy should be mentioned among the crimes, which brought tremendous judgments on abandoned Sodom: yet the poor also were profligate, and involved in the same destruction.

V. 52—55. The Jews had perhaps proudly judged and condemned the Samaritans and Sodomites, as justly punished: and yet their own conduct tended to justify them; for they had followed and far exceeded their abominations. (*Marg. Ref.* i, k.—*Notes*, 48—51, *v.* 51. *Matt.* 7:1—5. *Rom.* 2:1—3.) As these two ruined cities had been more righteous than Jerusalem, could that city expect to escape the punishment due to her enormous crimes? Multitudes of the Jews would therefore be as dreadfully destroyed as the Sodomites had been; others would be dispersed and lost among the Gentiles, as the Israelites were. Many of the Israelites would return with the Jews after the captivity; and many of the Jews would bear

56 For thy sister Sodom [r] was not [*] mentioned by thy mouth in the day of thy [†] pride,

57 Before [s] thy wickedness was discovered, as at the time of *thy* [t] reproach of the daughters of [‡] Syria, and all *that are* round about her, [u] the daughters of the Philistines, which [§] despise thee round about.

58 Thou [x] hast [‖] borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; [y] I will even deal with thee as thou hast done, [z] which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless [a] I will remember my covenant with thee in the days of thy youth, and [b] I will establish unto thee an everlasting covenant.

61 Then thou shalt [c] remember thy ways, and be ashamed, [d] when thou shalt receive thy sisters, thine elder and thy younger: and [e] I will give them unto thee for daughters, [f] but not by thy covenant.

62 And [g] I will establish my covenant with thee; [h] and thou shalt know that I *am* the LORD,

63 That thou mayest [i] remember, and be confounded, [k] and never open thy mouth any more because of thy shame, [l] when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

r Is. 65:5. Zeph. 3:11. Luke 15:28—30. 18:11.
* Heb. *for a report*, or, *a hearing*.
† Heb. *prides*, or, *excellencies*.
s 36,37. 21:24. 23:18,19. Ps. 50:21. Lam. 4:22. Hos. 2:10. 7:1. 1 Cor. 4:5.
t 2 Kings 16:5—7. 2 Chr. 28:5, 6,18—23. Is. 7:1.
‡ Heb. *Aram*. Gen. 10:22,23. Num. 23:7.
u 27.
§ Or, *spoil*.
x 23:49. Gen. 4:13. Lam. 5:7.
‖ Heb. *borne them*.
y 7:4,8,9. 14:4. Is. 3:11. Jer. 2:19. Rom. 2:8,9.
z 17:13—16. Ex. 24:1—8. Deut. 29:10—15,25. 2 Chr. 34:31,32. Is. 24:5. Jer. 22:9. 31:32.
a 8. Lev. 26:42,45. Neh. 1:5—11. Ps. 105:8. 106:45. Jer. 2:2. 33:20—26. Hos. 2:15. Luke 1:72.
b 37:26,27. Is. 55:3. Jer. 31:31—34. 32:38—41. 50:5. Hos. 2:19,20. Heb. 8:10. 12:24. 13:20.
c 63. 20:43. 36:31,32. Job 42:5,6. Jer. 31:18—20. 50:4,5.
d 53—55. Cant. 8:8,9. Is. 2:2—5. 11:9,10. Hos. 1:9—11. Rom. 11:11. 15:8,9,16. Gal. 4:26,27. Eph. 2:12—14. 3:6.
e Is. 49:18—23. 54:1,2. 60:4. 66:7—12.
f Jer. 31:31. Heb. 8:13.
g 60. Dan. 9:27. Hos. 2:18—23.
h 6:7. 39:22. Jer. 24:7. Joel 3:17.
i 61. 36:31,32.
k Job 40:4,5. Ps. 39:9. Lam. 3:39. Rom. 2:1. 3:19,27. 9:19, 20.
l Rom. 5:1,2. 1 Cor. 4:7. Eph. 2:3—5. Tit. 3:3—7.

their shame by continuing in their dispersions. As they had kept the inhabitants of Sodom and Samaria in countenance by their crimes, and thus been a comfort to them; so Jerusalem should never be reinstated in her former glory, nor the Jews be wholly restored from their captivity, until Sodom and Samaria were restored likewise. This may mean, that they never would be thus restored: but it rather relates to the conversion of the Gentiles, who are frequently spoken of by the name of some nation, which was most given up to idolatry and iniquity. (*Marg. Ref.* l—q.—*Notes*, *Is.* 34: 63:1—6. *Jer.* 48:47. 49:6. *Rev.* 11:7—12, *v.* 8.) Then, and not before, should the captivity of Judah be fully restored.—This took place in part in the apostolical age, but its most signal accomplishment is doubtless yet future. (*Notes*, *Rom.* 11:11—15,25—32.)

V. 56—59. Either the Jews entirely overlooked the example, set before them in the desolations of Sodom; or, being proud of their privileges and prosperity, they would have disdained to mention so infamous a place, especially as standing in any near relation to them. (*Marg.* and *Marg. Ref.* r, s.—*Notes*, *Is.* 1:7—9, *v.* 9,10—15, *v.* 10.) This was peculiarly the case, before the iniquity of the Jews was discovered, by the punishments inflicted on them, during the invasions of the land by the Syrians and Philistines, in the reign of Ahaz: (*Marg.* and *Marg. Ref.* t, u.—*Notes*, 1 *Kings* 16:5—16. 2 *Chr.* 28:5,16—23.) but on the contrary, at the time when Ezekiel wrote, the Gentiles reproached and despised the Jews, as a most abominable people. (27. *Note*, *Lam.* 4: 13—16.) These and other judgments had come upon them for their idolatries, of which they had openly borne the shame: but the Lord meant further to deal with them after their deserts; especially in violating their covenant-engagements, which they had so solemnly ratified, but now despised as of no value or obligation. (*Marg. Ref.* y, z.)

V. 60—63. The Lord did not, however, intend finally to cast off the whole people of Israel. Of his mere mercy and abundant grace, he would remember his covenant with Abraham and Israel; and even that made with the nation at mount Sinai: and he would establish with them a better and more enduring covenant. If this at all refer to the return of the Jews from Babylon; no doubt it more directly predicts the conversion of Jews and Gentiles to Christ, and their future restoration to the church and their own land, when "the fulness of the Gentiles also shall come in." At these periods, the Jews would remember, and be ashamed of their former evil ways; and willingly receive into communion with them the worst of the heathen, when converted to Christ; the Lord will then give unto Jerusalem "for daughters," those very persons whom she had disdained to acknowledge as sisters; that is, the Gentile converts would be brought into God's family, as the children of his ancient church. (*Marg. Ref.* d, e.) This would be effected, not by the national covenant made with Israel; but by the new covenant of grace in the hands of Christ our Mediator; a covenant established upon better promises, and they would then indeed know the Lord. (*Marg. Ref.* a, b. g.—*Notes*, 36:25—27. *Gen.* 17:7,8. *Ex.* 19:5. 24:3—11. *Lev.* 26:41,42, *v.* 42. 2 *Sam.* 23:5. *Is.* 55:1—3, *v.* 3. *Jer.* 31:31—34. 32:39—41. *Heb.* 8:7—13. 13:20,21.) All these events would concur in humbling them for their sins; and they would then remember all their shameful behavior to their merciful God: which would cover them with confusion, and silence their boasts of being the peculiar and exclusive favorites of heaven, their complaints of the Lord's dealings with them, their self-justification, and their revilings and contemptuous abuse of the poor Gentiles. When the Lord had shewn himself reconciled to them, they would scarcely be able to forgive themselves, and would only have their mouths open before him in humbl confessions and fervent prayers, praises, and thanksgivings. (*Marg. Ref.* c. e. i—l.—*Notes*, 20:40—44, *vv.* 33,34. 36:31,32. *Job* 42:1—6, *vv.* 5, 6. *Jer.* 31:18—20. *Rom.* 3:19,20. 6:21—23, *v.* 21.) —This seems particularly to refer to the case of the Jews, at their future conversion to their long rejected Messiah; when their former enmity will effectually silence their proud boast

ings: but it may be applied to new converts, to returning backsliders, and to true believers, who are thus instructed and disciplined by their daily experience.—The conclusion of this remarkable chapter clearly predicts the abolition of the Sinai-covenant, the introduction of a new dispensation, and the union of Jews and Gentiles in the church of Christ; events against which the Jews, in the time of our Lord and his apostles, entertained the most invincible prejudices. "They erred, not knowing the scriptures:" and indeed they continue to do so to this day.

PRACTICAL OBSERVATIONS.

N. B. *The peculiar arrangement of these Practical Observations renders it impossible to divide them according to the verses of the chapter; the distinct subjects therefore are only separated by a break.*

As men are with great difficulty made sensible of the heinous guilt of their conduct towards God, and as this conviction is absolutely necessary to repentance and faith in Christ; so it is the duty of ministers frequently to set before them their sins, with all the aggravations of them, as the appointed means of this humiliation.—None are with more difficulty convinced of their abominations than hypocrites: nor should any be reproved and exposed, with so great severity and abhorrence.—Human depravity is most evident in the wickedness of those, who have been most favored with the means of becoming holy, and in the similarity, hitherto lamentably observable, between the visible church and the rest of the world; except as the former has produced the most monstrous abominations. Jerusalem has too generally appeared to be the daughter of the Amorite and the Hittite, and the sister of Samaria and Sodom. If we could survey the Christian church, in all the various forms and places in which it has been established in different ages; we should have a picture before us, not much, if at all more attractive than this of the nation of Israel: though there has always been, in both of them, "a remnant according to the election of grace," whose pious and quiet lives have been little noticed in history. Otherwise, the annals of the church would be the most melancholy subject that could be contemplated.—Let us turn our thoughts to the first establishment of Christianity in the Gentile world, and especially in the Roman empire. The state of the Gentiles was indeed such, as rendered them a loathsome object in the eyes of a holy God: yet, in a time of pity and love he passed by, and said to them, as they lay perishing in sin and pollution, "Live, yea, he said unto them, Live." He planted his gospel among them, and caused Christians to multiply exceedingly. At length, the Roman Emperors professing themselves Christians, the church grew great and honorable; Christianity became the established religion; abundance of liberty and encouragement was given to its preachers and professors; the places for public worship were multiplied, decorated, and enriched by ample donations and endowments, and the church prospered into a kingdom. But what were the consequences? The pride, ambition, rapacity, and licentiousness, the furious contests and cruel persecutions, the superstitions, blasphemies, impostures, and idolatries, which came in, and continued to increase for ages, at length rendered the Christian Roman empire a genuine daughter of the Pagan Roman empire; and all that used proverbs might well say, "As was the mother, so is the daughter." Nor was there ever a heathen city, or kingdom, on the face of the earth, of which the iniquities, cruelties, and unnatural lusts, the whoredom and adultery, corporal and spiritual, have not been justified, and far exceeded, by the church of Rome and her dependences; which long formed so large a part of Christendom, as to give occasion to her assuming the arrogant title of the Holy Catholic Church!

If we turn our attention to the reformed and protestant churches, which were brought forth out of this antichristian community, in a low, feeble, and despised condition, (as Israel was out of Egypt,) we shall again find cause of lamentation and shame. When they were ready to be overwhelmed in infancy, by the merciless power of their enemies, and seemed to have no helper; when they were still polluted with many of the errors and superstitions of that church from which they had separated, as well as with other corruptions; the Lord in a time of love looked upon them, and said to them, "Live:" he rescued them from their oppressors, increased them abundantly, reduced them to regular order, afforded them abundant means of grace, took them under his protection, espoused them to himself, and they became his. And he continued to purify, instruct, prosper, and adorn them, with eminent and excellent ministers and writers; until they became very "renowned among the nations, through the comeliness which the Lord had put upon them." But, though they have not run into the gross outward idolatries and enormities of the church of Rome; yet they have become proud of their beauty and "played the harlot." In many places forms, creeds, and establishments are nearly the whole of what is left of their former excellency; and this dead carcass they idolize: in others, infidelity and skepticism have discarded even the forms of truth and godliness. In covetousness, pride, luxury, and every worldly lust, they have been grievously guilty of idolatry: in impiety, perfidy, perjury, and licentiousness, many of them have vied with Rome herself: and, though more free from the blood of persecution; yet the blood shed by unjust wars and cruel oppressions in different parts of the globe, from a sordid love of gain, renders the daughter too much like her base and abominable mother. It is not necessary to expatiate further on the painful topic; the inference is obvious and unavoidable: no outward forms can change the propensity of man's heart to depart from God, and rebel against him; but they often give it occasion to rage more vehemently. Whatever nation professing Christianity, whatever sect of Christians, we accurately survey; we shall soon perceive traces of the same spirit, which led Israel into all their abominations.

Again, if we consider the subject with reference to ourselves, we shall here too find it applicable. When we recollect the mercies of God our Creator in giving us our being and rational powers; in protecting us in helpless infancy and bringing us to maturity; in supplying all our wants, and vouchsafing us innumerable benefits; we cannot but remember at the same time, that we have been forgetful of him, and ungrateful and rebellious in numberless instances. How have we abused his bounty, in making provision for our pride and lusts! How have many of us proceeded from one iniquity to another, as we had time and opportunity! How have we stood it out against warnings, corrections, and convictions; and gone on in sin, though evidently exposed by it to manifold losses, troubles, and sorrows! And

CHAP. XVII.

A parable of two eagles and a vine, 1—10: explained of the captivity of Jeconiah; and of Zedekiah, who had broken his covenant confirmed by an oath, with the king of Babylon, and made an alliance with the king of Egypt; and of the judgments that were coming upon him, 11—21. An emblemati prediction of the person and kingdom of Christ, 22—24.

AND the word of the LORD came unto me, saying,

should we not have still continued in the same course, through our idolatrous attachment to worldly objects, and our aversion to the spiritual service of God, if we had been left to ourselves? Should we not indeed have done still worse, if our restraints had been removed, and we could have gratified our inclinations without fear or shame? Many have been educated amidst good instructions and edifying examples, and for a time made some profession of religion: yet the lusts of their hearts have broken through all these obstacles, and hurried them away into apostacy, infidelity, and open wickedness. In various ways, the same cause produces similar effects, and it is evineed, that we are all conceived and born in sin, carnally minded, and enmity against God.

If we take a view even of true believers, we shall not fail to discover abundant evidence of the same mortifying truth. They know, that they were "by nature children of wrath, even as others:" they were depraved and polluted, and of the same original propensities as Amorites and Hittites. As they grew up, their innate depravity brought forth its fruit in their words and actions, and proved them to be deserving of God's wrath and indignation, and meet objects of his loathing and ahhorrence. Unless he had saved them, they must have perished, without help or pity; and they had no claim on him so that they were "east out to the loathing of their persons, from the day that they were born." But, in a time of love and mercy, the Lord passed by them, when they lay in this polluted and perishing condition: "of his great love, wherewith he loved them, even when they were dead in sin," he said unto them, "Live," and saved them by his grace: he rescued them from the power of Satan, brought them to repentance and faith in Christ, forgave their sins, and took them into covenant with himself, and they became his people. Thus were they "washed, and sanetified, and jnstified, in the name of the Lord Jesus, and by the Spirit of our God;" they were consecrated to him by this sacred unction; they were clothed with the robes of righteousness and salvation, enriched with "the unsearchable riches of Christ," adorned with heavenly graces and privileges; and the God of Heaven became unto them both a Father and a Husband: it is his "good pleasure to give them the kingdom;" and they are made the excellent of the earth, "through the comeliness which he puts upon them." Far be it from us to suppose, that many of those, who have been thus favored and blessed, return to the habitual practiee of any gross wickedness: but alas! too often even in them, pride and the carnal mind recover much force; they backslide from God, and pnrsue worthless vanities and idols. Some few have been left to fall from one evil to another, in a most awful manner; to shew whither the bent of their hearts would carry them, if left to themselves, and if they should cease to watch and pray. Others have, in an unguarded hour, given such cause to the enemies of the Lord to hlaspheme, as has imbittered all their future days. And even they, who walk most uniformly in the Lord's ways, are conscious of so many and strong inward workings of pride and ambition; of sucn powerful propensities to worldly objects; of such forgetfulness of God and ingratitude to him, and rebellion against his appointments; of such unfaithfulness, unprofitableness, and want of love and zeal; of such weakness of heart and strength of passions, as render them daily more and more sensible that they equally need, and are equally unworthy of the Lord's mercy, with the most profligate of their neighbors. They have "the witness in themselves" continually, that they are naturally no better than others, and that all the difference in their state, character, hopes, and prospects, arises from the unmerited merey and grace of God. They look upon those who are living without God in the world, in pride, idleness, luxury, licentiousness, and cruel oppression of the poor and needy; and are humbly sensible, that it has been the Lord's doing, that they were not left to live, die, and perish in the same manner. They look at apostates and hypocrites, at proud Pharisees and prouder infidels; and in condemning them, they condemn themselves: for such they have been, or were disposed to be. And though, through grace, they now are not such; yet they so often sin against light and love, that their conduct seems to themselves equally aggravated, even when no eye, but that of God and their enlightened consciences, can see any thing culpable. This disposes them to justify God in all his corrections, which they find to be indispensably necessary for them, and to thank him for them: and whilst they adore his justice in the final destruction of impenitent sinners, they have nothing to say in their own behalf, but feel, that though more favored, they are no more deserving. Thus the new convert remembers, and is confounded, whilst he reviews the iniquities of his past life, and discovers the enmity of his heart against God and his word. The experienced believer is "ashamed and confounded," whilst he reviews the evils of his heart and life, even since he was brought acquainted with the Gospel; and his mouth is stopped from inpatient murmurs, proud boasting, severe censures, and self-justification: and the fuller his assurance is that the Lord is "pacified to him for all that he hath done," the more is he ashamed of his ingratitude and rebellion against so merciful a God and Savior. This temper of mind distinguishes the true Christian from all other men: the Lord will bring all those to it, with whom he "establishes his everlasting covenant;" and will render them willing to be saved in the same way with the grossest outward offenders, and to receive them, when penitent, as their brethren in Christ Jesus. All others will have their mouths stopped in the day of judgment; and God will glorify himself, and satisfy his justice in their punishment.

But let us rejoice, that, as the Lord would not break his covenant with his ancient servants, because of all the abominations of their descendants; so, he will never forsake his church, with whom he has made "a new covenant, established upon better promises;" nor will he ever leave the sinner to perish, who is humbled for his sins, and comes to trust in his mercy and grace through Jesus Christ; but will "keep him by his power through faith unto salvation."

2 Son of man, [a] put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; [b] A great eagle with [c] great wings, long winged, full of feathers, which had * divers colors, [d] came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it [e] into a land of traffic; he set it in a city of merchants.

5 He took also of [f] the seed of the land, and † planted it in a fruitful field; [g] he placed *it* by great waters, *and* set it *as* a willow tree.

6 And [h] it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also [i] another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good ‡ soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; [k] Shall it prosper? [l] shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, [m] even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? [n] shall it not utterly wither, when

20:49. Judg. 9:8—15. 14:12—19. 2 Sam. 12:1—4. Hos. 12:10. Matt. 13:13,14,35. Mark 4:33,34. 1 Cor. 13:12. *marg.*
7,12. Deut. 28:49. Jer. 4:13. 48:40. 49:16. Lam. 4:19. Hos. 8:1. Matt. 24:28.
Dan. 2:38. 4:22. 7:4.
Heb. *embroidering.*
12. 2 Kings 24:10—16. 2 Chr. 36:9,10. Jer. 22:23—28. 24:1.
e Is. 43:14. 47:15. Jer. 51:13. Rev. 18:3,11—19.
f 13. 2 Kings 24:17. Jer. 37:1.
† Heb. *put it in a field of seed.* Deut. 8:7—9.
g 19:11,12. Is. 15.7. 44:4.
h 14. Prov. 16:13,19.
i 15. 2 Kings 24:20. 2 Chr 36:13. Jer. 37:5—7.
‡ Heb. *field.* 5,6.
k 10,15—17. Num. 14:41. 2 Chr. 13:12. 20:20. Is. 8:9,10. 30:1—7. 31:1—3. Jer. 32:5.
l 2 Kings 25:4—7. Jer. 21:4—7. 24:8—10. 39:4—7. 52:7—11.
m Jer. 37:10.
n 19:12—14. Hos. 13:15. Matt. 21:19. Mark 11:20. John 15:6. Jude 12.

NOTES.

CHAP. XVII. V. 2. *A riddle.*] That is, an emblematic representation, which requires attention and ingenuity to unravel it, but which aptly and elegantly depictures the transactions intended by it. This riddle seems to have been put forth about the time, when Zedekiah was devising to revolt from the king of Babylon, and to form an alliance with the king of Egypt. (*Marg. Ref.—Notes*, 20:49. *Judg.* 9:8—15. 14:10—14. *Ps.* 49:1—4, *v.* 4. *Prov.* 1:6.)

V. 3, 4. (11, 12.) Nebuchadnezzar, king of Babylon, was described under the emblem of "a great eagle," because of his towering ambition, and his preying on all his neighbors. The great and long wings of this eagle denoted the extent of his dominions, both in length and breadth: the feathers of divers colors, might signify that he ruled over many countries abounding in people and riches, and of different languages and manners. This eagle came to Lebanon, and cropped off the highest branch of a cedar: that is, Nebuchadnezzar came to Jerusalem, and seized on Jeconiah, of the ancient and honorable family of David. And though he was the highest branch of the cedar, the heir of David's crown; yet being very young, and newly raised to the throne, in a very enfeebled state of the kingdom, he was no more able to resist the victor, than the tender twig would be to resist the eagle. He therefore carried him and his princes to Babylon, which was become "a city of merchants in a land of traffic," being very prosperous under the rule of Nebuchadnezzar. (*Marg.* and *Marg. Ref.—Notes*, *Deut.* 28:49—57, *v.* 49. 2 *Kings* 24:8—16. *Jer.* 22:24—27.)—The word rendered *traffic*, is *Canaan*, which signifies *trade*, or *merchandise*. (*Zeph.* 1:11. Heb. *Zech.* 14:21. *John* 2:16.)

V. 5, 6. The conqueror did not at that time further oppress or enslave the Jews; nor place over them any of his own princes: but he took Mattaniah of the family of David, Josiah's younger son, the uncle of Jeconiah; and having engaged him by covenant, and by a solemn oath in the name of JEHOVAH, to be faithful to him; and having changed his name to Zedekiah, which signifies "the *righteousness of JEHOVAH*," he made him king over the nation. (2 *Kings* 24:17.) Thus he planted of the seed of the land in a fruitful field, as a willow flourishes when planted by great waters. And though the kingdom was depressed and dependent; yet Zedekiah's situation was so favorable, and the conditions granted him so moderate, that by keeping of the covenant, it might have stood. Indeed, for a time this twig grew, and became a spreading vine of low stature: and so long as Zedekiah and his princes were willing to depend on the king of Babylon, and to submit to him, the Jews enjoyed peace and recovered strength, and Zedekiah prospered in his kingdom and family. (*Marg.* and *Marg. Ref.*)

A willow tree. (5) צַפְצָפָה. The meaning of this word is doubtful; some render the clause, "He set it very circumspectly." Nebuchadnezzar took every precaution to prevent Zedekiah's revolting from him. (*Marg. Ref.* on 12,13.)

V. 7, 8. The other great eagle was Pharaoh-hophra king of Egypt, who was as ambitious and rapacious as Nebuchadnezzar, but not so powerful. This eagle had great wings and many feathers, but not equal to those of the other eagle. Yet the vine bent its roots, and shot its branches towards it; in order to be watered "by the furrows of its plantation." This may refer to the inundations of the Nile, and the manner in which Egypt was watered. Zedekiah planned a revolt from the king of Babylon, and entered into an alliance with the king of Egypt; either hoping to recover independence by his assistance; or preferring to be his vassal rather than Nebuchadnezzar's, as expecting greater prosperity and security under him. But he had no sufficient, or even plausible reason for this treacherous conduct; being already in such a situation, as would have enabled him to reign in credit, and to be useful to his people. (*Marg.* and *Marg. Ref.—Notes*, 13—21. 2 *Kings* 24:20. 2 *Chr.* 36:13 *Jer.* 37:1—5.)

the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now [o] to the rebellious house, [p] Know ye not what these *things mean?* tell *them*, [q] Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, [r] and led them with him to Babylon;

13 And [s] hath taken of the king's seed, and made a covenant with him, and hath [*] taken an oath of him, [t] he hath also taken the mighty of the land:

14 That [u] the kingdom might be base, that it might not lift itself up, [†] *but* that [x] by keeping of his covenant it might stand.

15 But [y] he rebelled against him [z] in sending his ambassadors into Egypt, that they might give him horses and much people. [a] Shall he prosper? [b] shall he escape that doeth such *things?* [c] or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, [d] whose oath he despised and whose covenant he brake, [e] *even* with him in the midst of Babylon he shall die.

17 Neither [f] shall Pharaoh, with *his* mighty army and great company, make for him in the war, [g] by casting up mounts and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, (when, [h] lo, he had given his hand,) and hath done all these *things*, [i] he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, [k] surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And [l] I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will [m] plead with him there, for his trespass that he hath trespassed against me.

21 And [n] all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye [o] shall know that I the LORD have spoken *it*.

o 2:5,8. 3:9. 12:9. Is. 1:2.
p 24:19. Ex. 12:26. Deut. 6:20. Josh. 4:6,21. Matt. 13:51. 15:16,17. 16:11. Mark 4:13. Luke 9:45. Acts 8:30.
q 3. 1:2. 2 Kings 24:10—16. 2 Chr. 36:9,10. Jer. 22:21—23.
r Is. 39:7. Jer. 52:31—34.
s 5. 2 Kings 24:17. Jer. 37:1.
* Heb. *brought him to an oath.* 2 Chr. 36:13. Jer. 5:2.
t 2 Kings 24:15,16. Jer. 24:1. 29:2.
u 6. 29:14. Deut. 28:43. 1 Sam. 2:7,30. Neh. 9:36,37. Lam. 5:16. Matt. 22:17—21.
† Heb. *to keep his covenant, to stand to it.*
x Jer. 27:12—17. 38:17—21.
y 7. 2 Kings 24:20. Jer. 52:3.
z Deut. 17:16. Is. 30:1—4. 36:6—9. Jer. 37:5—7.
a *See on* 9.—Jer. 22:29,30.
b 18. 21:25. Prov. 19:5. Jer. 32:4. 34:3. 38:18,23. Matt. 23:33. Heb. 2:3.
c Ps. 55:23.
d *See on* 18,19.—16:59 Ex. 20:7. Num. 30:2. Josh. 9:20. 2 Sam. 21:2. Ps. 15:4. Ec. 8:2. Hos. 10:4. Zech. 5:3,4. Mal. 3:5. Rom. 1:31. 1 Tim. 1:10. 2 Tim. 3:3.
e 10. 12:13. Jer. 32:4,5. 34:3—5. 39:7. 52:11.
f 29:6,7. Is. 36:6. Jer. 37:7. Lam. 4:17.
g 4:2. Jer. 33:5. 52:4.
h 1 Chr. 29:24. 2 Chr. 30:8. *margins.* Lam. 5:6.
i *See on* 15.
k 21:23—27. Deut. 5:11. Jer. 5:2,9. 7:9—15.
l 12:13. 32:3. Josh. 10:16—18. 2 Sam. 18:9. 2 Chr. 33:11. Job 10:16. Ec. 9:12. Jer. 39:5—7. Lam. 1:13. 4:20. Hos. 7:12. Luke 21:35.
m 20:35,36. 38:22. Jer. 2:9,35. 50:44. Hos. 2:2. Mic. 6:2.
n 5:12. 12:14. 2 Kings 25:5,11. Jer. 48:44. 52:8. Am. 9:1.
o *See on* 6:7,10. 13:14,23. 15:7. Is. 26:11.

V. 9, 10. It could not be expected, that this vine should prosper: the eagle that planted it would certainly root it up, destroy all its fruit, and cause all its leaves to wither, even in the spring when other trees looked green: and this would be done very easily, as a small force suffices to pull up a newly planted vine by the roots. Though it had been carefully planted, and was well watered, yet it would soon wither in its place, as a tree by the blast of the unwholesome east wind. (*Marg. Ref.*—*Notes*, 15—21. 19:10—13.)

V. 12. *Know ye not*, &c.] 'Will ye not apply 'your minds to understand what God speaks 'to you? and that, whether he direct his speech 'to you in plain words, or in riddles and para-'bles? (12:2,9. 20:49.)' *Lowth.* (*Marg. Ref.*—*Note*, 2.)

V. 13, 14. *Marg.* and *Marg. Ref.*—*Notes*, 3—6.—*Mighty*, &c. (13) 'As hostages for the 'performance of the covenants, agreed between 'him and Zedekiah.' *Lowth.*—*Base.* (14) Or *low.* It is the same word before used. (6) A tributary kingdom dependent on the king of Babylon: so that Zedekiah was in less honorable circumstances than any of his predecessors. (*Note*, 29:14,15.) Submission, however, to Providence would have been his duty, even if he had not engaged by covenant and oath to be faithful to Nebuchadnezzar.

V. 15—21. Zedekiah and his people expected to prosper by their worldly policy; but would God permit such perfidy and perjury to go unpunished? He had given the power into Nebuchadnezzar's hand: Zedekiah had accepted the kingdom upon the terms proposed to him, and had ratified the covenant with a solemn oath: and then he did not hesitate to break it, that he might form an alliance with another heathen king! And ought he to escape punishment, who did such things? or to be delivered by his base perfidy? (*Marg. Ref.* y—c.—*See on Note*, 5,6. *Notes*, 21:23—27.) The Lord therefore sware by himself, as the living God, (whom Zedekiah had called to witness, when he sware allegiance to the king of Babylon,) that he should die in captivity at Babylon; especially for despising his oath, and breaking his covenant. Nor should Pharaoh, whose formidable preparations threatened the destruction of the Chaldeans, do Zedekiah any good, but should rather occasion the destruction of greater numbers of the Jews: for the Lord himself would fight against them to their ruin. (*Marg. Ref.* d—o.—*Notes*, 12:8—15, *vv.* 13,14. 2 *Kings* 24:17,20. 25:1—7. *Jer.* 21:1—7. 34:1—5. 37:1—5,6—10, *v.* 10.)—Though Zedekiah's oath had been given to a heathen, a conqueror, and a tyrant; and many plausible reasons might have been assigned for violating it; yet God considered Zedekiah's conduct as a most aggravated sin against him, and was determined to punish him for it. "Surely mine oath hath he despised; and my covenant hath he broken."—What shall we then say to the maxim, that faith is not to be

22 ¶ Thus saith the Lord God; I will also take of [p] the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs [q] a tender one, and will plant *it* [r] upon an high mountain and eminent.

23 In the mountain of the height of Israel will I plant it: [s] and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and [t] under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell.

24 And [u] all the trees of the fields shall know, that I the Lord [x] have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: [y] I the Lord have spoken and have done *it*.

p 34:29. Ps. 80:15. Is. 4:2. 11:1—5. Jer. 23:5,6. 33:15,16. Zech. 3:8. 4:12—14. 6:12,13.
q *See on* Is. 53:2.
r 20:40. 40:2. Ps. 2:6. Is. 2:2. Dan. 2:35,44,45. Mic. 4:1.
s Ps. 92:12,13. Is. 27:6. John 12:24. 15:5—8.
t 31:6. Gen. 49:10. Ps. 22:27—30. 72:8—11. Is. 2:2. 11:6—10. 49:18—23. 60:4—12. Dan. 4:10—14,21—23. Hos. 14:7. Matt. 13:32. Acts 10:11,12. Gal. 3:28. Col. 3:11. Rev. 17:15.
u Ps. 96:11,12. Is. 55:12,13.
x 1 Sam. 2.7,8. Job 5:11. 40:12. Ps. 75:6,7. 89:38—45. Is. 2:13,14. 9:6,7. 11:1,&c. 26:5 Am. 9:11. Luke 1:33,52.
y 12:25. 22:14. 24:14. Matt. 24:35.

kept with heretics? or that any human power can absolve men from the obligations of a solemn oath?

By casting up, &c. (17) The Jews, expecting help from Pharaoh, persisted in the determination to defend the city, and to employ every means of fortifying it, against the assailants: but these efforts served only to prolong and increase their miseries, and multiply the number of those who perished during the siege and after the taking of the city. (*Marg. Ref.* g.)

V. 22—24. The Lord would not, however, forget his engagements to the family of David, while he punished this degenerate branch of it. He would plant a tender shoot cropped from the highest branch of this high cedar. Some refer this to Zerubbabel, who ruled over the Jews after the captivity: but if he were at all meant, it could only be as a type of Christ. This plant was first at his incarnation apparently a tender one; but after his humiliation, ufferings, and death, he was exalted to the right hand of the Father, and made "Head over all things to his church;" and thus became a "Plant of renown." (*Marg. Ref.* p, q. —*Notes*, *Ps.* 80:14,15. *Is.* 9:6,7. 11:1—10. 52:13—15. 53:1—3,9—12. *Zech.* 6:12,13.) The high and eminent mountain, on which he was planted, signified the Christian church, of which mount Zion was the type. There he grows, as "the true Vine," or as the stately Cedar, or both in one, and all his people are united to him, and live in him. Under the shadow and among the branches of this tree, "dwell all fowl of every wing:" that is, sinners of every nation, rank, and character find refuge in Christ. And all the inhabitants of the earth, and especially the rulers of it, will know the power, truth, justice, and love of God, in these events; in bringing down the kingdom of David when it was exalted, and withering it when it flourished; and then in exalting it from its depressed state, and causing it to flourish when it was withered. Or the high and green tree may refer to the kingdom of Babylon and all those other kingdoms, which have been and will be destroyed to make way for the kingdom of Christ. (*Marg. Ref.* r—y.—*Notes*, 21:23—27, *vv.* 26,27. 34:23—31. *Is.* 2:2—5. *Dan.* 2:34,35,44,45. 7:13,14,23—27. *Am.* 9:11,12. *Zech.* 8:20—23. *John* 15:1—8. 1 *Cor.* 15:20—28. *Rev.* 11:15—18.)

PRACTICAL OBSERVATIONS.

The greatest exploits of mighty conquerors, when impartially represented, resemble the ravages of birds and beasts of prey; except as their power and success render them more extensively destructive, and as they devour their own species. But they are employed by a righteous God, to perform a part of his grand design; and till their work be done, they prosper in their enterprises.—It is far more desirable to be like "a spreading vine of low stature" which brings forth fruit, than to prosper in doing evil: and if we be "planted in the courts of the Lord," if our branches turn towards him, and our roots draw nourishment from him; we shall be "like a tree planted by the rivers of waters, which bringeth forth its fruit in due season." (*Notes*, *Ps.* 1:1—3. 92:12—15. *Jer.* 17:5—8, *vv.* 7,8.) And should we be kept poor and obscure, and live hardly by honest industry: we shall notwithstanding be more comfortable, as well as more useful, than the most successful of the ungodly. But they, who depart from God, can only vary and multiply their crimes, by exchanging one carnal confidence for another: and, notwithstanding their fair prospects and sanguine hopes, they never can attain to durable prosperity.—Princes and politicians are very apt to trifle with solemn oaths and treaties, and to devise specious pretences for violating them: but the Lord "will not hold them guiltless, who thus take his name in vain:" and few of them will be able to plead more plausibly for *perfidy* and *perjury*, than Zedekiah might have done; against whom these awful threatenings were denounced, for breaking his covenant with the king of Babylon, and "despising the oath" sworn to him.—Rulers and nations seldom prosper who commit atrocious crimes: but no man shall escape the righteous judgment of God, who dies under the unrepented guilt of such iniquity and impiety: for, as sure as the Lord liveth, he will recompense them upon the sinner's head; and the sinful methods, which men take of extricating themselves out of difficulties, are sure to entangle them in snares and nets, to their great misery or ruin. —Blessed be God, our Redeemer, to whom all the prophets bare witness, differs wholly from these degenerate branches of the family of David. His word is truth, his arm is power, and his heart is love. He is "planted upon a high and eminent mountain," that he may be conspicuous even to the ends of the earth: he is loaded with most precious fruit: sinners of every name find refuge from the wrath to come and from every enemy and danger, under his shadow: and believers not only partake of his precious fruits, but are also made fruitful by him; yea, many of them are "filled with all the fruits of righteousness, which are through him to the praise and glory of God the Father." May every power, however flourishing and exalted, which opposes his cause, be brought low and withered: may his kingdom be exalted and prosper; and may the whole earth behold and be filled with his glory. Amen and Amen.

CHAP. XVIII.

God reproves the Jews for using the proverb of sour grapes, 1—4. He shews his dealings with a righteous man, 5—9; with the wicked son of a righteous father, 10—13; and with the righteous son of a wicked father, 14—18. He will deal with each individual according to his character, 19, 20. The wicked, if he repent, shall live, 21—23; and the righteous, if he apostatize, shall die, 24. He shews the equity of his dealings, and the iniquity of the Jews, 25—29. He earnestly exhorts them to repent, in the prospect of being judged according to their ways, 30—32.

THE word of the LORD came unto me again, saying,

2 What [a] mean ye, that ye use this proverb concerning [b] the land of Israel, saying, [c] The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, [d] ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, [e] all souls are mine; as the soul of the father, so also the soul of the son is mine: [f] the soul that sinneth, it shall die.

a 17:12. Is. 3:15. Rom. 9:20.
b 6:2,3. 7:2. 25:3. 36:1—6. 37:11,19,25.
c Jer. 15:4. 31:29,30. Lam. 5:7. Matt. 23:36.
d 19,20,30. 33:11—20. 36:31,32. Rom. 3:19.
e Num. 16:22. 27.16. Zech. 12: 1. Heb. 12:9.
f 20. Rom. 6:23. Gal. 3:10—13,22.

NOTES.

CHAP. XVIII. V. 2. God had declared, both in the law and by the prophets, that he would punish the sins of the fathers upon the children, unto several generations. He had traced back the ruin of the ten tribes to the idolatry of Jeroboam, who made Israel to sin, by establishing the worship of the golden calves; (*Notes*, 2 *Kings* 14:15,16. *Hos.* 5:11,12.) and he had charged the ruin of Judah on the sins of Manasseh. (*Notes*, 2 *Kings* 23:26,27. 24:3,4. *Jer.* 15:2—4.) This was originally intended as an additional preservative from iniquity, especially from idolatry, which was likely to descend to their posterity, and entail judgments on them: it was an argument of the Lord's patience; for he would not immediately cast off his people, upon the first forfeiture of the covenant. It referred entirely to temporal calamities; and supposed, that the generation, on which divine judgments were executed, imitated or exceeded the sins of their parents. 'God expressly threatens to visit the sins of 'the fathers upon the children, both in the Old 'and New Testament; (*Ex.* 20:5. *Matt.* 23:35.) 'but this is to be understood only with respect 'to the temporal punishments of this world, ... 'not with respect to the eternal punishments of 'the next.' *Lowth.*—'The scripture takes notice 'of a certain *measure of iniquity*, which is fill-'ing up from one generation to another; till at 'last it makes a nation or family ripe for de-'struction. And although those persons, on 'whom this vengeance falls, suffer no more 'than their own personal sins deserved: yet, be-'cause the sins of former generations, which 'they equal or outdo, make it time for God ut-'terly to destroy them; the punishments due to 'the sins of many ages and generations are said 'to fall upon them.' *Sherlock*, quoted by *Lowth.* But the Jews, being proudly disposed to justify themselves, and impiously to arraign the divine conduct, spake and acted as if they had been free from guilt, and suffered wholly for their fathers' sins: whereas their abominations far exceeded those of any former generation of Israel. With a mixture therefore of profaneness and wit, they invented a proverb, which soon came into common use. This implied that wickedness indeed merited punishment, and suffering might be expected as the effect of sin; even as the teeth being set on edge was the ordinary consequence of eating sour grapes: but that it was *their* hard case, that their fathers had enjoyed the pleasure (such as it was,) of committing sin, and they had the pain of being punished for it: as if their guilty parents had wholly escaped with impunity; and as if themselves had been entirely blameless! (*Marg. Ref.*—*Notes*, *Jer.* 31:29,30. *Lam.* 5:7.)

V. 3, 4. In the most solemn manner, the Lord assured the people, that he would bring this proverb into entire disuse, by exposing their crimes to public view, at the time when he executed vengeance upon them. It was absurd, as well as profane, to suppose, that he would punish the innocent instead of the guilty; seeing he had as Creator, a sovereign right and power to deal with all men as he pleased. The life or soul of one man was as much regarded by him, as that of another: he had the life or soul of the father as absolutely at his disposal, as that of the son; and he could have no motive for letting the one escape with impunity, in order to punish the other in his stead.—But "the soul that sinneth, it shall die." According to the law, death, temporal and eternal, is the wages of every sin: and the *impenitent* sinner remains under this condemnation notwithstanding the gospel.—Some commentators explain this of the temporal death, which was about to come on the wicked Jews, by sword, famine, and pestilence; and they would confine the whole chapter to these events. But it cannot be proved, that every righteous man escaped those temporal judgments, or that all who survived them were righteous. (*Note*, 21: 2—5, *vv.* 3,4.) Many indeed of the pious Jews had "their lives given to them for a prey:" but even what Jeremiah, Baruch, and others endured, in the siege and after the taking of Jerusalem, nearly equalled the *external* sufferings of many wicked men among them; and not one of those, who survived the siege, escaped captivity or exile. So that facts did not fully ascertain the equality of the divine conduct towards these distinct characters. The miseries, which the infants suffered during the siege; and the circumstances of such of them as survived and grew up in captivity, and at a distance from the estates and comforts which otherwise they would have inherited, demonstrate, that in temporal things the children actually did suffer for the sins of their parents, even though they did not imitate their crimes: nay, when they themselves were righteous persons. The same has always been the case as to *temporal things:* nor can even infidels deny the stubborn facts, which prove, that the crimes of parents entail sufferings on their children. Indeed it must be allowed by men of all creeds and systems. (*Note*, *Ex.* 20:5.) Instead therefore of temporal dispensations being all that is intended, in this remarkable chapter; it is evident that these were not at all meant, or in a very subordinate manner: for though Israel, as a nation, was under a peculiar dispensation, as to temporal prosperity and adversity; yet it appears, from various testimonies of the Old Testament, that individuals were not uniformly prospered or afflicted, according to their characters. (*Ps.* 73:1—17. *Eccles.* 9:1,2.) But in the great concerns of eternity every man was, is, and will be dealt with, according as his works evince him to have been, under the old covenant of works,

5 ¶ But [g] if a man be just, and do [*] that which is lawful and right,

6 *And* hath [h] not eaten upon the mountains, [i] neither hath lifted up his eyes to the idols of the house of Israel, [k] neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman,

7 And [l] hath not oppressed any, *but* [m] hath restored to the debtor his pledge, [n] hath spoiled none by violence, [o] hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* [p] hath not given forth upon usury, neither hath taken any increase, *that* [q] hath withdrawn his hand from iniquity, [r] hath executed true judgment between man and man,

9 Hath [s] walked in my statutes, and hath kept my judgments, to deal truly; [t] he *is* just, [u] he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son, [x] *that is* [†] a robber, [y] a shedder of blood, and *that* doeth [‡] the like to *any* one of these *things*,

11 And [z] that doeth not any of those *duties*, but even hath [a] eaten upon the mountains, and defiled his neighbor's wife,

12 Hath [b] oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, [c] hath committed abomination,

13 Hath [d] given forth upon usury, and

g Ps. 15:2—5. 24:4—6. Matt. 7:21—27. Rom. 2:7—10. Jam. 1:22—25. 2:14—26. 1 John 2:3,4,29. 3:7,8,24. 5:2—5. Rev. 22:14.
* Heb. *judgment and justice.* 33:14. *marg.* Gen. 18:19. Prov. 21:3. Jer. 22:15.
h 11,15. 6:13. 20:23. 22:9. Ex. 34:15. Num. 25:2,3. 1 Cor. 10:20,21,28.
i 12:15. 20:7,8,24. 33:25,26. Deut. 4:19. Ps. 121:1. 123:1,2.
k 22:10,11. Lev. 18:19,20. 20:10,18. Deut. 22:22,&c. Jer. 5:3,9. Matt. 5:28. 1 Cor. 6:9—11. Gal. 5:19—21. Heb. 13:4.
l 12,16,18. 22:12,13,27—29. Ex. 22:21—24. 23:9. Lev. 25:14. 1 Sam. 12:3,4. Job 31:13—22. Prov. 14:31. 22:22,23. Is. 1:17. 5:7. 33:15. 58:6. Jer. 7:6,7. Am. 2:6,7. 8:4—6. Mic. 2:1,2. 3:2—4. Zech. 7:9—11. Mal. 3:5. Jam. 5:1—6.
m 33:15. Ex. 22:26. Deut. 24:12,13,17. Job 22:6. 24:3,9,10. Am. 2:8.
n 7:23. Gen. 6:11,12. Is. 59:6,7. Jer. 22:3,16,17. Am. 3:10. 5:11,12. 6:3. Zeph. 1:9.
o 16. Deut. 15:7—11. Job 31:16—20. Ps. 41:1. 112:4,9. Prov. 11:24,25. 28:3,27. Is. 58:7—11. Matt. 25:34—46. Luke 3:11. 2 Cor. 8:7—9. 9:6—14. Jam. 2:13—17. 1 John 3:16—19.
p 13,17. 22:12. Ex. 22:25. Lev. 25:35—37. Deut. 23:19,20. Neh. 5:1—11. Ps. 15:5. Prov. 28:8. Jer. 15:10.
q 2 Sam. 22:24. Neh. 5:15. Is. 33:15.
r Deut. 1:16,17. 16:18—20. Job 29:7—17. Prov. 31:8,9. Is. 1:17. Jer. 22:15,16. Zech. 7:9,10.
s 17. 20:13. 33:15. 36:27. 37:24. Deut. 4:1. 5:1. 6:1,2. 10:12,13. 11:1. Neh. 9:13,14. Ps. 19:7—11. 105:44,45. 119:1—6. Luke 1:6. John 14:21. Acts 24:16. Jam. 1:22—25.
t Ps. 24:4—6. Hab. 2:4. Rom. 1:17. Jam. 2:18—26. 1 John 2:29. 3:7.
u 20:11. Am. 5:4,14,24. Luke 10:27—29.
x Lev. 19:13. Mal. 3:8,9. John 13:40.
† Or, *breaker up of an house.* Ex. 22:2.
y Gen. 9:5,6. Ex. 21:12. Num. 35:31. 1 John 3:12—15.
‡ Or, *to his brother besides any of these.*
z 7—9. Matt. 7:21—27. Luke 11:28. John 13:17. 15:14. Phil. 4:9. Jam. 2:17. 1 John 3:22. Rev. 22:14.
a 6,15. 1 Kings 13:8,22.
b 7,16. Hos. 12:7. Am. 4:1. Zech. 7:10. Jam. 2:6.
c 6. 8:6,17. Lev. 18:22,26—30. 2 Kings 21:11. 23:13.
d 8,17.

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or the new covenant of grace; which is enough for the entire justification of the divine conduct, whatever temporal calamities men endure, through the sins of others: seeing they deserve for their own sins, more than all which they thus suffer; and the Lord over-rules every event for the eternal good of believers.—The use of the singular number, through the whole of this argument, tends also to confirm this sentiment; as the case of individuals, and not that of the nation at large, was evidently intended. (*Marg. Ref.*—*Notes*, 19,20. *Rom.* 6:21—23.)—'As "life" signifies in general all that 'happiness, which attends God's favor; so '"death" denotes all those punishments, which 'are the effects of the divine displeasure, under 'which are comprehended the miseries of the 'next world.' *Lowth.*

V. 5—9. Some expositors explain these verses, as merely relating to a man's *outward conduct*, which entitled him to exemption from national judgments: but external good behavior, while the heart remains unchanged and at enmity against God, is *hypocrisy;* and God would never thus solemnly have pronounced a mere hypocrite to be "*righteous*," or entitled to any reward. (9. *Notes*, *Matt.* 6:1—4. 23:25—28.) On the other hand, the way of justification before God is not the subject; nor yet the source of the discrimination which takes place in men's characters, who are all of the same fallen nature. But it is taken for granted, that there are righteous persons on earth; and their character and conduct are described; which is very commonly done both in the Old and the New Testament. (*Notes*, *Ps.* 24:3—6. *Rom.* 2:7—11. *Rev.* 22:14,15.) The upright servant of God, that is, the true believer, would do justice and judgment; for the divine law would be the rule of his conduct. Reverential fear and love of God would effectually keep him from eating of the sacrifices offered upon the mountains to idols: and he would bring his oblations in penitent faith to the temple; and there feast on his peace-offerings with a thankful heart. He would not "lift up his eyes" in adoration of the base idols, which the house of Israel madly worshipped. So far from committing adultery, he would consult expediency, and obey the law of God, even in lawful marriage. (*Marg.* and *Marg. Ref.* g—k.) He would by no means oppress the poor, by retaining their pledges, or exacting usury contrary to the law, or by fraud or violence: he would not only be strictly and conscientiously honest; but he would liberally contribute to the necessities of the needy: he would use his influence and authority to execute justice betwixt man and man; habitually walk in God's ordinances and commandments, stand at a distance from all kind of iniquity, and act uniformly as the spiritual worshipper and devoted servant of the Lord. (*Marg. Ref.* l—r.—*Notes*, *Job* 29:12—17. 31:1—4,9- 32.)—Those who speak as if a man might do all this, without faith or special grace, unwarily concede more to those who deny man's total depravity, than they intend.—Such a course of conduct formed, under that dispensation, the proper evidence of a man's conversion, and that he was a true believer and an heir of eternal life. Indeed the New Testament scarcely affords a more distinguishing description of the believer's conduct to God and man. As therefore, "he that doeth righteousness is born of God;" and "he that doeth righteousness is righteous;" and as living faith is known by its fruits, and distinguished from a dead faith: so God would certainly adjudge him, whose character, in his sight, answered to this description, to be a righteous man, and an heir of eternal life. (*Marg. Ref.* s—u.—*Notes*, *Luke* 1:6. *Gal.* 6:6—10, *vv.* 7,8. *Jas.* 2:14—26. 1 *John* 2:26—29, *v.* 29 3:7—10.)

hath taken increase; [e] shall he then live? he shall not live: he hath done all these abominations: he shall surely die; [f] his * blood shall be upon him.

14 ¶ Now, lo, [g] *if* he beget a son, [h] that seeth all his father's sins which he hath done, and [i] considereth, and doeth not such like;

15 *That* hath [k] not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife,

16 Neither hath oppressed any, hath not [†] withholden the pledge, neither hath spoiled by violence, [l] *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* [m] hath taken off his hand from the poor, [n] *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; [o] he shall not die for the iniquity of his father, [p] he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, [q] even he shall die in his iniquity.

19 Yet say ye, [r] Why? doth not the son bear the iniquity of the father? [s] When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The [t] soul that sinneth, it shall die. The son shall not [u] bear the iniquity of the father, neither shall the father bear the iniquity of the son: [x] the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. [*Practical Observations.*]

21 ¶ But [y] if the wicked will turn from all his sins that he hath committed, [z] and keep all my statutes, [a] and do that which is lawful and right, [b] he shall surely live, he shall not die.

22 All [c] his transgressions that he hath committed, they shall not be mentioned

e 21,28,32.
f 3:18. 33:4. Lev. 20:9,11—13, 16,27. Acts 18:6.
* Heb. *bloods.*
g 10. Prov. 17:21. 23:24.
h 20:18. 2 Chr. 29:3—11. 34: 21. Jer. 9:14. 44:17. Matt. 23:32. 1 Pet. 1:18.
i 28. Ps. 119:59,60. Is. 44:19. Jer. 8:6. Hos. 7:2. Hag. 1: 5,7. 2:18. Luke 15:17—19.
k 6,7,11—13.
† Heb. *pledged the pledge*, or, *taken to pledge.* 7.
l Job 22:7. 31:19. Prov. 22:9. 25:21. 31:20. Ec. 11:1,2. Is. 58:7—10. Luke 11:41. 14:13.
m 8. Job 29:16. Prov. 14:31. 29:7,14. Jer. 22:16. Dan. 4: 27. Matt. 18:27—35. Luke 19:8.
n 8,9,13. Lev. 18:4,26,30.
o 19,20. 20:18,30. Jer. 16:11—13,19. Mal. 3:7. Matt. 23:29—33.
p 9,19,21,28. 3:21. 33:13,15,16.
q 4,20,24,26. 3:18. Is. 3:11. John 8:21,24.
r Ex. 20:5. Deut. 5:9. 2 Kings 23:26. 24:3,4. Jer. 15:4. Lam. 5:7.
s 20:18—20,24,30. Zech. 1:3—6.
t 4,13. Deut. 24:16. 1 Kings 14:13. 2 Kings 14:6. 22:18—20. 2 Chr. 25:4. Jer. 31:29,30.
u 4:4. Lev. 5:1,17. 10:17. 16: 22. 19:8. Num. 18:1. Is. 53: 11. Heb. 9:28. 1 Pet. 2:24.
x 30. 33:10. 1 Kings 8:32. 2 Chr. 6:23,30. Is. 3:10,11. Matt. 16:27. Rom. 2:6—9. Rev. 2:23. 20:12. 22:12—15.
y 27,28,30. 33:11—16,19. 2 Chr. 33:12,13. Prov. 28:13. Is. 1:16—20. 55:6,7. Luke 24:47. Acts 3:19. 26:18—20. 1 Tim. 1:13—16. Jam. 4:8—10.
z 9. 36:27. Gen. 26:5. Ps. 119:80,112. Luke 1:6.
a 5,19,27. Ps. 119:1. Gal. 5: 22—24. Tit. 2:11—14.
b 17,28. 3:21. Rom. 8:13.
c 24. 33:16. 1 Kings 17:18. Ps. 25:7. 32:1,2. 51:1. Is. 43:25. Jer. 31:34. 50:20. Mic. 7:19. Heb. 8:12. 10:3,4.

V. 10—13. If this very man, who so satisfactorily had "shewn his faith by his works," had a son, whose character and conduct were the reverse of his father's; which might be the case, notwithstanding the good example set, and the good instructions given him: if he were a robber, a murderer, an adulterer, or idolater, an oppressor, or usurer, or guilty of other abominations: could it be expected that he should escape the vengeance of God on account of his father's piety? Surely not: though he might for a time fare better for it in this world, yet he would at length perish with deeper aggravation, and have none but himself to blame for his destruction. 'The cause 'of his ruin is in himself.'—Josiah was an eminently righteous father, whose children were notoriously wicked; yet the difference as to this world was not so great between him and them, as to accord to the total contrariety of their characters. He died in battle at the age of thirty-nine; and Jehoiakim, the most wicked of his sons, was slain at the age of thirty-six: but the one died in peace and went to glory; the other was cut off in his sins. (*Marg.* and *Marg. Ref.—Notes, Ex.* 22:25—27. *Deut.* 24:10—13. *Neh.* 5:1—13.—2 *Kings* 23:29,30. *Jer.* 22: 13—19.)

V. 14—17. (*Notes*, 5—13.) It seems peculiarly absurd to explain this of the single generation of Israel in which the prophet lived, and of the temporal judgments that awaited the Jews; when a succession of generations is expressly supposed, in the illustrations given of the divine conduct. Should such a wicked man, as had been described, have a son, who witnessing his father's sins, instead of imitating them, duly considered the evil of them, and so was led conscientiously to avoid them, and to walk before God, as the righteous man before described did; relaxing even the hard impositions, that had been laid upon the poor by his father, as soon as he had it in his power: this man would by no means perish for his father's sins. If indeed he lived in a time of public calamity, he could not avoid many temporal evils; and he might perhaps suffer famine, poverty, or captivity; or "be taken away from the evil to come:" but, as a true believer, "a doer of the word, he would be blessed in his deed," and his soul would finally be saved. (*Marg.* and *Marg. Ref.*) Thus Hezekiah considered his father's sins, and shunned them: so that his character was a perfect contrast to that of Ahaz. (2 *Chr.* 28:—32:)

V. 18. *Marg. Ref.—Note*, 10—13.

V. 19, 20. Notwithstanding this condescension of the Lord, in explaining his dealings to the people; he foresaw they would still object, that it was evident the son did bear the iniquity of the father. To this he answered, that the son, who had not copied his father's sins, but had lived a godly life, should surely be saved; and that they only should perish who had themselves deserved it. 'He that doeth 'righteously shall be ... graciously accepted; 'he that doeth evil shall receive according to 'the wickedness he hath committed.' *Bp. Hall.* —Let it again be observed, that the question here is not about the meritorious ground of justification, but about the Lord's dealings with the righteous and the wicked. (*Marg. Ref.*—See on *Notes*, 5—9,14—17.—*Notes, Ec.* 8:11—13. *Is.* 3:10,11.)

unto him: [d] in his righteousness that he hath done he shall live.

23 Have [e] I any pleasure at all that the wicked should die? saith the Lord GOD; *and* [f] not that he should return from his ways, and live?

24 But [g] when the righteous turneth away from his righteousness, and committeth iniquity, [h] *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? [i] All his righteousness that he hath done shall not be mentioned: [k] in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, [l] The way of the Lord is not equal. Hear now, O house of Israel; [m] Is not my way equal? [n] are not your ways unequal?

26 When [o] a righteous *man* turneth

d 2 Chr. 6:23. Ps. 18:20—24. 19:11. Rom. 2:6,7. Gal. 6:7, 8. Jam. 2:21—26. 2 Pet. 1: 5—11. 1 John 3:7.
e 32. 33:11. Lam. 3:33. Hos. 11:8. 1 Tim. 2:4. 2 Pet. 3:9.
f Ex. 34:6,7. Job 33:27,28. Ps. 147:11. Jer. 31:20. Mic. 7:18. Luke 15:4—7,10,22—24,32. Jam. 2:13.
g 26. 3:20,21. 33:12,13,18. 1 Sam. 15:11. 2 Chr. 24:2,17—22. Ps. 36:3,4. 125:5. Zeph. 1:6. Matt. 13:20,21. John 6: 66—70. Gal. 5:7. Heb. 10:38, 39. 2 Pet. 2:18—22. 1 John 2:19. 5:16—18. Jude 12.
h 10—18. Matt. 12:43—45. Rom. 1:28—31. 2 Cor. 12:20, 21. 2 Tim. 3:1—5.
i 22. Mark 13.13. Gal. 3:4. Heb. 6.4—6. 10:26—31. 2 John 8. Rev. 2:10. 3:11.
k 18. Prov. 14:32. 21:16. Matt. 7:22,23. John 8:21,24.
l 29. 33:17,20. Job 32:2. 34:5 —10. 35:2. 40:8. 42:4—6. Mal. 2.17. 3:13—15. Matt. 20:11—15. Rom. 3:5,20. 9: 20. 10:3.
m Gen. 18:25. Deut. 32:4. Ps. 50:6. 145:17. Jer. 12:1. Zeph. 3:5. Rom. 2:5,6.
n Ps. 50.21. Jer. 2:17—23,29—37. 16:10—13.
o 24.

V. 21, 22. In order to evince more undeniably the mercy, as well as the equity, of God's dealings with his creatures, it is here further declared that the wicked man himself, if he turned from his evil ways, would certainly be saved. (*Note*, 3:17—19.)—'If that man, who 'hath been formerly wicked, shall now prove 'truly penitent, and turn from all his sins, and 'live holily, ... he shall surely live and not die.' *Bp. Hall.*—'He joineth the observation of the 'commandments with repentance; for none 'can repent indeed, except he labor to keep 'the law.'—The true penitent is also a true believer; and as to the grand question of acceptance with God unto eternal life, none of his former transgressions shall be any more mentioned unto him; but "in the righteousness which he hath done," as the fruit of faith and the effect of conversion, he shall surely live.—How enervated does it render the passage, to explain it, that his sins should not be mentioned against him to his temporal punishment, though they might to his eternal damnation! *Marg. Ref.*—*Notes*, 26,27. 33:14—16. *Prov.* 28:13. *Jer.* 31:33,34. 50:20. *Heb.* 8:7—13, *vv.* 10—12. 10:11—18, *vv.* 16,17. *Jam.* 1:22—25.)

V. 23. 'Is it any pleasure to me, that men should be wicked; or that those which are now wicked men should die everlastingly? Is it not rather my desire that m n should repent, and that the repentant sh uld live? Is not this the very sum of my gos el, which I send into the world? Do I not all, and cry, and sue to men, that they would eturn from their sins, and be saved?' *Bp. Hal* This is sufficient to encourage the humble penitent, and o silence the obstinate rebel: and these are condescending methods of illustrating the divine dispensations, by a reference to human affairs. The original may be rendered, "Do I greatly delight that the wicked should die? saith the Lord GOD; and *do I not greatly delight*, that he should return from his ways and live?" God does greatly delight in shewing mercy to the penitent: (*Marg. Ref.* f:) he greatly approves their repentance, and takes pleasure in their happiness: but he abhors the conduct of the impenitent; and punishes them, not because he delights in their misery, but for the display of his own glory, and the general good of his universal and everlasting kingdom. The most clement and benevolent prince finds it necessary and incumbent on him, to punish with death those criminals, who endanger the safety of the state, and the peace and happiness of his loyal subjects: but it is a painful duty; while he feels much pleasure in the good conduct of his people, and in shewing mercy as far as it can be done with propriety. Whereas, there have been many tyrants, who delighted in the crimes of their subjects, as giving them occasion to gratify their malignity in tortures and executions. Every dispensation of Providence, and especially the whole plan of salvation, shews that God delights in the salvation and happiness of sinners; and that he has done all which was consistent with his own glory, to prevent the necessity, so to speak, of executing vengeance. He could doubtless convert and save all men, and all devils; but he has wise reasons for not doing it. Yet it must not be inferred, that he will not execute his threatenings on the impenitent: nay, the opposition between the two parts of the verse strongly implies, that they, who do not return from their evil ways, shall certainly perish. Nor can we conceive for a moment, that the destruction of the wicked will in the least degree interrupt the perfect blessedness of the infinite God: nay, many scriptures shew, that he takes pleasure in the display of his glory by punishing obstinate rebels; though he far more delights in mercy. And will not men allow God to delight in mercy, unless he shew mercy in all possible cases, to the exclusion of his holiness, justice, truth, and wisdom, as the moral Governor of the world? Will they not allow him to be omnipotent, because he has not created all the worlds, which possibly might have been created? May he not be allowed to be *good*, because he has not absolutely excluded *evil* from the creation, which he doubtless could have done? All such objections are the offspring of pride, ignorance, unbelief, and enmity: and whilst vain men would be wise, they are often little aware that they are running into direct blasphemy. In respect both of temporal and eternal retributions, infinite wisdom directs, and seems (but only seems) to limit the exercise of divine goodness and mercy. (*Marg. Ref.* e.—*Notes*, 30—32, *v.* 32. 33:11. *Is.* 30:18,19. *Jon.* 4: 1—4, *v.* 2. *Mic.* 7:18—20, *v.* 18. 1 *Tim.* 2:3,4. 2 *Pet.* 3:9. 1 *John* 4:7,8, *v.* 8.)

V. 24. The question here is not, whether truly righteous men ever do thus apostatize. It is certain many who were thought righteous do; and, dying without repentance, they must surely perish. This suffices to shew the equality of the Lord's dealings with men, which is the subject of the chapter. (*Marg. Ref.*—*Notes*, 25—27. 3:20,21. 33:12,13. *Ps.* 125:4,5. *Jer.* 32:39—42, *v.* 40. *Zeph.* 1:6. *Matt.* 12:43—45. 1 *Tim.* 1:18—20. 2 *Tim.* 2:14—19. *Heb.* 6:4—6. 10:35—39, *vv.* 38,39. 2 *Pet.* 2:20—22.)

V. 25. The Jews rebelled against God, rob

away from his righteousness, *and* committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, [p] when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, [q] he shall save his soul alive.

28 Because [r] he considereth, and [s] turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, [t] The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore [u] I will judge you, O house of Israel, [x] every one according his ways, saith the Lord GOD. [y] Repen and turn **yourselves* from all your tran gressions; [z] so iniquity shall not be you ruin.

31 [a] Cast away from you all your trans gressions whereby ye have transgressed and [b] make you a new heart and a ne spirit: [c] for why will ye die, O house Israel?

32 For [d] I have no pleasure in th death of him that dieth, saith the Lor GOD: wherefore turn [†] *yourselves*, and liv ye.

p 21. Is. 1:18. 55:7. Matt. 9:13. 21:28—32. Acts 3:19. 20:21. 26:20.
q 33:5. Acts 2:40. 1 Tim. 4:16.
r 14. 12:3. Deut. 32:29. Ps. 119:59. Jer. 31:18—20. Luke 15:17,18.
s 21,31. 33:12. 1 Sam. 7:3,4. Col. 3:5—9. Tit. 2:14. Jam. 2:10—12.
t 2,25.
u 7:3,8,9,27. 33:20. 34:20. Ec. 3:17. 12:14. 1 Pet. 1:17. Rev. 20:12.
x Mal. 3:18. Matt. 16:27. 25:32. 2 Cor. 5:10,11. Gal. 6:4,5. Rev. 22:12.
y 21. 14:6. 33:9,11. Dan. 9:13. Hos. 12:6. Joel 2:12,13. Matt. 3:2,8. Acts 26:20. Rev. 2:16.
* Or, others. 32.
z 21. Luke 13:3,5. Rom. 2:5. Jam. 1:15. Rev. 2:21—23.
a 20:7. Ps. 34:14. Is. 1:16,17. 30:22. 55:7. Rom. 8:13. Eph. 4:22—32. Col. 3:5—9. Jam. 1:21. 1 Pet. 1:14. 2:1. 4:2—
b 11:19. 36:26. Ps. 51:10. Je 32:39. Matt. 12:33. 23:2 Acts 3:19. Rom. 8:13. 12: Jam. 4:8. 1 Pet. 1:22.
c 33:11. Deut. 30:15,19. Pro 8:36. Jer. 21:8. 27:15. Ac 13:46.
d 23. Lam. 3:33.
† Or, others. 30.

bed him of his glory, and committed manifold abominations with persevering and obstinate impenitence; and then they blasphemously charged the Lord with injustice, in punishing them for the sins of their fathers. So that their conduct was the very reverse of the justice, truth, goodness, and mercy of the Lord's dealings with them; and they had none to blame for their miseries except themselves. (*Marg. Ref.* 20.—*Note*, 26,27.)

V. 26, 27. 'It is an opinion, that prevails 'among the Jews even till this day, that at the 'day of judgment a considerable number of 'good actions shall overbalance men's evil ones: '(33:13.) so that they thought it a hard case for 'a man, who had been righteous the far great-'est part of his life, if he did at last commit in-'iquity, that his former righteousness should 'avail him nothing. In opposition to this doc-'trine, God here declares, that a righteous man 'sinning and not repenting, should die in his 'sins, and that a wicked man upon his repent-'ance, should save his soul alive.' *Lowth.*—Notwithstanding this plain declaration, it is obvious that the notion, current among the Jews, is equally current among an immense majority of professed Christians; though directly opposite to the whole doctrine of scripture, and even subversive of it. For the condemnation of every transgressor by the holy law, salvation by free grace, justification by faith through the righteousness, atonement, and mediation of Christ, the necessity of regeneration, the sinfulness of all the supposed good works of the unregenerate and unbelieving, and the great and many defects of the real good works of true believers, with many other doctrines essential to Christianity, must be entirely set aside, before such a scheme of final retribution can be made so much as plausible. (*Marg. Ref.* —*Notes*, 21—24. 3:20,21. 33:12—16.)

V. 28. We have here, as it were, the beginning and progress of repentance. The man is "come to himself," and he considers, where he is, what he has done, and against whom he has offended: he considers the evil, number, and desert of his sins; what cause he has to be humbled and alarmed; and what need he has of repentance, conversion, forgiveness, and newness of life. In consequence he turns from *all* his transgressions, and obtains mercy.—Is not this the very same repentance, which is delineated in the parable of the Prodigal Son (*Marg. Ref.*—*Notes*, *Ps.* 119:57—63, *vv.* 58—60 *Ec.* 7:13,14. *Jer.* 31:18—20. *Hag.* 1:5—11. *Luk* 15:17—21.)

V. 30—32. The Lord, having thus stated the measure of his dealings with every individual, proceeds to assure the Israelites, that he will judge "each of them according to his ways:" thus it is every where declared, that the Lord will judge every man, at the last day, according to his works. (*Marg.* and *Marg. Ref.* u—z.) On this he grounds an earnest exhortation to them to repent, and turn from all their transgressions; to cast them all away from them; and even to "make them *a new heart and a new spirit.*" This certainly implies the same thing as regeneration, and a new creation unto holiness: and though man cannot effect this change in himself by any power of his own; yet that temper, to which regeneration restores us, is required of every one by the holy law of God; and the essence of our depravity and apostacy consists in being of the contrary temper. (*Marg. Ref.* a—c.—*Notes*, 5 —9. 11:17—20. 36:25—27. *Deut.* 30:1—10, *v.* 6. *Jer.* 4:3,4,14. 31:33,34. 32:39—41.) This change is absolutely necessary to the exercise of every Christian grace, and the performance of every Christian duty. It must be effected, or iniquity will be the sinner's ruin: the less a sinner can do of himself, the more need he has to beg of God to work it in him: ordinances and means are appointed, directions and promises are given; in order that they, who desire this change, may seek it from God. This is as much man's duty, and as proper a subject for exhortation, as faith, repentance, love to God or man, or any other spiritual service, which the carnal mind can no more perform, than effect this new creation. Indeed exhortations to the same import are found repeatedly in the New Testament. (*Notes*, *Matt.* 12:33—37, *v.* 33. 23:25—28. *Jam.* 4:7—10, *v.* 8.) The Israelites were therefore commanded to do these things, in order that they might be convinced of their own depravity, inability, and misery; and that they might learn to value the promises of God to this effect, and plead them in prayer. (*Notes*, 36:37. *Ps.* 51:10. *Jer.* 17:14. 31:18—20, *v.* 19. *Lam.* 5:19—22, *v.* 21.) In this sense such exhortations are similar to Christ's command to the paralytic to "take up his bed and walk."

epending on his help, who gave the command, e attempted obedience, and found himself enbled to perform it. But the sinner's inability s criminal: he might justly be left under conemnation: and when the gospel "commands ll men every where to repent;" and they so ove their sins, and are so proud, that they will ot come to him who is exalted to give repentnce; they seem resolved to die, as a person vho has taken poison and refuses the antidote. nd it is the height of human presumption and npiety, for men to charge their ruin upon God, vhen they so criminally despise his law, and eglect the salvation of his gospel.—'The rophets often exhort the Jews to an inward urity and holiness; thereby to take them off rom relying on an outward legal righteousess. (4) ... By thus instructing them in a more xcellent way of serving God, than the cereonial law did directly prescribe; they preared their minds for receiving those truths, vhich the gospel would more fully discover. God promises (36:26.) to "give them a new eart, &c." here he exhorts them to "make hemselves a new heart and a new spirit:" vhich difference of expression is thus to be econciled, that although "God works in us to vill and to do;" and is the first Mover in our egeneration; yet we must *work together* with is grace; at least willingly receive it, and not nench or resist its motions.' *Lowth.—Ruin.* 1) מכשול: often rendered "stumbling block." *Notes*, 14:1—5, *v.* 4. *Is.* 8:11—15, *vv.* 14,15.)

PRACTICAL OBSERVATIONS.

V. 1—20.

It is not more natural for fallen man to comit wickedness, than it is to excuse or justify , and to throw the blame on others. Thus en venture to charge God with injustice, ather than condemn themselves; and either eny, that future vengeance awaits them, or nsider themselves punished, in this and all eir sufferings, for the sin of Adam: as if they d not imitated him, and broken the law of od as well as he!—Acute wit is very different om heavenly wisdom; and it is often employl as a most dangerous weapon against reliou, to the ruin of many, especially of the imous possessor.—Detached sentences of scripre, and instances in providence, may be adiced and wrested to support the most detestble doctrines; and even truth itself may be ated in so crude and vague a manner, as *apirently* to favor the most erroneous inferences. he patience, goodness, and mercy of God to me men, are often perversely interpreted to injustice to others: as if he might not shew ercy to whom he would, and as he would, ovided he punish none above their deservgs! (*Note*, *Matt.* 20:1—16, *vv.* 13—15.) But e Lord will inquire of men, what they mean their infidel and impious objections and reasms; and at length effectually silence em. Then the most admired infidel or profgate will have done with his witty jests and offs, and have them turned into "wailing and ashing of teeth:" and "woe be to them who" us "laugh now, for they shall weep and laent."—All souls are in the hands of the great reator and Proprictor of the universe; and he ill deal with them either in perfect equity or h mercy: nor will any perish for the sins of nother, who is in no sense worthy of death r his own. Many inquiries may here be arted of cases and persons, concerning which evelation is silent; and therefore we ought to so, or only to say, "Shall not the Judge of l the earth do right?" In our own case, we know that we have sinned; and our souls must as certainly sink into perdition, as our bodies must die, if the Lord should deal with us according to the requirements and sanctions of his holy law. But, blessed be his name, we are under a dispensation of mercy, and are invited to come to Christ, and to accede to the covenant of which he is the Surety. Thus sinners become righteous, and, being justified by faith, they have peace with God; his "saving grace teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world;" they learn to avoid their easily-besetting, secret, lucrative, or fashionable sins; they "do justice, love mercy, and walk humbly with God." Thus they evidence that they are justified, and may be assured that eternal life abideth in them; whether they be of Jewish or Gentile extraction, whether their parents were righteous or wicked: for "of a truth God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness, is accepted of him." (*Note*, *Acts* 10:34,35.) If this be our conduct and experience, let us give the glory of our salvation to him, and take the comfort of it in this evil world, and in the prospect of death and judgment. Indeed nothing else can give us solid satisfaction: for though there is great encouragement for us to "train up our children in the nurture and admonition of the Lord;" yet there is no absolute certainty, that they will not take bad courses, and run into those destructive abominations, which we have most conscientiously shunned, and carefully warned them against, and even persist in them to the end of life. In this case they must expect no favor for their parents' sake: but must perish, and "their blood will be upon their own heads." But, on the other hand, no man needs to be discouraged as to his own acceptance, on account of the wickedness of his parents and progenitors; (though his constitution, estate, and temporal concerns may be impaired by it;) provided he considers and avoids their crimes, and walks in the ways of repentance, faith, and holy obedience, marked out in the sacred word. —But how absurd is the conduct of those, who are satisfied with any superstition, idolatry, or form, or even without any religion; provided they live as their fathers did, and walk in their ways, true or false, right or wrong! (*P. O.* 1 *Pet.* 1:17—21, *v.* 18.) In short, "the tree is known by its fruits: every tree, that bringeth not forth good fruit is hewn down, and cast into the fire;" and the more fruitful we are in *real* good works, the more evidently it appears, that we are "trees of righteousness, the planting of the LORD, that he may be glorified."

V. 21—32.

How amazing is the condescension of our God, in reasoning against the objections of his rebellious creatures! And how inexcusable will they be, who yet say, or think, that "his ways are unequal," when it is so plain, that "his ways are equal and their ways unequal!" This appears with still greater evidence, when we consider that the most wicked man on earth is not excluded from his favor and eternal life by all his former sins, if he do not impenitently persist in them, or despair of mercy: for if he repent and believe the Gospel, and "turn from all his transgressions, and do that which is lawful and right, he shall save his soul alive:" none of his sins shall once be mentioned against him to his condemnation; but "in his righteousness that he hath done," since his conversion and by the faith and grace of the gospel, "shall he live."—As to that right-

CHAP. XIX.

A lamentation over the ruin of the royal family of Judah, under the emblem of young lions taken in a net to be destroyed, 1—9; and of a vine and its branches, once flourishing, but now rooted up, withered, and burnt, 10—14.

MOREOVER [a] take thou up a lamentation for [b] the princes of Israel,

2 And say, What *is* thy mother? [c] A lioness; she lay down among lions, she nourished her whelps among [d] young lions.

3 And she brought up one of her whelps: [e] it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him: [f] he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took [g] another of her whelps, *and* made him a young lion.

6 And [h] he went up and down among the lions; he became a young lion, a learned to catch the prey, *and* devour men.

7 And he knew their * desolate palac and he laid waste their cities; [i] and t land was desolate, and [k] the fulness there by the noise of his roaring.

8 Then [l] the nations set against him every side from the provinces, [m] and spre their net over him: he was taken in th pit.

9 And they put him in ward in † chai [n] and brought him to the king of Babyl they brought him into holds, [o] that voice should no more be heard upon t mountains of Israel.

10 ¶ Thy [p] mother *is* [q] like a vine thy ‡ blood, planted by the waters: [r] s was fruitful and full of branches, by reas of many waters.

11 And [s] she had strong rods for t

a 14. 2:10. 26:17. 27:2. 32:16, 18. Jer. 9:1,10,17,18. 13:17,18.
b 2 Kings 23:29,30,34. 24:6,12. 25:5—7. 2 Chr. 35:25. 36:3,6, 10. Jer. 22:10—12,18,19,28,30. 24:1,8. 52:10,11,25—27. Lam. 4:20. 5:12.
c Nah. 2:11,12. Zeph. 3:1—4.
d Job 4:11. Ps. 58:6. Is. 5:29. 11:6—9. Zech. 11:3.
e 6. 2 Kings 23:31,32. 2 Chr. 36:1,2.
f 2 Kings 23:33,34. 2 Chr. 36:4. Jer. 22:11,12.
g 3. 2 Kings 23:34—37.
h 2 Kings 24:1—7. 2 Chr. 36:5. Jer. 22:13—17. 26: 36.

* Or, *widows*.
i 22:25. Prov. 19:12. 28:3,15,16.
k 12:19. 30:12. Am. 6:8. Mic. 1:2. *margins*.
l 2 Kings 24:1—6.
m 4. 12:13. 17:20.
† Or, *hooks*.
n 2 Chr. 36:6. Jer. 22:3,19. 36:30,31.
o 7. 6:2. 36:1.
p 2. Hos. 2:2,5.
q 15:2—8. 17:6. Is. 5:1- Matt. 21:33—41.
‡ Or, *quietness*, or *likeness*.
r Num. 24:6,7. Ps. 80:8— 89:25—29.
s 12,14. 21:10,13. Gen. 49: Num. 24:7—9,17. Ezra 4. 5:11. Ps. 2:8,9. 80:15,17. 1 2. Is. 11:1.

eousness, from which many turn away, to commit all the abominations of the wicked, and to live and die in them, they will by no means be profited by it; but in their trespasses and sins will they perish, and "their last state will be worse than their first." True believers however are preserved by God and persevere in his ways; they keep Christ's commandments and continue in his love; they fear coming short or turning back; and thus they watch and pray, continue to the end, and are saved. And are not these ways of God equal? and what can reasonably be objected to them? As therefore he will shortly "judge every man according to his ways;" and as "he hath no pleasure in the death of a sinner, but rather that he should repent and live:" let sinners be warned, and encouraged to repent, to turn from all their transgressions, to cast them away with abhorrence, and seek to the Lord for "a new heart and a new spirit." Without this, iniquity must be their ruin; for none will eventually be saved, except those who repent and become new creatures, and "walk in newness of life;" and none will perish, who thus turn to the Lord. Let them therefore turn these commandments and exhortations into prayers; let them trust in Christ for pardon and strength; and they will by him be enabled to do all things that pertain unto salvation. It is indeed more our interest, as well as more becoming us, to be employed in mourning over and confessing our sins, praying for grace and forgiveness, mortifying our pride and lusts, exercising ourselves unto godliness, and "doing good to all men" as we have time and opportunity; than to be disputing about hard questions, perverting the scriptures, excusing our iniquities, or replying against God.

NOTES.

CHAP. XIX. V. 1. *Marg. Ref.* a, b.

V. 2—9. The inquiry here made, and the answer given to it, must not be understood of the mother of Zedekiah, or of the other branches of Josiah's family, but of the Jewish natio which is represented under the image of a oness, because of the cruelty and oppressi that generally prevailed: for the rulers a people of Judah seemed to have lost their h manity, and to have been transformed in savage beasts. The lioness lay down amo lions: that is, the Jews formed alliances wi the heathens, and learned their manne Thus "she brought up her whelps amo young lions:" that is, the sons of Josia though descended from so good a father, y learned from the people and princes and t surrounding nations, to be ambitious, oppre sive, and rapacious, like the tyrants and co querors of the gentiles. When Josiah w slain, the people of the land made Jehoaha king in his stead; and this lion's whelp, bein advanced to royal authority, became a youn lion, and soon learned to use his power in o pression and cruelty. But Pharaoh-necho an his allies came against him, and took him as wild beast in a pit; and he was carried thenc in chains into Egypt, where he died. (*Marg Ref.* c.—*Notes*, 2 *Kings* 23:29,30, *v.* 30,33. *Je* 22:10—12.) And when the people saw ther were no hopes of his return, they submitted t Jehoiakim, whom Pharaoh had appointed t be king. Thus he became their young lio and used his power for eleven years most cru elly; desolating the palaces, cities, and country by the terror of his oppressions. At length h drew on him the hatred and vengeance of th king of Babylon, and that of the neighborin nations; and he was taken prisoner, and ende his life miserably: so that the terror of hi roaring no more disturbed the mountains Israel. (*Marg.* and *Marg. Ref.*—*Notes*, 2 *King* 23:34,37. 24:1,2. *Jer.* 22:13—19. 26:16—24. 3 30—32.)—The captivity of Jeconiah, and tha of Zedekiah, are not here expressly mentio ed. Jeconiah reigned a very short time, an Zedekiah seems rather to have been a timi and deceitful, than a tyrannical prince.

ceptres of them that bare rule, and [t] her tature was exalted among the thick branches, and she appeared in her height with he multitude of her branches.

12 But [u] she was plucked up in fury, he was cast down to the ground, and [x] the ast wind dried up her fruit: her [y] strong ods were broken and withered; [z] the fire onsumed them.

13 And now [a] she *is* planted in the wilerness, [b] in a dry and thirsty ground.

14 And [c] fire is gone out of a rod of her ranches, *which* hath devoured her fruit, so hat [d] she had no strong rod *to be* a sceptre to rule. [e] This *is* a lamentation, and hall be for a lamentation.

31:3. Dan. 4:11,20,21.
15:6—8. Ps. 52:5. 80:12,13, 16. 89:40—45. Is. 5:5,6. Jer. 31:28.
17:10. Jer. 4:11,12. Hos. 13: 15.
11. 2 Kings 23:29,34. 24:6, 14—16. 25:6,7. Jer. 22:10,11, 18,19,25—27,30.
15:4. 20.47,48. Deut. 32:22. s. 27:11. Matt. 3:10. John 15:6.
a 10. Deut. 28:47,48. Jer. 52: 27—31.
b Ps. 63:1 68:6. Hos. 2:3.
c 17 13—20. Judg. 9:15. 2 Kings 24:20. 2 Chr. 36:13. Is. 9:18,19. Jer. 38:23. 52:3.
d 11. 21:25—27. Gen. 49:10. Neh. 9.37. Ps. 89:15.16. Hos. 3.4. 10.3. Am. 9:11. John 19.15.
e 1. Lam. 4:20. Luke 19·41. Rom. 9:2—4.

V. 10—13. The Jewish nation and their rinces are here represented under the emblem f a vine, with many branches.—The expreson, "in thy blood," is obscure, and differently terpreted. Some say, that blood was comonly put at the roots of vines to enrich the oil, and render them more fruitful. "In thy uietness." (*marg.*) 'Thy mother is like a vine, n the time of her first peaceable plantation.' *Bp. Hall.* So long as Judah continued to beave peaceably, the nation flourished: nay, so ng as Zedekiah and his subjects quietly subitted to Nebuchadnezzar, they enjoyed many lessings, which they forfeited by revolting. *Notes*, 17:) This vine was planted by many aters, became fruitful, had many branches, nd among them strong rods for sceptres; that , powerful princes had reigned over them, nder whom Judah appeared very considerale among the neighboring kings and nations. ut at length the Lord, in anger, had plucked up, thrown it on the ground, and left it, with l its strong rods, to wither and be burned. hat is, the strength and prosperity of the ngdom were decayed and come to nothing. he remnant of this vine was now planted in barren and dry land: her branches were conually consumed; her princes were slain and rried away captive; and there were none left, cept a succession of inexperienced, feeble, d worthless princes, who were speedily out to be entirely deprived of the throne. *Marg. Ref.—Notes*, 16:)

V. 14. 'A destruction is risen from among emselves, even from the treachery of Zedeiah, which hath utterly destroyed the remainer of her hopes; so that now there is no more kelihood of any of the royal blood being exlted to the government.' *Bp. Hall.*—'This is atter of present lamentation, and shall be so after times.' *Lowth.* (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

Those, who associate with ungodly and andoned persons, will soon be assimilated to em: and when professors of religion form ch connexions, their children generally grow in conformity to the worst maxims and shions of a wicked world. Having cast off

CHAP. XX.

God refuseth to be inquired of by certain elders of Israel, 1—3 He recapitulates his dealings with the people; and their rebellions, in Egypt, 4—9; in the wilderness, 10—26; and in Canaan, 27—29; as imitated by that generation, 30—32. While the rebels will be rigorously punished, a chosen remnant shall be gathered into their own land, as accepted worshippers and humble penitents, 33—44. The destruction of Jerusalem is foretold by a parable of a forest, 45—49.

AND it came to pass [a] in the seventh year, in the fifth *month*, the tenth *day* of the month, [b] *that* certain of the elders of Israel came to inquire of the LORD, [c] and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; [d] Are ye come to inquire of me? [e] *As* I live, saith the Lord GOD, I will not be inquired of by you.

a 1:2. 8:1. 24:1. 26:1. 29:1,17. 30:20. 31:1. 32:1. 40:1.
b 14:1—3. 33:30—33. 1 Kings 14:2—6. 22:15,&c. 2 Kings 3: 13. Is. 29.13. 58:2. Jer. 37: 17. Matt 22:16.
c 8:1. Luke 2:46. 8:35. 10.39. Acts 22:3.
d Is. 1:12. Matt. 3:7. Luke 3:7
e 31. 14:3,4,7,8. 1 Sam. 28:6 Ps. 50:15—21. Prov. 15:8. 21· 27. 28:9. Is. 1:15. Mic. 3:7 Matt. 15:8,9.

the fear of God, they often seem to be divested even of humanity, and to be transformed into savage beasts: and that most noble and royal blood, of which so many are proud, only distinguishes them, as lion's whelps from the other beasts of prey.—Advancement to authority discovers the ambition and selfishness of men's hearts: and many know no use of power, except as it enables them to "catch the prey," and devour their own species. But those who are thus the plague and terror of their neighbors, may expect to be hated and terrified in their turn: they are often hunted and laid wait for like wild beasts; and as they spend their lives in mischief, they generally end them by violence. Yet men proceed in the same bloody track, without profiting by the example of their predecessors!—It is, and must be "for a lamentation," that pious and useful families so soon degenerate, and flourishing churches and nations are so speedily rooted up and withered. But in all these events the Lord is righteous: and his anger dries up and consumes the prosperity of the most flourishing sinners.—Yet, blessed be God, one Branch of the vine here alluded to, is not only become "a strong Rod for the sceptre of them that bear rule," but is himself the true and living Vine: and neither he, nor any of his fruitful branches, shall be rooted up, withered, or consumed for ever. This is a rejoicing, and shall be for a rejoicing, to all the chosen people of God, throughout all generations.

NOTES.

CHAP. XX. V. 1—3. 'All the prophecies, re'corded from the eighth chapter to this, prob'ably belong to the sixth year of Jehoiachin's 'captivity.' *Lowth.* (*Marg. Ref.* a.—*Note*, 8:1.) —Many conjectures have been formed about these elders, and the subject of their inquiry: but it suffices for us to know, that they were addicted to idolatry, and either that their inquiry was a mere pretence, or they vainly attempted to serve God and idols also. Therefore the Lord sware by himself, that he would not be inquired of by them. (*Marg. Ref.* b—e.—*Note*, 14:1—5.)—'You shall not receive 'such an answer as you expect, but such as 'your hypocrisy deserves. (31. 14:3,4.)' *Lowth.*

4 Wilt [f] thou *judge them, son of man, wilt thou judge *them?* [g] cause them to know the abominations of their fathers:

5 And say unto them, Thus saith the Lord GOD; [h] In the day when I chose Israel, [i] and †lifted up mine hand unto the seed of the house of Jacob, [k] and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, [l] I *am* the LORD your God;

6 In the day *that* I [m] lifted up mine hand unto them, [n] to bring them forth of the land of Egypt, [o] into a land that I had espied for them, [p] flowing with milk and honey, [q] which *is* the glory of all lands:

7 Then said I unto them, [r] Cast ye away every man [s] the abominations of his eyes, and [t] defile not yourselves with the idols of Egypt: [u] I *am* the LORD your God.

8 But [x] they rebelled against me, and would not hearken unto me; [y] they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: [z] then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But [a] I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, [b] in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. [*Practical Observations.*]

10 ¶ Wherefore [c] I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And [d] I gave them my statutes, and ‡shewed them my judgments, [e] which *if* a man do, he shall even live in them.

f 22:2. 23:36,45. Is. 5:3. 1 Cor. 6:2,3.
* Or, *plead for them.* 14:14,20. Jer. 7:16. 11:14. 14:11—14. 15:1.
g 16:2,3. Matt. 23:29—37. Luke 11:47—51. 13.33—35. Acts 7:51,52.
h Ex. 6:6,7. 19:4—6. Deut. 4:37. 7:6. 14:2. Ps. 33:12. Is. 41:8,9. 43.10. 44:1,2. Jer. 33:24. Mark 13:20.
i 6,15,23. 47:14. Gen. 14:22. Deut. 32:40. Rev. 10:5.
† Or, *sware*, and so 6,&c. Ex. 6:3,9.
k 35:11. Ex. 3:8. 4:31. Deut 4.34. 11:2—7. Ps. 103:7.
l Ex. 3:6,16. 20:2,3.
m 5,15,23,42.
n Gen. 15:13,14. Ex. 3:8,17. 14: 15:
o Deut. 8:7—9. 11:11,12. 32:8.
p Ex. 13:5. 33:3. Lev. 20.24. Num. 13:27. 14:8. Deut. 6:3. 11:9. 26:9,15. 27:3. 31:20. 32:13,14. Josh. 5:6. Jer. 11:5. 32:22.
q 15. Ps. 48:2. Dan. 8.9. 11:16,41. Zech. 7:14.
r 8. 18:6,15,31. Is. 2:20,21. 31:7.
s 6:9. 14:6. 2 Chr. 15:8.
t 23:3,8. Lev. 17:7. 18.3. Deut. 29:16—18. Josh. 24:14.

u 19. Ex. 16:12. Lev. 11:44. 20:7.
x Deut. 9:7. Neh. 9:26. Is. 63:10.
y 7. Ex. 32:4—6.
z 13,21. 5:13. 7:8.
a 14,22. 36:21,22. 39:7. Ex. 32:12. Num. 14:18,&c. Deut. 9:28. 32:26,27. Josh. 7.9. 1 Sam. 12:22.
b Josh. 2:10. 9:9,10. 1 Sam. 4:8.
c Ex. 13:17,18. 14:17—22. 15:22. 20:2.
d Deut. 4:8. Neh. 9:13,14. Ps. 147:19,20. Rom. 3:2.
‡ Heb. *made them to know.*
e 13,21. Lev. 18:5. Deut. 30:15,16. Luke 10:28. Rom. 10:5. Gal. 3:12.

V. 4. Some think, that the prophet attempted to plead with God in behalf of these elders; (*Marg.* and *Marg. Ref.* f.) but perhaps he was thus excited and required, to act as their judge, to bring them to a trial, and, having proved their guilt, to denounce sentence in the name of God against them. In order to do this, he must set in order before them "the abominations of their fathers," of which their own conduct was an exact copy. (*Marg. Ref.* g.—*Notes*, 16: 18:2—4. 23: *Jer.* 31:29,30. *Acts* 7:51—53.)

V. 5, 6. The Lord's choice of Israel, to be his people, was the source of all their privileges: in consequence of this, he made himself known to them by his word and works, when they had generally forgotten him; which he did in order that they might become his worshippers and servants. He "lifted up his hand" to them, as it was customary in solemn oaths, engaging himself to be their God, to effect their deliverance out of Egypt, and to bring them into Canaan; which he had, so to speak, searched out for them, as the most fertile and excellent land on earth; a type of heaven, that chosen inheritance of God's chosen people. (*Marg. Ref.* h. o—q.—*Notes*, *Num.* 13:23,24. 14:7—9. *Deut.* 7:6—8. 11:12. *Is.* 41:8,9. *Jer.* 2:2, 3,7. 3:19. 31:3—5.)

Lifted up, &c. (5) 'I sware that I would be 'their God, which manner of oath was observ-'ed from all antiquity, where they used to lift 'up their hands towards the heaven, acknowl-'edging God to be the Author of truth, and the 'Defender thereof, and also the Judge of the 'heart; wishing that he should take vengeance, 'if they concealed any thing which they knew 'to be truth.' (*Marg.* and *Marg. Ref.* i—m.—*Notes*, *Gen.* 14:22—24, *v.* 22. *Deut.* 32:40—42, *v.* 40. *Rev.* 10:5—7, *v.* 5.)

V. 7—9. When the Lord had engaged himself to be Israel's God, and to confer every blessing on them; and whilst he was working many and stupendous miracles in their behalf: he reasonably commanded them to cast away all their abominable idols, which they looked up to and worshipped; and especially those of the Egyptians their oppressors, who could not defend their devotees against the power of JEHOVAH the God of Israel. But even there, the Israelites rebelled against him, and clave to their idols: insomuch, that he saw reason to say, that he would "pour out his fury on them in the land of Egypt;" that is, he justly might have destroyed them with the Egyptians, and certainly would, if he had dealt with them according to their deserts. But having called "Israel his son, and his first-born," and having undertaken his deliverance, the Egyptians would have imputed it to his want of power if he had not effected it; they would have concluded that he was not the "one true and living God," and have been hardened in idolatry and blasphemy. Therefore, for the glory of his own name, and to make his perfections known among the Egyptians and the surrounding nations, he spared Israel, and delivered him with his mighty hand and out-stretched arm.—The honor of his truth and mercy was also concerned, and required that he should perform his promises made to their fathers. (*Marg. Ref.*—*Notes*, 13,14,21,22. 16:6—8. 23:3,5—10, *v.* 8. 36:22—24,32. *Ex.* 20:2—5. *Lev.* 18:2—4. *Deut.* 32:6,7. *Is.* 9:6,7, *v.* 7. *Jer.* 14:7—9, *v.* 7. *Eph.* 1:3—8.)

V. 10, 11. *Marg.* and *Marg. Ref.* c, d.—*Gave.* (11) 'A favor not afforded to other nations. '(*Deut.* 4:8. *Ps.* 147:20.) Such a treasure as 'David prizes above "thousands of gold and 'silver." *Ps.* 119:72.' *Lowth.*

If a man, &c.] (*Marg. Ref.* e.—*Note*, *Lev.* 18:5.) The moral law shewed Israel the extent of

12 Moreover also [f] I gave them my sabbaths, [g] to be a sign between me and them, that they might know that [h] I *am* the LORD that sanctify them.

13 But the house of Israel [i] rebelled against me in the wilderness: they walked not in my statutes, [k] and they despised my judgments, [l] which *if* a man do, he shall even live in them; [m] and my sabbaths they greatly polluted: then [n] I said I would pour out my fury upon them in the wilderness, to consume them.

14 But [o] I wrought for my name's sake,

f Gen. 2:3. Ex. 16:29. 20:8—11. 35:2. Lev. 23:3,24,32,39. 25:4. Deut. 5:12—15. Neh. 9:14. Mark 2:27,28. Col. 2:16.
g 20. Ex. 31:13—17.
h 37:28. Ex. 19:5,6. Lev. 20:8. 21:8,15,23. John 17:17—19. 1 Thes. 5:23. Jude 1.
i 8. Ex. 16:28. 32:8. Num. 14:22. Deut. 9:12—24. 31:27. 1 Sam. 8:8. Neh. 9:16—18. Ps. 78:40,41. 95:8—11. 106:13—33. Is. 63:10.
k 16,24. Lev. 26:15,43. 2 Sam. 12:9. Prov. 1:25. 13:13. Am. 2:4. 1 Thes. 4:3. Heb. 10:28,29.
l 11.
m 21. Ex. 16:27,28. Num. 15:31—36. Is. 56:6.
n 8,21. Ex. 32:10. Num. 14:11,12. 16:20,21,45. Deut. 9:8. Ps. 106:23.
o 9,22. 36:22,23. Eph. 1:6,12.

that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also [p] I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, [q] flowing with milk and honey, which *is* the glory of all lands;

16 Because [r] they despised my judgments, and walked not in my statutes, but polluted my sabbaths: [s] for their heart went after their idols.

17 Nevertheless [t] mine eye spared them from destroying them, [u] neither did I make an end of them in the wilderness.

p 23. Num. 14:28—30. 26:64,65. Deut. 1:34,35. Ps. 95:11. 106:26. Heb. 3:11,18. 4:3.
q 6.
r 13,24.
s 8. 14:3,4. 23:8. Ex. 32:1—8. Num. 15:39. 25:2. Am. 5:25,26. Acts 7:39—43.
t 8:18. 9:10. 1 Sam. 24:10 Neh. 9:19. Ps. 78:37,38.
u 7:2. 11:13. Jer. 4:27. 5:18 Neh. 1:8,9.

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their duty to God and man; and proved their need of mercy and grace, as well as served for the rule of their conduct: the ceremonial law shadowed forth Christ, their Righteousness and Sanctification. Those who properly attended to these judgments and statutes of the Lord, in a humble, believing, and conscientious obedience, would live in them, according to the covenant of grace: and a national observance of these laws and statutes would have ensured Israel's prosperity in Canaan. Yet the manner in which St. Paul quotes this expression (*Rom.* 10:5. *Gal.* 3:12.) implies, that it was intended to shew the Jews, that righteousness could not be obtained by the works of the law: and this well suited the argument in this place; as it served to mark the contrariety between the holy law, the rule of obedience, and Israel's rebellious conduct. So that evidently they had no claim either to temporal advantages, or eternal life, by the law to which they trusted: as those blessings could only be claimed by such as had done according to the commandments, and not by those who had violated them all. (*Notes*, *Matt.* 19:16—22, *v.* 17. *Luke* 10:25—29. *Rom.* 2:12—16, *v.* 13. 10:5—11. *Gal.* 3:10—14.)—'If we understand the fore-'mentioned condition in its rigorous sense, as 'implying an exact and unsinning obedience, 'and as the word *life* contains the promise of 'eternal life under it; ... as it was impossible to 'be performed; so no person could lay claim to 'eternal life, by virtue of any promise therein 'contained. From whence St. Paul infers the 'necessity of seeking to Christ, and laying hold 'of the promises of his gospel, for the obtaining 'justification and eternal life. *Gal.* 3:20,21.' *Lowth.*—The promises in the Old Testament, of pardon, acceptance, and sanctification, and, in a word, of spiritual blessings, belong to the gospel, as much as those in the New Testament. (2 *Cor.* 1:20. *Heb.* 6:17,18. 8:10—12. 11:13.)

V. 12. The Lord, as a peculiar and distinguishing favor, gave Israel his sabbaths; which included the holy rest of the weekly sabbaths, and also those of the solemnities and sabbatical years. These were "signs" of their special relation to him, as his people: for at those stated times they met him with their worship, and he engaged to meet them with his blessings. They likewise marked and kept up the distinction and separation between them and the Gentiles; and conduced to bring them more acquainted with God, his perfections, truth and holy will: so that they were appointed means of sanctification to their souls. (*Marg. Ref.*—*Notes*, *Gen.* 2:2,3. *Ex.* 16:28—30. 31:13—17. *Lev.* 25:1,7. *Deut.* 5:12—15. *Is.* 56:1,2. 58:13,14. *Mark* 2:27,28. *Col.* 2:16,17. *Heb.* 4:3—11, *v.* 9.)

V. 13, 14. The people in the wilderness were continually rebelling against God: they seemed to think his service a mean and irksome employment. They preferred the worship of the golden calf, and the idols of Egypt and Moab, to his statutes, which were too spiritual to suit their carnal hearts. They also greatly profaned his sabbaths: neglecting the duties of those holy days, and employing them in worldly avocations, or in secret idolatry and wickedness. So that regard to his own glory alone prevented him from utterly extirpating them in the wilderness. (*Marg. Ref.*—*Notes*, *Ex.* 16:22—30. 32:1—6,11—14. *Num.* 14:11—19. 16:1—4,22,45—50. *Ps.* 78:17—41. 106:19—33.)

V. 15. The Lord sware in his wrath, that none of that generation, which had despised the promised land and attempted to return into Egypt, should enter into his rest; but that they should all wander and die in the wilderness, except Caleb and Joshua. (*Marg. Ref.*—*Notes*, *Num.* 14:20—33. *Deut.* 1:32—36. *Ps.* 95:8—11. *Heb.* 3:7—13. 4:1,2.)

V. 16. *Marg. Ref.*—*Notes*, 13—15.—*Heart.*] 'They still had a hankering after the idolatries 'they had learned in Egypt; to which they 'added new idols which they had seen in the 'countries, through which they travelled, viz. 'the idols of the Midianites, Amorites, &c. '*Num.* 15:39. 25:2. *Deut.* 29:16,17.' *Lowth.*

V. 17. The Lord spared the rising generation, that his promises to their fathers might be fulfilled to them; whilst his wrath was poured out on those who were grown up His purposes respecting the nation were similar in the time of Ezekiel: he was determined to destroy multitudes by his awful judgments, and to drive them all out of the land of Canaan: but he meant to preserve a remnant, whose children should again inherit the land; and to them he would fulfil his promises, especially that of the Messiah, who would be raised up among them. (*Marg. Ref.*—*Notes*, 9:3,4. *Num.* 25:1—8. 26:1,2. *Deut.* 4:3,4. *Jer.* 4:19—27, *v.* 27. 31:2—5.)

18 But [x] I said unto their children in the wilderness, Walk ye not in [y] the statutes of your fathers, neither observe their judgments, nor [z] defile yourselves with their idols:

19 I *am* [a] the LORD your God; [b] walk in my statutes, and keep my judgments, and do them;

20 And [c] hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding [d] the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which [e] *if* a man do, he shall even live in them; they polluted my sabbaths: then I said [f] I would pour out my fury upon them, to [g] accomplish my anger against them in the wilderness.

x Num. 14:32,33. 32:13—15. Deut. 4:3—6. Ps. 78:6—8.
y Zech. 1.2—4. Luke 11:47, 48. Acts 7:51. 1 Pet. 1:18.
z 7. Jer. 2:7. 3:9.
a Ex. 20:2,3. Deut. 5:6,7. 7: 4—6. Ps. 81:9,10. Jer. 3:22, 23.
b 11:20. 36:27. 37:24. Deut. 4: 1. 5:1,32,33. 6:1,2. 11:1. 12:1, &c. 32. Neh. 9:13,14. Ps. 19:7—11. 105:45. Tit. 2:11—14.
c 12. 44:24. Ex. 20:11. 31:13. —17. Neh. 13:15—22. Is. 58: 13. Jer. 17:22,24,27.
d Num. 21:5. 25:1—8. Deut. 9:23,24. 31:27. Ps. 106:29—33. Acts 13:18.
e 11,13.
f 8,13. 21:31. 2 Chr. 34:21,25. Rev. 16:1.
g 7:8. 13:15. Lam. 4.11. Dan. 11:36.

22 Nevertheless [h] I withdrew mine han and [i] wrought for my name's sake, that should not be polluted in the sight of th heathen, in whose sight I brought the forth.

23 I [k] lifted up mine hand unto the also in the wilderness, [l] that I would sca ter them among the heathen, and dispers them through the countries:

24 Because [m] they had not execute my judgments, but had despised my stat utes, and had polluted my sabbaths, an [n] their eyes were after their fathers' idols.

25 Wherefore [o] I gave them also stat utes *that were* not good, and judgment whereby they should not live;

26 And I [p] polluted them in their ow gifts, [q] in that they caused to pass throug *the fire* [r] all that openeth the womb, that might make them desolate, [s] to the en that they might know that I *am* the LORD

h Job 13:21. Ps. 78:38. Lam. 2:8.
i 9,14,22. Ps. 25:11. 79:9,10. 115:1. Is. 48:9—11. Jer. 14:7, 21. Dan. 9:17,19.
k 15. Deut. 32:40. Rev. 10: 5,6.
l Lev. 26:33. Deut. 28:64—68. 32:26,27. Jer. 15:4.
m 13,16.
n 6:9. 18:6,12,15. Deut. 4:19. Job 31:26,27. Am. 2:4.
o 26,39. 14:9—11. Deut. 4:2 23. 28:36. Ps. 81:12. Is. 6 4. Rom. 1:21—28. 2 Thes. 9—11.
p 31. Is. 63:17. Rom. 11:7—1
q 16:20,21. Lev. 18:21. 2 King 17:17. 21:6. 2 Chr. 28:3. 3 6. Jer. 32:35.
r Ex. 13:12. Luke 2:23.
s 6:7.

V. 18. (*Notes, Deut.* 4:—12: 26:—32:) The commands and exhortations here referred to occupy all these chapters; and indeed almost the whole of Deuteronomy; in which Moses, at the mouth of God, most pathetically addressed that generation of Israel, just before his death, which under Joshua was put in possession of Canaan. 'Whereby the Holy Ghost 'confuteth them, that say they will follow the 'religion and example of their fathers, and not 'measure their doings by God's word, whether 'they be approvable thereby or no.'

V. 19, 20. *Marg. Ref.*—*Notes*, 12—14. 18:14 —17.

V. 21, 22. Even that generation of Israel, which grew up in the wilderness, and lived in the midst of miracles both of judgment and mercy, was frequently rebellious against the Lord, as it appears by the history of their conduct, and by the reproofs given them by Moses. It is, however, evident that they were much improved by the instructions and judgments of God; and that the generation that entered Canaan, was the best which there ever was of that favored nation: and indeed the language concerning them, in this passage, is by no means so emphatical as that used concerning their fathers. (13) Yet God might justly have destroyed them all, as he did numbers in the matter of Baal-peor; and he certainly would, had not a regard to his own glory among the surrounding nations, and to the honor of his own truth and grace, influenced him still to spare and bless them. (*Marg. Ref.* —*Notes*, 7—9. *Num.* 21:4—9. 32:6—15, *vv.* 14, 15. *Josh.* 22:21—34. 24:15—32.)

V. 23, 24. The predictions of the dispersion of the Israelites, which were delivered by Moses just before his death, are evidently here referred to. They had a partial accomplishment in the Babylonish captivity; but they are far more exactly fulfilling at this day. (*Marg. Ref.*—*Notes*, 16,17. *Lev.* 26:31—39. *Deut.* 4 25—28. 28:64—67. 32:26,27.)

V. 25, 26. 'God, in a just judgment for their 'disobedience to his own laws, gave them up 'to a reprobate mind, and suffered them to 'walk after the idolatrous and impious customs 'of the heathen round about them. And 'whereas, by obeying the laws and ordinances 'which he had given them, they might have 'lived happily; (11) they became slaves to the 'vile and cruel practices of the heathen idola- 'tries: so as to offer up their very children in 'sacrifice to idols. (26)... I suffered them to 'pollute themselves (so the form *Hiphil* is else- 'where used in the sense of permission,)... in 'those very gifts, which by the law they were 'to dedicate to my service. ... Their sin brought 'its own punishment along with it, destroying 'the hopes of families and bringing them to 'utter desolation.' *Lowth.*—The first-born by the law, were consecrated to God, but the Israelites devoted them to Baal or Molech. (*Marg. Ref.* p, q.)—'Because they would not 'obey my laws, I gave them up to themselves 'that they should obey their own fancies.'— It is astonishing to find many very learned and able men maintaining, that the "statutes which were not good," meant the law of Moses, or some part of it; when the prophet evidently spoke of a much later time than the giving of the law; when the context clearly explains the meaning; and when "the statutes tha were not good," are expressly contrasted with the good laws of God. The giving of the law at mount Sinai could not be intended to punish sins committed by Israel more than forty years afterwards: and both the moral, the ceremonial, and the judicial law, were good for their several purposes, and salutary to the people for the time being, as far as they used them properly: (*Marg. Ref.* o.—*Notes*, 10—12. *Deut.* 32:4. *John* 1:17. 2 *Cor.* 3:7—11.) But God ju-

27 ¶ Therefore, son of man, [t] speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; [u] Yet in this your fathers have blasphemed me, in that they have * committed a trespass against me.

28 *For* [x] when I had brought them into the land, *for* [y] the which I lifted up mine hand to give it to them, then [z] they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savor, and poured out there their drink-offerings.

29 Then † I said unto them, What *is* the high place whereunto ye go? [a] And the name thereof is called Bamah unto this day.

30 ¶ Wherefore say unto the house of Israel, Thus saith the Lord GOD; [b] Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when [c] ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: [d] and shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

32 And [e] that which cometh into your mind shall not be at all, that ye say, [f] We will be as the heathen, as the families of the countries, [g] to serve wood and stone.

33 *As* I live, saith the Lord GOD, [h] surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you:

34 And [i] I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

2:7. 3:4,11,27.
Rom. 2:24. Rev. 13:5.
Heb. *trespassed a trespass.*
Josh. 23:3,4,14. Neh. 9:22—26. Ps. 78:55—58.
6,15. Gen. 15:18—21. 26:3,4. Ps. 105:8—11.
6:13. Ps. 78:58. Is. 57:5—7. Jer. 2:7. 3:6.

† Or, *I told them what the high place* was, or, *Bamah.*

a 16:24,25,31.

b Num. 32:14. Judg. 2:19. Jer. 7:26. 9:14. 16:12. Matt. 23:32. Acts 7:51.

c 26. Deut. 18:10—12. Ps. 106:37—39. Jer. 7:31. 19:5.

d 3. 14:3,4. 1 Sam. 28:5,6. 2 Kings 3:13,14. Job 27:8,10. Ps. 66:18. Prov. 1:27,28. 28:9. Is. 1:15. Jer. 14:12. Zech. 7:13. Matt. 25:11,12. Jam. 4:1—3.

e 11:5. 38:10. Ps. 139:2. Prov. 19:21. Lam. 3:37.

f 1 Sam. 8:5. Jer. 44:17,29. Rom. 12:2.

g Deut. 4.28. 28:36,64. 29:17. Is. 37:19. Dan. 5:4. Rev. 9:20.

h 8:18. Jer. 21:5. 42:18. 44:6. Lam. 2:4. Dan. 9:11,12.

i 38. 34:16. Is. 27:9—13. Am. 9:9,10.

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icially left the people to be blinded by Satan, o prefer the ruinous practices of idolaters to is wise and salutary ordinances; as he is aid to "*send* a strong delusion to believe a lie," o those who "obey not the truth, but obey nrighteousness." (*Notes*, 14:9--11. 2 *Thes.* 2: --12.) Thus he gave them up for their pre- ious rebellion, to ripen for that destruction vhich he intended to bring upon them; that hey might learn to know God by his judg- nents, seeing they had despised his mercies. *Marg. Ref.* r.)

V. 27. *Yet*, &c.] Besides all the provoca- ions of Israel in Egypt and the wilderness, he prophet was to charge on the nation the uperstitions, idolatries, and iniquities, which hey had committed in the land of Canaan. These had disparaged the perfections of God, nd, as it were, blasphemed him; as if he had een less deserving of their worship than the asest idol. (*Marg.* and *Marg. Ref.*)

V. 28. As soon as the people were settled n Canaan, where they should have applied hemselves to obey the commandments of God, hey began to look out for high hills, or shady roves, on which to offer their sacrifices, as nore solemn or more retired: and there they resented their oblations, instead of bringing hem to the court of the tabernacle; as if they ad intended a provocation, rather than an cceptable service. This may be understood, ither of the high places, where they wor- hipped God in a prohibited manner; or of hose, where they were guilty of idolatry. *Marg. Ref.—Notes*, 16:15--22. *Judg.* 2:6--13. *Ps.* 78:56--60. 106:35--38. *Is.* 57:7,8. *Jer.* 2: 1--24.)

V. 29. The Lord frequently called the peo- le to an account by his prophets, for these rovocations: he inquired of them, "what the igh place was," to which they went up, that hey should so prefer it to his temple: he ex- osed the very word to odium, that it might sound as offensive in the ears of his worship- pers, as a brothel does in those of a virtuous woman: yet so attached were they to these high places, throughout all their generations; that they still retained the name *Bamah*, or the high place, as the favorite appellation for the places where they sacrificed.--'The words 'may be expounded of some noted high place, 'which the Jews frequented to perform their 'idolatrous worship: and then the sense will 'be to this purpose; What is this high place, 'or *Bamah*, which you frequent? Who bade 'you call it so? I named my altar *Mizbeach;*' (the Hebrew word for *altar;*) 'but this place 'had its name from the heathen idolatry, and 'it still retains it.' *Louth.* (*Marg.* and *Marg. Ref.*--16:24.)

V. 30--32. The Jews ought not to conclude, that they were about to suffer only for their fathers' sins; for they were polluted with the same idolatries and iniquities. Nay, the elders who sat before the prophet (by whom the Lord would not be inquired of,) were project- ing entirely to cast off his worship, and to con- form to the idolatries of the people among whom they lived; that they might obtain their favor, share their prosperity, and escape from present affliction and reproach. But the Lord solemnly assured them, that he would not pros- per them in this impious attempt: their apos- tacy would expose them to far severer punish- ment, than those people would suffer that had been educated in idolatry: they would not be considered as aliens; but as traitors and de- serters, who had joined the enemy, and must expect no quarter or favor. (*Marg. Ref.--Notes*, 1--3. 16:15--22, *vv.* 20,21. *Jer.* 2:33--37. 19:5. 44:15--19.)--'God tells them, that he will pre- 'vent this purpose of theirs from taking effect: 'and we find, that from ... the Babylonish cap- 'tivity, they have been very cautious of com- 'mitting idolatry, and scrupulous of making 'the least approaches to it.' *Lowth.*

35 And [k] I will bring you into the wilderness of the people, [l] and there will I plead with you face to face.

36 Like [m] as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [n] pass under the rod, and [o] I will bring you into * the bond of the covenant:

38 And [p] I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and [q] they shall not enter into the land of Israel: [r] and ye shall know that I *am* the LORD.

39 ¶ As for you, O house of Israel thus saith the Lord GOD; [s] Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: [t] but pollute ye my holy name no more with your gifts, and with your idols.

40 For [u] in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, [x] there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the † first-fruits of your oblations, with all your holy things.

41 I will accept you, [y] with your ‡ sweet savor, when [z] I bring you out from the people, and gather you out of the countries wherein ye have been scattered; [a] and I will be sanctified in you before the heathen.

42 And [b] ye shall know that I *am* the LORD, [c] when I shall bring you into the land of Israel, into the country [d] *for* the which I lifted up mine hand to give it to your fathers.

43 And there [e] shall ye remember your ways, and all your doings, wherein ye have been defiled; [f] and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, [g] when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

k 36. 19:13. 38:8. Hos. 2:14. Mic. 4:10. 7:13—15. Rev. 12:14.
l 38:22. Jer. 2:9,35. 25:31. Hos. 4:1. Mic. 6:1,2.
m 13,21. Ex. 32:7,&c. Num. 11:14: 16: 25: Ps. 106:15,&c. 1 Cor. 10:5—10.
n 34:17. Lev. 27:32. Jer. 33:13. Matt. 25:32,33.
o 16:59,60. Lev. 26:25. Ps. 89:30—32. Am. 3:2.
* Or, *a delivering*.
p 11:21. 34:17,20—22. Num. 14:28—30. Am. 9.9,10. Zech. 13:8,9. Mal. 3:3. 4:1—3. Matt. 3:9,10,12. 25:32,33. Rom. 9:27—29.
q 13:9. Num. 14:30. Ps. 95:11. Jer. 44:14. 1 Cor. 10:5. Heb. 4:6. Jude 5.
r 6:7. 15:7. 23:49. Ps. 9:16.
s 25,26. Judg. 10:14. 2 Kings 3:13. Ps. 81:12. Hos. 4:17. Am. 4:4,5. Rom. 1:24—28. 2 Thes. 2:11.
t 23:37—39. Prov. 21:27. Is. 1:13—15. 66:3. Jer. 7:9—11. Zeph. 1:4,5. Matt. 6:24. Rev. 3:15,16.
u 17:23. Ps. 2:6. 68:15,16. Is. 2:2,3. 66:20. Jer. 31:12. Joel 3:17,18. Ob. 16. Mic. 4:1,2. Heb. 12:20—22. Rev. 21:10.
x 37:22—28. Is. 56:7. 60:7. 66:23. Zech. 8:20—23. Mal. 1:11. 3 4. Rom. 11:1. Heb. 13:15. 1 Pet. 2:5.
† Or, *chief*.
y 28. 6:13. Gen. 8:21. Lev. 1:9,13,17. Eph. 5:2. Phil. 4:18.
‡ Heb. *savor of rest*.
z 11:17. 34:13. 36:24. 37:25. 38:8. Is. 11:11—16. 27:12,13. Jer. 23:3. 30:3,18. 32:37. Am. 9:14. Ob. 17—21. Mic. 7:12—16.
a 28:22,25. 38:23. 39:27—29. Lev. 10:3. Is. 5:16. Luke 2:14. 1 Pet. 3:15.
b 38,44. 24:24. 26:33. Jer. 24:7. 31:34. John 17:3. 1 John 5.20.
c 11:17—20. 34:13. 36:24. 37:21,25.
d 15.
e 6:9. Lev. 26:39—41. Neh. 1:8—10. Hos. 5:15.
f 16:61—63. 36:31. Job 42:6. Jer. 31:18. Zech. 12:10—14. Luke 18:13. 2 Cor. 7:11.
g 9,14,22. 36:21,22. Ps. 79:9. 115:1. Eph. 1:6. 1 Tim. 1.16.

V. 33—38. The Lord further declared, that he would assert his authority over his apostate people, by the powerful and terrible vengeance, which he would inflict upon them. He would separate them from the inhabitants of those countries, to which they had been driven, and with whom they attempted to unite themselves: and he would bring them into a situation, like that of their fathers in the wilderness. There he would plead his cause with them, and make them to pass under the rod, as the shepherd does the flock, when he distinguishes between the sheep and the goats, or marks out some of them for slaughter: and he would bring them into "the bond of the covenant," or deal with them according to it; enforcing the bond, and exacting the penalty, as to the obstinate rebels; and again ratifying it with the penitent and obedient, and shewing them mercy according to it. Thus he would destroy from among them the rebels; as he had done from among their fathers, previously to their entrance into Canaan; whom, having brought out of Egypt, he would not suffer to enter into the promised rest. (*Marg. Ref.*—*Lev.* 26:25,26, *v.* 25. *Num.* 14:27—34. *Jer.* 2:8,9. *Hos.* 2:14—17. *Am.* 3:1—3.)—The passage seems to refer to the whole of the Lord's dealings with Israel, from the time when this prophecy was delivered, to the establishment of a small remnant of them in their own land after the captivity; from among whom the idolaters, and idolatry itself, were completely destroyed, by their manifold desolations, and the terrible havoc made among them. (*Note*, *Is.* 27:7—11.) These events are accommodated to the history of Israel's being brought out of Egypt and purified in the wilderness, before they entered Canaan; though we do not find any thing in history, which seems *literally* to answer to the prediction: but there was a great resemblance in these two distant dispensations. Many, however, with great probability suppose, that the dealings of God with Israel and Judah, in future ages, both of judgment and mercy, are foretold.

V. 39. 'An ironical permission, full of in-'dignation and rebuke; sharply upbraiding 'them for despising those many warnings God 'had given them; and implying that he was 'now resolved to forsake them, and give them 'up to "strong delusions," as a just judgment 'for their abuse of the means of grace, so long 'offered to them, and still rejected by them.' *Lowth.* In abhorrence and disdain of their wickedness, he bade them follow their beloved idols, and take the consequence, both at the present and in future. Let them do it at their peril, seeing they would not hearken to him: but let them no more profane and affront his name, by joining him with their dunghill gods, and offering sacrifices both to him and them. (*Marg. Ref.*—*Notes*, 23:39. *Jer.* 7:8—11.)

V. 40—44. 'In the Christian church, called 'God's holy mountain, in allusion to the temple

45 ¶ Moreover the word of the LORD ame unto me, saying,

46 Son of man, [h] set thy face toward ıe south, [i] and drop *thy word* toward the outh, and prophesy against [k] the forest of ıe south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith ıe Lord GOD; Behold, [l] I will kindle a ıe in thee, and it shall devour every [m] green tree in thee, and every dry tree. [n] the flaming flame shall not be quenched, and all faces [o] from the south to the north shall be burned therein.

48 And [p] all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah, Lord GOD! they say of me, [q] Doth he not speak parables?

4:7. 6:2.
21:2. Deut. 32:2. Job 29:22.
Am. 7:16. Mic. 2:6. *marg.*
Jer. 13:19. 22:7. Zech. 11:1,2.
l 15:6,7. 19:14. 22:20,21. Deut. 32:22. Is. 9:18,19. 30:33. Jer. 21:14.
m 17:24. Luke 23:31.
n Is. 66:24. Mark 9.43—49.
o 21:3,4. Is. 24:1—6.
p Deut. 29:24—28. 2 Chr. 7:20—22. Is. 26:11. Jer. 40:2,3. Lam. 2:16,17.
q Matt. 13:13,14. John 16:25. Acts 17:18.

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it Jerusalem. ... The prophet here expresses he Christian worship by those religious obations, which were proper to his own time: as he other prophets frequently describe the Christian church, by representations taken rom the Jewish temple and service. (*Is.* 19: 9. 56:7. 60:7. 66:23.)' *Lowth.*—God purposed o raise up to himself a large company of spiritual worshippers, when he had destroyed the ebels from among his people. He would restore Israel to their own land, and they would worship him on mount Zion, the eminent and onorable place which he had chosen.—There ould they find acceptance and present their blations; he would be honored in them among ıe heathen; and they would know and worıip him alone, when he had gathered them rom their dispersions into their own land: for ıey would remember their sins and abhor ıeinselves for them, as true penitents; and ıey would acknowledge, that he had dealt ith them in mercy, and for the glory of his ame, and not according to their deservings. -This was fulfilled in part, by their restoraon from captivity; but it seems to be a preiction of the establishment of the Christian hurch; and also, and indeed more expressly, f the future conversion of the Jews, and their estoration to their own land. (*Marg. Ref.*—*Notes*, 5—9, *v.* 9. 16:60—63. 36:20—24, *v.* 22,31 -36.)

V. 45—48. These verses are the beginning f another propheey, and belong properly to ıe next chapter. The prophet was ordered o look southward, towards the land of Israel, speeially Judah and Jerusalem: and, though e was about to prophesy against it, his word ould drop, as the dew or rain: for he would peak with gravity and temper, as one who ought the conversion, and not the ruin of the eople. (*Marg. Ref.* i.—*Note*, *Deut.* 32:2.) he land of Israel, and the city Jerusalem, had een as a cultivated vineyard; but it was now ecome a forest, filled with unfruitful trees, bounding with beasts of prey, and about to e cut down and burned. (*Marg. Ref.* k.—*Notes*, 15: *Is.* 5:1—7.) For the Lord was deermined to consume the whole forest, both reen and dry trees together, that is, persons f all ranks and characters: (*Notes*, 21:2—5. *Luke* 23:26—31, *v.* 31.) and all the inhabitants f the land, with all their allies, would be corched or consumed by it; and thus it would e generally known, that the JEHOVAH himself ad kindled the fire, and that it was in vain for an to attempt to quench it. (*Marg. Ref.* l—p. *Matt.* 3:7—10, *v.* 10. *John* 15:6—8, *v.* 6.)

V. 49. 'They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they can't discover my meaning. (12:9.) Whereupon God commands him in the next 'chapter to speak the same thing in plain 'terms.' *Lowth.* (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.
V. 1—9.

It is incumbent on ministers to charge men's sins upon their consciences, as well as to pray for them that they may be converted and saved: when this is done in a scriptural manner, they judge and pass sentence on the wicked; and God will ratify their decisions in heaven, and produce them at the last day; except the criminals judge and condemn themselves, and seek his mercy and salvation. (*Note*, *Matt.* 16: 19.)—It is a dreadful case, when sinners provoke God to "swear in his wrath," that he will no more be inquired of by them; and when he gives them up to their lusts and idols; determines to receive no services from them; and says of the barren fig-trees, "Let no fruit grow on you henceforth for ever." Their condemnation then becomes irreversible, and nothing remains for them, but "a certain fearful looking for of judgment and fiery indignation." In ordinary circumstances, however, none can know this to be their case. Persons of this awful character are always hardened, either in presumption or despair: and, whilst these alarming subjects should teach us to beware of hypocrisy, no upright inquirer need be discouraged by them; for all who seek salvation in the Lord's appointed way shall certainly find it.—If he had waited till some of our fallen race had merited his favor, or appeared meet objects of his complaceney; nay, till any of us had been disposed to inquire after him and return to him; not one would have been saved. His free love to rebels and enemies moved him to promise, and at length to give, the great Redeemer: he mercifully sent his word to us, as he did to Israel in Egypt: he made himself known to us, when we were "enemies in our mind by wicked works;" and, being thus "found of us when we sought him not," he taught us to seek his favor, and an interest in his covenanted mercies. Thus he became our God and Portion, and we his worshippers and servants: his word and oath became the security of our souls, and the ground and warrant of our consolations, when we "fled for refuge to lay hold on this hope set before us:" and we then learned to expect liberty and victory, and an inheritance in that heavenly country, which he has searched out for his chosen people. But in the day, when the Lord thus makes himself known to sinners, and "of his great love, wherewith he hath loved them even when dead in sins," (*Note*, *Eph.* 2:4—10, *v.* 4.) calls them to life and salvation; he also commands them to cast away all their idols and iniquities, and to defile themselves no more with the abominations of the ungodly

CHAP. XXI.

The prophet, predicting the indiscriminate slaughter made by the Lord's sword, in Israel, is commanded to sigh bitterly, for a sign, 1—7. Another prophecy to the same effect, 8—17. Nebuchadnezzar in suspense, whether to attack Rabbath or Jerusalem, is determined by divination to march against Jerusalem, 18—24. Sentence denounced against profane Zedekiah, 25—27. The destruction of Ammon predicted, 28—3

AND the word of the LORD came unto me, saying,

world around them; that they may be his people "to shew forth his praise." Yet, if we look back to the important season, when we were first awakened to a sense of our guilt and danger; and remember our reluctance to part with our idolized interests, pleasures, and pursuits; and to bear the requisite cross, reproach, and self-denial: if we consider the opposition that our hearts made to the humbling doctrines and holy precepts of God's word; or our procrastination, and the sins which we committed against the convictions of our consciences, and the strivings of the Holy Spirit: we shall be constrained to confess, that the Lord "wrought with us, for his own name's sake," and "for the glory of his grace;" or he would have left us even then to our own perverseness and rebellion, or have cut us off in his righteous indignation. For many of us are conscious, that, at no moment of our lives, did more of the enmity of our hearts against God, and his authority and sovereignty appear, than just before he made us willing by his power, to leave all and follow Christ.

V. 10—49.

It has been repeatedly observed, that the believer, all his journey through, is conscious of many evils in his heart, temper, and conduct; and is continually constrained to confess, that he never could have escaped destruction, if God had not "wrought with him for his own name's sake, and not according to his own doings." He has deserved wrath in numberless instances: and he would have turned back and perished a thousand times over, had it been possible, if he had been left to himself. He is therefore more and more disposed to "remember his ways and doings, and to loathe and abhor himself," and to give the whole glory of his salvation, from first to last, to the mere mercy and distinguishing grace of God alone. And when he enters heaven, that happy land of promise, (which differs from Canaan, as rebellion, pollution, enemies, and sufferings are thence for ever excluded;) he is prepared to "cast his crown before the throne," and praise redeeming love; and to offer spiritual sacrifices, in that holy mountain, suited to his obligations, and to the boundless love of his God and Savior.

In like manner, had not God "wrought for his own name's sake," his visible church must long since have been destroyed: but his honor is concerned in its preservation, lest his name should be profaned amongst idolaters and infidels. The Lord has given us his oracles and ordinances, his law and his gospel, for the rule of our conduct and the foundation of our hope: and they are suited, in the proper use of them, to promote our present comfort, and to direct us in the way to everlasting life. He has also given us his holy sabbaths, his own day to be kept holy, as a sign of our relation to him our Creator and Redeemer; and that, in rendering him on it the worship due to his name, we may receive from him the sanctifying grace of his Holy Spirit, to "purify us unto himself a peculiar people zealous of good works." But wherever we look, we observe multitudes that are called Christians, who do not walk in his statutes, but despise his judgments, and greatly pollute his sabbaths. For their hearts go after their idols: worldly gain, sensual or dissipated pleasure, or other carnal objects, ar eagerly pursued even on the Lord's day: and i men serve the devil, the world, and the flesh on this holy day; we cannot suppose, that the serve any better master on other days.

Alas! it is a very small remnant, even in thi highly favored land, who delight in sanctifying the day of God, because they honor an love his ordinances, truths, and precepts: an this remnant are despised as precise and nar row-minded, for obeying the plain word o God, which others generally *profess* to believe Thus from time to time, the church, or differ ent parts of it, become greatly corrupted i every respect: and the Lord gives up immens numbers to follow their own traditions, lusts and delusions, until their very gifts and servi ces become their greatest abominations. A length he executes his judgments upon them as he did on Israel in the wilderness; and having by severe discipline destroyed many o the rebels from among them, and reformed th remainder, he charges them "not to walk i the statutes of their fathers, but to keep hi judgments and do them." Then perhaps for time spiritual religion revives: but soon th power of godliness begins to decline, danger ous errors and heresies, abominable idolatries or immoralities creep in; and it again become necessary by judgments and corrections t plead against them; again to "purge out th rebels from among them," and to bring forth a company refined as gold from the furnace or else to take away their privileges from them and confer them on some other people.

In these ways, God has from the beginning wrought with his church "for his name's sake;" and has purified her from time to time, instead of utterly destroying her: and his word engages and his honor requires, that he should still have a people on earth; that "the gates of hell should never prevail against" his church and that his cause should finally prevail. But those who remain so insensible and wicked amidst the means of grace, as to cast off his worship, that they may be like the heathen to serve wood and stone, or to live "without Christ" and "without God in the world," may be assured, that they will never prosper in such an impious project. With "a mighty hand and an out-stretched arm," the Lord will assert his authority; and if idolatrous Israelites were so severely dealt with, of how much sorer punishment will apostates from Christianity be thought worthy! The same gracious dispensation, which ensures the salvation of every believer, denounces deeper condemnation on the unbelieving and rebellious: if the rod of the covenant do not bring men to repentance, and to walk with God according to the gracious tenor of it; he will execute upon them the punishment due to the despisers of it: and if any part of his vineyard become a forest of unfruitful trees, he will soon burn it up with unquenchable fire.—Men often deride or revile the truths of God, as if they were obscure and unintelligible; when in fact they understand so much of them, as to hate the light which condemns them. But, whilst others cavil at God's word, or form projects of rebellion: it is our wisdom to humble ourselves before him, and to beg of him to glorify himself in our salvation.

2 Son of man, [a] set thy face toward Jerusalem, [b] and drop *thy word* toward the holy places, and prophesy [c] against the land of Israel;

3 And say to the land of Israel, Thus saith the LORD; [d] Behold, I *am* against thee, and [e] will draw forth my sword out of his sheath, and will cut off from thee [f] the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath [g] against all flesh, from the south to the north;

5 That [h] all flesh may know, that I the LORD have drawn forth my sword out of his sheath: [i] it shall not return any more.

6 [k] Sigh therefore, thou son of man [l] with the breaking of *thy* loins; and with bitterness sigh [m] before their eyes.

a 4:3,7. 20:46. 25:2. 28:21. 29:2. 38:2. Eph. 6:19.
b Deut. 32:2. Am. 7:16. Mic. 2:6. *marg.*
c 4:7. 6:2. 20:46. 36:1. Jer. 26:11,12. Acts 6:13,14.
d 5:8. 26:3. Jer. 21:13. 50:31. 51:25. Nah. 2:13. 3:5.
e 9—11,19. 5:12 14:17,21. Ex. 15:9. Lev. 26:25,33. Deut. 32:41,42. Ps. 17:13. Is. 10:5. 34:5. Jer. 47:6,7. 51:20. Zeph. 2:12. Zech. 13:7.
f 9:5,6. Job 9:22,23. Ec. 9:2. Jer. 15:2—4.
g 6:11—14. 7:2. 20:47.
h 20:48. Num. 14:21—23. Deut. 29:24—28. 1 Kings 9:7—9.
i 30. 1 Sam. 3:12. Is. 45:23. 55:11. Jer. 23:20. Nah. 1:9.
k 12. 6:11. 9:4. Is. 22:4. Jer. 4:19. 9:17—21. John 11:33—35.
l Is. 16:11. 21:3. Jer. 30:6. Dan. 5:6. 8:27. Nah. 2:10. Hab. 3:16.
m 4:12. 12:3—5. 37:20. Jer. 19:10.

7 And it shall be, when they say unto thee, [n] Wherefore sighest thou? that thou shalt answer, [o] For the tidings; because it cometh: [p] and every heart shall melt, and [q] all hands shall be feeble, and every spirit shall [r] faint, and all knees shall be * weak *as* water: behold, [s] it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, [t] A sword, a sword is [u] sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; [x] it is furbished that it may glitter: [y] should we then make mirth? † it contemneth [z] the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is

n 12:9—11. 20:49. 24:19.
o 7:26. 2 Kings 21:12. Is. 7:2. 23:19. Jer. 6:22—24. 49:23.
p Ex. 15:15. Deut. 20:8. *marg.* Josh. 2:9—11. 5:1. 2 Sam. 17:10. Nah. 2:10.
q Job 4:3,4. Is. 35:3. Jer. 50:43. Luke 21:26. Heb. 12:12.
r Lev. 26:36. Is. 13:7. Jer. 8:18. Lam. 5:17.
* Heb. *go into water.* 7:17. *marg.*
s 7:2—12. 12:22—28. 1 Pet. 4:7.
t 3,15,28. Deut. 32:41,42. Job 20:25. Is. 66:16. Jer. 12:12. 15:2. Am. 9:4.
u Ps. 7:11—13. Is. 27:1. 34:5,6.
x Jer. 46:4. Nah. 3:3. Hab. 3:11.
y Esth. 3:15. Ec. 3:4. Is. 5:12—14. 22:12—14. Am. 6:3—7. Nah. 1:10. Luke 21:34,35.
† Or, it is *the rod of my Son; it despiseth every tree.* 20:47. Ps. 2:7—9. 110:5,6. Rev. 2:27.
z 25—27. 19:11—14. 2 Sam. 7:14. Ps. 89:26—32,38—45.

NOTES.

CHAP. XXI. V. 2—5. These verses evidently explain the parable at the close of the former chapter. (*Marg. Ref.* a—c.—*Notes*, 20:45—49.) Jerusalem and the land of Israel were intended by "the forest of the south field." The holy places either mean the temple and its courts; or the temple, the holy city, and the holy land. The Lord, who had so long been known by the princes of Judah "as a sure Refuge," (*Note*, *Ps.* 48:2,3.) was at length turned against them, and was about to draw his sword, "to cut off both the righteous and the wicked." As he had determined on this indiscriminate slaughter and devastation, he would commission his sword, (that is, the Chaldean army, the same as *the fire*, which was "to devour both the green and the dry trees," 20:47.) to go forth against all flesh, throughout the whole extent of the land. (*Marg. Ref.* l, e.—*Notes*, 9,10,19—22.) Thus the Jews, and indeed all nations, might know, that this destruction was not fortuitous, or merely the effect of man's policy, ambition, or revenge: but that God had decreed it against a rebellious people, which had filled up the measure of their iniquities.—The words, "I will cut off from thee the righteous and the wicked," cannot mean, that every individual would be slain; but all would be cut off from the land of Israel, though not out of the land of the living: however, they militate very strongly against those, who explain the eighteenth chapter, and similar passages, of an exact discrimination observed in these calamities between the righteous and the wicked. (*Notes*, 9:3—7. 18:3,4.) Many of the pious Jews were preserved from death during these judgments; but probably not all, nor they only: yet they were all "cut off from the land of Israel," so that not one remained in it; for all the survivors were either carried captive to Babylon, or migrated into Egypt and other countries. But if any righteous persons fell by the sword, the famine, or the pestilence: as they were removed from the evil to come, to a better world, in mercy not in anger, all the promises and emblems, respecting the Lord's special regard to them, might be sufficiently verified. Thus Josiah, though slain in battle, went down to the grave in peace. (*Marg. Ref.* f—i.—*Notes*, 2 *Kings* 22:15—20. 23:29,30.)

V. 6, 7. To give these awful predictions the greater emphasis, the prophet was ordered to sigh deeply and frequently, in the presence of the elders, or of the captive Jews; as if his heart would break, or his loins were racked with pain, like the anguish of a woman in travail: as afterwards he was ordered to "cry and howl" for the same reason. (12) And when the people inquired of him the cause or meaning of his bitter sighs and groans, he was ordered to answer them, that they were extorted by the tidings which he heard, and which they would soon hear, of the invasion of Judah, and of the siege and destruction of Jerusalem: for these events, which were just at hand, would exceedingly distress and intimidate the whole company, and deprive them of all courage, strength, and spirits. (*Marg. Ref.* —*Notes*, 7:16—19. *Jer.* 23:9—12, *v.* 9. *Hab.* 3:16.)

V. 9, 10. The sword of war was given into the hands of the Chaldeans by the just indignation of God: and it was "sharpened," that it might do the more terrible execution; and "furbished," that its very glittering might cause the greater alarm. The Jews it seems thought that divine vengeance was become as a sword, which had grown dull and rusty in the scabbard: but they would soon learn, that it was made ready for use, and would be employed

sharpened, and it is furbished, [a] to give it into the hand of the slayer.

12 Cry and [b] howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: * terrors by reason of the sword shall be upon my people: [c] smite therefore upon *thy* thigh.

13 † Because *it is* [d] a trial, and what if *the sword* [e] contemn even the rod? [f] it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and [g] smite *thine* ‡ hands together, and [h] let the sword be doubled the third time, the sword of the slain; it *is* the sword of the great *men that are* slain, which [i] entereth into their privy chambers.

15 I have set the § point of the sword [k] against all their gates, [l] that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* ‖ wrapped up for the slaughter.

16 [m] Go thee one way or other, [n] *either* on the right hand, ¶ *or* on the left, whithersoever thy face *is* set.

17 I will also [o] smite mine hands together, [p] and I will cause my fury to rest: I the LORD have said *it*.

[*Practical Observations.*]

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, [q] appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to [r] Rabbath of the Ammonites, and to Judah in Jerusalem [s] the defenced.

21 For [t] the king of Babylon stood at the ** parting of the way, at the head of the two ways, [u] to use the divination: he made *his* †† arrows bright, he consulted with ‡‡ images, he looked in the liver.

a 19. Jer. 25:9,33. 51:20—23.
b 6. 9:3. 30:2. Jer. 25:34. Joel 1:13. Mic. 1:8.
* Or, *they are thrust down to the sword with my people.*
c 14. 6:11. Jer. 31:19.
† Or, *When the trial* hath been, *what then? shall they not also belong to the despising rod?*
d Job 9:23. 2 Cor. 8:2.
e 10,25.
f 27.
g 17. 6:11. Num. 24:10.
‡ Heb. *hand to hand.*
h Lev. 26:21,24. 2 Kings 24:1, 10—16. 25:1,&c. Dan. 3:19.
i 8:12. 1 Kings 20.30. 22:25. Am. 9:2.
§ Or, *glittering*, or, *fear.*
k 22. 15:7. Jer. 17:27.
l 7. 20:47.
‖ Or, *sharpened.* 9—11.
m 4,20. 14:17. 16:46.
n Gen. 13:9.
¶ Heb. *set thyself, take the left hand.*
o 14. 22:13. Num. 24:10.
p 5:13. 16:42. Deut. 28:63. Is. 1:24. Zech. 6:8.
q 4:1—3. 5:1,&c. Jer. 1:10.
r 25:5. Deut. 3:11. 2 Sam. 12: 26. Jer. 49:2. Am. 1:14. *Rabbah.*
s 2 Sam. 5:9. 2 Chr. 26:9. 32: 5. 33:14. Ps. 48:12,13. 125: 1,2. Is. 22:10. Lam. 4:12.
t Prov. 16:33. 21:1.
** Heb. *mother of, &c.*
u Num. 23:23. Deut. 18:10. 1 Sam. 15:23. Prov. 16:10. *margins.* Acts 16:16.
†† Or, *knives.*
‡‡ Heb. *teraphim.* Gen. 31:19, 30. *marg.* Judg. 17:5. 18:14, 18,20,24. 2 Kings 23:24. *marg.* Hos. 3:4. 4:12. Zech. 10:2. *marg.*

against them. Was it then a time for them to rejoice and indulge in sensual mirth, or to deride the threatenings of God? and did not their circumstances rather call on them to join the prophet in sighs and lamentations? (*Marg. Ref.* t—y.—*Notes*, *Is.* 5:11—17, *vv.* 11,12,18,19. 22:8—14. 28:12—15. *Am.* 6:3—8.)

It contemneth, &c. (10) 'It makes no distinc-'tion between the sceptre and common wood; 'between the branches of the royal family, de-'scended from David and Solomon, whom I 'honored with the title of being my sons, (*Ps.* '89:26. 2 *Sam.* 7:14.) and the meanest of the 'people.' *Lowth.* (*Marg. Ref.* z.) Nebuchadnezzar would disregard Israel's relation to JEHOVAH, (*Note*, *Ex.* 4:22,23.) as well as the sceptre in the hand of David's descendants; and the sword of God's righteous vengeance would cut down Zedekiah and his family, like any other of the trees of the forest.—Or, "It is the rod of my Son, it despiseth every tree." (*Marg.* and *Ref.*) The rod of the Son of God, by which he destroys his enemies, would pay no regard to any of the trees in that devoted forest.

V. 11, 12. *Marg.* and *Marg. Ref.*—*Notes*, 6, 7,14,19—22. 6:11.

V. 13. These events would be a grievous trial of the faith and patience of God's people; or rather, a trial of the Jews and their rulers, whether they would repent or not. And if the sword despised even the rod or sceptre in the hands of Zedekiah, what would be the event? Truly that sceptre would fall from his hands, the temporal kingdom in David's family would cease, and Jerusalem would be desolated. (*Marg.* and *Marg. Ref.*—*Note*, 9,10.)—'Ezekiel, 'moved with compassion, thus complaineth, 'fearing the destruction of the kingdom, which 'God had confirmed to David and his posterity 'by promise; which promise God performed, 'although here it seemed to man's eye, that it 'should utterly perish.' (*Note*, 25—27, *v.* 27.)

V. 14. *Marg.* and *Marg. Ref. g.*—*Notes*, 17. *Num.* 24:10,11.—*Be doubled*, &c.] This is by some interpreted to signify, that the third invasion of Nebuchadnezzar would complete the ruin of Jerusalem. He had taken Jehoiakim captive, and then Jeconiah, and at the third time he would take Zedekiah, and lay the city in ruins and desolate the land. But perhaps it only refers to the repeated prophecies concerning the sword which was coming on the land. 'Let the stroke be repeated twice and 'thrice, that is oftentimes. ... (*Job* 33:29.)' *Lowth.* (*Marg. Ref.* h.) This sword would especially enter into the chambers of the great men, where they concealed their idolatries and iniquities; as they were the ringleaders in rebellion, and would by no means escape. (*Marg. Ref.* i. 1 *Kings* 22:24,25.)

V. 15. The point of this sword, exciting terror and multiplying destruction, would appear at all the gates of Jerusalem; so that the inhabitants would not have a single way left for them to escape. (*Marg.* and *Marg. Ref.*)

It is made bright.] 'The Hebrew reads here 'and *ver.* 10, "It is made like lightning." The 'same metaphor which we read in Virgil: *Va-'ginâque eripit ensem fulmineum:* He drew his 'sword which did like lightning blaze.' *Lowth.* —*Wrapped up.*] That it might not lose its edge or polish, till it was to be used. Or "sharpened." *Marg.* (11.) It occurs no where else in scripture.

V. 16. The sword is here addressed, by a bold figure, as a messenger that was to go and execute the commission of God on every side. (*Marg.* and *Marg. Ref.*—*Notes*, 19—22. 14:13 —21, *v.* 17. *Jer.* 47:6,7.)

V. 17. The Lord thus emphatically declared his purpose of encouraging and prospering the besiegers, till he had taken full vengeance

22 At his right hand was the divination for Jerusalem, to appoint * captains, to open the mouth in the slaughter, [v] to lift up the voice with shouting, [x] to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them [y] as a false divination in their sight, † to them that have [z] sworn oaths: [a] but he will [b] call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that [c] your transgressions are discovered, so that in all your doings your sins do appear; because *I say*, that ye are come to remembrance, [d] ye shall be taken with the hand.

25 And thou, [e] profane wicked prince of Israel, [f] whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; [g] Remove the diadem, and take off the crown; this *shall* not *be* the same: [h] exalt *him that is* low, and abase *him that is* high.

27 ‡ I will overturn, overturn, overturn it: and it shall be no *more*, [i] until he come whose right it is; and I will give it *him*.

* Or, battering *rams*. Heb. *rams*. 4:2.
v Ex. 32:17,18. Josh. 6:10,20. 1 Sam. 17:20. Job 39:25. Jer. 51:14.
x Jer. 32:24. 33:4. 52:4.
y 11:3. 12:22. Is. 28:14,15.
† Or, *for the oaths made unto them*.
z 17:13—19. 2 Chr. 36:13.
a 2 Kings 24:20. 25:1—7. Jer. 52:3—11.
b 24. 29:16. Num. 5:15. 1 Kings 17:18. Rev. 16:19.
c 16:16,&c. 22:3—12,24—31. 23:5,&c. 24:7. Is. 3:9. Jer. 2:34. 3:2. 5:27,28. 6:15. 8:12. 9:2—7. Hos. 4:2. Mic. 3.10—12.
d Is. 22:17,18. Jer. 15:2. Am. 9:1—3.
e 17:19. 2 Chr. 36.13. Jer. 24:8. 52:2.
f 29. 7:6. 30:3. 35:5. Ps. 7:9. 9:5,6. Jer. 51:13.
g 12:12,13. 16:12. 2 Kings 25:6,7,27,28. Jer. 13:18. 39:6,7. 52:9—11,31—34. Lam. 5:16.
h 1 Sam. 2:7,8. Ps. 75:7. 113:7,8. Luke 1:52.
‡ Heb. *Perverted, perverted, perverted will I make it*. Hag. 2:21,22. Heb. 12:26,27.
i 17:22,23. 34:23. 37:24,25. Gen. 49:10. Num. 24:19. Ps. 2:6. 72:7—10. Is. 9:6,7. Jer. 23:5,6. 30:21. 33:15,16,21,26. Dan. 2:44. 9:25. Hos. 3:5. Am. 9:11,12. Mic. 5:2. Hag. 2:7. Zech. 6:12,13. 9:9. Mal 3:1. 4:2. Matt. 28:18. Luke 1:32,69. 2:11. John 1:49. Eph. 1:20—22. Phil. 2:9,10. 1 Pet. 3:22. Rev. 19:11—16.

on the Jews. (*Marg. Ref.* 14.—*Notes*, 5:13. 22:13.)

V. 19—22. The prophet was here ordered still more plainly to declare, that "the sword of the king of Babylon" was intended by all these metaphors. He must describe on a tile, a parchment, or the ground, the road from Babylon to a place, where it was parted into two roads, one leading to Jerusalem, the other to Rabbath the capital city of the Ammonites. (*Marg. Ref.* r.—*Notes*, 29—32. 25:2—7. *Jer.* 49:1—5. *Am.* 1:13—15.)—As the people of Judah confided in the fortifications of Jerusalem, and were about to retire within them; so they were called "Judah in Jerusalem the defenced." (*Marg. Ref.* s, t.)—This plan would represent the conduct of Nebuchadnezzar. For that prince would march his army from Babylon, intending to destroy both Rabbath and Jerusalem, but undetermined which he should first attack; so that when he came to the parting of the roads, neither his policy nor his resentment decided his measures, but he had recourse to divination. (*Marg.* and *Marg. Ref.* u.—*Note*, *Is.* 47:12—15.) This was an appeal to some superior power to determine for him; conducted with many superstitious and idolatrous rites. Three kinds of augury or divination seem to have been used on this occasion. 'They wrote on several arrows the names of 'the cities they intended to assault; and then, 'putting them all together promiscuously in a 'quiver, they drew them out thence as lots are 'drawn; and that city whose name was writ on 'the arrow first drawn, was the city they first 'made war upon.' *Jerom* in *Lowth.* 'He 'mingled his arrows.' *Vulgate.*—The teraphim, or little images, that were carried with them, were consulted as oracles; some artificial answer was supposed to be returned by them: (*Marg.* and *Ref. Judg.* 17:5.—*Notes*, *Gen.* 31:19. *Hos.* 3:4,5, *v.* 4.) and, having offered sacrifices, the priests or augurs examined the intestines, especially the liver; from the state of which, in different animals, whether mutilated or complete, sound or unsound, or from its color, they grounded their decisions, according to signs and marks laid down among them. The Lord, however, so overruled it, that all these inquiries concurred in determining Nebuchadnezzar to march against Jerusalem, rather than Rabbath. And when this was settled, he appointed captains, and prepared every thing for the siege of that city. (*Marg.* and *Marg. Ref.* v, x.)

V. 23. The Jews would treat these predictions as false; and disregard all the hostile preparations of the Chaldeans, as if they were no more to be feared than their delusive divinations. They especially, who had sworn allegiance to Nebuchadnezzar, (along with Zedekiah,) and had broken their oaths, and sworn others to the king of Egypt, would be so infatuated as to despise all warnings. Thus they would be delivered into the hands of Nebuchadnezzar, who would remember against them their perfidy and perjury, and avenge himself on them for it. (*Marg.* and *Marg. Ref.* —See on *Note*, 17:15—21.)

V. 24. The notorious sins of the Jews of that generation, which shewed that all their doings were contaminated by impiety and iniquity, had caused the sins of their fathers also to be remembered against them, and rendered it requisite for the glory of God, that they should be delivered into the hands of their enemies —'Because your sins cry to heaven for 'vengeance, ye shall fall into the hands and 'power of the king of Babylon.' *Lowth.* (*Marg. Ref.*)

V. 25—27. The Lord, by his prophet, next addressed himself immediately to Zedekiah, as the head of the conspiracy against his authority. He had shewn his impiety and iniquity, especially in violating his solemn oath, and revolting from the king of Babylon. (See on *Note*, 23.) But the day was come, when his crimes would meet with condign punishment; and his iniquity and that of his people, would be terminated by their ruin. (*Marg. Ref.* e—g. —*Notes*, 7:5—11. 12:8—15.) The Lord had given commandment to divest him of the insignia of royal authority, and to reduce him to the condition of a blind wretched captive: when he would not appear "the same" *person* that he had been; or the authority would not be in "the same" hands. Jeconiah, who was then low in a prison, would again be exalted, and his family would prosper: Zedekiah, who was then on the throne, would be abased: and the Lord would overturn repeatedly the family of David and the government of Judah, till the coming of the Messiah, whose right the kingdom was, and it should be given to him for

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD [k] concerning the Ammonites, and concerning their reproach; even say thou, [l] The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles [m] they see vanity unto thee, whiles they divine a lie unto thee, [n] to bring thee upon the necks of *them that are* slain, of the wicked, [o] whose day is come, when their iniquity *shall have* an end.

30 * Shall I cause *it* to return into his sheath? [p] I will judge thee in the place where thou wast created, [q] in the land of thy nativity.

31 And I will [r] pour out mine indignation upon thee, [s] I will blow against thee in the fire of my wrath, and deliver thee into the hand of † brutish men, [t] *and* skilful to destroy.

32 Thou shalt be [u] for fuel to the fire; [x] thy blood shall be in the midst of the land; [y] thou shalt be no *more* remembered: [z] for I the LORD have spoken *it*.

k 20. 25:2—7. Jer. 49:1—5. Am. 1:13—15. Zeph. 2:8—10.
l 9,10.
m 12:24. 13:23. 22:28. Is. 44:25. 47:13. Jer. 27:9.
n 13:10—16. Lam. 2:14.
o 25. Job 18:20. Ps. 37:13.
* Or, *Cause* it *to return*. 4,5. Jer. 47:6,7.
p 16:38. 28:13,15.
q 16:3,4.
r 7:8. 14:19. 22:22. Nah. 1:6.
s 22:20,21. Ps. 18:15. Is. 30:33. 37:7. 40:7. Hag. 1:9.
† Or, *burning*.
t Is. 14:4—6. Jer. 4:7. 6:22,23. 51:20,21. Hab. 1:6—10.
u 20:47,48. Mal. 4:1. Matt. 3:12.
x 30. Is. 34:3—7.
y 25:10. Zeph. 2:9.
z Num. 23:19. Matt. 24:35.

ever. (*Marg.* and *Marg. Ref.* h.—*Notes*, 1 *Sam.* 1:4—8. 2 *Kings* 25:1—7,27—30. *Jer.* 22:28—30. *Hag.* 2:20—23. *Luke* 1:26—33. *Heb.* 12:26—29. *Rev.* 11:15—20.)—This may also predict the repeated subversions of the Jewish nation by the Chaldeans, Macedonians, Romans, and many others, to the present day; which will not come to any happy termination, till they submit to their long rejected Messiah: nay, it seems to predict all the convulsions in states and kingdoms, which shall make way for the establishment of his kingdom throughout the whole earth.—'When the prophets speak to 'kings in the name of God, they lay aside those 'titles and expressions of respect, which are 'otherwise due to regal dignity. (1 *Sam.* 13:13. '1 *Kings* 18:18. 2 *Kings* 3:13,14.)' *Lowth.*

Overturn. (27) 'After that Zedekiah is de-'prived of his regal authority, there shall be no 'more kings of that family, till Christ come.' *Lowth.* (*Marg. Ref.* i.)

V. 28. The Ammonites, being reprieved by Nebuchadnezzar's decision to besiege Jerusalem, were ready to promise themselves security, and to insult over the Jews. But the prophet was ordered to predict their doom also, which Nebuchadnezzar a few years after executed. (*Marg. Ref.*—*Notes*, 9,10,19—22.) "Their reproach" may either mean the reproach that awaited them, or their reproach of God's people. (*Notes*, 25:3—7, *v.* 6. *Zeph.* 2:8—10.)

V. 29—32. The diviners of the Ammonites encouraged them, with vain predictions of victory and triumph, to trample on the Jews when suffering the punishment of their sins. It was not therefore proper, that the sword of vengeance should return into its scabbard, till they too were punished. The Lord would on this account judge and execute vengeance on them in their own land, where the nation first received its existence: for the Ammonites seem to have increased from a family to a nation, in the same country which they then inhabited. He would pour his vengeance on them as water: his wrath would burn against them as fire, made more vehement by being blown: he would deliver them into the hands of men, who were cruel and bloody like wild beasts, and used their understandings only for destruction. Thus he would destroy them; they would never recover their former dignity; and in process of time they would be entirely forgotten. (*Marg.* and *Marg. Ref.*—*Notes*, 15—17. 25:10,11. *Jer.* 49:6.)

To bring thee upon the necks, &c. (29) 'To 'add thee to the number of those who are slain 'in Judea, (14,15.) and make thy condition like 'theirs.' *Lowth.*—*Skilful*, &c. (31) "Artificer of destruction." חַרְשֵׁי, *Fabri.* The word used for carpenters, smiths, masons, &c. as joined with the words, *wood*, *brass*, *iron*, or *stone*.

PRACTICAL OBSERVATIONS.
V. 1—17.

Dreadful is the case of those against whom God has set himself as an adversary! yet all impenitent sinners are exposed to this dire misery. Even holy places and families, which have long been eminent in religion, will have God against them, if they apostatize or greatly degenerate.—In national judgments, the sword of God often cuts off both the righteous and the wicked; but not one of the righteous will be involved in the condemnation of the wicked at the day of judgment and in the eternal world. (*Note*, 2 *Pet.* 2:5—9.) He often "endures with much long suffering the vessels of wrath, fitted for destruction:" but when at length he draws his sword, it will return no more, till it has effected all his righteous purposes.—It behoves those, who are employed to denounce the awful wrath of God against sinners, to shew that they "do not desire the woeful day:" and the example of Christ teaches us, that we ought to weep and lament over them whose ruin we foresee and declare. (*Note*, *Luke* 19:41—44.) We should also endeavor to convince them, that we are greatly impressed with the reality, importance, and near approach of those invisible things, of which we speak; and instruct them by our example, as well as by our doctrine.—It scarcely seems necessary to inquire, "wherefore men sigh and mourn" in such a sinful suffering world as this: yet those who now mourn with penitent sorrow, and sympathize in the afflictions of God's people, shall rejoice and be exceedingly glad, when all the hearts of ungodly men shall melt, and when they shall in vain call to the rocks to fall upon them, and cover them from the wrath of their offended Judge. But when his sharp and glittering sword is drawn against guilty nations or individuals; and when vengeance is at the door, does it behove the criminals to make mirth? Would it not be more suitable to them to sigh and mourn, and even to howl and cry? at least to fast and pray, and humble themselves under the mighty hand of God, if so be he will be merciful unto them?—In great national calamities, his sword often disdains all the petty distinctions, on which men pride themselves: the most exalted stations and sacred characters are then blended with the poor and obscure in one common ruin:

CHAP. XXII.

The catalogue of the crimes committed in Jerusalem, for which judgment was awarded against the Jews, 1—16. God will prove them as metals in the furnace, 17—22. The wickedness of the prophets, priests, princes, and people, shewn to be the combined causes of their ruin, 23—31.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, [a] wilt thou judge, wilt thou judge the [†] bloody city? yea, [b] thou shalt [‡] shew her all [c] her abominations.

3 Then say thou, Thus saith the Lord GOD, The city [d] sheddeth blood in the midst of it, [e] that her time may come, [f] and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed: and hast defiled thyself in thine idols which thou hast made: [g] and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore [h] have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* [§] infamous *and* much vexed.

6 Behold, [i] the princes of Israel, every

a 20:4. 23:36.
† Or, *plead for.*
Heb. *city of bloods.* 23:45. 2 Kings 21:16. 24:3,4. Jer. 2:30, 34. Hos. 4:2. Nah. 3:1. Matt. 23:35. 27:25. Luke 11:50. Acts 7:52.
b 16:2. Is. 58:1. 1 Tim. 5:20.
‡ Heb. *make her know.*
c 8:9—17. 16: 23:
d 27. 24:6—9. Zeph. 3:3.
e 4. 7:2—12. 12:25. Rom. 2:5. 2 Pet. 2:3.
f 2 Kings 21:2—9. Jer. 2: 3:
g Num. 32:14. Matt. 23:32,33. 1 Thes. 2:16.
h 5:14,15. 16:57. 21:28. Lev. 26:32. Deut. 28:37. 29:24. 1 Kings 9:7. 2 Chr. 7:20. Ps. 44: 13,14. 79:4. 89:41,42. Jer. 18: 16. 24:9. 44:8. Lam. 2:15,16. Dan. 9:16.
§ Heb. *polluted of name, much in vexation.* Jer. 15:2,3.
i 27. Neh. 9.34. Is. 1:23. Jer 2:26,27. 5:5. 32:32. Dan. 9:8. Mic. 3:1—3,9—11. Zeph. 3:3.

xcept that the great are singled out as the rincipal criminals; and the sword often purues them, into their secret recesses of wickdness, and their most secure hiding places. Even those who fill thrones, when distinguished by profaneness and iniquity, will be exposed o shame, and their punishments made proporonably conspicuous: if they escape such revlutions, as sometimes hurry monarchs from ie throne to the prison; yet death will soon erminate their career, rob them of their didems and sceptres, and transmit them as riminals to the judgment-seat of God.

V. 18—32.

The most self-sufficient and ungodly, as well s the most sagacious and politic, sometimes nd their counsels so perplexed, as to feel the ant of a superior direction: and the vain suerstitions and divinations of idolaters proaim, how desirable it is to be directed by the ord and Spirit of God. But, whatever appaent chance or choice, whatever augury or divation, determine the measures which men lopt; the Lord secretly leads them to execute is wise designs: and even ambitions conquerrs, and cruel tyrants, are the undesigning excutioners of deserved punishment on conemned criminals. (*Notes*, *Ps.* 76:10. *Prov.* 16: 3. 21:30. *Is.* 10:5—7. *Dan.* 5:18—24.) Whereve the sword of divine justice turns, it meets ith men deserving of its stroke: but it comonly begins at the sanctuary, and first excutes vengeance on those who profane it by eir hypocrisy and iniquity. These are the st persons, in general, who give credit to the arnings of God's word: their hearts are often ardened by repeatedly violating the most solm vows and engagements, and attending on acred ordinances in an impious and infidel anner; and they are left to themselves, till ey ripen for vengeance: then their sins are ade to appear, and they are brought to conign punishment.—Next to such wicked prossors of religion, they will be most severely unished, who insult over their falls and misries.—What a frivolous advantage is it to a ondemned malefactor, to be executed the last f the company! how little reason has he to xult over his fellow-sufferers! yet this is the ommon conduct of profane men; when they ee others punished while they are spared; ough the sword will not be sheathed till it ave consumed them also.—But in the midst f the most tremendous predictions and denunciations of wrath, we still hear some report of mercy, and of him through whom mercy is exercised to sinful men. All these dispensations are in the hand of the only begotten Son of God: and all wars, convulsions, and revolutions, combine to bring forward the establishment of his kingdom. The Lord will "overturn, overturn, overturn," till that great revolution takes place, when "the kingdoms of the earth shall become the kingdoms of our Lord, and of his Christ." This should satisfy all, who love his rightful authority, and are become his loyal subjects: "what he doeth they know not now, but they shall know hereafter." But let us be thankful to be employed as instruments of his mercy, let us use our understandings in devising methods of doing good; and let us stand aloof from those brutish men, who are only skilful to destroy.

NOTES.

CHAP. XXII. V. 2. Jerusalem, instead of a holy city, was become, "a city of blood," filled with murder, and every crime for which men were punishable by death. (*Marg.* and *Ref.*--*Notes*, 3--16. *Matt.* 23:34--39. *Acts* 7:51--53.) The prophet therefore, instead of pleading in her behalf, was summoned to sit in judgment on her: whilst the Lord himself assumed the office of an accuser and a witness, and shewed that she merited the sentence of condemnation denounced against her. (*Marg.* and *Marg. Ref.* b, c.--*Notes*, 20:4. *Mal.* 3:5,6, *v.* 5.)

V. 3--5. There is a peculiar emphasis in all these accusations brought against Jerusalem, arising from the consideration, that this was the city which God had chosen for the place of his temple, and favored with his oracles, ordinances, special presence, and protection, above all the cities upon earth. Yet the inhabitants of this very city were peculiarly guilty of murder and idolatry, the two most atrocious of all crimes. They shed much blood, in sacrificing their children to idols, in persecuting the prophets and servants of God, and in cruelly oppressing the poor; by iniquitous laws and unrighteous decrees; and probably by frequent assassinations, in perpetrating robberies, and in furious quarrels. So that the people seemed in haste to bring forward the time of vengeance.--They also made idols, to defile themselves; which was eventually to destroy themselves, as it was sure to provoke the Lord to destroy them. Thus they would speedily arrive at those years of desolation which had been predicted, when they would become the objects of scorn and reproach to the heathen: for even the idolaters, whose

one were in thee to their * power to shed blood.

7 In thee have they [k] set light by father and mother: in the midst of thee have they [l] dealt by † oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast [m] despised mine holy things, and hast profaned my sabbaths.

9 In thee are ‡ men that [n] carry tales to shed blood: and in thee [o] they eat upon the mountains: in the midst of thee [p] they commit lewdness:

10 In thee have they [q] discovered their father's nakedness: in thee have they [r] humbled her that was set apart for pollution.

11 And § one hath [s] committed abomination with his neighbor's wife; and ‖ another [t] hath ¶ lewdly defiled his daughter-in-law; and another in thee hath humbled [u] his sister, his father's daughter.

12 In thee have they [x] taken gifts t shed blood; [y] thou hast taken usury and in crease, and thou hast [z] greedily gained o thy neighbors by extortion, [a] and hast for gotten me, saith the Lord GOD.

13 Behold, therefore [b] I have smitte mine hand at [c] thy dishonest gain whic thou hast made, [d] and at thy blood whic hath been in the midst of thee.

14 Can [e] thine heart endure, or ca thine hands be strong, in the days that shall deal with thee? [f] I the LORD hav spoken *it*, and will do *it*.

15 And I will [g] scatter thee among th heathen, and disperse thee in the countries and will [h] consume thy filthiness out of thee

16 And thou shalt ** take thine inherit ance in thyself in the sight of the heathen and [i] thou shalt know that I *am* the LORD.

[*Practical Observations.*]

17 ¶ And the word of the LORD cam unto me, saying,

* Heb. *arm*. Mic. 2:1.
k Ex. 21:17. Lev. 20:9. Deut. 27:16. Prov. 20:20. 30:11,17. Matt. 15:4—6. Mark 7:10.
l 29. 18:12. Ex. 22:21,22. Deut. 27:19. Prov. 22:22,23. Jer. 7:6. Zech. 7:10. Mal. 3:5.
† Or, *deceit*.
m 26. 20:13,21,24. 23:38,39. Lev. 19:30. Am. 8:4—6. Mal. 1:6—8,12.
‡ Heb. *men of slanders*.
n Ex. 20:16. 23:1. Lev. 19:16. 1 Kings 21:10—13. Ps. 50:20. 101:5. Prov. 10:18. 18:8. 26:22. Jer. 6:28. 9:4. 37:13—15. 38:4—6. Matt. 26:59. Acts 6:11—13. 24:5,13. Rev. 12:9,10.
o 18:6,11,15. Ps. 106:28. 1 Cor. 10:18—21.
p 16:43. 24:13. Judg. 20:6. Hos. 4:2,10,14. 6:9. 7:4.
q Gen. 35:22. 49:4. Lev. 18:7,8. 20:11. Deut. 27:20,23. 2 Sam. 16:21,22. 1 Chr. 5:1. Am. 2:7. 1 Cor. 5:1.
r 18:6. Lev. 18:19. 20:18.
§ Or, *every one*.
s 18:11. Lev. 18:20. 20.10. Deut. 22:22. Job 31:9—11. Jer. 5:7,8 9:2. 29:23. Mal. 3:5. Matt. 5:27,28. 1 Cor. 6:9. Gal. 5:19. Heb. 13:4.
‖ Or, *every one*.
t Lev. 18:15. 20:12,17.
¶ Or, *by lewdness*.
u Lev. 18:9. 20:17. Deut. 27:22. 2 Sam. 13:1,14,28,29.
x Ex. 23:7,8. Deut. 16:19. 27:25. Is. 1:23. Mic. 7:2,3. Zeph. 3:3,4.
y 18:8,13. Ex. 22:25,26. Lev. 25:35,36. Deut. 23:19. Neh. 5:1—7. Ps. 15.5.
z Prov. 1:19. Is. 56:11. Matt. 23:14,25. Luke 3:13. 18:11. 19:8. 1 Cor. 5:11. 6:10. 1 Tim. 3:3. 6:9,10. Jam. 5:1—4. Jude 11.
a 23:35. Deut. 32:18. Ps. 106:21. Jer. 2:32. 3:21.
b 21:14,17. Num. 24:10.
c 27. Prov. 28:8. Is. 33:15. Jer. 5:26,27. 7:9—11. Am. 2:6—8. 3:10. 8:4—6. Mic. 2:1—3. 6:10,11. 1 Thes. 4:6.
d 2—4.
e 21:7. 28:9. Job 40:9. Is. 31:3. 45:9. Jer. 13:21. 1 Cor. 10:22. Heb. 10:31.
f 5:13. 17:24. 24:14. 1 Sam. 15:29. Mark 13:31.
g 5:12. 12:14,15. 34:6. 36:19. Lev. 26:33. Deut. 4:27. 28:25,64. Neh. 1:8. Jer. 15:4. Zech. 7:14.
h 18—22. 20:38. 23:47,48. 24:6—14. Is. 1:25. Zech. 13:9. Mal. 3.3. 4:1. Matt. 3:12. 1 Pet. 4:12.
** Or, *be profaned in thyself*. 7 24. 25:3. Is. 43:28. 47:6.
i 6:7. 39:6,7,28. Ex. 8:22. 1 Kings 20:13,28. Ps. 83:18. Is. 37:20. Dan. 4:25,32—35.

gods they worshipped, having tenaciously adhered to the religion of their fathers, would mock them for forsaking JEHOVAH, and insult them under the miseries to which their rebellion had exposed them; so that their infamy would equal their misery. (*Marg.* and *Marg. Ref.*—*Notes*, 2,25—28. 5:14—17. *Is.* 1:10—15, *v.* 15. *Jer.* 2:26—30,33—37, *v.* 34. *Lam.* 4:13—16. *Mic.* 3:8—12. *Zeph.* 3:1—4. *Rev.* 17:1—6.)

V. 6—11. *Marg.* and *Marg. Ref.*—*Notes*, 18:5—13. 20:30—32. *Ex.* 22:21—27. *Lev.* 18:18. 19:16. 20: 1 *Sam.* 22:9—19. *Is.* 59:3—8. *Jer.* 5:7—9. 1 *Cor.* 1:1—5, *v.* 1.

V. 12. (*Marg. Ref.* x—z.—*Note*, 18:10—13.) 'The judges have taken bribes, not only to 'pervert justice, but even to take away the 'lives of the innocent.' *Lowth.*—All the immorality, murders, and oppressions, as well as idolatry, of the Jews, arose from forgetfulness of God, of his perfections, commandments, testimonies, promises, and wonderful works, and of their relations and obligations to him. (*Marg. Ref.* a.—*Notes*, *Ps.* 9:17. *Jer.* 2:31,32.)

V. 13. The Lord was about to shew his abhorrence of the iniquity committed by his professed worshippers, and his earnestness in punishing it; as men smite their hands together, when they are provoked beyond what they are able to bear. (*Marg. Ref.* b.—*Note*, 21:17.)

Thy dishonest gain.] בִּצְעֵךְ, "Thy covetousness." *Old Version.* Covetousness is almost always connected with some kind or degree of unfair and fraudulent dealing, but this is not so generally considered as direct *dishonesty:* and the insertion of the epithet may lead some to think, that no eagerness after gain is hateful to God, unless attended by gross injustice: whereas "covetousness" in all cases "is idolatry." (*Marg. Ref.* c.—*Notes*, 27,28. 1 *Tim.* 6:6—10, *vv.* 8—10.)

V. 14. (*Marg. Ref.* e, f.) The utter inability of sinners to stand against that God, whom they continually set at defiance, shews their folly to be equal to their impiety. (*Notes*, 28:6—10, *v.* 9. *Job* 40:9—14. 1 *Cor.* 10:18—22. *v.* 22.)

V. 15. (*Marg. Ref.* g.) When Jerusalem was desolated and laid in ruins, her iniquity and idolatry were entirely purged out, as by fire: and gross idolatry was never after practised there, even to the final destruction of the city by the Romans. (*Marg. Ref.* h.—*Notes*, 18—22. 23:27. 24:9—13. *Is.* 27:7—11.)

V. 16. *In thyself.*] Or, *For thyself.* The Lord had been the Portion of his people; and he had allotted Canaan to them for their temporal inheritance. But they had forfeited his favor, and were driven out of the country; they might therefore provide for themselves, and get what inheritance they could among the nations, by whom they were enslaved and carried captive: and thus they should know the Lord, by experiencing the misery of forfeiting his favor, and incurring his indignation. (*Marg. Ref.*)

Thou shalt be profaned, &c.] *Marg.* 'Thou 'shalt no longer enjoy the privileges of a city 'called by my name and set apart for my resi-'dence; but shalt be laid open as common 'ground to be profaned by infidels.' *Lowth.*

18 Son of man, [k] the house of Israel is
o me become dross: all they *are* [l] brass,
nd tin, and iron, and lead, [m] in the midst
f the furnace; they are *even* the * dross of
lver.

19 Therefore thus saith the Lord GOD;
ecause ye are all become dross, behold,
ierefore [n] I will gather you into the midst
f Jerusalem.

20 *As* they gather silver, and brass,
nd iron, and lead, and tin, into the midst
f the furnace, [o] to blow the fire upon it, to
ielt *it;* so will I gather *you* [p] in mine anger
nd in my fury, and I will leave *you there,*
nd melt you.

21 Yea, I will gather you, [q] and blow
pon you in the fire of my wrath, [r] and ye
hall be melted in the midst thereof.

22 As silver is melted in the midst of the
rnace, so shall ye be melted in the midst
iereof; and [s] ye shall know that I the LORD
ave poured out my fury upon you.

's. 119:119. Is. 1:22. Jer. 28—30.
0. Is. 48:4. Lam. 4:1,2. Prov. 17:3. Is. 31:9. 48:10. Heb. *drosses.*
1:7. 24:3—6. Mic. 4:12. Matt. 13:30,40—42.
Heb. According *to the gathering.*
o 21. 21.31,32. Is. 54:16.
p 24:13. Jer. 4:11,12,20.
q 15.6,7. 20.47,48. Deut. 4:24. 29:20. 32:22. 2 Kings 25:9. Ps. 21:9. 50:3. Is. 30:33. Jer. 21:12. Nah. 1:6. Zeph. 1:18.
r Ps. 68:2. 112:10. Is. 64:2,7. *marg.* Jer. 9:7.
s 16,31. Hos. 5.10. Rev. 16:1.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, [t] Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* [u] a conspiracy of her prophets in the midst thereof, [x] like a roaring lion ravening the prey: [y] they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her [z] priests have ‡ violated my law, and have [a] profaned mine holy things: they have [b] put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have [c] hid their eyes from my sabbaths, and [d] I am profaned among them.

27 Her [e] princes in the midst thereof *are* like wolves ravening the prey, to shed

t 2 Chr. 28:22. 36:14—16. Is. 1:5. 9:13. Jer. 2:30. 5:3. 6:29. 44:16—19. Zeph. 3:2.
u 13:10—16. 1 Kings 22:11—13,23. Jer. 5:30,31. 6:13. Lam. 2:14. 4:13. 2 Pet. 2:1—3.
x 27—29. Is. 56:11. Hos. 6:9. Mic. 3:5—7. Rev. 13.11,15.
y 13:19. Jer. 2:30,34. Matt. 23:14. Mark 12:40. Luke 20. 47. Rev. 17:6. 18:13.
z 1 Sam. 2:12—17,22. Jer. 2:8, 26,27. Lam. 4:13. Mic. 3:11, 12. Zeph. 3:4. Mal. 1:6—8. 2:1—3.
‡ Heb. *offered violence to.*
a Lev. 22:2,&c. 1 Sam. 2:15,29.
b 44:23. Lev. 10:1—3,10. 11 47. 20:25. Jer. 15:19. Hag. 2:11—13.
c 8. 20:12,13.
d 36:20—23. Rom. 2:24.
e 6. 19:3—6. 45:9. Is. 1:23. Hos. 7:1—7. Mic. 3:2,3,11. 7:3. Zeph. 3:3. Jam. 2.6,7.

V. 18—22. Israel, compared with other nations, had been as the gold and silver compared with the baser metals. But they were now become as the dross, or scum, of silver; the refuse that is consumed in the furnace, or thrown away when the silver is refined. Or they were become as brass, tin, iron, and lead, or a mixture of such metals as are comparatively of small value. These may mean different characters among them, all far beneath what Israelites ought to have been, and at best only equal to the heathen. The Lord intended therefore to gather them into Jerusalem, as metals are cast into the furnace; to make the fire exceedingly hot under them by blowing it; and to leave them there to be melted and proved; that if there were any gold or silver, it might be separated and refined, and that the dross and base metal might be consumed. The wrath of God kindled and blew this fire, which consisted of the judgments inflicted on the Jews by the Chaldeans; by whom Jerusalem was entirely destroyed, and all orders and characters of men were either slain, or reduced to a wretched captivity.—The destruction of Jerusalem by the Romans, and the long continued calamities of the Jews since that event, seem also to have been intended by the Spirit of prophecy, though the Chaldean invasion was primarily foretold. (*Marg.* and *Marg. Ref.—Notes*, 20:45—48. 24:3—11. *Is.* 1:25—27. *Jer.* 6:27—30. *Joel.* 3:1—4.)

V. 24. No cleansing, purifying, fertilizing showers of rain, attended on these tremendous storms: the land still continued polluted with idolatry and wickedness, after all the calamities which had been experienced, and notwithstanding the predictions of more entire desolations. The people were not led to repentance or reformation, but grew more and more wicked amidst them all. (*Marg. Ref.*)

V. 25. The false prophets, who were numerous, conspired together to maintain the authority of their lying predictions, to encourage the people in wickedness, and to oppose with contempt and violence the few who spake the word of God. Perhaps they boasted of their unanimity, as a proof of the truth of their predictions: whereas it was a wicked "conspiracy" against the cause of God and the interests of true religion. They resembled "roaring lions ravening the prey:" they were fierce, cruel, and rapacious, seeking only to enrich themselves, and to be avenged on all who opposed them. They not only deceived the souls of men by false doctrine, but they procured the death of numbers, that they might take the treasure and precious things belonging to them: thus they multiplied the widows in Jerusalem, by the murder of their husbands on one pretence or another; and reduced them to poverty, by seizing their property as forfeited. (*Marg. Ref.—Notes*, 27,28. 13:1—16. 1 *Kings* 22:6,10,11,19—23. *Jer.* 5:30,31. 6:13—15. 23:13—15. 29:1. *Mic.* 3:8—12. *Matt.* 23:14.)

V. 26. The whole company of the priests were become like Hophni and Phinehas: they wrested the law of God from its true meaning, that it might seem to sanction their enormities; or they contemptuously broke it for their own ungodly gain. They profaned the temple by their crimes, where the sacrifices and oblations were offered, or used by them in a most unholy manner. They disregarded the distinction between holy and profane, and between clean and unclean, both in respect of times, meats, persons, and actions; making every thing bend to their interest. They connived at the profanation of the sabbaths, and joined in it; and their sacred function was so disgraced by their crimes, that the name of God was greatly profaned by them. (*Marg.* and *Marg. Ref.—Notes*, 20:12—14. 36:20—24. 44:23,24. *Lev.* 10:8—11. 1 *Sam.* 2:12—17,22. *Is.* 56:9—12. *Jer.* 2:8,9. 5:30,31. 8:10—12. *Zeph.*

blood, *and* to destroy souls, [f] to get dishonest gain.

28 And her [g] prophets have daubed them with untempered *mortar*, [h] seeing vanity, and divining lies unto them, saying, [i] Thus saith the Lord GOD, and the LORD hath not spoken.

29 The [k] people of the land have used *oppression, and exercised robbery, and have vexed the poor and needy; yea, they

f 13. Matt. 21:13. Jam. 5:1—4.
g 25. 13:10—16. Is. 30:10. Jer. 8:10,11.
h 13:22,23. 21:29. Jer. 23:25—32. Lam. 2:14. Zeph. 3:4.
i 13:6,7. Jer. 23:21. 28:2,15. 29:8,9,23. 37:19.
k 7. 18:12. Is. 5:7. 10:2. 59:3—7. Jer. 5:26—28,31. 6:13. Am. 3:10. Mic. 2:2. 3:3. Jam. 5:4.
* Or, *deceit*.

have [l] oppressed the stranger [†] wrongfull

30 And [m] I sought for a man amo them that should [n] make up the hedge, a stand in the gap before me for the lan that I should not destroy it; but I fou none.

31 Therefore [o] have I poured out mi indignation upon them; I have consume them with the fire of my wrath: [p] their ow way have I recompensed upon their head saith the Lord GOD.

l 7. Ex. 22:21. 23:9. Lev. 19:33,34. Ps. 94:6. Matt. 25:43.
† Heb. *without right*.
m Is. 59:16. 63:5. Jer. 5:1.
n 13:5. Gen. 18:23—32. Ex. 32:10—14. Ps. 106:23,30. J 15:1.
o 21,22.
p 7:3,8,9. 9:10. 11:21. 16: Rom. 2:8,9.

3:1—4, *v.* 4. *Mal.* 1:6—11. 2:1—9. *Matt.* 27:1,2. *Acts* 4:1—3.)

V. 27, 28. The prophets employed all their ingenuity to varnish over the crimes of the princes, who were like ravening wolves, and took bribes to shed innocent blood. By these means the prophets shared the dishonest gain with the princes, or availed themselves of their authority to gratify their avarice or revenge. And thus from them robbery and oppression were diffused through the land. (*Marg. Ref.* e, f.—*Notes*, 13,25. 19:2—9. *Ps.* 82:2—4. *Is.* 1: 21—24. 10:1—4. *Mic.* 3:1—4. 6:10—15, *v.* 12. 7: 1—4, *v.* 3. *Zeph.* 3:1—4, *v.* 3.)—*Have daubed*, &c. (28) *Marg. Ref.* g, h.—*Note*, 13:10—16.

V. 29. *Marg.* and *Marg. Ref.*—*Notes*, *Jer.* 5:26—31. 6:13—15. *Am.* 4:1—3. 5:10—13.

V. 30. Jeremiah, and some few others, endeavored to bring the people to repentance, and to avert divine judgments by their prayers: but they were greatly despised; their efforts were generally and pertinaciously opposed, and almost entirely unsuccessful; and their prayers were discouraged. There was not one, however, that possessed authority or influence, who made a good use of it. Neither the king nor any of his nobles, neither the high priest nor any of the chief priests, not one of the scribes, the members of the sanhedrim, or the magistrates, nor of those, who possessed credit and influence: none of them all employed their abilities and authority to stop the progress of wickedness, and to bring the principal offenders to justice; or endeavored by their labors and examples to promote a reformation, or to interpose by their prayers to avert divine judgment. The Lord (speaking after the manner of men,) sought for some Moses, Phinehas, or Samuel, to stand in the gap on this occasion; but, as he found none, the destruction of Jerusalem was inevitable. (*Marg. Ref.*—*Notes*, 9:3,4. 13:5. *Ps.* 99:6. 106:19—23,28—31. *Is.* 59: 16—19, *v.* 16. *Jer.* 5:1,2.)

PRACTICAL OBSERVATIONS.

V. 1—16.

How strong must the stream of human depravity be when it can burst through so many powerful obstructions, and inundate even the city of God with such a torrent of horrible wickedness, as is in this chapter described!—We must not excuse, or scruple to expose, the crimes of men, because they live in "holy places," or occupy sacred functions: for when nominal Christians, or the clergy, become odious by their vices; the glory of God requires, that they should be made a reproach and a mocking even to the heathen: and if they be sheltered from deserved punishment and contempt, religion itself will be disgraced, or the sacred ministry despised; but their infamy and vexation shew, that God will not connive wickedness in persons of any name or statio —It is happy for mankind, that the power ungodly men is limited: for they who perp trate the most injustice and murder, would still more were it "in their power." But whi they greatly harass and afflict others, they d stroy themselves.—The Lord notes the sins men with all their aggravations: and as will call them to account for their idolatrie murders, and outrageous cruelties; so he wi not overlook the neglect and contempt shew by children to their parents; the oppression those of other religions, nations, or complex ions; the vexation of orphans and widows; th slanders by which characters and even live are destroyed; the profanation of his hol sabbaths; the neglect of his ordinances, or hy pocrisy in attending on them; the preferenc given by men to their own traditions and su perstitions, above his truths and precepts; thei multiplied violations of his holy law, in th gratification of their sensual appetites, and i every species of lewdness; or their bribery, ex tortion, and greediness of gain, however ac quired.—It is very common for sinners secret ly to indulge their worldly lusts; and to varnish it over with a zealous profession of religion and a great attachment to some of its doctrines or observances: and thus they impose on themselves, or on others; and perhaps exclaim against those who warn them of their danger as precise or over rigorous. But can "their hearts endure, or their hands be strong, in the day that God shall deal with them," as he has spoken? If in temporal judgments, every heart melts and all hands wax feeble; what will be the case "in the day of wrath, and revelation of the righteous judgment of God!" Will the stout-hearted, at that awful season, be able to harden their hearts under misery, as they now do in impiety? Will they despise the accomplishment, as they now do the revelation, of the wrath of the almighty God? As this must be impossible, let them, ere it be too late, submit to God and seek his mercy and salvation. And let those who find acute pain or lingering disease (comparatively light and momentary afflictions,) very hard to be endured, take warning to "flee from the wrath to come," lest a far "worse thing come upon them."

V. 17—31.

When rulers and princes choose to be like ravening wolves, and to shed blood in oppression or persecution; they will be sure to find profane priests and false prophets, to buoy up their confidence and keep them in countenance! There always were men of this stamp who would violate the law of God, contradict his truths, explain away his precepts, prosti-

CHAP. XXIII.

The idolatry of Israel in Egypt exposed by a parable of two sisters, Aholah, and Aholibah, 1—4. The subsequent whoredoms of Aholah, and her punishment, 5—10. The whoredoms and punishment of Aholibah, 11—35. As involved in the same guilt, they are visited by similar judgments, 36—49.

THE word of the LORD came again unto me, saying,

2 Son of man, there were [a] two women, the daughters of one mother:

3 And they committed [b] whoredoms in Egypt; they committed whoredoms [c] in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah [d] the elder, and Aholibah her sister; and [e] they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* * Aholah, and Jerusalem † Aholibah.

5 And [f] Aholah played the harlot when she was mine; and she [g] doted on her lovers, [h] on the Assyrians *her* neighbors,

a 16:44. Jer. 3:7—10.
b 20:8. Lev. 17:7. Deut. 29:16, 17. Josh. 24:14.
c 8,19,21. 16:22. Hos. 2:15. 16:40. 1 Kings 12:20. 16:8,20. Ex. 19:5,6. Ps. 45: 11—16. Jer. 2:2,3. Rom. 7:4.
* That is, *His tent*, or, *tabernacle*. 1 Kings 12:26—33. John 4:22.
† That is, *My tabernacle in her*. 1 Kings 8:29. Ps. 76:2. 132:13,14.
f 1 Kings 14:9,16. 15:26,30. 16: 31,32. 21:26. 2 Kings 17:7—18.
g 7,9,12,16,20. 16:37. Jer. 50:38.
h 16:23. 2 Kings 15:19. Hos. 5:13. 8:9,10. 10:6. 12:1.

6 *Which were* clothed with blue, captains and rulers, [i] all of them desirable young men, horsemen riding upon horses.

7 Thus she [‡] committed her whoredoms with them, with all them *that were* [§] the chosen men of Assyria, and with all on whom she doted: [k] with all their idols she defiled herself.

8 Neither left she her [l] whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore [m] I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These [n] discovered her nakedness: [o] they took her sons and her daughters, and slew her with the sword: and she became [‖] famous among women; for they had executed judgment upon her.

11 And when [p] her sister Aholibah saw

i 12—15.
‡ Heb. *bestowed her whoredoms upon them*. 16:15.
§ Heb. *the choice of the children of Ashur*. Gen. 10:22.
k 30. 20:7. 22:3,4. Ps. 106:39. Hos. 5:3. 6:10.
l 3,19,21. Ex. 32:4. 1 Kings 12:28. 2 Kings 10:29. 17:16.
m 2 Kings 15:29. 17:5,6,23. 18: 9—12. 1 Chr. 5:26. Hos. 11, 5. Rev. 17:12,13,16.
n 29. 16:37—41. Hos. 2:3,10.
o 47.
‖ Heb. *a name*. 48. Jer. 22: 8,9.
p 4.

ute his ordinances, "see vanity, divine lies," onfound all distinctions between holy and unoly, "daub the wall with untempered mortar;" nd even become caterers to the lusts, or intruments of the cruelty and iniquity of wickd rulers, for a share of the spoil, and that they night be permitted to "take the treasure and he precious things." Thus they destroy both he lives and souls of men, "for filthy lucre's ake." By such professed ministers of relion, whose false doctrines are devised to hide he shame of their wicked lives, the church of iod becomes "a den of thieves" instead of "a ouse of prayer;" the gold and silver become ross and base metal; and nations are prepard to be melted, or consumed, by the fire of the ivine indignation. And if lighter visitations e not sanctified, and rendered effectual to ring men to "repentance and fruits meet for epentance;" they will prove to be the foreruners of desolating judgments and irreversible estruction.—But let every one, according to is measure of ability and influence, endeavor o "make up the hedge and to stand in the ap," to stop the progress of iniquity, and to vert the judgments of God from our guilty nd. The Lord seeks for such men, and will ccept their prayers and efforts; and so long as ny are found, especially among our princes, enators, magistrates, and rulers in church or tate, we may hope to be still preserved: but hen none shall remain of this character, it ay be expected, that God will "pour out his ndignation upon us, and recompense our ways pon our heads, as he hath spoken." Let then ll who fear his name, unite to promote his uth and righteousness; even as zealously as icked men, of every rank and profession, ften conspire and combine their efforts to run hem down.

NOTES.

CHAP. XXIII. V. 2. The two nations of Israel and Judah, were both descended from one common stock, and at first formed but one people or family. (*Notes*, 16:44—47. *Jer.* 3:6—11.)

V. 3. As soon as the family of Jacob was grown up into a people, they were seduced into idolatry, and initiated into those abominations, to which they ever after were so exceedingly prone. (*Marg. Ref.*—*Note*, 20:7—9.)

V. 4. The kingdom of Israel, of which Samaria was the capital city, containing ten tribes, and occupying the larger part of Canaan, was called "the elder sister" in this parable. (16:46.) "Aholah," the name given to her, signifies, *His* or *her tent*, or *tabernacle;* (*Marg.* and *Ref.*) and implies, that the whole of the religion established in Israel was a human invention, a temple and service of their own, and not of God's appointment. "Aholibah," the name given to the younger sister, or to the kingdom of Judah and the city of Jerusalem, signifies, *My tent in her;* (*Marg.* and *Ref.*) and implies that the worship established in Judah was from God, and that his temple was indeed at Jerusalem: for the profanation of it was the grand aggravation of the sins of the Jews. Both these sisters belonged to the Lord: they were solemnly espoused to him at mount Sinai, and bare sons and daughters to him; that is, children of God, true believers were raised up among them: and had they continued faithful to him, the whoredoms of their youth in Egypt would not have been mentioned against them. (*Marg. Ref.*)

V. 5—10. The kingdom of Israel not only revolted from the family of David, but apostatized from God, whose people they were by the most solemn engagements. In addition to their previous gross idolatries, in worshipping the golden calves and Baal: in the latter times of their nation, they connected themselves with the Assyrians, who became their neighbors by

this, she * was more corrupt in her inordinate love than she, and in her whoredoms more than † her sister in *her* whoredoms.

12 She doted [q] upon the Assyrians *her* neighbors, [r] captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, [s] *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men [t] portrayed upon the wall, the images of the Chaldeans portrayed with [u] vermilion,

15 Girded [x] with girdles upon their loins, exceeding in dyed attire upon their heads, [y] all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity;

16 And ‡ as soon as she saw them with her eyes, she doted upon them, [z] and sent messengers unto them into Chaldea.

17 And the § Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, [a] and her mind was ‖ alienated from them.

18 So she [b] discovered her whoredoms, and discovered her nakedness: then [c] my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she [d] multiplied her whoredoms, [e] in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon her [f] paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold [g] I will raise up thy lovers against thee, [h] from whom thy mind is alienated, [i] and I will bring them against thee on every side.

23 The [k] Babylonians, and all [l] the Chaldeans, [m] Pekod, and Shoa, and Koa, *and* all [n] the Assyrians with them: all of them [o] desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee

* Heb. *she corrupted her inordinate love more than she.*
† Heb. *the whoredoms of her sister.* 16:47—51. Jer. 3:8—11.
q 5. 16:28. 2 Kings 16:7—15. 2 Chr. 28:16—23.
r 6,23.
s 31. 2 Kings 17:18,19. Hos. 12:1,2.
t 8:10. Is. 46:1. Jer. 50:2.
u Jer. 22:14.
x 1 Sam. 18:4. Is. 22:21.
y Judg. 8:18. 2 Sam. 14:25.
‡ Heb. *at the sight of her eyes.* Gen. 3:6. 6:2. 39:7. 2 Sam. 11:2. Job 31:1. Ps. 119:37. Prov. 6:25. 23:33. Matt. 5:28.
z 40,41. 16:17,29. 2 Pet. 2:14.
§ Heb. *children of Babel.* Gen. 10:10. 11:9.
a 22,28. 16:37. 2 Sam. 13:15.
‖ Heb. *loosed*, or, *disjointed.*
b 16:36. 21:24. Is. 3:9. Jer. 8:12. Hos. 7:1.
c Deut. 32:19. Ps. 78:59. 106:40. Jer. 6:3. 12:8. 15:1. Lam. 2:7. Hos. 2:2. Am. 6:8. Zech. 11:8.
d 14. 16:25,29,51. Am. 4:4.
e 3,8,21. 16:22. 20:7.
f 16:20. 17:15.
g 9,28. 16:37. Is. 10:5,6. 39:3,4. Hab. 1:6—10. Rev. 17:16.
h 17.
i Jer. 6:22,23. 12:9—12.
k 21:19,&c. 2 Kings 20:14—17 25:1—3.
l 2 Kings 24:2. Job 1:17. Is 23:13. Acts 7:4.
m Jer. 50:21.
n Gen. 2:14. 25:18. Ezra 6:22.
o 6,12.

conquering the Syrians. They then became dotingly fond of their idols: being captivated by the comely persons and splendid appearance of the Assyrian captains and horsemen; and thinking every thing desirable, which tended to connect them with these new idolatrous allies. Thus they defiled themselves with their idols; and at the same time they retained the idolatries, which they had first learned in Egypt. Wherefore the Lord at length punished them by the kings of Assyria, who turned against them, entirely spoiled their country, and slaughtered, enslaved, impoverished, and dispersed the inhabitants. Thus they executed judgment upon Samaria and Israel, and Aholah became "famous," or *a name*, for her crimes and her calamities. The expression means *celebrated*, whether in an honorable or a dishonorable manner; either famous or infamous.—'As she had been formerly renowned 'among the heathen for her beauty; (16:14.) so 'now she was every where talked of as a re-'markable instance of God's vengeance, and 'set forth as an example to other cities and na-'tions, to deter them from the like abomina-'tions.' *Lowth.* (*Marg.* and *Marg. Ref.—Notes*, 16:30—43. 2 *Kings* 15:19,20. 17:3—6,24. *Jer.* 3:6—11. *Hos.* 5:13,14. 8:9,10. 10:5,6. 11:5—7. 14:1—3.)

V. 11—21. All the time that the kingdom of Israel was ripening for judgments, and even after it was ruined, Judah was growing more and more corrupt, and devoted to idols: and in the reign of Ahaz, afterwards in that of Manasseh and Amon, and at last after the death of Josiah, the Jews were more mad upon their idols than even the Israelites had been; so that the efforts of their pious princes to reform them, only served to discover the inveteracy of the disease, which increased amidst the most powerful remedies used to abate it. They too connected themselves with the Assyrians, and were enamored of them and their idols; and then with the Chaldeans, and followed their idols: still retaining also their attachment to the Egyptians and their idols. Thus they were like those abandoned women, who have cast off all regard to decency, duty, or consequences; and are given up in the most infatuated manner to their unbridled inordinate passions, and are ready to prostitute themselves to every man they see: and their conduct was represented by these allusions, to shew how loathsome and hateful idolatry is in the sight of God. But after a short time, they were as much alienated from the Chaldeans, as they had been attached to them; (as is frequently the case between bad women and their paramours;) and this made way for their tempters to become their executioners. For, though they were alienated from the Chaldeans, they continued to provoke the Lord by their abominable idolatries and heathen alliances, especially with the Egyptians: so that he was at length entirely alienated from them. (*Marg.* and *Marg. Ref.—Notes*, 3. 16:44—47. 2 *Kings* 16.7—9. 20:12—19. *Jer.* 3:6—11.)

Dyed attire, &c. (15) 'The Chaldeans, and 'afterward the Persians, wore a sort of turbans 'upon their heads, with different degrees of or-'naments, according to their different qualities.' *Lowth.*

[p] with chariots, waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler, and shield, and helmet round about: and [q] I will set judgment before them, and they shall judge thee according to their judgments.

25 And [r] I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: [s] they shall take thy sons and thy daughters; and [t] thy residue shall be devoured by the fire.

26 They shall also [u] strip thee out of thy clothes, and take away thy * fair jewels.

27 Thus [x] will I make thy lewdness to cease from thee, [y] and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* [z] whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And they shall [a] deal with thee hatefully, and shall take away all thy labor, and shall leave thee naked and bare, and [b] the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because [c] thou hast gone a whoring after the heathen, *and* [d] because thou art polluted with their idols.

31 Thou hast [e] walked in the way of thy sister; therefore will I give [f] her cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt [g] drink of thy sister's cup deep and large: [h] thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be [i] filled with drunkenness and sorrow, [k] with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even [l] drink it and suck *it* out, and thou shalt break the shreds thereof, [m] and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; [n] Because thou hast forgotten me, [o] and cast me behind thy back, [p] therefore bear thou also thy lewdness and thy whoredoms.

p 26:10. Jer. 47:3. Nah. 2:3, 4. 3:2,3.
q 45. 16:38. 21:23. 2 Sam. 24: 14. Jer. 39:5,6.
r 5:13. 8: 16:38—42. Ex. 34:14. Deut. 29:20. 32:21,22. Prov. 6:34. Cant. 8:6. Zeph. 1:18.
s 47. Hos. 2:4,5.
t 15:6,7. 20:47,48. 22:18—22. Rev. 18:8.
u 29. 16:16,37,39. Jer. 13:22. Hos. 2:3,9,10. Rev. 17:16. 18: 14—17.
* Heb. *instruments of thy decking.* Is. 3:17—24. 1 Pet. 3:3,4.
x 16:41. 22:15. Is. 27:9. Mic. 5:10—14. Zech. 13:2.
y 3,19.
z 17,22. 16:37. Jer. 21:7—10. 24:8. 34:20.
a 25,26,45—47. Deut. 28.47—51. 2 Sam. 13:15.
b 18. 16:36,37.
c 12—21. 6:9. Ps. 106:35—38. Jer. 2:18—20. 16:11,12. 22:8,9.
d 7,17.
e 13. 16:47—51. Jer. 3:8—11.
f 2 Kings 21:13. Jer. 7:14,15. Dan. 9:12.
g Ps. 60:3. Is. 51:17. Jer. 25: 15—28. 48:26. Matt. 20:22,23. Rev. 16:19. 18:6.
h 22:4,5. 25:6. 26:2. 35:15. 36: 3. Deut. 28.37. 1 Kings 9:7. Ps. 79:3. Jer. 25:9. Lam. 2: 15,16. Mic. 7:8.
i Jer. 25:27. Hab. 2:16.
k Is. 51:17,22.
l Ps. 75:8.
m 3,8. Rev. 18:7.
n 22:12. Is. 17:10. Jer. 2:32. 3:21. 23:27. 32:33. Hos. 8:14. 13:6. Rom. 1:28.
o 1 Kings 14:9. Neh. 9:26.
p 45—49. 7:4. 44:10. Lev. 24. 15. Num. 14:34. 18:22.

V. 22—24. (*Marg. Ref.—Notes*, 45,49. 16:35—43. *Rev.* 17:15—18.)—*I will set*, &c. (24) The Lord employed the Chaldeans to execute his judgments on the Jews: and they intended to judge and condemn them, for violating the solemn treaties and rebelling against them. (*Marg. Ref.* q.—*Notes*, 28. 17:15—21. 21:23.)

V. 25. *Nose*, &c.] This refers to the severe vengeance, which enraged jealous husbands sometimes took on their adulterous wives; or to the ignominious and terrible punishment, that was publicly inflicted on them: and it implied that God would employ the Chaldeans to destroy the king, princes, priests, and prophets of Judah; and, as it were, first to mutilate, and then put to death, this infamous adulteress with her whole family. (*Marg. Ref.*—See on *Note*, 22—24.—*Notes*, 8:6. *Ex.* 20:5. 34:14—17, *v.* 14.)

V. 26. *Marg.* and *Marg. Ref.*—*Note*, 40—42.

V. 27. 'These severe judgments shall effect-'ually deter thee from idolatry and make thee 'abhor the least approaches to it. (22:15.)' *Lowth.* This prediction is frequently repeated: and the accomplishment of it has been most wonderful. It might have been expected, that a nation ever prone to idolatry, even when residing in a country where the worship of the true God was established, and none else tolerated, would have readily conformed to the idolatrous usages of the nations, among whom they were scattered by the captivity, and so have been incorporated with them. Yet, neither the authority, the frowns, the examples, or the favor, of their conquerors or powerful neighbors, nor their own fears, hopes, interests, or predilection for the sensual, jovial worship of idols, could prevail with them to run into gross idolatry, during the captivity, or afterwards! Nay, they were instrumental to the proselyting of numbers of idolaters to the worship of JEHOVAH, in the countries where they were dispersed! And though, since their national rejection of Christ, the Jews have been as destitute even of the appearance of true religion, as can well be conceived; yet they have in general been preserved from gross idolatry, during almost eighteen hundred years! The fact itself is unparalleled in the history of mankind; but the astonishment of every reflecting person, who carefully compares it with these express predictions must be exceedingly increased by so doing. (*Marg. Ref.*—See on *Note*, 22:15.)

V. 28, 29. 'The Chaldeans that were thy 'lovers formerly: (22) but since thou hast brok-'en thy league and friendship with them, thy 'love is turned to hatred.... This shall prompt 'them to take a full revenge on thy perfidious-'ness.' *Lowth.* (*Marg. Ref.*—See on *Note*, 22—24, *v.* 24.)

V. 30. *Marg. Ref.*

V. 31. (*Marg. Ref.—Notes*, 11—21. 16:44—51. 2 *Kings* 21:13. *Jer.* 3:6—11. 7:12—15. 25:15—18.) 'I will execute the same judgments and 'vengeance against thee, and that with greater 'severity.'

V. 32—35. *Marg. Ref.*—See on *Note*, 22:3—5.—*Notes*, *Ps.* 75:8. *Is.* 1:21—24. *Jer.* 25:27,28

36 ¶ The LORD said moreover unto me, Son of man, [q] wilt thou * judge [r] Aholah and Aholibah? yea, [s] declare unto them their abominations;

37 That [t] they have committed adultery, [u] and blood *is* in their hands, and with their idols have they committed adultery; and [x] have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me, [y] they have defiled my sanctuary in the same day, [z] and have profaned my sabbaths:

39 For when they had slain their children to their idols, then [a] they came the same day into my sanctuary to profane it; and, lo, [b] thus have they done in the midst of mine house.

40 And furthermore, that [c] ye have sent for men † to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom [d] thou didst wash thyself, [e] paintedst thy eyes, [f] and deckedst thyself with ornaments,

41 And sattest upon a ‡ stately bed, and [g] a table prepared before it, [h] whereupon thou hast set mine incense and mine oil.

42 And [i] a voice of a multitude being at ease *was* with her: and with the men of the § common sort [k] *were* brought ‖ Sabeans from the wilderness, which put [l] bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* [m] old in adulteries, Will they now commit ¶ whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: [n] so went they in unto Aholah and unto Aholibah, the lewd women.

45 And [o] the righteous men, they shall judge them [p] after the manner of adulteresses, and after the manner of women that shed blood: [q] because they *are* adulteresses and blood *is* in their hands.

46 For thus saith the Lord GOD; [r] I will bring up a company upon them, and will give them ** to be removed and spoiled.

47 And [s] the company shall stone them with stones, and †† despatch them with their swords; they [t] shall slay their sons and their daughters, [u] and burn up their houses with fire.

q 20:4. 22:2. Jer. 1:10. 1 Cor. 6:2,3.
* Or, *plead for*. Jer. 11:14. 14:11.
r 4.
s 16:2. Is. 58:1. Hos. 2:2. Mic. 3:8—11. Matt. 23:13—35. Luke 11:39—52. Acts 7:51—53.
t 5. 16:32. Hos. 1:2 3:1.
u 39,45. 16:36,38. 22:2—4. 24:6—9. 2 Kings 24:4. Ps. 106:37, 38. Is. 1:15. Jer. 7:6,9. Hos. 4:2. Mic. 3:10. Luke 13:34.
x 4. 16:20,21,45. 20:26,31. Lev. 18:21. 20:2—5. Deut. 12:31. 2 Kings 17:17. 21:6. Jer. 7:31. 32:35.
y 7:20. 8:5—16. 2 Kings 21:4,7. 23:11,12.
z 20:13,24. 22:8. Neh. 13:17, 18. Jer. 17:27.
a Is. 3:9. Jer. 7:8—11. 11:15. Mic. 3:11. John 18:28.
b 38. 44:7. 2 Chr. 33:4—7. Jer. 23:11.
c 16. Is. 57:9.
† Heb. *coming*. 2 Kings 20:13—15.
d Ruth 3:3. Esth. 2:12.
e 2 Kings 9:30. Jer. 4.30. *margins*.
f 16:13—16. Prov. 7:10. Is. 3:13—23.
‡ Heb. *honorable*. Esth. 1:6. Prov. 7:16,17. Is. 57:7. Am. 2:8. 6:4.
g 44:16. Is. 65:11. Mal. 1:7.
h 16:18,19. Jer. 44:17. Hos. 2:8,9.
i Ez. 32:6,18,19. Hos. 13:6. Am. 6:1—6.
§ Heb. *multitude of men*.
k Job 1:15. Joel 3:8.
‖ Or, *drunkards*.
l 16:11,12. Rev. 12:3.
m Ezra 9:7. Ps. 106:6. Jer. 13:23. Dan. 9:16.
¶ Heb. *her whoredoms*.
n 3,9—13.
o 36. Jer. 5:14. Hos. 6:5. Zech. 1:6. John 8:3—7.
p 37—39. 16:38—43. Lev. 20:10. 21:9. Deut. 22:21—24. John 8:7.
q 37.
r 22—26. 16:40. Jer. 25:9.
** Heb. *for a removing and spoil*. Jer. 15:4. 24:9. 34:17. *margins*.
s 25,29. 9:6. 16:41. Jer. 33:4,5.
†† Or, *single them out*. 24.6.
t 24:21. 2 Chr. 36:17—19.
u Deut. 13:16. Jer. 39:8. 52:13.

Hab. 2:15—17. *Matt.* 26:36—39.—*It containeth*, &c. (32) The judgments of God to be inflicted on the Jews would be very terrible, and of long continuance; as those of Israel had been and would be.—*Pluck off*, &c. (34) As one drunken, frantic, and in despair.

V. 36. (*Marg.* and *Marg. Ref.*—*Notes*, 4. 20:4. 22:2.)

V. 37—39. *Marg. Ref.* u, x.—*Notes*, 16:15—22,44—47. 20:25,26. 22:3—15.—*Same day*, &c. (38,39.) *Marg. Ref.* y—a.—After the people had burned their children in the fire to idols, they came, with horrid presumption and hypocrisy, into the sanctuary of God, and polluted it with their abominable sacrifices.—*Lo*, &c. (39) 'The 'words may be expounded of their setting up 'idols in the very temple, and worshipping them 'there. (2 *Kings* 21:4.)' *Lowth*.

V. 40—42. The princes and nobles of Judah used every artifice, to induce the heathen nations to enter into alliances with them; and bestowed much pains to gain admission with them to their idolatrous worship, as harlots do to inveigle their lovers. And when their ambassadors came before them, besides other methods of making themselves appear alluring or considerable, they took care to be surrounded with luxurious and effeminate retainers, who welcomed the ambassadors of the idolatrous princes with loud acclamations.—'They 'sent into other countries, to have such as 'should teach the service of their idols.' The "table," refers to the idolatrous sacrifices, and the feasts connected with them.—The word rendered Sabeans may mean *drunkards;* (*marg.*) and it is very probable, that the drunken and mad revels, which the worshippers of Bacchus made in honor of that filthy idol, adorned with chaplets and other decorations, and accompanied with music, songs, and dances of the most sensual kind, may here be referred to. (*Marg.* and *Marg. Ref.*—*Notes*, 11—21. 16:23—29. *Ex.* 32:2—6. 2 *Kings* 9:30—37, *v.* 30. *Is.* 57:7—10. 65:11,12. *Jer.* 4:30,31. *Hos.* 2:10—13.)

V. 43, 44. The Lord repeatedly warned Israel and Judah not to enter into alliances with idolaters, nor to join in their idolatries: but though they were grown old in these practices, and had suffered so much by them, that it might have been hoped they would be weary of them; yet they were as eager after them as ever! (*Marg.* and *Marg. Ref.*)

V. 45. As upright magistrates used to condemn and execute judgment on adulteresses and murderers; so did the prophets in the name of God denounce sentence against Jerusalem and Samaria. Even the heathen princes, who executed the sentence, were more righteous than the apostate sufferers. (*Marg. Ref*

48 Thus will [x] I cause lewdness to cease out of the land, [y] that all women may be taught not to do after your lewdness.

49 And [z] they shall recompense your lewdness upon you, and [a] ye shall bear the sins of your idols: [b] and ye shall know that I *am* the Lord GOD.

CHAP. XXIV.

The prophet is informed of the day, when Nebuchadnezzar laid siege to Jerusalem, 1, 2. He is shewn the miseries of the Jews, and the destruction of the city, by the parable of a boiling pot, 3—14. He is forbidden to mourn for the sudden death of his wife; to denote, that the calamities of the people should exceed all expressions of sorrow, 15—24. When tidings were brought him of these events, his mouth would be opened and he should be no more dumb, 25—27.

AGAIN in the [a] ninth year, in the tenth month, in the tenth *day* of the month,

x 27. 6:6. 22:15. 36:25. Mic. 5:11—14. Zeph. 1:3.
y 5:15. 16:41. Deut. 13:11. Is. 26:9. 1 Cor. 10:6—11. 2 Pet. 2:6.
z 7:4,9. 9:10. 11:21. 16:43. 22:31. Is. 59:18.
a 35.
b 6:7. 20:38,42,44. 25:5. Ps. 9:16.
a 1:2. 8:1. 20:1. 26:1. 29:1,17. 31:1. 32:1,17. 33:21. 40:1. 2 Kings 24:12.

the word of the LORD came unto me, saying,

2 Son of man, [b] write thee the name of the day, *even* [c] of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And [d] utter a parable unto [e] the rebellious house, and say unto them, Thus saith the Lord GOD; [f] Set on a pot, set *it* on, and also pour water into it.

4 Gather [g] the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take [h] the choice of the flock, [i] and * burn also the bones under it, *and* make it

b Is. 8:1. 30:8,9. Hab. 2:2,3.
c 2 Kings 25:1. Jer. 39:1. 52:4.
d 17:2. 19:2,&c. 20:49. Ps. 78:2. Mic. 2:4. Mark 12:12. Luke 8:10.
e 2:3,6,8. 3:9. 12:2,25. 17:12. Is. 1:2. 30:1,9. 63:10. Acts 7:51.
f 6. 11:3. Jer. 1:13,14.
g 22:18—22. Mic. 3:2,3. Matt. 7:2.
h 20:47. 34:16,17,20. Jer. 39:6. 52:10,11,24—27. Rev. 19:20.
i 9,10.
* Or, *heap*.

—See on *Note*, 37—39.—*Note*, 16:35—43.)

V. 46—48. *Marg.* and *Marg. Ref.*—See on *Note*, 45.

V. 49. *Ye shall bear*, &c.] 'Ye shall bear the punishment due to your sins of idolatry. To *bear sin*, or *iniquity*, is a noted expression in scripture, signifying the undergoing the punishment due to it. (35)' *Lowth.*—This observation is of great importance, in respect of our Lord's sufferings, and the sense in which he "bare our sins in his own body on the tree." (*Notes*, *Lev.* 10:16—18. 16:20—22, *v.* 22. *Is.* 53:11,12. 1 *Pet.* 2:18—25, *v.* 24.)

PRACTICAL OBSERVATIONS.

Those who first seduce others into wickedness will have a dreadful account to render: for when the fence of modesty, fear, and conscience are broken down, and habits of sinful indulgence are contracted, it is extremely difficult to reclaim the offenders.—Evil habits, conversation, and connexions so pollute the memory, the imagination, and the affections, and so weaken the authority of reason and conscience over the animal inclinations, and corrupt propensities of our fallen nature; that, even after apparent reformation, the offenders are very prone to relapse into their former practices. Every object tends to bring them to remembrance, associated with the idea of pleasure, and separated from the recollection of the painful consequences; and thus they are again tempted to return to them. When sinful imaginations are indulged, and former scenes of vice reviewed with delight; there can be no true repentance or change of heart: for true penitents reflect, with loathing and remorse, on the iniquities of their former years.—Whilst our ears and minds are wounded with the mention of the practices of those, who "work all uncleanness with greediness;" we are not generally aware, that these abominations have in them less turpitude, than our ingratitude to God, and rebellion and enmity against him; except as they partake of that criminality in common with more decent transgressions.—If we would not be polluted with wickedness, we must avert our eyes from it, and close our senses against those objects which excite sinful thoughts and inclinations. So long as men are attracted with personal accomplishments and external embellishments, and with the pomp and pride of life; they will always be tempted to prefer worldly connexions, fashions, and maxims, to the worship and service of God, and the company of his people: and an intercourse with polished, but irreligious nations, always occasions an increase of vanity and iniquity.—That love, which is cemented by concurrence in sin, generally terminates in disgust, contempt, and enmity: and God commonly employs tempters to punish those who listen to them.—When sinners will not take warning by the punishment of others; they will be made warnings themselves, to teach men not to copy their crimes.—Contempt, astonishment, desolation, rage, and despair, will be the portion of the cup of all who forget God, turn their backs on him, and refuse to return: (*Note*, *Ps.* 11:6.) but they, who are his people by profession, and by sacramental vows and engagements, and yet apostatize, will be punished most severely; and especially such as, after having done those abominable things which God hates, venture to go into his sanctuary and profane his ordinances, to compromise for their crimes, or cloke them.—If the grace of God do not change men's hearts, old age will not cure them of the love of sin: nay, the filthiness of the heart often seems to increase with the decays of nature; and worn out debauchees, like rotten wood, become more inflammable when ready to moulder into dust. How dreadful must it be for men to enter the eternal world in such a temper of soul, and with such vile affections! —Unrepented, unmortified, unpardoned sin must end in the destruction of body and soul, in time and to eternity: families, churches, and nations are ruined by it continually; and all righteous men and holy angels, yea, the whole assembled world will applaud the sentence, which at the last day the Judge shall pronounce against the workers of iniquity.

NOTES.

CHAP. XXIV. V. 1, 2. The prophet resided many hundred miles from Jerusalem: yet on the very day when the siege of that city was formed, the Lord revealed it to him; and ordered him to make such a memorial of it, as would afterwards give authority to his declaration, that it was in truth the word of God (*Marg. Ref.*—*Notes*, 1:1—3, *v.* 2. 2 *Kings* 25:1—5, *v.* 1.)

boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD; [k] Woe to the bloody city, [l] to the pot whose scum *is* therein, and whose scum is not gone out of it! [m] bring it out piece by piece; [n] let no lot fall upon it.

7 For [o] her blood is in the midst of her: she set it upon the top of a rock; [q] she poured it not upon the ground to cover it with dust;

8 That [q] it might cause fury to come up to take vengeance: [r] I have set her blood upon the top of a rock, that it should not be covered.

k 9. 11:6,7. 22:2,3,6—9,12,27. 23:37—45. 2 Kings 21:16. 24:4. Mic. 7:2. Nah. 3:1. Matt. 23:35. Rev. 11:7,3. 17:6. 18:24.
l 11—13. Jer. 6:29.
m 9:5,6. 11:7—9,11. Josh. 10:22.
n Josh. 7:16—18. 1 Sam. 14:40—42. 2 Sam. 8:2. Joel 3:3. Ob. 11. Jon. 1:7. Nah. 3:10.
o 1 Kings 21:19. Is. 3:9. Jer. 2:34. 6:15.
p Lev. 17:13. Deut. 12:16,24. Job 16:18. Is. 26:21.
q 5:13. 8:17,18. 22.30,31. Deut. 32:21,22. 2 Kings 22:17. 2 Chr. 34:25. 36:16,17. Jer. 7:18—20. 15:1—4.
r 16:37,38. 23:45. Deut. 29:22—28. Jer. 22:8,9. 1 Cor. 4:5. Rev. 17:1—6. 18:5—10,16—20.

9 Therefore thus saith the Lord GOD; [s] Woe to the bloody city! [t] I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and [u] spice it well, and let the bones be burned.

11 Then [x] set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and [y] *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath [z] wearied *herself* with lies and [a] her great scum went not forth out of her: her scum *shall be* in the fire.

13 In [b] thy filthiness *is* lewdness: [c] be-

s *See on* 6.—Hab. 2:12. Luke 13:34,35. Rev. 14:20. 16:6,19.
t 22:19—22,31. Is. 30:33. 31:9. 2 Thes. 1:8. 2 Pet. 3:7—12. Jude 7. Rev. 21:8.
u Jer. 17:3. 20.5. Lam. 1:10. 2:16.
x Jer. 21:10. 32:29. 37:10. 38:18. 39:8. 52:13.
y 20:38. 22:15,&c. 23:26,27,47,48. 36:25. Is. 1:25. 4:4. 27:9. Mic. 5:11—14. Zech. 13:1,2,8,9. Mal. 4:1. Matt. 3.12. 1 Cor. 3:12,13.
z Is. 47:13. 57:9,10. Jer. 2:13 9:5. 10:14,15. 51:58. Hos. 12 1. Hab. 2:13,18,19.
a 6,13. Gen. 6:5—7. 8:21. Is 1:5. Jer. 5:3. 44:16,17. Dan 9:13,14.
b 11. 23:36—43. 2 Cor. 7:1.
c 22:24. 2 Chr. 36:14—16. Is 5:4—6. 9:13—17. Jer. 6:28—30. 25:3—7. 31:18. Hos. 7:1 9—16. Am. 4:6—12. Zeph 3:2,7. Matt. 23:37,38. Luke 13:7—9. Rev. 22:11.

V. 3—5. To represent to the rebellious Jews the certain event of the siege, the prophet was ordered to speak a parable to them. For the Lord gave repeated orders (as in haste to be obeyed,) to set on a pot and pour water into it. Into this they were directed to gather the pieces of an animal, or of several animals, "the choice of the flock;" especially the choice pieces and bones. This represented Jerusalem besieged by the Chaldeans: all ranks of men were gathered into it, by taking refuge within the walls, especially the nobles and princes; and thus they were retained in the city to their destruction.—'Add this ... parable: '... though they seem resolved not to take heed 'to what thou deliverest, either in plain words, 'or figurative expressions.' *Lowth.*—*Burn also the bones*, &c. (5) 'The bones of those who 'have been unjustly slain in the midst of the 'city, (11:7.) whose blood cries for vengeance 'against it, and kindles God's anger like fire.' *Ibid.* (*Marg.* and *Marg. Ref.*—*Notes*, 11:1—3, 4—12, *v.* 7. 22:18—22. *Jer.* 1:13,14.)

V. 6—8. Jerusalem, that bloody city, (*Marg. Ref.* k, l.) was the pot, and the wickedness committed in it, the scum. The judgments of God upon the Jews caused this scum to arise, by exciting convictions, and discovering their crimes. Under these dispensations they should have put away their transgressions; as the scum, which arises by the heat of the fire, is taken off from the top of the pot. But they grew worse and worse; their sins remained unrepented and unpardoned, and therefore their miseries would continue and increase. All the besieged would endure lingering and dire calamities, till it came to the turn of each to perish, or to fall into the hands of the besiegers: multitudes would die during the siege, by the sword, by famine, and by pestilence: no lot would fall upon them, which should be slain, and which spared; but they would be involved in one common ruin: and all who survived the siege would either be slain, or enslaved by the conquerors, or driven as wretched exiles to wander and perish in other countries. (*Marg. Ref.* m, n.—*Notes*, 2 *Sam.* 8:2. *Nah.* 3:8—11, *v.* 10.) For the guilt of Jerusalem's murders and other iniquities, remained in the midst of her. Indeed the murderers had avowed their crimes: the blood shed by them was, as it were, set on the top of a rock, a conspicuous place, into which it would not sink, and where it could not be concealed; and they disdained even to cover it with dust, or to bestow the least pains to hide it.—'The words allude to the command of the 'law, (*Lev.* 17:13.) that they cover the blood of 'any beast, or other living creature that was 'slain, with dust; which was not only intended 'to prevent their eating of blood, but also to 'give men a sort of horror or aversion to the 'sight of bloodshed.' *Lowth.* (*Note*, *Lev.* 17:10—16.) The Lord would therefore call up his hot displeasure, expose their wickedness to all the world, and make their punishment as notorious as their crimes had been. (*Marg. Ref.* o—r.—*Notes*, 9—13. 2 *Kings* 25:1—7. *Is.* 26:20, 21. *Jer.* 6:13—15, *v.* 15.)

V. 9—11. The great pile for fire represented the power, courage, violence, and indignation of the Chaldeans, which would exceedingly distress the Jews, and both prevent their escape and accelerate their ruin. The command to "heap on wood," &c. denoted the commission given the besiegers to conduct the assault with increasing vigor, and to treat the Jews with marked severity: so that they would be wasted in the city like flesh in the boiling pot; and all their previous calamities would prepare them for a prey to the Chaldeans, as the meat is stewed and seasoned for relishing food. For they would in this manner glut their revenge, cruelty, and avarice, as if enjoying the pleasures of a feast: and they would pursue the poor remains of the people with unrelenting rage, as men burn the bones, when they have eaten the flesh from off them. But, as the pot was still polluted with the scum, or rust of the metal, (with the relics of their idolatry and iniquity,) it must also be heated, burned, and even melted by the fire, till wholly purified: that is, Jerusalem would be entirely levelled with the ground, as nothing short of this could purify it from its abominations; and then afterwards it would be rebuilt, free from those defilements, a holy city as in former ages. (*Marg. Ref.*-

ause I have purged thee, and thou wast ot purged, thou shalt not be purged from ıy filthiness any more, [d] till I have caused ıy fury to rest upon thee.

14 I [e] the LORD have spoken *it:* it shall ome to pass, and I will do *it;* I will not go ack, [f] neither will I spare, neither will I epent: [g] according to thy ways, and accordıg to thy doings, shall they judge thee, aith the Lord GOD. [*Practical Observations.*]

15 ¶ Also the word of the LORD came nto me, saying,

16 Son of man, behold, I take away om thee [h] the desire of thine eyes [i] with a troke: [k] yet neither shalt thou mourn nor eep, neither shall [l] thy tears * run down.

17 † Forbear to cry, [m] make no mournıg for the dead, [n] bind the tire of thine ead upon thee, and [o] put on thy shoes upon ıy feet, and [p] cover not *thy* ‡ lips, and [q] eat ot the bread of men.

18 So I spake unto the people in the morning, [r] and at even my wife died: and I did in the morning, as I was commanded.

19 And the people said unto me, [s] Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, [t] I will profane my sanctuary, [u] the excellency of your strength, [x] the desire of your eyes, and § that which your soul pitieth; and [y] your sons and your daughters whom ye have left shall fall by the sword.

22 And [z] ye shall do as I have done; ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet; ye shall not mourn nor weep: [a] but ye shall pine away for your iniquities, [b] and mourn one toward another.

24 Thus [c] Ezekiel is unto you a sign: according to all that he hath done shall ye

5:13. 8:18. 16:42. Rom. 2: ,9.
Num. 23:19. 1 Sam. 15:29. s. 33:9. Is. 55:11. Jer. 23: 0. Matt. 24:35.
5:11. 7:4,9. 8:18. 9:10. Jer. 3:14.
16:43. 18:30. 22:31. 23:24,49. s. 3.11. Jer. 4:18. Matt. 16: 7. Rom. 2:5,6.
18,21,25. Prov. 5:19. Cant. :10.
Job 36:18.
k 21—24. Lev. 10:2,3. Jer. 22:10,18. 1 Thes. 4:13.
l Jer. 9:1,18. 13:17. Lam. 2:18.
* Heb. *go.*
† Heb. *Be silent.* Ps. 37:7. *marg.* 39:9. 46:10 Am. 8:3. Hab. 2:20.
m Jer. 16:4—7.
n 23. Lev. 10:6. 21:10.
o 2 Sam. 15:30.
p 22. Lev. 13:45. Mic. 3:7.
‡ Heb. *upper lip*, and so 22.
q Hos. 9:4.
r 1 Cor. 7:29,30.
s 12:9. 17:12. 20:49. 21:7. 37: 18. Mal. 3:7,8,13.
t 7:20—22. 9:7. Ps. 74:7. 79:1. Is. 65:11. Jer. 7:14. Lam. 1: 10. 2:6,7. Dan. 11:31. Acts 6:13,14.
u Ps. 96:6. 105:4. 132:8.
x 16. Ps. 27:4. 84:1.
§ Heb. *the pity of your soul.*
y 23:25,47. Jer. 6:11. 9:21. 16 3,4.
z 16,17. Job 27:15. Ps. 78:64. Jer. 16:4—7. 47:3. Am. 6:9 10.
a 4:17. 33:10. Lev. 26:39
b Is. 59:11.
c 4:3. 12:6,11. Is. 8:13. 20:3. Hos. 1:2,&c. 3:1—4. Luke 11:29,30.

Notes, 3—8. *Is.* 1:25—27. 27:7—11. *Jer.* 30:19 -22. 31:23—26.)

V. 12, 13. Jerusalem had wearied herself, r wearied God, with lies. At a great expense, nd with much labor, she had followed after lols, which were "lying vanities;" she had ought the assistance of her heathen neighors who deceived her; and she had professed o worship JEHOVAH, when this profession as mere hypocrisy. As no reformation had aken place, the Lord would consume her inquity by his fiery vengeance. Her idolatry as no occasional offence, the effect of pecuar circumstances of temptation: but it was he result of a violent depraved propensity; an unity to God and his holy worship; and a rong attachment to the sensual rites and orshippers of abominable idols: as the unithfulness of an adulterous wife, is proved o arise from a rooted licentiousness of heart, hen she grows more dissolute amidst all eans used to reclaim her. The Lord had sed various methods to wean the Jews from lolatry, by reforming kings, holy prophets, nd awful judgments; but they still continued bstinately attached to idols: they would therefore at length be given up to ruin; and nothing urther would be done for their reformation, ll the Lord had "caused his fury to rest upon hem." (*Marg. Ref.—Notes*, 9—11. 5:13. *Is.* 1: ,6. 5:3,4. *Jer.* 3:6—11. 5:3—6. 31:18—20. *Hos.* :15. *Zeph.* 3:1—4.)

V. 14. *Marg. Ref.—Note*, 12:26—28.

V. 16—18. This was the last message, which he prophet carried to the captives, respecting he destruction of Jerusalem and of the temle; and it was introduced by a very afflictive ispensation to himself. The Lord informed him previously, that he would "take away the desire of his eyes with a stroke;" that is, his wife, whom he greatly loved, and whom we may suppose to have been in every respect worthy of his endeared affection, and a great comfort to him amidst his heavy trials: yet God would take her from him by a sudden stroke, without any intervening sickness, which would aggravate the pain of this sudden and great affliction. Yet he was commanded to avoid every outward expression of sorrow: he was not allowed to shed tears, or to make any outcry, or to use any of the customary tokens of mourning: he was required to wear his turban, or bonnet, and his shoes, as usual; and not to cover his lips, the sign of silent distress. He was not allowed to eat the bread, which was commonly sent on such occasions to the mourners by their friends; as supposing their minds too full of perturbation to make provision for themselves; and perhaps consisting of such things, as were deemed to correspond with their afflicted state, or suited to minister to their comfort. Accordingly, by the grace of God, he was enabled to acquiesce in the divine will, in this trying dispensation: and, after having received this distressing information, he went to speak to the people, and probably to notify to them the affliction which was coming upon him, and the manner in which he was ordered to behave under it. For at even his wife died, and the next morning he openly conformed his conduct to the divine command, though it would probably expose him to the censure of being insensible, and devoid of tender affections. (*Marg.* and *Marg. Ref.—Notes*, 19—24. 44:25—27. *Lev.* 10:3. 21: 1—5. *Jer.* 16:5—7. 1 *Cor.* 7:29—31. 1 *Thes.* 4: 13—18, *v.* 13.)

do; and [d] when this cometh, [e] ye shall know that I *am* the Lord GOD.

25 ¶ Also, thou son of man, *shall it* not *be* in the day when I take from them [f] their strength, the joy of their glory, the desire of their eyes, and * that whereupon they set their minds, [g] their sons and their daughters,

d 1 Sam. 10:2—7. Jer. 17:15. Luke 21:13. John 13:19. 14: 29. 16.4.
e 6:7. 7:9,27. 17:24. 25.5,7,11, 14,17.
f 21. Ps. 48:2. 50.2. 122:1—9. Jer. 7:4.
* Heb. *the lifting up of their soul.*
g Deut. 28:32. Jer. 11:22. 52: 10.

26 *That* [h] he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day [i] shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and [k] thou shalt be a sign unto them; and they shall know that I *am* the LORD.

h 33:21. 1 Sam. 4:12—18 Job 1:15—19.
i 3:26,27. 29:21. 33:22. Ex. 6: 11,12. Ps. 51:15. Luke 21.15 Eph. 6:19.
k 24.

V. 19—24. Some of the people would inquire the prophet's meaning, in derision or censoriousness; but others would suppose that he thus intended to fix their attention on his instructions: and their inquiry gave him an opportunity of delivering the message of God to them. (*Marg. Ref.* s.—*Notes*, 20:49. 21:6,7. 37:15—19, *v.* 19.) He had determined to profane his temple, which had been the chief defence, distinction, and honor of their nation; and which the idolatrous Jews still presumed upon as their safeguard, and gloried in as their pride: nor could they bear to hear or think, that it would ever be destroyed by the heathen. (*Marg.* and *Marg. Ref.* t—x.—*Notes*, 16—18. 7:20—22. *Jer.* 7:3,4. 26:9.) At the same time, the remainder of their children, the objects of their tenderest affection and compassion, would be slain before their eyes. And then they would imitate the prophet, when he had been bereaved of his most valued earthly comfort: they would not shew any of the ordinary tokens of sorrow, lest they should give umbrage to the haughty victors; or because their troubles came upon them in such quick succession, that they had not space for lamenting each of them; or because their personal sorrows were swallowed up in the calamities of the nation; or the multitudes, who had cause to lament, would render particular instances of afflictions less noticed; or in short their griefs would be too big for utterance. So that, in sullen and stubborn desperation, without even the relief of freely giving vent to their sorrows, they would pine away in unrepented and unpardoned iniquities, or only fretfully complain and repine one to another in private. (*Marg. Ref.* y—b.—*Notes*, 33:10. *Lev.* 26:38,39. *Am.* 6:9—11.)—Though this was addressed to the captives, yet it related to the general concerns of the nation. For the prophet suffered this heavy affliction in this composed manner, to be a sign unto them of their approaching condition and conduct; when they would know the power, truth, and justice of the Lord, by the accomplishment of these terrible predictions.

V. 25—27. When the city and temple in which they gloried should be destroyed; all the nobles and valiant men, who were the strength, confidence, and rejoicing of the Jews, cut off; and their valuable treasures, and still more valued children, torn from them; the Lord would send one of those, who had escaped the sword, to inform the prophet. (*Marg.* and *Marg. Ref.* f—h.—*Note*, 33:21,22.) Then his mouth would be again opened to speak with him that brought the tidings, and to the people concerning the affairs of the nation: and they would be convinced by the event, that he had been a sign unto them, to make them know and fear the Lord. (*Marg. Ref.* i.—*Notes*, 33:24—33. 34: 36:—39:) In the mean time he would be dumb, as to the Jews, and would not deliver any prophecies to them during the continuance of the siege; though employed to deliver several predictions concerning the neighboring nations. (*Marg. Ref.* k.—*Notes*, 3:22—27, *vv.* 25—27. 25:—32: 35:)

PRACTICAL OBSERVATIONS.

V. 1—14.

"The times before appointed," for the condign punishment of ungodly men, may *seem* to approach slowly, but they will certainly and speedily arrive. In the mean while it behoves the ministers of God to use every method of exciting the attention, and awakening the consciences, of the careless and obstinate, to a sense of their guilt and danger.—The refuges, to which impenitent rebels flee for safety, are often the occasions or the scenes of their destruction.—Men weary themselves far more in the pursuit of lying vanities, either in open wickedness, or hypocrisy, or superstition, than they need to do, in seeking happiness and salvation in the service of God, and in the method of the gospel.—Some sinners are longer spared than others: but, unless they "repent and be converted," they will all perish, without respect to rank, abilities, or reputation.—The wrath of God is sufficient to convert any place into a hell, for the torment of his obstinate enemies: even as his favor and consolations can change a dungeon into a heaven, for the benefit of his suffering servants.—Those who are shameless in their crimes, shall be rendered infamous in their punishment: and all the innocent blood, which ambitious warriors, cruel tyrants, oppressors, or persecutors, or false accusers, have gloried in shedding, shall soon be required at their hands.—When the instructions of God's word, and the chastenings of his rod, leave men hardened in impenitence, he often condemns them "to continue filthy still;" and their filthiness will then no more be purged, till he has caused his fury to rest upon them to their final destruction. However infidels may despise the denunciations of his word, he will certainly accomplish them, and not go back, nor spare, nor repent; but will judge sinners according to their ways and their doings.

V. 15—27.

"Marriage is honorable in all," not excepting either priests or prophets, or the most eminent servants of God; and an amiable and pious wife is justly valued and rejoiced in, as one of the chief of created comforts. Yet this honorable and endeared affection must be subordinated to the love of God and submitted to his will. The faith, which influenced Abraham to sacrifice his beloved Isaac, will cause us to submit patiently, should the Lord take away the desire of our eyes by a sudden stroke: for he has a right to recal every loan, and is able to make up every loss to us.—We cannot expect to retain very long our most valued

CHAP. XXV.

Prophecies against Ammon, 1—7; Moab and Edom, 8—14; and Philistia, 15—17.

THE word of the LORD came again unto me, saying,

2 Son of man, set [a] thy face against [b] the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD, Because [c] thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the * men [d] of the east for a possession; and they shall set their palaces in thee, and make their dwellings in thee: [e] they shall eat thy fruit, and they shall drink thy milk

5 And I will make [f] Rabbah [g] a stable for camels, and the Ammonites a couching-place for flocks; [h] and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because [i] thou hast clapped *thine* † hands, and [k] stamped with the ‡ feet, and [l] rejoiced in § heart with all thy despite against the land of Israel;

7 Behold, therefore [m] I will stretch out mine hand upon thee, [n] and will deliver thee for ‖ a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

a 6:2. 20:46. 21:2. 35:2.
b 21:28—32. Gen. 19:38. Jer. 9:25,26. 25:21,27. 27:3. 49 1—6. Am. 1:13—15. Zeph. 2:8—11.
c 6,8. 26:2. 35:10—15. 36:2. Prov. 17:5. Lam. 1:21,22. 4:21. Mic. 7:8.
* Heb. *children*. Judg. 6:3,33. 7:12. 8:10. 1 Kings 4:30.
d Gen. 29:1. Num. 23:7. Is. 41:2.
e Lev. 26:16. Deut. 28:33,51. Judg. 6:3—6. Is. 1:7. 62:8,9. 65:22.
f 21:20. *Rabbath*. 2 Sam. 12:26.
g Is. 17:2. 32:14. Zeph. 2:14,15.
h 8. 24:24. 26:6. 30:8. 35:9. 38:23. Ps. 83:18. Is. 37:20.
i Job 27:23. 34:37. Jer. 48:27. Lam. 2:15. Nah. 3:19. Zeph. 2:15.
† Heb. *hand*.
k 6:11.
‡ Heb. *foot*.
l 15. 35:15. 36:5. Neh. 4:3,4. *marg*. Prov. 24:17. Ob. 12.
§ Heb. *soul*.
m 13,16. 14:9. 35:3. Zeph. 1:4.
n Jer. 49:2. Am. 1:14.
‖ Or, *meat*.

earthly comforts; and should continually be seeking for grace, to enable us properly to bear such separating strokes: yet we may be sure that our sovereign God will not take our relatives from us, without some wise and good reason. But should he see it conducive to his own glory, to our good, or the good of our brethren, to make us examples of suffering affliction and of patience: if our hearts be in a proper frame, we shall say, "Thy will be done;" and shall find "his grace sufficient for us." Nature must indeed feel exquisitely: but Christians should be careful not to "sorrow as men without hope," or to copy the vehement language and expressions of grief, which are in use among those "who know not God:" and ministers especially should always endeavor so to moderate their passions on trying occasions, that they may be instructive examples to the numbers, who have their eyes upon them. They must not deviate from their duty to follow the fashions of a vain world: nor is it expedient to omit their work on account of personal troubles; for it has often been observed, that their words on such occasions have proved peculiarly useful to the hearers.—Every dispensation of Providence, and every action of the eminent servants of God, should lead us to inquire what *we* may learn from them; and it is very desirable, that the conduct of ministers should excite the people to hear the word of God from them.—His ordinances, and the welfare of his church, should be dearer to our hearts than our nearest relatives: for they are "the excellency of the strength," and the most honorable and joyful distinction of every nation, which truly values them. But when men abuse and pollute divine institutions by their crimes, and yet confide in the outward form, as entitling them to acceptance and protection; the Lord will take away these privileges, or pour contempt upon them. Yet after all the scriptural examples of this truth, men still continue to confide and glory in externals, while they hate the power of godliness!—But if the case of sinners, under great temporal calamities, who remain unhumbled and desperate, and pine away in their iniquities, be very dreadful; what will be the case of those, who are cast into that place, "where their worm dieth not, and their fire is not quenched?" (*Note*, *Mark* 9:43—50.) Blessed be God, we need not thus pine away in any of our present afflictions: for should all comforts fail, and all sorrows combine against us, yet the broken heart and the mourner's prayer are always accepted before our God. Mourning before him, confessing our sins, and seeking his help and grace; we need not despond, and shall not be left comfortless, in any situation during life, or in the approaching agonies of death.

NOTES.

CHAP. XXV. V. 2. 'Look thou towards 'the coast of the Ammonites, and in this posture 'do thou prophesy against them.' *Bp. Hall* (*Marg. Ref.* a.—*Note*, 6:2,3.)

V. 3—7. The enmity of the Ammonites, Moabites, and Edomites against the Jews, seems to have originated from ancient competitions, and from covetous desires of their possessions; but it was augmented by their hatred of God and of his worship. (*Marg. Ref.* b, c.—*Notes*, *Ps.* 83:1—8.) They therefore rejoiced over the profanation and destruction of the temple, as well as over the miseries of the people and the desolation of the land: and they expressed their insulting triumph in the most indecent manner; as if they meant to encourage the Chaldeans in the work of carnage and destruction. (*Marg.* and *Marg. Ref* i, k.) The Lord therefore reminded them, (for it is probable that these predictions would be sent to them, or heard of by them,) that he was about to deliver them also into the hands of their enemies to be destroyed. (See on *Notes* 21:28—32.)—It is likely, that Nebuchadnezzar subjugated the Ammonites some time after the destruction of Jerusalem: that the Arabians, and other nations to the east of Judah, took possession of their cities and enjoyed the fruit of their lands: and that they made Rabbah their head-quarters, and there kept their camels and folded their flocks, of which they possessed vast multitudes.—The Ammonites have long since perished from being a distinct nation: and the performance of these predictions was suited to convince the survivors, that JEHOVAH was indeed the only living and true

8 ¶ Thus saith the Lord God; Because that [o] Moab and [p] Seir do say, Behold, [q] the house of Judah *is* like unto all the heathen:

9 Therefore, behold, I will open the * side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, [r] Beth-jeshimoth, [s] Baal-meon, and Kiriathaim,

10 Unto [t] the men of the east † with the Ammonites, and will give them in possession; that the Ammonites [u] may not be remembered among the nations.

11 And [x] I will execute judgments [y] upon Moab; [z] and they shall know that I *am* the Lord.

12 ¶ Thus saith the Lord God; [a] Because that Edom hath dealt against the house of Judah, by ‡ taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; [b] I will also stretch out mine hand upon Edom, [c] and will cut off man and beast from it; and I will make it desolate from [d] Teman; and they § of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom [e] by the hand of my people Israel: and they shall do in Edom according to mine anger, and according to my fury; [f] and they shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God; [g] Because the Philistines have [h] dealt by revenge, and have taken vengeance with a despiteful heart, [i] to destroy *it* ‖ for the old hatred;

16 Therefore thus saith the Lord God; Behold, [k] I will stretch out mine hand upon the Philistines, and I will cut off the [l] Cherethims, and destroy the remnant of the ¶ sea-coasts.

17 And [m] I will execute great ** vengeance upon them with furious rebukes; and [n] they shall know that I *am* the Lord, when I shall lay my vengeance upon them.

o Num. 24:17,18. Ps. 83:4—8. Is. 15: 16: 25:10. Jer. 25:21. 48: Am. 2:1—3. Zeph. 2:8—11.
p 12—14. 35: Deut. 2:5. Is. 34: 63:1—6. Jer. 27:3. 49:7—22. Am. 2:11,12. Ob. 1,&c.
q Is. 10:9—11. 36:18—20.
* Or, *shoulder.*
r Josh. 13:20.
s Num. 32:37,38. Josh. 13:17, 19. Jer. 48:23.
t 4.
† Or, *against the children of Ammon.* 2—7.
u 21:32. Ps. 83:3—6. Is. 23:16.
x 17. 5.8,10,15. 11:9. 16:41. 30: 14,19. 39:21. Ps. 9:16. 149:7. Jude 15.
y Jer. 9:25,26. 25:21. 48:
z 5. 35:15.
a 8. 35: 2 Chr. 28:17. Ps. 137: 7. Jer. 49:7,&c.
‡ Heb. *revenging revengement.* Gen. 27:41,42. Am. 1:11,12. Ob. 10—16.
b 7,16. Is. 34: 63:1—6. Lam. 4:21,22. Mal. 1:3,4.
c 14:8,13,17,19—21. 29:8. Gen. 6:7. Jer. 7:20.
d Gen. 36:11. Jer. 49:7,20. Ob. 9. Hab. 3:3.
§ Or, *shall fall by the sword unto Dedan.* Jer. 25:23. 49:8.
e Gen. 27:29. Is. 11:14. 63:1, &c. Jer. 49:2.
f Deut. 32:35,36. Ps. 58:10,11. Nah. 1:2—4. Heb. 10:30,31. Rev. 6:16,17.
g 6,12. Is. 14:29—31. Jer. 25: 20. 47: Joel 3:4. Am. 1:6—8. Zeph. 2:4—7. Zech. 9:5—8.
h 2 Chr. 28:18. Ps. 83:7. Is. 9: 12.
i Judg. 14:—16: 1 Sam. 4:—6: 13: 14: 17: 31: 2 Sam. 8: 1 Chr. 7:21.
‖ Or, *with perpetual hatred.*
k 7,13.
l 1 Sam. 30:14. 2 Sam. 15:18 Zeph. 2:5. *Cherethites.*
¶ Or, *haven of the sea.*
m 11. 5:15.
** Heb. *vengeances.*
n 5,11,14. 6:7. Ps. 9:16.

God.—'By the men of the east must be meant 'the Chaldeans. (21:19,20.) Ammon is like-'wise reckoned among these countries, which 'God foretold by Jeremiah should be delivered 'into the hands of the king of Babylon. (*Jer.* 25: '21.)' *Lowth.* (*Marg. Ref.* d—h.)

V. 8. Judah had been distinguished from other nations, by the peculiar protection of Jehovah, as well as by the temple, and the worship there performed: but their idolatries had rendered them in these respects like the other nations; and their calamities, terminating in the destruction of their city and temple, seemed to indicate, that the Lord either could not or would not protect them any longer. Thus they appeared to be made like to the heathen; and Moab and Edom were greatly rejoiced at it. (*Marg. Ref.—Notes*, 9—11.)

V. 9. 'I will make a passage for his enemies 'to invade his frontier-cities, and from thence 'to possess themselves of the best of his coun-'try.' *Lowth.* (*Marg.* and *Marg. Ref.* r, s.)

V. 10, 11. "With the sons of Ammon, I have even given it for a possession to the sons of the east; in order that the sons of Ammon may no longer be remembered among the nations. And I will, &c."—The ruin of Moab would deprive the Ammonites of every resource, and be one means of their sinking into neglect and oblivion. Thus both Ammon and Moab, who were nearly related, and generally supported each other, would be desolated together by the same powerful enemies. (*Marg.* and *Marg. Ref.—Gen.* 19:31—38, *vv.* 37,38. *Notes*, 1 *Sam.* 11:1—3. 2 *Sam.* 10:2—14. 12:26—31. *Is.* 11:11—16, *v.* 14. 15: 16: *Jer.* 48: 49:1—6. *Am.* 1:13—15. 2:1—3. *Zeph.* 2:8—10.)

V. 12, 13. The Lord had given the peculiar blessing to Jacob in preference to Esau; Jacob had grievously offended Esau by his conduct in that matter; and Esau's resentment had been transmitted to his posterity. The Israelites and Jews had also obtained many advantages over the Edomites; who watched their opportunity of taking vengeance for them, when the Jews were in distress, and especially when they were crushed by the power of the Chaldeans: but in so doing they highly offended the God of Israel, and brought his terrible vengeance upon themselves. (*Marg. Ref.—Notes*, 35: *Gen.* 27:36—42. *Num.* 20:14—21. 24: 17—19. 2 *Sam.* 8:12—14. *Ps.* 137:7—9, *v.* 7. *Is.* 34: 63:1—6. *Jer.* 49:7—22. *Joel* 3:18—21, *v.* 19. *Am.* 1:11,12. *Ob.* 1—21. *Mal.* 1:2—5.)

V. 14. *Marg. Ref.—By the hand*, &c.] Judas Maccabæus, and afterwards Hyrcanus vanquished the Edomites, and at length reduced them entirely into subjection to the Jews: and thus that revengeful nation was made to know the vengeance of God, by the hand of his people Israel.

V. 15. The Philistines were a remnant of the old inhabitants of Canaan; and from the days of Joshua they had hated Israel, and had been for ages very formidable enemies: but, having been at length reduced, they were not able to express their old hatred, till the Jews were subdued by the Chaldeans; and then they assisted them to cut off the fugitives. (*Marg.* and *Marg. Ref.—Notes*, *Judg.* 3:31. 10. 6—9. 13:1. 14:—16: 1 *Sam.* 4: 13:—18: 31: 2 *Sam.* 5:17,18. 8:1. *Is.* 14:28—32. *Jer.* 47: *Joel* 3:3—8, *v.* 4. *Am.* 1:6—8. *Zech.* 9:5,6.)

V. 16. *Cherethims*, &c.] Either the Cherethims were a tribe of the ancient Canaanites, bordering on the Philistines; or this is merely

CHAP. XXVI.

The ruin of Tyre, for insulting over Jerusalem, is foretold, 1—6. The siege and taking of that city by Nebuchadnezzar, 7—14; and the consternation occasioned by its fall, 15—21.

AND it came to pass in [a] the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that [b] Tyrus hath said against Jerusalem, [c] Aha, she is broken *that was* [d] the gates of the people; [e] she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, [f] I *am* against thee, O Tyrus, and will cause [g] many nations to come up against thee, [h] as the sea causeth his waves to come up.

4 And they shall [i] destroy the walls of Tyrus, and break down her towers: [k] I will also scrape her dust from her, [l] and make her like the top of a rock.

5 It shall be *a place for* [m] the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD; [n] and it shall become a spoil to the nations.

6 And [o] her daughters which *are* in the field shall be slain by the sword; [p] and they shall know that I *am* the LORD.

a 1:2. 8:1. 20:1. Jer. 39:2.
b Josh. 19:29. Ps. 83:7. Is. 23: Jer. 25:22. 27:3. 47:4. Joel 3: 4. Am. 1:9,10. Zech. 9:2,3.
c 25:2,6. 36:2. Ps. 40:15. 70:3. 83:2—4.
d Lam. 1:1. Acts 2:5—10.
e 35:10. Jer. 49:1.
f 5:8. 21:3. 28:22. Jer. 21:13. 50:31. Nah. 2:13.
g Mic. 4:11. Zech. 14:2.
h 27:26,32—34. Ps. 93:3,4. 107: 25. Is. 5.30. Jer. 6:23. 51:42. Luke 21:25.
i 9. Is. 23:11. Jer. 5:10. Am. 1:10. Zech. 9:3,4.
k 12. Lev. 14:41—45.
l 24:7,8.
m 14,19. 47:10.
n 25.7. 29:19.
o 8. 16:46,48. Jer. 49:2.
p 25:7,11,14,17.

another name, by which the Philistines were known. "The remnant" seems to mean the inhabitants of Ashdod, which had been almost entirely destroyed. (*Marg.* and *Marg. Ref.*—2 *Sam.* 15:18—22. *Zeph.* 2:5—7.)

PRACTICAL OBSERVATIONS.

The hatred which ungodly men bear to true religion is so excessive, that they can rejoice in the desolations of the church, and the calamities of her children, even when ruin impends over them from the same quarter!—Though God acts with perfect wisdom and justice, in permitting the profanation of his sanctuary, and the troubles of his professed worshippers, being influenced by abhorrence of their sins, and zeal for his own glory; yet their enemies are induced by far other motives, when they triumph and insult over them in such circumstances.—Those who rejoice at the calamities of their neighbors, out of avarice, ambition, resentment, or malignity, will be exposed to judgments for it: but they who rejoice with great delight in the afflictions of God's people, out of hatred to his truth and worship, may expect that he will stretch forth his hands against them, as his personal enemies. Gladly would such persons see the church entirely destroyed, and made, in character and circumstances, like the rest of the world: but, notwithstanding all her corruptions and afflictions, a vast difference still remains, and will continue to the end of the world, and to all eternity.—When rapacious men are about to seize upon the possessions of others, they often are deprived of their own: and such as disdain the afflicted will soon sink into contempt.—"Vengeance belongeth unto God;" they who without his commission revenge themselves, greatly offend, and will be made to know his vengeance: and those who treasure up the old hatred, and watch for their opportunity of manifesting it, are "treasuring up for themselves wrath against the day of wrath, and the revelation of the righteous judgment of God."

NOTES.

CHAP. XXVI. V. 1. It is probable, that this was the first day of the first month of that year in which Jerusalem was taken; though the month is not mentioned. (*Marg. Ref.*—*Notes*, 2 *Kings* 25:1—5.)

V. 2. The Tyrians do not seem to have had any peculiar enmity against the Jewish religion or nation: but they were merchants, whose object it was to extend their commerce; and they supposed, that the ruin of Jerusalem would conduce to their advantage: they hoped to draw to themselves the trade with those people, who had been used to frequent the gates of Jerusalem; and thus to be replenished, when she was laid waste.—'There was a great 'confluence of people to Jerusalem from all 'parts at the solemn feasts, ... as well of Jews 'as proselytes. ... When Jerusalem was taken, '... the spoil of the city was carried thither' (to Tyre) 'for sale: and probably several of the in-'habitants, being made captives, were sold 'there for slaves, a traffic the Tyrians dealt in 'very much. (27:13. *Joel* 3:4—6.)' *Lowth.*—'Thus the wicked rejoice at their fall, by whom 'they may have any profit.' (*Marg. Ref.*—*Note*, *Joel* 3:3—8.)

V. 3—6. This chapter and the two following contain a very copious prophecy against Tyre, which was one of the most ancient cities in the world, and for many ages one of the most flourishing; being the centre of commerce between the east and the west, and the grand emporium of the earth. Such predictions have generally been accomplished in a gradual manner: and whilst some signal and near event was particularly foretold; they contained also expressions, which related to more remote futurity. It had been foretold by Isaiah, that Tyre, after having been destroyed by the Chaldeans, would at length recover her prosperity, and that the Tyrians would be converted to Christianity. (*Notes*, *Isaiah* 23:) The total and final ruin of that city could not be effected, till those prophecies had been fulfilled: yet that also was clearly predicted, and has accordingly been exactly accomplished. These verses may therefore be interpreted as a summary prediction of those events, which would take place during a long succession of ages: and thus we at this day possess a fuller demonstration, that Ezekiel wrote by divine inspiration, than his contemporaries had; for what man could have thought of so entire a destruction of such a flourishing city, as that which is here predicted, and has accordingly happened?—The Lord, being against Tyre, declared that he would "cause many nations to come up against her." This may mean the Chaldean army, composed of troops from several nations: but it seems rather to signify the Chaldeans, Macedonians, and other nations, who successively weakened, and at length totally desolated Tyre. These would bear down all before them, like an inundation of the sea; and not only destroy her walls and towers; but even reduce the ground, on which the city stood, to

7 ¶ For thus saith the Lord GOD; Behold, [q] I will bring upon Tyrus Nebuchadrezzar king of Babylon, [r] a king of kings, from the north, [s] with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field; and [t] he shall make a fort against thee, and * cast a mount against thee, and lift up the buckler against thee.

9 And he shall set [u] engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of [x] the abundance of his horses, their dust shall cover thee: thy walls shall [y] shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall [z] enter into thy gates, † as men enter into a city wherein is made a breach.

11 With [a] the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall [b] make a spoil of thy riches, and make a prey of [c] thy merchandise: and they shall break down thy walls, and destroy ‡ thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 And I will cause [d] the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee [e] like the top of a rock: thou shalt be *a place* to spread nets upon; [f] thou shalt be built no more: [g] for I the LORD have spoken *it*, saith the Lord GOD. [*Practical Observations.*]

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles [h] shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then [i] all the princes of the sea shall [k] come down from their thrones, and lay away their robes, and put off their broidered garments: they shall [l] clothe themselves with § trembling; they shall [m] sit upon the ground, and shall [n] tremble at *every* moment, and be astonished at thee.

17 And they shall [o] take up a lamentation for thee, and say to thee, [p] How art thou

q 3. 28:7. 29:18—20. 30:10,11. 32:11,12. Jer. 25:9,22. 27:3—6.
r 17:14—16. Ezra 7:12. Is. 10:8. Jer. 52:32. Dan. 2:37,38, 47. Hos. 8:10.
s 10,11. 23:23,24. Jer. 4:13. 6:23. Nah. 2:3,4. 3:2,3.
t 21:22. 2 Sam. 20:15. Jer. 52:4.
* Or, *pour out the engine of shot.* Jer. 6:6. 32:24. *margins.*
u 2 Chr. 26:15.
x 7. Jer. 47:3.
y 15. 27:28. Nah. 2:3,4.
z Josh. 6:5,20.
† Heb. *according to the enterings of a city broken up.*
a Is. 5:28. Jer. 51:27. Hab. 1:8.
b 5. Matt. 6:19,20.
c 27:3—36. Is. 23:8,11,17,18. Zech. 9:3,4. Rev. 18:11—13.
‡ Heb. *houses of thy desire.* 2 Chr. 32:27. 36:10. Is. 32:12. Jer. 25:34. Dan. 11:8. Hos. 13:15. Am. 5:11. Nah. 2:9. Zech. 7:14. *margins.*
d 28:13. Is. 14:11. 22:2. 23:7, 16. 24:8,9. Jer. 7:34. 16:9. 25:10. Hos. 2:11. Am. 6:4—7. Jam. 5:1—5. Rev. 18:22,23.
e 4,5,12.
f Deut. 13:16. Job 12:14. Mal. 1:4.
g 5:13,15,17. 17:21—24. 21:32. 22:14. 30:12. Num. 23:19. Matt. 24:35.
h 18. 27:23,35. 31:16. 32:10. Is. 2:19. Jer. 49:21. Heb. 12:26, 27.
i 27:29—36. 32:21—32. Is. 14:9—13. 23:1—3. Rev. 18:11—19.
k Ex. 33:4,5. Job 2:12. Jon. 3:6.
l 7:8. Job 8:22. Ps. 35:26. 109:13,29. 132:18. 1 Pet. 5:5.
§ Heb. *tremblings.*
m Job 2:13. Is. 3:26. 47:1. 52:2. Lam. 2:10.
n 32:10. Ex. 15:15. Dan. 5:6. Hos. 11:10,11. Rev. 18:15.
o 19:1,14. 27:2,32. 28:12,&c. 32:2,16. Jer. 6:26. 7:29. 9:20. Mic. 2:4.
p 2 Sam. 1:19,25—27. Is. 14:12. Lam. 1:1. Joel 1:18. Ob. 5. Zeph. 2:15. Rev. 18:9,10,16—19.

a bare and barren rock, a place for the spreading of nets, like some rocks found in the midst of the seas. The spoil and trade of Tyre would also be divided among many nations; and her daughters, the dependent towns and villages in the adjacent country, would be destroyed by the sword of the conquerors. (*Marg. Ref.—Notes*, 14—21. 27:26—36.)

V. 7. *King of kings.*] *Marg. Ref.* f.—*Note*, *Dan.* 2:37.

V. 9—11. *Marg. Ref.—Notes*, *Is.* 23:6—11. *Nah.* 3:2,3.

V. 12. *Marg.* and *Marg. Ref.—Notes*, 19,20. —*A spoil*, &c.] Though the Tyrians had carried off their most valued treasures, so that Nebuchadnezzar, when he took the city after thirteen years' siege, was greatly disappointed as to the value of the plunder; yet there could not but be great quantities of spoil left in so rich a city. (*Note*, 29:17—20.)

V. 13. 'Great cities are full of all kind of 'gaiety and luxury: this shall be turned into a 'melancholy silence.' *Lowth.* (*Marg. Ref.—Notes*, *Is.* 23:6—9,15—18. *Jer.* 25:10. *Rev.* 18:21—24.)

V. 14. 'It has been commonly said, ... when 'old Tyre was closely besieged, and was near 'falling into the hands of the enemy, that the 'Tyrians fled from thence, and built new Tyre 'on the island: but the learned Vitringa hath 'proved at large from good authorities, that 'new Tyre was founded several ages before, 'and was the station for ships.' *Bp. Newton.*—It was, however, the city *on the continent* which Nebuchadnezzar destroyed; and this was never rebuilt.—'He rased the whole to the ground, 'and slew all found therein. After this it never 'recovered its former glory;... not rising any 'higher, than to become a village by the name 'of old Tyre. ... The city on the island became 'the Tyre, afterwards so famous by that name.' *Prideaux.*—At length Alexander the Great used the ruins of the city on the continent, to make a road or causey across the narrow sea to the city on the island, when he besieged it; and this tended to render the scite of old Tyre like the top of a rock: and then her stones were literally cast into the "midst of the water." (12) And in process of time the city on the island was also entirely destroyed. (*Marg. Ref.—Notes*, 3—6,21.)

V. 15. *The isles*, &c.] The countries of Europe bordering on the Mediterranean, which traded with Tyre, and where her colonies were established, seem here to be principally intended. They were greatly interested in her fate, which must have exceedingly affected their trade and prosperity: probably, they had much wealth in the hands of the Tyrian merchants, and in the warehouses of that city, when it was destroyed; and the fall of so prosperous a city, and the miseries endured by her inhabitants, were sufficient to make all others tremble for themselves, as well as mourn over her. (*Marg. Ref.—Notes*, 16—18, *v.* 18. 27:26—36. *Is* 23:5,12.)

stroyed *that wast* inhabited of * sea-faring
n, the renowned city which wast [q] strong
the sea, she and her inhabitants, which
ise their terror *to be* on all that haunt it!
18 Now shall [r] the isles tremble in the
[r] of thy fall; yea, the isles that *are* in
sea shall be troubled [s] at thy departure.
19 For thus saith the Lord GOD; When
nall make thee a desolate city, like the
es that are not inhabited; when I shall
ing up the deep upon thee, and great
ers shall cover thee;

b. *the seas.*
3,&c. 28:2,&c. Josh. 19:
Is. 23:4,8.
27:28—30.

s Is. 23:5—7,10—12.
t 3. Is. 8:7,8. Dan. 9:26. 11:40. Rev. 17:15.

20 When [u] I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, [x] in places desolate of old, with them that go down to the pit, that thou be not inhabited; [y] and I shall set glory [z] in the land of the living;

21 I will make thee [†] a terror, and thou *shalt be* no *more:* [a] though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

u 32:18—32. Is. 14:11—19. Luke 10:15.
x Job 30:3—6. Ps. 88:3—6. Is. 59:10. Lam. 3:6.
y 28:25,26. 39:7,25—29. Is. 4:5. Zech. 2:8.
z 32:23,26,32. Ps. 27:13.
† Heb. *terrors.* 15,16. 27:36. 28:19.
a 14. Ps. 37:36. Jer. 51:64. Rev. 18:21.

.16—18. The great consternation, excited he fall of Tyre, is here described in lan-ge peculiarly impressive and affecting. *rg.* and *Marg. Ref.—Notes*, 27:26—36, *vv.* -36. *Ex.* 15:14—16. *Is.* 23:4,6,7. *Rev.* 18:9—*P. O.*)

heir terror, &c. (17) Though the Tyrians er made extensive conquests by land; yet claimed the sovereignty of the seas, and made those who frequented them trem-by their powerful fleets and superior skill aval affairs: but they would at length cause to tremble by their unexpected fall. (18) *parture.* (18) 'When thy people shall be ied captive.' *Lowth.* Or, when they fled the city, and emigrated to other countries.

19. *Bring*, &c.] The destruction of is here compared to a shipwreck. (*Marg. —Note*, 27:26—36.)

20. Tyre would at length be so entirely oyed, that her prosperity would no more membered, than men are when they have been dead and buried. (*Marg. Ref.—Notes*, ,18,21—32. *Is.* 14:12—20.) This would the time "when the LORD shall set glory e land of the living;" which may either , the display of his glory in the exact ful-nt of this prediction, or in the restoration e Jews to their own land, and in events uture: or it may refer to the coming of st, and the establishment of the gospel.— e make Tyre a type of Rome, the New ament Babylon, or antichrist; at whose uction the Lord "will set glory in the land e living," by making his cause triumphant er the earth. (*Notes*, *Rev.* 18:—20:)

21. (*Marg.* and *Marg. Ref.—Notes*, 3—6, 'These prophecies, like most others, were ceive their completion by degrees. Neb-dnezzar ... destroyed the old city; and Al-der employed the ruins ... in making his ey to the island. ... It may be questioned, ther the new city ever after that arose at height of power, wealth, and great-, to which it was elevated in the times of h and Ezekiel. It received a great blow Alexander, ... by his building Alexan-in Egypt, which in time deprived it of h of its trade. ... It had the misfortune wards of changing its masters often; be-ometimes in the hands of the Ptolemies s of Egypt, and sometimes of the Seleu-kings of Syria; till at length it fell under ominion of the Romans. It was taken e Saracens about the year of Christ 639: was retaken by the Christians ... in the 1124. ... From the Christians it was taken in the year 1289, by the Mamalucks of t: ... from them it was taken in the year by ... the Turks, and under their domin-'ion it continues at present. But alas! how 'fallen, how changed, from what it was for-'merly! It is now become a heap of ruins, vis-'ited only by the boats of a few poor fishermen.' *Bp. Newton on the Prophecies.*—'On the north 'side it has an old Turkish ungarrisoned castle: 'besides which you see nothing here, but a mere 'Babel of broken walls, pillars, vaults, and 'there being not so much as one entire house 'left: its present inhabitants are only a few 'poor wretches, harboring themselves in the 'vaults, and subsisting chiefly upon fishing, who 'seem to be preserved in this place by divine 'Providence, as a visible argument, how God 'has fulfilled his word concerning Tyre, viz. 'that "it should be, as the top of a rock, a place 'for fishers to dry their nets on.' *Maundrell's Journal*, quoted by *Bp. Newton.* The accounts given by late travellers of the present appearance of Tyre, and its inhabitants, differ in some respects from this, and from each other: yet all combine in establishing this conclusion; viz. that Ezekiel's prophecy has received a most extraordinary accomplishment: but it is not improbable that future ages may witness a still more literal completion, when the exact place of Tyre shall be no more certainly known, than those of Nineveh and Babylon are at this day. (*Notes*, *Ps.* 37:35,36. *Is.* 13:19—22. 14:21—23. *Jer.* 51:61—64, *v.* 64. *Joel* 3:3—8. *Am.* 1:9,10. *Nah.* 3:19. *Zech.* 9:2—4.)

PRACTICAL OBSERVATIONS.

V. 1—14.

Many maxims, current in the commercial world, are diametrically opposite to the law of God, which requires us "to love our neighbor as ourselves:" for the selfish love of gain influences men to rejoice in the calamities of others, even of cities and nations, which interfere with this leading object; especially if they can hope to grow rich when others are impoverished. But God will shew himself to be against such mercenary selfish traders, whose hearts grow callous to every humane feeling, through the love of riches. How then must he abhor those, who increase their wealth by the sweat and blood of their brethren, whom they violently enslave and cruelly oppress for this only reason!—Men have little cause to glory in those precarious advantages, which excite the envy and rapacity of other covetous persons, and are continually shifting from one to another; and in getting, keeping, and spending of which, they provoke that God, whose wrath "turns joyous cities into ruinous heaps." Thus his justice is displayed and his purposes effected from age to age: and none can say how soon the most powerful and wealthy re-

CHAP. XXVII.

The riches and extensive commerce of Tyre shewn, 1—25. Her dreadful and irrecoverable fall predicted, 26—36.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a] take up a lamentation for Tyrus;

3 And say unto Tyrus, [b] O thou that art situate at the entry of the sea, *which art* [c] a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, [d] I *am* * of perfect beauty.

4 Thy borders *are* in the † midst of the seas; thy builders have perfected thy beauty.

5 They have ‡ made all thy *ship*-boards of fir trees [e] of Senir: they have taken [f] cedars from Lebanon to make masts for thee.

a 32. 19:1. 26:17. 28:12. 32:2. Jer. 7:20. 9:10,17—20. Am. 5:1,16.
b 4,25. 26:17. 28:2,3. Is. 23:2.
c 12,&c. Is. 23:3,8,11. Rev. 18 3,11—15.
d 4,10,11. 28:12—17. Ps. 50:2. Is. 23:9.
* Heb. *perfect of beauty.*
† Heb. *heart.* 26:5.
‡ Heb. *built.*
e Deut. 3:9. Cant. 4:8. *Shenir.*
f 1 Kings 5:1,6. Ps. 29:5. 92: 12. 104:16. Is. 14:8.

6 *Of* [g] the oaks of Bashan have th made thine oars; § the ‖ company of Ashurites have made thy benches *of* ivo *brought* out of [h] the isles of Chittim.

7 Fine [i] linen with broidered work fr Egypt, was that which thou spread forth to be thy sail; ¶ blue and purple fr the isles of [k] Elishah was that which c ered thee.

8 The inhabitants of [l] Zidon and [m] A vad were thy mariners: thy [n] wise *men*, Tyrus, *that* were in thee, were thy pilot

9 The ancients of [o] Gebal, and t wise *men* thereof were in thee thy ** calke all the ships of the sea with their marin were in thee to occupy thy merchandise.

g Is. 2:13. Zech. 11:2.
§ Or, *they have made thy hatches of ivory well trodden.*
‖ Heb. *daughters.*
h Gen. 10:4. *Kittim.* Num. 24:24. Jer. 2:10.
i 1 Kings 10:28. Prov. 7:16. Is. 19.9.
¶ Or, *purple and scarlet.* Ex. 25:4. Jer. 10:9.
k Gen. 10:4. 1 Chr. 1:7.
l Gen. 10:15. *Sidon.* 4 Josh. 11:8.
m 11. Gen. 10:18. Is. 10:9. 49:23. *Arpad.*
n 28. 1 Kings 5:6. 9:27. 2 C 2:13,14.
o Josh. 13:5. 1 Kings 5 *marg.* Ps. 83:7.
** Or, *stoppers of chinks.* H *strengtheners.* 27.

sorts of commerce, may become, like Tyre, "a place for the spreading of nets," and "a spoil to the nations." We have abundant cause for gratitude on account of that exemption from war in our land, with which we are favored; and to pray that it may be continued to us and our posterity: for the condition of invaded countries, and besieged and plundered cities, is most dreadful. Indeed nothing can reconcile the humane reflecting Christian to the horrors and carnage of war, but the consideration, that the righteous Lord is thus displaying his glory, and making way for the establishment of his kingdom of truth and holiness.

V. 15—21.

They, who carefully study the Scriptures, will derive advantage even from the desolations of war, through successive generations, and in the most distant regions; as they will thence deduce still fuller proof of the divine inspiration of that sacred book, which is the sole rule of their conduct and the only foundation of their hopes. Every discovery of a remarkable fulfilment of any scripture-prophecy, is like an evident miracle wrought before their eyes for the confirmation of their faith: and this evidence is continually accumulating upon them, in connexion "with the witness in themselves" which they enjoy in their own experience. Being thus instructed and established in the faith, we should use redoubled diligence, to obtain and possess the full assurance of our citizenship, in that city, which has immoveable foundations, unalienable treasures, and joys increasing and eternal, and which no enemies can destroy. (*Note*, *Is.* 33: 20—22.) All else is "vanity and vexation:" they, who now terrify others by their power, may soon astonish them by their fall: those, who have now the most established prosperity, will soon be as dead men, out of sight and forgotten: and the wicked will not only go down into the grave, but into the bottomless pit of destruction. But the glory of God, the preservation and prosperity of his church, and the everlasting salvation of his people, will be promoted by the destruction of all who oppo them.

NOTES.

CHAP. XXVII. V. 2. 'This alludes to t 'mournful ditties used at funerals, wherein t '... mourning women recounted every thi 'that was valuable or praise-worthy, belongi 'to the deceased, and then lamented his lo '*Jer.* 9:17,18.' *Lowth.* (32. 26:17,18. *Note*, *Sam.* 1:19—27.)

V. 3, 4. Tyre was situated upon the Me terranean sea, and formed the nearest *entra* to it from the interior and eastern part of As It was therefore every way conveniently pla ed, to unite in commerce Asia, Africa, a Europe, the whole of the known world at th time: especially it was the centre for the tra of Asia and the East Indies, with the ma isles and countries of Europe. Old Tyre w built upon the sea-coast on the continent; t new city was upon an island, about half mile from the shore. In both, the builders h done their utmost to render every thing co modious, elegant, and magnificent, in t greatest degree: so that they seemed to ha "perfected their beauty." Of these improv ments in architecture, and in every thing co nected with the most extensive trade, and t most abundant prosperity, the Tyrians we become exceedingly proud; and they thoug their city a perfect model, and superior to others in the world. (*Marg.* and *Marg. Ref. Notes*, 28:12—15. *Is.* 23:2—9.)

V. 5—9. In the subsequent description the navigation and commerce of Tyre, t critics and antiquaries have found much e ployment: but a few brief hints must suffice this place. The whole is suited to give us t most enlarged idea of the wealth, luxury, a extensive commerce of this renowned ci and to render the prediction of its ruin, and accomplishment, the more affecting and i structive. The Tyrians, or Phenicians, (T Tyre was the principal city of Phenicia,) we accounted the inventors of navigation; and is certain, that they carried it to greater pe fection than any other of the ancients. W are here informed, that the planks for th shipping, or the decks of their ships, were of

10 They [p] of Persia, and [q] of Lud, and Phut, were in thine army thy men of r: [r] they hanged the shield and helmet thee; they set forth thy comeliness.

11 The men [s] of Arvad with thine army re upon thy walls round about, and the mmadims were in thy towers: they hang- their shields upon thy walls round out; [t] they have made thy beauty per- t.

12 [u] Tarshish *was* thy merchant by rea- of the multitude of all *kind of* riches; h silver, iron, tin, and lead, they traded hy fairs.

13 [x] Javan, [y] Tubal, and Meshech, they e thy merchants: they traded [z] the per- s of men, and vessels of brass in thy arket.

14 They of the house [a] of Togarmah led in thy fairs with horses, and horse- n, and mules.

15 The men of [b] Dedan *were* thy mer- nts: many isles *were* the merchandise

5. Dan. 5:23.
5. Gen. 10:6,13,22. 1 Chr. 1,17. Is. 66:19. Jer. 46:9. 3:9.
Cant. 4:4.

13. Gen. 10:4. 1 Kings 2. 22:48. *Tharshish.* 2 20.36,37. Ps. 72:10. Is. 23:6,10,14. 60:9. Jer. 10: 9. Jon. 1:3.
x Gen. 10:2,4. 1 Chr. 1:5,7. Is. 66:19. Dan. 8:21. 10:20. 11:2. *Heb.*
y 32:26. 38:2,3. 39:1. Gen. 10: 2. 1 Chr. 1:5.
z Joel 3.3—6. Rev. 18:13.
* Or, *merchandise.*
a 38:6. Gen. 10:3. 1 Chr. 1:6.
b 20. Gen. 10:7. 25:3. 1 Chr. 1:9,32. Jer. 25:23. 49:8.

of thine hand: they brought thee *for* a present horns [c] of ivory and ebony.

16 [d] Syria *was* thy merchant by reason of the multitude of [†] the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and [‡] agate.

17 Judah, and the land of Israel, they *were* thy merchants; they traded in thy market [e] wheat of [f] Minnith and Pannag, and honey, and oil, [g] and [§] balm.

18 [h] Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 [i] Dan also and Javan, [‖] going to and fro, occupied in thy fairs: bright iron, [k] cassia, and calamus, were in thy market.

20 [l] Dedan *was* thy merchant in [¶] precious clothes for chariots.

21 [m] Arabia, and all the princes of [n] Kedar, they [**] occupied with thee [o] in lambs,

c Rev. 18:12.
d Gen. 10:22. *Aram.* 28:5. Judg. 10:6. 2 Sam. 8:5. 10:6. 15:8. Is. 7:2.
† Heb. *thy works.*
‡ Heb. *chrysoprase.*
e Deut. 8:8. 32:14. 1 Kings 5: 9,11. 2 Chr. 2:10,15. Ezra 3:7. Acts 12:20.
f Judg. 11:33.
g Gen. 43:11. Jer. 8:22.
§ Or, *rosin.*
h Gen. 15:2. 1 Kings 11:24,25. Is. 7:8. Acts 9:2.
i Judg. 18:29.
‖ Or, *Meuzal.*
k Ex. 30:23,24. Ps. 45:8. Cant. 4:13,14.
l 15.
¶ Heb. *clothes of freedom.*
m 1 Kings 10:15. Jer. 25:24. Acts 2:11. Gal. 4:25.
n Gen. 25:13. 1 Chr. 1:29. Cant. 1:5. Is. 21:16.
** Heb. were *the merchants of thy hand.*
o 2 Chr. 17:11. Is. 60:7.

ight from Shenir, or mount Hermon: their ts were made of the cedars of Lebanon; r oars (for oars as well as sails were used by ancients in most, if not all ships,) were of oaks of Bashan:" so that the land of Israel olied the Tyrians with timber for ships, igh the Israelites built but few themselves. *rg.* and *Marg. Ref.* e--g.)—The Tyrians e also furnished with benches of ivory, or in- with ivory, by the company of the Ashurites. vory was brought out of the interior parts of ; and as Chittim signifies the countries adja- to the Mediterranean sea; it is probable, er that some Europeans imported the ivory, sold the benches, when made, to the Tyri- or that artificers came to Tyre to manufac- them. (*Marg.* and *Marg. Ref.* h.)—But it not appear how the Assyrians could be said ake these benches; and the clause is ren- d by some, *of box-wood inlaid with ivory.* בַּת־אַשּׁוּרִים *pro* בְּתְאַשּׁוּרִים.' *Robertson.*)

he fine linen of Egypt, (which was renown- hroughout the world,) and richly embroi- d too, was used by the Tyrians for their ls:" or rather for their *flags*, or *colors*, as original may be more properly rendered: it can scarcely be conceived, that their were generally formed of such rich mate- ; though this extravagance might *occa- ally* be used in an ostentatious display of lth and magnificence.—Their tents and opies upon the decks of their galleys, were ed of cloth of blue and purple from the of the Egean sea, or the Grecian colonies he coast of Asia Minor. Purple was call- he Tyrian color: yet the Tyrians were not ented with their own manufactures, but riously used that which was brought from far, and of a great price. (*Marg.* and *Marg. Ref.* i, k.)—They had mariners from Zidon, the mother-city, and from Arvad an island in Phenicia; who did the laborious work on board their ships: whilst the Tyrians, being very skilful in navigation, acted only as pilots, or occupied the more honorable departments.—The inhabitants of Gebal, a promontory in Phenicia, having been long skilful and experienced in closing the joinings of the ships to prevent leaks, or in stopping them when made, were retained for this service: whilst ships and mariners, from all nations, came to Tyre to purchase their merchandise, and to dispose of their own for it. (*Marg.* and *Marg. Ref.* l —o.)

V. 10, 11. The Tyrians were themselves chiefly employed in navigation and commerce, and in enjoying their affluence: but it was requisite that they should have forces ready to oppose hostile assailants. They had therefore an army of men, hired from Persia, Lydia, and Lybia; whose martial appearance and armor added to the comeliness of the city. The island of Arvad furnished them with soldiers to guard their walls, as well as with mariners: (8) and the Gammadims, who perhaps inhabited some part of Phenicia, garrisoned their towers: and their glittering shields, being hung upon the walls, made them have a still more magnificent appearance. The Lydians in Asia seem to have descended from Shem: but Ludim is placed among the sons of Mizraim, the son of Ham: and as Lud and Phut are elsewhere named together, it is probable, that some tribe in Africa is meant; perhaps the Abyssinians. (*Marg. Ref.* 30:5. *marg. Gen.* 10: 13,22.)—The conjectures of learned men about the Gammadims are altogether unsatisfactory.

and rams, and goats; in these *were they* thy merchants.

22 The merchants of [p] Sheba and Raamah they *were* thy merchants; they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [q] Haran, and [r] Canneh, and [s] Eden, the merchants of [t] Sheba, [u] Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in [*] all sorts *of things*, in blue [†] clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The [x] ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very [y] glorious in the midst of the seas. [*Practical Observations.*]

26 ¶ Thy [z] rowers have brought thee into [a] great waters: [b] the east wind hath broken thee in the [‡] midst of the seas.

27 Thy [c] riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that *are* in thee, [§] and in all thy company, which *is* in the midst of thee, [d] shall fall into the [‖] midst of the seas, in the day of thy ruin.

28 The [¶] suburbs shall [e] shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, [f] shall come down from their ships, they shall stand upon the land;

30 And shall [g] cause their voice to be heard against thee, and shall cry bitterly, and shall [h] cast up dust upon their heads, [i] they shall wallow themselves in the ashes:

31 And [k] they shall make themselves utterly bald for thee, and gird them with sackcloth; and [l] they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall [m] take up a lamentation for thee, and lament over thee, *saying*, [n] What *city is* like Tyrus, like [o] the destroyed in the midst of the sea?

33 When [p] thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth, with the multitude of thy riches, and of thy merchandise.

p Gen. 10:7. 1 Kings 10:1—13. 1 Chr. 1:9. 2 Chr. 9:1,&c. Ps. 72:10,15. Is. 60:6.
q Gen. 11:31,32. 12:4. 2 Kings 19:12. Is. 37:12. Acts 7:4. *Charran.*
r Gen. 10:10. *Calneh.* Is. 10:9. *Calno.* Am. 6:2. *Calneh.*
s Gen. 2:8. Am. 1:5.
t Gen. 25:3. Job 1:15.
u 32:22. Gen. 10:22. Num. 24: 22. Ps. 83:8. *Assur.* Is. 7:18,20.
* Or, *excellent things.*
† Heb. *foldings.*
x Ps. 48:7. Is. 2:16. 23:14.
y 4.
z Is. 33:23.
a 26:19. Ps. 93:3,4. Rev. 17: 15.
b 34. Ps. 48:7. Acts 27:14,41.
‡ Heb. *heart.*
c 7—9,12,18,19,22,24. 26:12. Prov. 11:4. Rev. 18:11,&c.
§ Or, *even with all.*
d 26:14,21.
‖ Heb. *heart.* 26.
¶ Or, *waves.*
e 35. 26:10,15—18. 31:16. Ex. 15:14. Nah. 2:3.
f 26:16. 32:10.
g 31,32. 26:17. Is. 23:1—6. Rev. 18:9—19.
h 1 Sam. 4:12. 2 Sam. 1:2. Job 2:12. Lam. 2:10. Rev. 18:19.
i Esth. 4:1—3. Job 2:8. 42:6. Jer. 6:26. 25:34. Mic. 1:10.
k 7:18. Lev. 21:5. Deut. 1 1. Is. 15:2. 22:12. Jer. 16: 47:5. 48:37. Am. 8:10. Mi 1:16.
l Is. 16:9. 22:4. Mic. 1.8.
m 2. 26:17.
n Lam. 1:12. 2:13. Rev. 18:1
o 26. 26:4,5.
p 3,12,&c. Is. 23:3—8. Re 18:3,12—15,19.

V. 12—25. We have here a particular account of the nations or cities that traded with Tyre, and the commodities which they brought to her markets. Thus Tarshish, or Tartessus in Spain, (as it is supposed,) exchanged various metals (which were either the produce of that country, or fetched from others,) for the rich luxuries of the eastern world. It is probable, that the tin was brought from Britain, (out of Cornwall,) which was first known to the ancients, as yielding great quantities of that metal. (*Marg. Ref.* u.—*Notes*, 1 *Kings* 10:22. *Is.* 2:10—18, *v.* 16.)—The different parts of Greece, or the regions about the Euxine and Caspian seas, sold slaves, and vessels of brass, to the Tyrians. Togarmah, or Phrygia, Cappadocia, and other regions in Asia Minor, supplied them with horses and mules, and with servants skilful in managing them. (*Marg.* and *Marg. Ref.* x—a.) The inhabitants of Dedan, supposed to be in Arabia, traded with them; and many isles or countries of Europe, traded with the Tyrians for the goods, which they brought them; especially "horns of ivory," or rather, *horns, ivory, and ebony*, i. e. the horns of some curious animals, ivory which is the teeth of elephants, and ebony, a very hard and valuable wood. These they brought for a present to the Tyrians, or rather as the price of the goods which they purchased.—"Many isles *bought* the merchandise of thy hand, &c." (15) The Syrians bought the manufactures, which the Tyrians made in abundance, and paid for them with precious stones and other articles of luxury. (*Marg.* and *Marg. Ref.* b—d.) The land of Judah and Israel had no precious stones or metals to exchange, though it was "the glory of all lands;" but it supplied them with what was more valuable, namely abundance of good wheat, honey, oil, and balm used in medicine. It is uncertain whether *Pannag* be the name of a place, or of some valued production of Canaan. (*Marg.* and *Marg. Ref.* e—h.—*Note*, *Acts* 12:20—23, v. 20.) Damascus changed the wine of Helbon and white wool, which were both in great repute, for the useful manufactures of Tyre.—The inhabitants of Dan and Javan, (probably not the city Dan in the coasts of Israel, nor any part of Greece as before, but cities in the east,) brought polished iron, or steel, with rich spices to Tyre, to exchange for the commodities of the western world: as another Dedan (probably in Idumea,) did rich cloths to ornament or line their chariots.—Some districts of Arabia supplied Tyre with cattle; others with spices, gold, and precious stones.—The inhabitants of Mesopotamia, Media, and the adjacent regions, traded with Tyre, bringing chests of all kinds of rich apparel. In short, all the ships, which sailed on the sea, and which were generally called "the ships of Tarshish," celebrated the praises of Tyre: that city was replenished with all kinds of riches, and made glorious with all earthly decorations and magnificence. (*Marg.* and *Marg. Ref.* i—y.)—Upon a review of these hints concerning the commerce of Tyre, it is plain that that city traded with every part of the then known world, either immediately, or through the medium of other nations.

34 In the time [q] *when* thou shalt be roken by the seas in the depths of the wa-rs, thy merchandise, and all thy compa-y in the midst of thee shall fall.

35 All [r] the inhabitants of the isles shall e astonished at thee, and [s] their kings

26,27. 26:12—15,19—21. ech. 9:3,4. 6:15—18. Is. 23:6.

s 28:17—19. 32:10. Rev. 18:9, 10.

shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall [t] hiss at thee; [u] thou shalt be [*] a terror, and [†] never *shalt be* any more.

t 26:2. 1 Kings 9:8. Jer. 18: 16. 19:8. Lam. 2:15. Zeph. 2:15.

u 26:14,21.

* Heb. *terrors.*

† Heb. shalt *not* be *for ever.* Ps. 37:10,36.

V. 26—36. Tyre is here poetically described, a ship at sea, and wrecked, through the istakes and mismanagement of her pilots nd rowers. (*Notes*, *Is.* 33:20—24.) When e rulers of Tyre provoked Nebuchadnezzar make war upon them, and when they perti-ciously resolved to withstand that haughty nqueror, they rowed this gallant ship into rilous waters; and when the city was taken, was "broken by the east wind in the midst the seas." The same was the case, in the ne of Alexander the great, and in those sub-quent disasters, which terminated in the to-l ruin of Tyre. Thus the inhabitants and hes of Tyre, like the crew and cargo of a oken ship, sunk into the midst of the seas. *Marg.* and *Marg. Ref.* z—d.—*Note*, *Ps.* 48:7.) he cry of the leading men of Tyre, when ey saw that the city must be taken, (like that pilots, when they perceive that the ship ust sink,) would be heard in the extreme rts of the city, or even on the adjacent con-nent. All the rowers and mariners of the ips, who had been accustomed to trade with yre, would come on shore to witness the fa-l catastrophe, and would express their ex-eme sorrow by every significant token; and, th great astonishment and deep regret, con-ast the former prosperity of Tyre, when ngs and nations were enriched by her, with r present condition, now that she was ut-ly broken and ruined. (*Marg.* and *Marg. f.* c—t.—*Notes*, 26:16—18.) But, whilst most ngs and nations would be astonished and ubled; some merchants would triumph and sult over her, (as she had done over Jerusa-n,) expecting to be replenished, now she is laid waste. (*Note*, 26:2.) The whole of s is so correspondent with the lamentation, de over the fall of the New Testament Bab-n, or Rome, that we cannot but suppose ere was something typical in the fall of Tyre. *otes* and *P. O. Rev.* 18:1—19.)—'The vicis-tudes of time, or rather the barbarism of the reeks of the lower empire, and the Moham-edans, have accomplished this prediction. ... stead of that ancient commerce, so active d so extensive; Sour,' (Tyre,) 'reduced to a iserable village, has no other trade, than the portation of a few sacks of corn and raw tton, nor any merchant but a single Greek ctor, ... who scarcely makes sufficient profit maintain his family.' *Volney.* This extract taken from the writings of one, who pub-hed the observations which he made on the ot; and who was very far indeed from fa-ring the cause of revelation. (*Marg.—Note*, 21.)

PRACTICAL OBSERVATIONS.
V. 1—25.

While there are persons and books in abun-nce, ready to instruct us concerning the ad-ntages of extensive commerce, about which e inhabitants of these nations are neither ig-rant nor indifferent: it would be well, if more gard were paid to those scriptures, which nt out the sins and dangers, to which men e exposed by it. We should be thankful for our situation at the entrance of the seas, which renders our land as convenient a centre of modern, as Tyre was of ancient commerce: and we possess singular advantages, as an island, for excluding foreign invaders, as well as for a friendly intercourse with all the nations of the earth. At the same time we should by no means forget the wisdom and goodness of the Creator, in so dispensing his liberality, that each country has its valuable productions, which it can spare to other nations: and it would be happy for mankind, if the mutual destruction of wars was more generally exchanged for the reciprocal advantages of commerce, till all nations were united in one common bond of amity and mutual utility. It is also worthy our notice, how many things of small value in themselves, are by manufactures and commerce rendered the means of honest industry and subsistence to hundreds of thousands.—Yet commerce, beneficial as it is, has its peculiar dangers and evils. Alas! that modern commerce, and even that of this favored land, should have occasioned, perhaps, the shedding of more human blood, than the most destructive wars of sanguinary conquerors! But we hope that God will ere long raise up to us a number of humane and philanthropic legislators, to terminate these hateful abuses; and to establish such regulations, as shall render our commerce conducive to the happiness of the most distant nations, as well as to that of our own: otherwise, whatever profane politicians may imagine, our prosperity will soon be broken, like a ship-wrecked vessel. It is obvious likewise, that commerce tends to increase men's wants, and inordinate gratifications, and their pride, self-confidence, and vain glory: as if it rendered cities and nations, "perfect in beauty," sufficient for their own prosperity, and independent on the providence of God. Too often men, eagerly pursuing riches, neglect justice, truth, and humanity; and deem every measure justifiable which proves lucrative, and every thing glorious that is prosperous. Yet more merchants and traders are just, generous, and benevolent, than are humble, pious, and devoted to God. When riches increase, the possessors are apt to set their hearts upon them, and to forget the Lord, who alone "giveth them power to get wealth:" they prefer the wisdom of this world, to that which is from above: they study the ledger more than the bible: extending their trade is a far greater object in their view, than the propagation of the Gospel: religion is made subservient to worldly interest; and the maxims of the counting-house are employed, in bartering for church-livings, and in managing designs, professedly intended for pious and charitable purposes. The beauty of holiness, and the peculiar privileges of the children of God, have no splendor in their eyes, compared with large estates, fair houses elegantly furnished, and all the indulgence of pride and luxury, and of that avarice by which they are supported. And thus the religion, morals, and maxims of nations are corrupted and debauched; the sinews of their strength

CHAP. XXVIII.

The judgments of God on the prince of Tyre, for his impious pride, 1—10. A lamentation over him, as fallen from his height of grandeur through iniquity, 11—19. A prophecy against Zidon, 20—23. The restoration of Israel foretold, 24—26.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; [a] Because thine heart *is* lifted up, and thou hast said, [b] I *am* a god, [c] I sit *in* the seat of God, [d] in the * midst of the seas; [e] yet thou *art* a man, and not God, though [f] thou set thine heart as the heart of God:

a 5,17. 31:10. Deut. 8:14. 2 Chr. 26:16. Prov. 16:18. 18:12. Is. 2:12. Dan. 5:22,23. 1 Tim. 3:6. 1 Pet. 5:5.
b 6,9. Gen. 3:5. Acts 12:22,23. Rev. 17:3.
c 12—14. Is. 14:13,14. Dan. 4:30,31. 2 Thes. 2:4.
d 27:3,4.
* Heb. *heart.* 27:26,27. *marg.*
e 9. Ps. 9:20. 82:6,7. Is. 31:3.
f 6.

3 Behold, [g] thou *art* wiser than Daniel; there is [h] no secret that they can hide from thee:

4 With [i] thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By † thy great wisdom [k] *and* by thy traffic hast thou increased thy riches, [l] and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord GOD;

g Dan. 1:20. 2:48.
h 1 Kings 4:29—32. 10:3. Job 15:8. Ps. 25:14. Dan. 2:22, 27,28,47. 5:12.
i 29:3. Deut. 8:17,18. Prov. 18:11. 23:4,5. Ec. 9:11. Hab. 1:16. Zech. 9:2—4.
† Heb. *the greatness of thy wisdom.* Prov. 26:12. Is. 5:21. Rom. 12:16.
k 27:12,&c. Is. 23:3,8. Hos. 12:7,8. Jam. 4:13,14.
l 2. 16:49. Deut. 6:11,12. 8:13,14. 2 Chr. 25:19. 32:23—25. Job 31:24,25. Ps. 52:7. 62:10. Prov. 30:9. Is. 10:8—14. Dan. 4:30,37. Hos. 13:6. Luke 12:16—21. 1 Tim. 6:17.

are relaxed; their policy degenerates into craft, and their counsels into mercenary sophistry.

V. 26—36.

When nations have filled up the measure of their sins, the Lord in anger gives up their rulers to be infatuated; and they engage in rash projects and destructive wars: and thus prosperous states are reduced and ruined; their former grandeur only serves to enhance the greatness of their fall: many spectators lament and are astonished at their ruin; and others triumph in it, and rise to prosperity, whilst they are no more. 'Trade is a fluctuating 'thing: it passed from Tyre to Alexandria, 'from Alexandria to Venice, from Venice to 'Antwerp, from Antwerp to Amsterdam and 'London; the English rivalling the Dutch, as 'the French are now rivalling both.... It be-'hoves those, who are in possession of it, to 'take the greatest care that they do not lose it. '... Liberty is a friend to that, as that is a friend 'to liberty. But the greatest enemy to both is 'licentiousness, which tramples upon all law 'and lawful authority, encourages riots and tu-'mults, promotes drunkenness and debauche-'ry, sticks at nothing to supply its extrava-'gance, practises every art of illicit gain, ruins 'credit, ruins trade, and will in the end ruin 'liberty itself. Neither kingdoms nor common-'wealths, neither public companies nor pri-'vate persons, can long carry on a beneficial 'flourishing trade without virtue, and what 'virtue teacheth, sobriety, industry, frugali-'ty, modesty, honesty, punctuality, humanity, 'charity, the love of our country, and the fear 'of God. The prophets will inform us, how 'the Tyrians lost it; and the like causes will 'always produce the like effects.' *Bp. Newton.*—Whatever may be the case with the community, individuals may guard against these evils in themselves: and their immortal interests call them to it more forcibly, than any temporal motives can do.—If we be poor, we should learn to be contented with food and raiment; and having the needful provisions of Judah and Israel, we need not covet the superfluities of Tyre. Those who engage in commerce should remember, that they are the servants of God; and learn to conduct their business, according to the precepts of his word, in submission to his providence, and with an aim to his glory. And those who possess wealth should remember, that they are his stewards, and must not waste his goods, in gratifying "the lust of the flesh, the lust of the eye, or the pride of life;" but should use them in "doing good to all men, especially to the household of faith," and in promoting the Christian religion. Above all, we should be careful to "seek first the kingdom of God and his righteousness," and to do and use every thing in subserviency to the salvation of our souls. Then our riches will never be taken from us; and when we shall be no more on earth, we shall go to possess an incorruptible and unchangeable inheritance in heaven.

NOTES.

CHAP. XXVIII. V. 2—5. Ethbaal, or Ithobalus, was the prince or king of Tyre, at the time when this prophecy was spoken, and when the city was taken by Nebuchadnezzar. He seems to have been a man of eminent abilities; and under his government the Tyrians for a time prospered exceedingly. But, being lifted up with the most excessive pride, he arrogated divine honors to himself, as many vain-glorious monarchs have done. His sovereignty over the seas was so uncontrolled, and his authority was so firmly established, that he seemed to himself to reign as a god "in the midst of the seas;" and to be placed on the throne of God, rather than on that of a man. Yet was he a poor, frail, mortal man, and not God; though he affected to be absolute, independent, and honored as a deity. (*Marg.* and *Marg. Ref.* a—e.—*Notes*, 6—15. *Ps.* 82:6,7. *Dan.* 4:28—33, *vv.* 30,31. *Acts* 12:20—23, *vv.* 22,23. 2 *Thes.* 2:3,4.)—Daniel, who was not at this time more than thirty-six years of age, being employed in the court of the king of Babylon, had become exceedingly renowned for his wisdom, in all the concerns of government, as well as in interpreting dreams, and resolving difficult questions: but the king of Tyre supposed himself to be wiser than Daniel, and that no secret could be hid from him. (*Marg. Ref.* g, h.) He was perhaps a man of learning, and understood many abstruse subjects: or he had discovered the secret machinations of his enemies, which he ascribed to his superior discernment. and supposed that nothing could elude his penetration. But the chief use which he had made of his wisdom had been to increase his revenues and treasures, by protecting the trade and wealth of his subjects. This he ascribed to his own wise counsels; and thus his riches tended in every way to enhance his pride and self-sufficiency. (*Marg.* and *Marg. Ref.* i.—l.—*Note*, *Is.* 47:7—10.)

Because thou hast set thine heart as the eart of God;

7 Behold, therefore [n] I will bring strangers upon thee, [o] the terrible of the nations: and they shall draw their swords gainst the beauty of thy wisdom, and they hall [p] defile thy brightness.

8 They [q] shall bring thee down to the it, and thou shalt die the deaths of *them iat* [r] *are* slain in the midst of the seas.

9 Wilt thou yet [s] say before him that ayeth thee, I *am* God? but [t] thou *shalt be* man, and no god, in the hand of him that slayeth thee.

10 Thou shalt die [u] the deaths of the ncircumcised [x] by the hand of strangers: or I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD ame unto me, saying,

12 Son of man, [y] take up a lamentation pon the king of Tyrus, and say unto him,

2. Ex. 9:17. Job 9:4. 40:9 -12. 1 Cor. 10:22. 2 Thes. :4.
6:7—14. Is. 23:8,9. Am. 3:6. 0:11. 31:12. 32:12. Deut. 28: 9,50. Is. 25:3,4. Dan. 7:7. Hab. 1:6—8.
5—17.
2:18—30. Job 17:16. 33:18, 3. Ps. 28:1. 30:9. 55:15. 88: 5. Prov. 1:12. 28:17. Is. 38: 7.
7:26,27,34.

s 2. Dan. 4:31,32. 5:23—30. Acts 12:22,23.
t Ps. 82:7. Is. 31:3.
* Or, *woundeth.*
u 31:18. 32:19,21,24—30. 44:7, 9. Lev. 26:41. 1 Sam. 17:26, 36. Jer. 6:10. 9:25,26. John 8:24. Acts 7:51. Phil. 3:3.
x 7. 11:9. Jer. 25:9.
y 2. 19:1,14. 26:17. 27:2,32. 32: 2,16. 2 Chr. 35:25. Is. 14:4. Jer. 9:17—20.

Thus saith the Lord GOD, [z] Thou sealest up the sum; [a] full of wisdom, and perfect in beauty.

13 Thou hast been [b] in Eden the garden of God; [c] every precious stone *was* thy covering, the † sardius, topaz, and the diamond, the ‡ beryl, the onyx, and the jasper, the sapphire, the § emerald, and the carbuncle, and gold: [d] the workmanship of thy tabrets, and of thy pipes was prepared in thee, in the day that [e] thou wast created.

14 Thou *art* [f] the anointed cherub that covereth: [g] and I have set thee *so:* thou wast [h] upon the holy mountain of God; thou hast walked up and down in the midst of [i] the stones of fire.

15 Thou *wast* [k] perfect in thy ways from the day that thou wast created, [l] till iniquity was found in thee.

z 2—5. 27:3,4. Rom. 15:28. 2 Cor. 1:22.
a Prov. 21:30. Is. 10:13. Jer. 9:23. Luke 2:40. Acts 6:3. 1 Cor. 1:19,20. 3:19. Col. 1:9. 2:3. Jam. 3:13—18.
b 31:8,9. 36:35. Gen. 2:8. 3: 23,24. 13:10. Is. 51:3. Joel 2: 3. Rev. 2:7.
c 27:16,22. Gen. 2:11,12. Ex. 28:17—20. 39:10—21. Is. 54: 11,12. Rev. 17:4. 21:19,20.
† Or, *ruby.*
‡ Or, *chrysolite.*
§ Or, *chrysoprase.*
d 26:13. Is. 14:11. 23:16. 30:32.
e 15. 21:30.
f 16. Ex. 25:17—20. 30:26. 40:9.
g Ex. 9:16. Ps. 75:5—7. Is. 10: 6,15. 37:26,27. Dan. 2:37,38. 4:35. 5:18—23. John 11:51. Rom. 9:17.
h 2,16. 20:40. Is. 14:12—15. 2 Thes. 2:4.
i 13,17. Rev. 18:16.
k 3—6,12. 27:3,4.
l 17,18. Gen. 1:26,27,31. 6:5,6. Prov. 14:34. Is. 14:12. Lam. 5:16. 2 Pet. 2:4.

V. 6—10. "Thou didst think in thine heart, at thou wast equal with God." *Old Version. ohn* 5:18. *Phil.* 2:6.)—This haughty prince as become the rival of "the LORD of Hosts," id robbed him of his glory; who therefore relved to resist and abase him. The Chaldeans ere not numbered among the people who ided with the Tyrians, but were "strangers;" t God had chosen them to execute his sennce against that city and her king. They ere the most "terrible of the nations," and ould oppose their victorious arms to Ithobas's self-wise politics. By besieging, and at ngth taking and destroying Tyre, they would rnish and defile all his beauty and splendor: id they would bring him down to the grave, ithout any honor or ceremony; as those who e slain at sea are thrown overboard. And ould he still boast, that "he was God," when the hands of the executioners of the Lord's ngeance on him? (*Marg.* and *Marg. Ref.* m t. x.) Certainly his death would prove the ntrary: and as he would die out of God's venant and under his wrath, and the death the wicked, (which was meant by "the ath of the uncircumcised,") he would perish iserably in every sense. (*Marg. Ref.* u.)—'hou shalt come to the same ill end, as befals ie other enemies of God and of his truth.' *outh.*—Hiram, king of Tyre, was the friend David and Solomon, and probably a pious rson: (*Notes*, 2 *Sam.* 5:11. 1 *Kings* 5:1.) yet s successors had joined the enemies of God, id Ithobalus especially would have his porn among them.

V. 12—15. The prophet was next directed conclude the prediction against Tyre with lamentation, or poetical elegy, over this ughty monarch; which would be the more narkable, as he was at that time at the ight of pride and prosperity. Ithobalus's opinion of his own dignity, and his ostentation of magnificence, are described in very remarkable language. He vainly thought himself to be the sum of all excellency; that his abilities, personal accomplishments, authority, and splendor comprised the "fulness of wisdom and the perfection of beauty;" and that they were *his* by an unalienable tenure, securely sealed up among his treasures. He thought his dignity as great, and his advantages as many, as those of Adam "in Eden the garden of God." His crown was formed, and his garments decorated, with abundance of precious stones: of these nine are mentioned, which were set in gold, and were the same as nine of those that were placed in the breast-plate of the high priest, with whom some think he meant to vie in this particular. (*Note*, *Ex.* 28: 15—29, *vv.* 17—20.) Tabrets, and other musical instruments, had been prepared *for* him with exquisite skill: either to celebrate his coronation, the day when he was "created" king; or his birth, and afterwards his birth-day as it annually returned. Perhaps he had been anointed king, according to the custom in Israel: it was his office to cover or protect his people, and for this purpose God had raised him to his throne: but he forgot his dependence on him, deemed himself able to do it by his own power, and shone in his own eyes, as an angel in heaven, or as a deity.—This refers to the cherubim that covered the mercy-seat, which were anointed with the holy ointment, along with the ark of the covenant, &c. or to those, who guarded the entrance of Eden, and kept every way the tree of life. (*Notes*, *Gen.* 3: 22—24. *Ex.* 25:10—21. 30:22—33.)—In this conceit of his own excellency, and counting himself equal to the inhabitants of heaven, the holy mountain of God, he walked up and down, surrounded and decorated with precious stones,

16 By [m] the multitude of thy merchandise they have [n] filled the midst of thee with violence, and thou hast sinned: [o] therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, [p] O covering cherub, from the midst of the stones of fire.

17 Thine [q] heart was lifted up because of thy beauty, [r] thou hast corrupted thy wisdom by reason of thy brightness: [s] I will cast thee to the ground, [t] I will lay thee before kings, that they may behold thee.

18 Thou hast [u] defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic: [x] therefore will I bring forth a fire from the midst of thee; it shall devour thee; and [y] I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19 All [z] they that know thee among the people shall be astonished at thee: [a] thou shalt be * a terror, and never *shalt* thou *be* any more.

m 27:12,&c. Is. 23:17,18. Hos. 12:7. Luke 19:45,46. John 2:16. 1 Tim. 6:9,10.
n 8:17. Gen. 6:11. Am. 3:9. Mic. 2:2. 6:12. Hab. 2:8,17. Zeph. 1:9.
o Gen. 3:24. Lev. 18:24—28. Is. 22:19. 23:9. Mic. 2:10. 2 Pet. 2:4—6. Rev. 12:9.
p 14.
q 2,5. 16:14,15. 31:10. Prov. 11:2. 16:18. Luke 14:11. Jam. 4:6.
r Is. 19:11—13. Jer. 8:9. Rom. 1:22—25. 1 Cor. 1:19—21.
s Job 40:11,12. Ps. 73:18. 147:6.
t 16:41. 23:48. 32:10. Is. 14:9—11.
u 2,13,14,16.
x 5:4. Judg. 9:15,20. Am. 1:9, 10,14. 2:2,5. Rev. 18:8.
y Mal. 4:3. 2 Pet. 2:6.
z 27:35,36. Ps. 76:12. Is. 14:16—19. Rev. 18:9,10,15—19.
a 26:14,21. 27:36. Jer. 51:63, 64. Rev. 18:21.
* Heb. *terrors*.

20 ¶ Again the word of the LORD cam unto me, saying,

21 Son of man, [b] set thy face again [c] Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD Behold, [d] I *am* against thee, O Zidon; an [e] I will be glorified in the midst of the and they shall know that I *am* the LORD when I shall have executed judgments i her, and [f] shall be sanctified in her.

23 For [g] I will send into her pestilenc and blood into her streets; and the wound ed shall be judged in the midst of her b the sword upon her on every side; [h] an they shall know that I *am* the LORD.

24 ¶ And there shall be no more [i] pricking brier unto the house of Israel, n *any* grieving thorn of all *that are* roun about them that despised them; [k] and the shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; [l] Whe I shall have gathered the house of Isra from the people among whom they a

b 6:2. 25:2. 29:2.
c 27:8. 32:30. Gen. 10:15. *Sidon*. Is. 23:2—4,12. Jer. 25:22. 27:3. 47:4. Joel 3:4—8. Zech. 9:2.
d 5:8. 21:3. 26:3. 29:3,10. 35:3. 38:3. 39:1. Jer. 21:13. 50:31. Nah. 1:6. 2:13. 3:5.
e 25. 39:13. Ex. 9:16. 14:4,17. 15:21. Lev. 10:3. 1 Sam. 17:45—47. Ps. 9:16. 21:12,13. 33:17,18. Is. 5:15,16. 37:20. Rev. 19:1,2.
f 20:41. 36:23. 38:23.
g 5:12. 38:22. Jer. 15:2.
h 25:7,11,17. 26:6.
i Num. 33:55. Josh. 23:1 Judg. 2:3. Jer. 12:14. Mic. 4. 2 Cor. 12:7.
k 23,26. 36:36—38. 39:28.
l 11:17. 20:41. 34:13. 36:3 37:21. 39:27. Lev. 26:44,4 Deut. 30:3,4. Ps. 106:47. 11:12. 27:12,13. Jer. 30:1 31:8—10. 32:37. Hos. 1:1 Joel 3:7. Am. 9:14,15. O 17—21. Mic. 7:11—14. Zep 3:19,20.

sparkling like fire. Indeed the affairs of Tyre had been managed by him, with great prudence and success, from the beginning of his reign; till the detection of his iniquity brought down the wrath of God upon him, and then he was infatuated to his ruin. (*Marg.* and *Marg. Ref.*)—The expressions used, in this poetical description of the excessive pride of this monarch, seem to allude to the fall of angels, and to that of Adam in Paradise; and they intimated that his ruin would be owing to the same cause, and attended with similar effects to him. (*Notes*, *Is.* 14:3—20.) He is likewise supposed to have been a type of the Roman antichrist, of whom similar things are spoken in the New Testament; and almost the whole of this description may be accommodated to that proud enemy of God and his truth.—But indeed the character, pretensions, and fall, of one man who has been intoxicated with power and pride, so resemble those of others of the same spirit, that it is not always easy to determine, whether the coincidence arises from this circumstance, or whether the one was intended to be a type of the other.

Thou wast perfect, &c. (15) 'An exact de-'scription of the angelical purity in which the 'devil was created; and in which he continued, 'till being lifted up with pride, he fell from his 'first estate.' *Lowth.*

V. 16—19. The policy of the king of Tyre had employed such methods of extending its commerce, as led to great violence and oppression, and various transgressions of the divine law. And therefore, though he thought his city and throne sacred, as "the mountain of God," being consecrated by his own divinity; yet the Lord would cast him out of it, as profane and abominable; he would destroy hi from the midst of his ostentatious magnif cence, as he had cast down the angels tha sinned, from their glorious state in heave and he should no longer think himself the pro tecting deity of Tyre. Seeing "his heart wa lifted up" by his endowments and prosperit and "he had corrupted his wisdom," by em ploying it in base projects to increase his mag nificence; the Lord would cast him to th ground, and render him a deplorable spectacl and an instructive warning to other kings, wh should behold his fall. He had accounted hi palaces to be "sanctuaries," or temples to hi own divinity, in which he sat as in the seat o God: but he had defiled them by his crimes and the iniquity allowed in his traffic; there fore they would be consumed with a fire kin dled by his own folly; and he should perish with them amidst many spectators, for a terro and a warning to them, and should never b restored. (*Marg.* and *Marg. Ref.*—*Notes*, 20 21. 27:)—The infamous traffic of the papal an tichrist, in the church of God and about hol things, will certainly expose him to similar o more terrible destruction. (*P. O. Rev.* 18:9–19.)

V. 21—23. Tyre was built by the inhab itants of Zidon, which was the more ancien but the less considerable city, and depende on Tyre. (*Marg. Ref.* c.—*Notes*, *Gen.* 49:13 *Josh.* 19:24—31. *Is.* 23:2,4.) The Lord how ever was against Zidon also; and he determin ed to glorify his power, justice, and truth, i executing judgments on her, by pestilence an the sword; that his holy name might thereb be known and had in honor. This seems t have been fulfilled by the Chaldeans.—Zido

scattered, and shall [m] be sanctified in them in the sight of the heathen, [n] then shall they dwell in their land that I have given to my servant Jacob.

26 And [o] they shall dwell *safely there-

m 22. 36:23. 38:23. Is. 5:16.
n 36:28. 37:25. Jer. 23:8. 27: 11.
o 34:25—28. 38:8. Lev. 25:18, 19. Deut. 12:10. Jer. 23:6—8. 33:16. Hos. 2:18. Zech. 2:4,5.
* Or, *with confidence.* 38:11. 1 Kings 4:25. *margins.* Prov. 14:26.

in, and shall [p] build houses, and plant vineyards; yea, they shall dwell with confidence, [q] when I have executed judgments upon all those that † despise them round about them; [r] and they shall know that I *am* the LORD their God.

p Is. 65:21,22. Jer. 29:5,6,28. 31:4,5. 32:15. Am. 9:13,14.
q 24. 25:—32: 35: Is. 13.—21: Jer. 46:—51: Zech. 1:15.
† Or, *spoil.* 39:10. Is. 17:14. 33:1. Jer. 30:16. Hab. 2:8. Zeph. 2:8,9.
r 22,24. 34:30. 36:22,23. Ex. 29:46.

'was afterwards utterly destroyed by Ochus, 'king of Persia.' *Lowth.* (*Marg. Ref.* d—h.—*Notes, Jer.* 47:4. *Joel* 3:3—8.)

V. 24—26. These cities bordering on Israel, and peopled in great measure from the ancient inhabitants of Canaan, had been "thorns and briers" to them; had created them much trouble, and treated them with great contempt. (*Marg. Ref.* i.—*Notes, Num.* 33:55, 56. *Josh.* 23:11—13.) But they were about to be finally deprived of their power to molest them. So that when the Lord should restore Israel to their own land, for the glory of his name among the nations; they would dwell in peace and prosperity, being delivered from their enemies, by the just judgments of God upon them.—This was in part fulfilled, after the return of the Jews from captivity: but it is probable, that it will have a far more striking accomplishment, when they shall be converted to Christ, and gathered from their present dispersions. (*Marg.* and *Marg. Ref.*—*Notes*, 34: 23—31. 36:20—27. 37:24—26. 39:23—29.)—The last clause, and many others to the same effect, mply, that they shall know God and his perfections by their own experience.

PRACTICAL OBSERVATIONS.

V. 1—10.

Pride is peculiarly the sin of our fallen nature, the essence of our apostacy, and the very poison which Satan's temptation infused into the hearts of our first parents, and throguh them into those of all their children. Every possession, endowment, or distinction, which the Lord confers upon us, serves to excite and give energy to this hateful propensity: and we are disposed to idolize the gifts, or to glory in them as if from ourselves; and to forget the Giver, to become his rivals, and to speak and act, as if we were independent of him, and sufficient to our own safety and happiness. To such a tremendous excess has this disease sometimes arisen, that poor dying worms have fancied themselves deities; have demanded temples, sacrifices, and adoration; have dreamed, that they were able to save or to destroy; and have presumed to arrogate the style, and attempted to exercise the peculiar prerogatives, of the most High God! But the mightiest and most accomplished monarch, whose heart is thus lifted up, and intoxicated by dignity and prosperity, may be assured, that God will resist and abase him: and what a wretch will he be proved at last, who, having been honored and flattered as more than human through life, dies in his sins, and has his eternal portion with the devil and his angels in the bottomless pit! Then, at least, the delusion will cease, and he will know himself to be a feeble and *wretched*, because a *sinful* man. What then is that wisdom, of which so many boast, as if "no secret could be hid from them?" It may perhaps serve to amass riches, and other incentives to their worldly lusts: yet even in this respect both the exercise and the success of it depend on the providence of God. If in these things they were wiser and more prosperous than Daniel, or than Solomon: yet the most illiterate and despised believer is far wiser than they, in the most important matters; for "the *secret* of the LORD is with them that fear him," which alone can lead to happiness temporal and eternal. Whereas all the wisdom in the world, is in fact insufficient to save men's bodies from the grave, or their souls from hell: it cannot secure their limbs from pain, or their hearts from anguish: and a fever or a blow may render the wisest man on earth an ideot, or a lunatic, to the end of his days.

V. 11—26.

How vain are all talents, beauty, dignity, or magnificence! How little would it avail us if we could seal all worldly accomplishments and distinctions, "among our treasures!" Nay, were it possible to enter the garden of Eden, and to contemplate its beauties, and feast upon its fruits; or even to enter heaven, that holy mountain of God, and among his angels to behold the glories and hear the harmony of that blessed place; we could enjoy no solid happiness, without a humble, holy, and spiritual mind. Should the brightest Cherub or Seraph there, who has been "perfect since the day in which he was created," discover the least pride and iniquity, he must be "cast out as profane," even as Satan the first offender was. So that all wisdom and prosperity, which elate the heart, or are corrupted in devising or compassing iniquity, will soon prove to be folly and misery: and all the brightness of earthly magnificence, and the vain joys of sensual, ungodly mirth, will shortly be exchanged for "weeping, wailing, and gnashing of teeth;" except "godly sorrow, which worketh repentance unto salvation," intervene.—Spiritual pride, however, is of all most diabolical: and when men are puffed up with knowledge, gifts, or eminence in the church of God; when they ambitiously usurp authority, and arrogate to themselves the power over men's consciences, or presume to change the laws of God; when they mistake external pomp for "the beauty of holiness," and carnal policy for heavenly wisdom, and "gain for godliness," and shine as angels in their own esteem: then they peculiarly resemble Satan in heaven, when iniquity was first found in him; and are in danger of similar destruction to his, when he was cast down to hell. Such men very often defile sacred places and functions by their iniquities, and their infamous traffic about spiritual things: and they may expect to perish by no common destruction, but to be made a warning to others not to copy their sacrilege, blasphemy, and presumption.—It is exceedingly difficult to possess any distinction, without being proud of it; or to conduct extensive and lucrative trade, without covetousness, oppression, or iniquity: indeed this can be learned no where, except in the school of Christ, and by the teaching of his Spirit.—In short, sin alone can ruin a holy creature: and only he "who taketh away sin," is able to do real good to fallen man. Happy therefore is

CHAP. XXIX.

Prophecies of the ruin of Pharaoh and Egypt, for their pride and treachery to Israel, 1—7: the desolations of Egypt, during forty years, 8—12: the restoration of that country, and its base and abject condition through succeeding generations, 13—16. Nebuchadnezzar should be rewarded, for his labor in besieging Tyre, with the spoils of Egypt, 17—20. Israel shall again flourish, 21.

IN the [a] tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, [b] set thy face against [c] Pharaoh king of Egypt, and prophesy against him, and [d] against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, [e] I *am* against thee, Pharaoh king of Egypt, [f] the great dragon that lieth in the midst of his rivers, which hath said, [g] My river *is* mine own, and I have made *it* for myself.

4 But [h] I will put hooks in thy jaws, and I will cause [i] the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And [k] I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the * open fields; thou shalt not be brought together nor gathered: [l] I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall [m] know that I *am* the LORD, because they have been [n] a staff of reed to the house of Israel.

7 When [o] they took hold of thee by thy hand, [p] thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 Therefore thus saith the Lord GOD; Behold, [q] I will bring a sword upon thee, and [r] cut off man and beast out of thee.

a 17. 1:2. 8:1. 20:1. 26:1. 40:1.
b 6:2. 20:46. 21:2. 25:2. 28:21.
c Jer. 44:30.
d 30:—32: Is. 18: 19:1—17. 20: Jer. 9:25,26. 25:18,19. 43:8—13. 46:2—26. Joel 3.19. Zech. 14:18,19.
e 28:22. Ps. 76:7. Nah. 1:6.
f 32:2. Ps. 74:13,14. Is. 27:1. 51:9. Rev. 12:3,4,16,17. 13:2, 4,11. 16:13. 20.2.
g 9. 28:2. Deut. 8:17. Is. 10:13, 14. Dan. 4:30.
h 38:4. 2 Kings 19.28. Job 41: 1,2. Is. 37:29. Am. 4:2.
i Hab. 1:14,15.
k 31:18. 32:4—6. 39:4—6,11—20. Ps. 110:5,6. Jer. 8:2. 16: 4. 25:33.
* Heb. *face of the field.*
l 1 Sam. 17:44. Ps. 74:14. Jer. 7:33. 34:20. Rev. 19:17,18.
m 28:22—24,26. Ex. 9:14. 14: 18.
n 2 Kings 18:21. Is. 20:5,6. 30: 3—5. 31:1—3. 36:6. Jer. 2: 36. Lam. 4:17.
o 17:15—17. Jer. 37:5—11.
p Ps. 118:8,9. 146:3,4. Prov. 25:19. Jer. 17:5,6.
q 19,20. 14:17. 30:4,5,10,11. Jer. 46:13,&c.
r 25:13. 32:10—13. Gen. 6:7. Ex. 12:12. Jer. 7:20. 32:43.

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the true Christian, though poor, afflicted, and despised; though destitute of shining talents, and exposed to "prickling thorns and briers," or terrible persecutions. For, whilst the cup of the Lord's indignation goes round, and he is glorified in executing judgments on his proud and prosperous enemies: he will display his truth, power, and mercy, in the salvation and everlasting honor and felicity of his redeemed people.—Let others then celebrate the genius and learning of Greece, and the magnificence and riches of Tyre, Babylon, or Rome. Let *us* celebrate the praises of Zion, the city of our God, of which glorious things are spoken by the Lord himself: let us seek no other honors or distinctions than those, which belong to all her citizens: (*Notes* and *P. O. Ps.* 87:) and whatever else we remain ignorant of, let us seek the humbling, sanctifying knowledge of God, and the enlarged experience of his salvation. Then we shall be enabled to say, "The lines are fallen unto me in a pleasant place: yea, I have a goodly heritage."

NOTES.

CHAP. XXIX. V. 1. This and the three following chapters contain predictions concerning Egypt, which were delivered at different times. (*Marg. Ref.*)

V. 2—5. (*Notes*, *Is.* 18: 19: 20:) Pharaoh-hophra, or Apries, king of Egypt, was here represented by a great dragon, or crocodile, lying in the midst of his rivers. (*Marg. Ref.* f. —*Notes*, 32:2—6. *Ps.* 74:13—17. *Is.* 27:1. 51:9—11.) The river Nile, and the streams and canals which communicated with it, rendered Egypt peculiarly prosperous and wealthy: and that river abounds with crocodiles; which are very voracious, and domineer over the other inhabitants of the river, as if they were the sole proprietors, and placed there to devour all the rest. Such was Pharaoh-hophra: he was a man of a very haughty, tyrannical, and cruel disposition; and having prospered for several years, he grew exceedingly arrogant; and as Herodotus informs us, he boasted 'that no 'god could deprive him of his kingdom.' This impiety was as absurd, as if the crocodile should think that the river was his own, and that he made it for himself. (*Marg. Ref.* g.—*Note*, 28:2—5.) But the Lord was able to deal with this unruly monster, who lay fearless in his rivers, and set the universe at defiance: he meant to destroy him and his forces, as if he had dragged the crocodile forth with a hook, and all the fish of the river had stuck to his scales, and they had been all cast together upon a dry and desert place, to be devoured by the wild beasts and the birds of prey. (*Marg.* and *Marg. Ref.* h—l.)—Bochart observes, that the word *Pharaoh* signifies *a crocodile*, in Arabic.—The Egyptians in process of time, wearied with the tyranny and cruelty of Hophra, revolted from him, and under Amasis they routed and destroyed his army, and all that adhered to him: at length, he too fell into the conqueror's hands, and was strangled by him; and thus Amasis succeeded to the throne, after Egypt had suffered most dreadful miseries by these intestine dissensions. (*Notes*, 8—13. *Is.* 19:1—17. 20: *Jer.* 43:8—13. 44:29,30. 46:13—26.)—*I will put hooks*, &c. (4) *Notes*, 2 *Kings* 19:27,28. *Job* 41:1—11.)

V. 6, 7. The events, fulfilling this and other prophecies, would be suited to convince the Egyptians that the God of Israel was the Lord of the whole earth. They would be thus punished because they had seduced the Israelites into a dependence on them, and then deceived them to their ruin. Both Israel and Judah had very sinfully formed alliances with the Egyptians; and, relying on them, had engaged in wars with the Assyrians and Chaldeans. But Egypt proved to them like "a staff of reed," which will not bear the weight of those who lean on it; but breaking pierces their hands or arms, and leaves them in pain to stagger or fall. (*Marg. Ref.*—*Notes*, 2 *Kings* 18:20,21. *Is.* 20:5,6. 30:1—7. 31:1—3. *Jer.* 2:33—37, *vv.* 36,37. 37:1—10.)

9 And [s] the land of Egypt shall be desolate and waste; and they shall know that *am* the LORD; [t] because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore, I *am* against thee, nd against thy rivers, and [u] I will make the nd of Egypt * utterly waste *and* desolate, from the tower of ‡ Syene, even unto the order of Ethiopia.

11 No [x] foot of man shall pass through , nor foot of beast shall pass through it, either shall it be inhabited [y] forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that re* desolate, and her cities among the cities *hat are* laid waste shall be desolate forty ears: [a] and I will scatter the Egyptians mong the nations, and will disperse them rough the countries.

10—12. 30:7,13—17. Jer. 43: 0—13.
3. Prov. 16:18. 18:12. 29.23.
11. 30:12.
Heb. *wastes of waste.*
Or, *from Migdol to Syene.*
0:6—9. Ex. 14:2. Jer 44:1.
6:14.

‡ Heb. *Seveneh.*
x 30:10—13. 31:12. 32:13. 33: 28. 36:28. Jer. 43:11,12.
y 2 Chr. 36:21. Is. 23:15,17. Jer. 25:11,12. 29 10. Dan. 9:2.
z 30:7. Jer. 25.15—19. 27:6— 11.
a 30:23,26. Jer. 46:19.

13 Yet thus saith the Lord GOD; [b] At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of [c] Pathros, into the land of their § habitation; and they shall be there a || base kingdom.

15 It shall be [d] the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more [e] rule over the nations.

16 And it shall be no more [f] the confidence of the house of Israel, which [g] bringeth *their* iniquity to remembrance, when they shall look after them: [h] but they shall know that I *am* the Lord GOD.

b Is. 19:22,23. Jer. 46:26.
c 30:14. Gen. 10:14. 1 Chr. 1:12. *Pathrusim.* Is. 11:11. Jer. 44:1.
§ Or, *birth.*
|| Heb. *low.*
d 17:6,14. 30:13. Zech. 10:11.
e 31:2. 32:2. Nah. 3:8,9.
f 6,7. 17:15—17. Is. 20:5. 30:1 —6. 31:1—3. 36:4—6. Jer. 2:18,19,36. 37:5—7. Lam. 4: 17. Hos. 5:13. 7:11. 12:1. 14:3.
g 21:23. Num. 5:15. 1 Kings 17:18. Ps. 25:7. 79:8. Is. 64: 9. Jer. 14:10. Hos. 8:13. 9.9. Heb. 10:3,17. Rev. 16:19.
h 6,9,21. 28:22—24,26.

V. 8—13. The preceding figurative predicon related principally to the king of Egypt; hat follows chiefly respected the nation: that retold the ruin of Hophra and his party by vil wars; this relates to the desolations ocasioned by the victorious arms of Nebuchadezzar, some years after. It is probable, that ie people had approved of the proud and imerious language of their king, and so were unished as accomplices in his crime. (*Marg. ef.* t.—See on *Note*, 2—5.)—The Lord caused ebuchadnezzar to invade Egypt; and gave im such success, that he put a stop to the ommerce of the people, and to their interourse with their neighbors, nay to their agriulture and journeying; and even reduced the ountry to a desert "from the tower of Syene," rather "from Migdol to Syene," "even to the orders of Ethiopia;" from the entrance into gypt out of Asia, to Ethiopia; from one end f the land to the other. (*Marg.* and *Marg. Ref.* .—30:6. *marg.*) History informs us that Nebchadnezzar conquered Egypt, and carrying ultitudes of prisoners thence, dispersed them i different parts of his dominions: and doubtss great numbers perished, or took shelter in ther nations, at the same time. But we are ot sufficiently informed of the transactions of ose ages, to shew the exact fulfilment of this art of the prophecy, as has been done in other istances. It was, however, predicted, that ie land would continue desolate, and the inabitants dispersed, till forty years were expird. The end of this term nearly coincided with hat of the ruin of the Babylonish monarchy; nd it is probable, that Cyrus permitted the aptive Egyptians to return, and re-people heir own land, as well as the captive Jews. *Marg. Ref.* x—b.—*Notes*, *Jer.* 44:29,30. 46:26.) —"The calamities that befel the Egyptians are passed over by Herodotus; because the Egypian priests would not inform him of any thing hat tended to the disgrace of their nation." *Scaliger*, quoted by *Lowth.*

V. 14, 15. In a few years after the time that his prophecy was delivered, the Egyptians were reduced by the Chaldeans, and Egypt has been governed by foreigners, and been tributary to other nations, from that time to the present day. It was during many ages one of the most renowned kingdoms in the world: but it had first oppressed, and then seduced and deceived, the people of God; and this sentence was therefore denounced against it. After the ruin of the Babylonish monarchy, it was subdued by the Persians, and though it frequently revolted they always recovered dominion over it. It afterwards fell under the power of the Macedonians; then it became subject to the Romans, and at length a province of that empire. The Saracens next subdued it; then the Mamelucks; and lastly the Turks, to whom it remains in the most abject servitude at this day. Thus for above two thousand years, Egypt has continued "a base" and tributary "kingdom," not able to "exalt itself above the nations," as formerly; nor have the inhabitants, during all these ages, been permitted to live under princes of their own race. So that, when at any time they have attempted to shake off the yoke, the short space, during which they aimed at independence, was as nothing to this long succession of ages: and even then, they were rather unsuccessfully struggling for liberty than actually enjoying it. This is a most astonishing accomplishment of a most singular prophecy: for who could have conceived, that so renowned and powerful a country should have been thus permanently subjected to foreigners? (*Marg.* and *Marg. Ref.*—*Notes*, 17:5,6,13,14, *v.* 14. *Gen.* 9:24,25.)

V. 16. The Egyptians being reduced into subjection, the Jews were never afterwards tempted to place any confidence in them, as they had before done. (See on *Note*, 6,7.)—Their confidence in Egypt "brought their iniquity to remembrance:" either it provoked the Lord to call their sins to remembrance, that he might punish them; or when the Jews in after ages should look upon the abject state of Egypt, it would cause them to remember, and be ashamed of the sin committed by their ancestors, in depending on that people. (*Marg. Ref.*)

B. C. 571. 17 ¶ And it came to pass in [i] the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, [k] Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, [l] I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and * take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his † labor wherewith he [m] served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will [n] I cause the horn of the house of Israel to bud forth, and I will give thee [o] the opening of the mouth in the midst of them; and [p] they shall know that I *am* the LORD.

i 1. 1:2.
k 26:7—12. Jer. 27:6.
l 8—10. 30:10—12. Jer. 43:10—13.
* Heb. *spoil her spoil, and prey her prey.*
† Or, *hire.*
m 2 Kings 10:30. Is. 10:6,7. 45:1—3. Jer. 25:9.
n 28:25,26. 1 Sam. 2:10. Ps. 92:10. 112:9. 132:17. 148:14. Is. 27:6. Jer. 23:5. Luke 1 69.
o 3:26. 24:27. 33:22. Ps. 51:15. Am. 3:7,8. Luke 21:15. Col. 4:3,4.
p 6,9,16.

V. 17—20. Nebuchadnezzar besieged Tyre thirteen years before he took it. During the siege his soldiers had endured great hardship; their heads had been made bald by constantly wearing their helmets, and their shoulders had been peeled by carrying materials to form the works; and the king must have been at incalculable expense in the undertaking: yet when the Tyrians found that their city must fall, they sent away their most valuable effects, either to the city on the island, or to their colonies; or else they destroyed them: so that the plunder of the city was not sufficient to defray the charges of the siege, or to recompense the labors of the army. (*Marg. Ref.* k.) But the Lord considered Nebuchadnezzar and the Chaldeans as his servants, in executing his predicted vengeance on the Tyrians; and he purposed to give them a suitable recompense. He would therefore employ them in the conquest of Egypt; which, being weakened by civil wars, would be an easy prey, and abundantly enrich them with its spoil. This prophecy was a confirmation of the preceding, which had been delivered almost seventeen years before. (*Marg.* and *Marg. Ref.*)

V. 21. This may refer to the increasing influence and authority of Daniel, in the court of Nebuchadnezzar; and the more favorable disposition of that prince to the religion of the Jews, during the latter part of his life: or, to the deliverance of Jeconiah from prison, and the favor shewn him by Evil-merodach, the son of Nebuchadnezzar; which was a token for good to the house of Israel, in that the family of David began again in some measure to prosper. (*Note*, 2 *Kings* 25:27—30.) But some think that "that day" relates to the termination of the forty years of Egypt's desolations, when the captivity of the Jews would also cease.—We may suppose, that Ezekiel continued prophesying, when Daniel was in authority, and after Jeconiah's enlargement, with greater encouragement and effect than before: but this, as connected with the former part of the next chapter, seems to be the latest prophecy of his which has been transmitted to us.—'When thy prophecies are made good by the 'event, this shall add a new authority to what 'thou speakest. (24:27.)' *Lowth.* (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

Wherever we turn our attention, we discover evidences of the pride and folly of the human heart; and of the abhorrence with which God beholds those, who forget their dependence on him, and rob him of the glory due to his name.—Prosperous oppressors are, among the human species, as crocodiles in a river, or sea-monsters in the great waters: and whilst they prey without remorse on their inferiors, they should be regarded as the common enemies of mankind. Yet, they have commonly bewitched the greatest part of those, whom they have enslaved, into a stupid admiration of their power and success, and into a pertinacious adherence to them even to their own ruin!—When princes and their subjects unite in impiety and iniquity, the Lord often renders them reciprocally the occasions and instruments of each other's punishment. For he is against, and will shew himself above, the most powerful and insolent workers of iniquity; and can easily subdue those who set all others, and even him, at defiance. He fights against those who injure his people, and still more against such as seduce them from their confidence in him and draw them into sin. And though they deserve to be deceived, wounded, and deserted by those in whom they have sinfully confided; yet their tempters and deceivers must expect the severest punishment.—The desolating judgments and the avenging sword, which the Lord has sent forth into all parts of the earth, and the inconceivable miseries and havoc that war has made in every age and nation, prove that the world is full of wickedness: and these lamentable scenes not only illustrate the justice of God; but they are the natural effect of man's pride, revenge, ambition, avarice, and callous selfishness: they prove him to be the child, and to bear the image, of the arch-apostate, "the murderer from the beginning;" and to possess the same nature with the first-born of fallen Adam, who murdered his righteous brother. But it is a relief to the pious and humane mind to discern traces of the superintending providence of God, and of the truth of his word, in reviewing these dark transactions. The history of nations, in their rise, progress, and decline, is the best exposition of ancient prophecies: all events, in one way or other, fulfil the scriptures, and turn to the believer "for a testimony;" when he remembers, that "thus it was written and thus it must be." All things work together for the good of the church: even nations are reduced, to remove from the people of God the occasions of sin, and to promote their holiness: and in the midst of the most tremendous scenes of war and bloodshed, he is bringing forward those glorious times of truth, and righteousness, and peace, which he has promised shall succeed these convulsions. Thus in the deepest scenes of our adversity he sows the seed of our future prosperity.—The Lord "hath raised up for us a Horn of salva-

CHAP. XXX.

The desolation of Egypt and her allies, 1—19. The arms of Pharaoh incurably broken; and those of Nebuchadnezzar strengthened, to execute the judgments of God on Egypt, 20—26.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; [a] Howl ye, Woe worth the day!

3 For [b] the day *is* near, even the day of the LORD *is* near, [c] a cloudy day; it shall be [d] the time of the heathen.

4 And [e] the sword shall come upon Egypt, and great * pain shall be in Ethiopia, when the slain shall fall in Egypt, [f] and they shall take away her multitude, [g] and her foundations shall be broken down.

5 [h] Ethiopia, and † Libya, and Lydia, and [i] all the mingled people, and Chub, and the ‡ men of the land [k] that is in league, shall fall with them by the sword.

6 Thus saith the LORD; [l] They also that uphold Egypt shall fall; and the pride of her power shall come down; § from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And [m] they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they [n] shall know that I *am* the LORD, [o] when I have set a fire in Egypt, and *when* all her helpers shall be ‖ destroyed.

9 In that day shall [p] messengers go forth from me in ships, to make the [q] careless Ethiopians afraid, and [r] great pain shall come upon them, as in the day of Egypt: for, [s] lo, it cometh.

21:12. Is. 13:6. 14:31. 15:2. 16:7. 23:1,6. 65:14. Jer. 4:8. 47:2. Joel 1:5,11. Zeph. 1:11. Zech. 11:2. Jam. 5:1. Rev. 18:10.

7:7,12. Ps. 37:13. Ob. 15. Zeph. 1:7,14. Matt. 24:33. Phil. 4:5. Jam. 5:9. Rev. 6:17.

18. 32:7. 34:12. Ex. 14:20, 24. Is. 19:1. Joel 2:1,2. Am. 5:16—20.

29:12. Ps. 110:6. 149:7—9. Is. 24:21—23. 34:2,&c. Jer. 25:15—-29. Joel 3:11—14. Zeph. 3:6,7. Zech. 14,3—19. Rev. 19:13—21.

e 29:8. Is. 19:2. Jer. 50:35—37.

* Or, *fear*. 9. Ex. 15:14—16. Ps. 48:6,7. Is. 19:16,17. Rev. 18:9,10.

f 10. 29:12,19.

g Is. 16:7. Jer. 50:15.

h Is. 18:1. 20:4. Jer. 46:9. Nah. 3:8,9.

† Heb. *Phut*. 27:10.

i Jer. 25:20,24. 50:37.

‡ Heb. *children*.

k Jer. 44:27.

l Job 9:13. Is. 20:3—6. 31:3. Nah. 3:9.

§ Or, *from Migdol to Syene*. 29:10.

m 29:12. 32:18—32. Jer. 25:18—26. 46:—51:

n 28:24,26. 29:6,9,16.

o 14,16. 22:31. Deut. 32:22. Is. 42:25. Lam. 4:11. Am. 1: 4,7,10,12,14. 2:2,5. Nah. 1:5,6.

‖ Heb. *broken*. 6.

p 5,6. Is. 18:1,2. 20:3—5. Zeph. 2:12.

q 33:11. 39:6. Judg. 18:7. Is. 32:9—-11. 47:8. Jer. 49:31. Zeph. 2:15. 1 Thes. 5:2,3.

r 4. 26:16. 27:35. 32:9,10. Is. 19:17. 23:5. Jer. 49:21. Zech. 11:2,3.

s 33:33. Am. 4:2.

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on in the house of his servant David;" and he ill shortly raise up ministers, and open their ouths to proclaim his gospel throughout the arth. Like a rich and generous master, he ill not let any man serve him for nothing: if e employ ambitious or covetous men as his xecutioners, he will recompense them accordng to the leading desires of their hearts: and erily every man shall have his reward. Happy then are they, who desire his favor, grace, nd image, and seek their happiness in the piritual blessings of his new covenant: they ill delight in his service, and not covet any ecompense, except his merciful acceptance; hile the riches, honors, and pleasures which ey have chosen, are ensured to them for ever nd ever.

NOTES.

CHAP. XXX. V. 2, 3. As the day of gypt's desolation is here said to be near, and s Nebuchadnezzar did not invade that county till he had taken Tyre: it is probable, that is prophecy was delivered about the same me with that in the close of the former chapr, and several years after those which follow. The Egyptians were called upon to howl ith anguish, in the prospect of these judgents; as they surely would do when they arved: and to cry "Woe worth the day," or Alas the day;" intimating that it would be the ost dreadful day which they had ever seen. or it would be the day in which God would xecute vengeance on his enemies; and so "a oudy day," or one of uncommon terror and stress, especially as clouds and rain were rely known in Egypt. It would also be "the me of the heathen;" the time of divine judgents on the Gentiles, as there had been a time his wrath and judgments on the Jews.—od's judgments on particular places and naons are an earnest of that general judgment, hen he shall execute judgment on all the ngodly.' *Lowth.* (*Marg. Ref.—Notes*, 4—8. 6– 11. 32:7,8. *Joel* 2:1—3. *Am.* 5:18—20.)

V. 4, 5. As Ethiopia bordered on Egypt, and was in alliance with the Ethiopians, it would share in these extreme calamities; and their forces would be slain among those of Egypt. For "the foundations" of her cities, or those of her government, would be broken down; and all her allies and mercenary troops from different nations, would fall by the sword. —'The names in the Hebrew are *Cush*, *Phut*, 'and *Lud*, who are mentioned together as the 'Egyptian allies, *Jer.* 46:9. ... Cush properly 'signifies Ethiopia here, (*See* 29:10.) as being 'joined with Phut and Lud, which were people 'of Africa. Phut is rendered Libya by our in'terpreters here, and in that place in Jeremiah: 'but Phut and Lubim were a distinct people. ... '(27:10.)—Phut may denote some part of Afri'ca near Egypt, and Lud probably signifies 'some part of the Abyssines' country.' *Lowth.* —*Chub.* (5) 'The *Cubii* are mentioned in 'Ptolemy, as the people of Mareotis, a province 'of Egypt.' *Ibid.*—*The men of the land*, &c.] 'The LXX translate it, "the men of my 'league," or covenant; i. e. the Jews; many of 'whom fleeing into Egypt, were destroyed 'there with the Egyptians.' *Ibid.* (*Marg.* and *Marg. Ref.*)

V. 6. 'The governors of the several prov'inces, those who are called "the stay of the 'tribes thereof," *Is.* 19:13.' *Lowth.* (*Marg. Ref. —Note*, *Is.* 19:11—14.)

From the tower, &c.] Or, "From Migdol to Syene." *Marg.—Note*, 29:8—13, *v.* 10.

V. 7, 8. *Marg.* and *Marg. Ref.—Note*, 29:8 —13.—*Her cities*, &c. (7) Egypt was exceedingly populous, and more filled with cities than any other nation in the world at that time; which would render her desolation in this respect the more extraordinary.

V. 9. The providence of God would take care, that messengers should be sent in ships by sea, or boats up the Nile, to inform the Ethiopians of the ruin of Egypt, and to alarm them with fears of similar calamities; from which they carelessly deemed themselves se-

10 Thus saith the Lord GOD; [t] I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, [u] the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, [x] and fill the land with the slain.

12 And [y] I will make the rivers * dry, and [z] sell the land into the hand of the wicked: and I will make the land waste, and † all that is therein, [a] by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; [b] I will also destroy the idols, and I will cause *their* images to cease out of [c] Noph; and [d] there shall be no more a prince of the land of Egypt: and I will [e] put a fear in the land of Egypt.

14 And I will make [f] Pathros desolate, and will set fire in ‡ Zoan, and [g] will execute judgments in No.

15 And [h] I will pour my fury upon § Sin,

t 29:4,5,19. 32:11—16.
u 28:7. 31:12. 32:12. Deut. 28: 50. Is. 14:4—6. Jer. 51:20—23. Hab. 1:6—9.
x 35:8. 39:4,11—20. Is. 34:3—7. Zeph. 1:17,18. Rev. 14:20. 19: 18.
y 29:3. Is. 19:5—10. 44:27. Jer. 50:38. 51:36. Nah. 1:4. Rev. 16:12.
* Heb. *drought.*
z Judg. 2:14. Is. 19:4.
† Heb. *the fulness thereof.* 1 Cor. 10:26,28.
a 28:10. 31:12.
b Ex. 12:12. Is. 19:1. Jer. 43: 12,13. 46:25. Zeph. 2:11. Zech. 13:2.
c Is. 19:13. Jer. 2:16. 44:1. 46:14. Hos. 9:6. *Memphis.* Heb. *Moph.*
d 29:14,15. Zech. 10:11.
e Is. 19:16. Jer. 46:5.
f 29:14.
‡ Or, *Tanis.* Num. 13:22. Ps. 78:12,43. Is. 19:11. 30:4.
g Jer. 46:25. Nah. 3:8—10.
h Ps. 11:6. Nah. 1:6. Rev. 16:1.
§ Or, *Pelusium.*

the strength of Egypt; and I will cut off the multitude of No.

16 And I will [i] set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of [||] Aven and of [¶] Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At [k] Tehaphnehes also [l] the day shall be ** darkened, when [m] I shall break there the yokes of Egypt: and [n] the pomp of her strength shall cease in her: as for her, [o] a cloud shall cover her, and her daughters shall go into captivity.

19 Thus [p] will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass [q] in [B. C. 558.] the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, [r] I have broken the arm of Pharaoh king of Egypt; and, lo, [s] it shall not be bound up to be healed, to put a roller

i 8,9. 28:18.
|| Or, *Heliopolis.* Gen. 41.45. *On.*
¶ Or, *Pubastum.*
k Jer. 2:16. *Tahapanes* 43:7—9. 46:14. *Tahpanhes.*
l Ex. 10.15,22,23. Is. 5:30. 9: 19. 13:10. Joel 3:15. Matt. 24: 29.
** Or, *restrained.*
m 29:15. Is. 9:4. 10:27. 14:25.
n 31:18. 32:18,&c. Is. 14:11. Jer. 46:20—26.
o 3. Is. 19:1.
p 14. 5:8,15. 25:11,17. 39:21. Num. 33:4. Ps. 9:16. 149:7. Rom. 2:5,6. Rev. 17:1.
q 1:2. 26:1. 29:1,17.
r 24. Ps. 10:15. 37:17. Jer. 48:25.
s Jer. 30:13. 46:11. 51:8,9. Nah. 3.19. Rev. 18:21.

cure. Perhaps Nebuchadnezzar sent these messengers to summon the Ethiopians to surrender. They would, however, occasion them great distress and terror, similar to the astonishment of the nations, in the day when the Egyptians were destroyed at the Red Sea; (*Note*, *Ex.* 15:14—16.) or to what the Egyptians had just before endured. (*Marg. Ref.*—*Notes*, 32:9,10. *Is.* 18:1,2. 20:2—5.)

V. 10, 11. *Marg. Ref.*

V. 12. If the rivers of Egypt had been dried up, that fruitful land must have become a barren desert; and the Lord was about as effectually to destroy all the sources of its power and prosperity: for he would entirely deliver up the land into the possession of wicked and oppressing spoilers, as if he had sold it to them. Such were the Chaldeans, who first conquered, plundered, and enslaved Egypt; and the Persians, Macedonians, Romans, Saracens, Mamalucks, and Turks, who have successively domineered over and oppressed that country, equally deserved this character. These *strangers* have wasted, and cruelly tyrannised over Egypt, from that time to this present day, according to the word of God by Ezekiel. (*Marg.* and *Marg. Ref.*—*Notes*, 13. 29:14,15. *Is.* 19:4—15.)

V. 13. The Egyptians were not more renowned among the ancients for wisdom and learning, for wealth, power, and prosperity; than for the multitude of their idols, and the stupidity with which they worshipped even various reptiles and vegetables. On these idols they depended for protection: but the Lord determined to destroy them with their worshippers, and the cities in which they were stationed.—This has been remarkably fulfilled; for the ancient idolatry of Egypt gradually declined, or was exchanged for that of other nations, when the country fell under the dominion of foreign lords: and as there has not been for above two thousand years a prince of the land of Egypt; so the Egyptians have long received their religion from their masters, and have been an abject servile race, greatly afraid of offending their cruel oppressors.—The present Egyptians are either Mohammedans; or ignorant superstitious Christians, who seem to have little more than the name of that holy religion. (*Marg. Ref.*—*Notes*, 12. 29:14,15. *Is.* 19:1—3,16—18. *Jer.* 43:8—13. 46:13—26.)

V. 14—19. (*Marg.* and *Marg. Ref.*)—'Noph, '... in Hosea ... is called *Moph*, (9:6.) which 'comes near in sound to Memphis. ... *Zoan*, or 'Tanis, was ... the metropolis of the kingdom 'in Moses's time. (*Ps.* 78:12,43.) ... *No*, or '*Hamon No*, ... probably the same with the city '*Thebes*, famous for its hundred gates. (*Jer.* 46: '25.) It is generally agreed that *Sin* is the 'same with *Pelusium*, one of the seven mouths 'of the Nile, which was commonly called, the 'key of Egypt; ... and therefore was strongly 'fortified. ... *Aven* is the same with *On*, men-'tioned *Gen.* 41:45. in after times called *He-'liopolis*, (*Is.* 19:18. *Jer.* 43:13.) ... because of a 'temple or image there dedicated to the Sun. '*Pibeseth* was afterwards ... called Bubastum, 'and is so translated here by the LXX.' *Lowth.* (*Note*, *Jer.* 46:24,25.)

Yokes. (18) 'When I shall set those at liber-'ty, that are oppressed by the bondage of



to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, [t] I *am* against Pharaoh king of Egypt, and will break his arms, the strong, [u] and that which was broken; and [x] I will cause the sword to fall out of his hand.

23 And [y] I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And [z] I will strengthen the arms of the king of Babylon, [a] and put my sword in his hand: but I will break Pharaoh's arms, and [b] he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and [c] they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And [b] I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

t 29:3. Jer. 46:25.
u 2 Kings 24:7. Jer. 37:7. 46:1—12.
x Jer. 46:21—25.
y 17,18,26. 29:12,13.
z 25. Neh. 6:9. Ps. 18:32,39. 144:1. Is. 45:1,5. Zech. 10:11, 12.
a Deut. 32:41,42. Ps. 17:13. Is. 10:5,6. Zeph. 2:12.
b 26:15. Job 24:12. Jer. 51:52.
c 19,26. 29:16,21. 32:15. 38:16, 23. 39:21,22.

CHAP. XXXI.

The prophet is ordered to shew Pharaoh the prosperity and pride of the king of Assyria; and his dreadful fall, 1—17: and that he would be destroyed in like manner, 18.

AND it came to pass [a] in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b] speak unto Pharaoh king of Egypt, and [c] to his multitude; [d] Whom art thou like in thy greatness?

3 Behold, [e] the Assyrian *was* [f] a cedar

d 17,18,23. 6:13. 29:12.
a 1:2. 30:20. Jer. 52:5,6.
b Jer. 1:5,17. Rev. 10:11.
c 29:19. 30:10. Nah. 3:8—10.
d 18. Is. 14:13,14.
e Nah. 3:1,&c. Zeph. 2:13.
f 17:3,4,22. Is. 10:33,34. 37:24 Dan. 4:10,20—23. Zech. 11:2.

'Egypt. 34:27.' *Lowth.*—The LXX render the word "sceptres," and perhaps properly.

V. 20—26. This prophecy was delivered soon after the Egyptians had come to relieve Jerusalem when besieged by Nebuchadnezzar, but had gone back unto their own land without effecting any thing; and some months before that city was taken: that is, more than sixteen years before the preceding prophecies. (*Notes*, 2,3. 29:17—20. 2 *Kings* 25:1—5. *Jer.* 37:1—10.)—The Lord at that time informed his servant, that he had broken the arm of Pharaoh, and that it never should be set or bound up, to be healed, and made strong to hold a sword any more. When the king of Babylon took from the king of Egypt all his dominions in Asia, one of his arms was broken. (*Notes*, 2 *Kings* 24:7. *Jer.* 46:1—12.) This had taken place some time before, in the days of Pharaoh-necho: and the Lord declared, that he should never recover those territories, or any ascendency in that part of the world; nay, that his other arm, which was now strong, should soon be broken; so that the sword would drop out of that likewise. This took place under his son and successor, when Egypt was so weakened by civil wars, as to be utterly unable to resist the invaders: and when Pharaoh-hophra was vanquished, dethroned, and driven into the fens to hide himself from Amasis and his party. These events made way for Nebuchadnezzar's conquest of that kingdom. All this time he was acquiring strength and enlarging his dominions: for the Lord "strengthened his arms, and put the sword" of his vengeance into his hand. Thus the Egyptians were vanquished, enslaved, dispersed, and carried captive. In the mean time Hophra, equally obnoxious to both the contending parties, dragged on his life in great terror and misery: and at length, after a fruitless effort to recover his authority, he was taken and strangled by Amasis, who succeeded, as the vassal of Nebuchadnezzar, to the throne of this desolated and ruined country. (*Marg. Ref.*—*Notes*, 29:2—5,8—13. *Jer.* 44:29,30. 46:26. *Dan.* 1:30.)

PRACTICAL OBSERVATIONS.

That power which renders men proud must be abased; and that prosperity and peace, which lead to carelessness and carnal security, will terminate in terror and anguish.—The wrath of God consumes the prosperity and wealth of powerful nations: when the day of his vengeance comes, it desolates populous countries, or covers them with the carcasses of the slain; it turns a fruitful land into a barren desert, and flourishing cities into ruinous heaps; it fills all places with terror and misery, and reduces men to the most abject servitude: yet these are only present effects of the divine indignation, and not worthy of our fear, compared with the "wrath to come," from which Jesus delivers his people.—It is vain to endeavor to bind up the arm which the Lord is pleased to break, or to strengthen those whom he will bring down: "a dark and cloudy day" awaits his enemies; and all who associate with them, or help them, will share their punishment.—All power and success is from the Lord; and men prosper as long as they are employed in executing his righteous purposes. Happy are his willing servants, who so know him, "in Christ reconciling the world unto himself," as to fear, love, trust, worship, and obey him. In one way or other, however, all "shall know the LORD:" and they, who disregard the discoveries which he has made of himself in mercy, will at length know his power, truth, and justice, in the punishment inflicted on them for their sins: whilst they will be for ever excluded from all hope of his favor; and groan and wail, because their wound is incurable.—All earthly prosperity is fluctuating: those who to-day are at the top of the wheel, before to-morrow may be turned to the bottom, and their arrogant presumption changed into abject despair. But the everlasting mercy of our unchangeable God secures the final felicity of all that love his name.

NOTES.

CHAP. XXXI. V. 1. This prophecy was delivered somewhat more than a month before Jerusalem was taken. (*Marg. Ref.*)

V. 2. The prophet could not personally address Pharaoh, or his numerous attendants, forces, or subjects: but his prophecies would doubtless be made known in Chaldea, and by

in Lebanon * with fair branches, and with a shadowing shroud, and g of an high stature; and his top was among the thick boughs.

4 The h waters † made him great, the deep ‡ set him up on high with her rivers running round about his plants, and sent out her § little rivers unto all the trees of the field.

5 Therefore i his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when ‖ he shot forth.

6 All k the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness in the length of his branches: for his root was by great waters.

8 The l cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; m nor any tree in the garden of God was like unto him in h beauty.

9 I have n made him fair by the multitude of his branches; so that o all the tree of Eden, that *were* in the garden of God p envied him. [*Practical Observations.*]

10 Therefore thus saith the Lord Gon Because thou hast lifted up thyself in height and he hath shot up his top among the thick boughs, q and his heart is lifted up in hi height;

11 I have therefore r delivered him into the hand of s the mighty one of the heathen ¶ he shall surely deal with him: t I have driven him out for his wickedness.

12 And u strangers, the terrible of the nations, have cut him off, and have lef him: x upon the mountains, and in all the valleys his branches are fallen, and hi boughs are broken by all the rivers of the land; and all the people of the earth are y gone down from his shadow, and have left him.

* Heb. *fair of branches.*
g 6. Judg. 9:15. Dan. 4:12.
h 17:5,8. Prov. 14:28. Jer. 51:36. Rev. 17:1,15.
† Or, *nourished him.*
‡ Or, *brought him up.*
§ Or, *conduits.*
i Ps. 37:35,36. Is. 10:8—14. 36:4,18,19. 37:11—13. Dan. 4:11.
‖ Or, *it sent* them *forth.*
k 17:23. Dan. 4:12,21. Matt. 13:32.
l 28:13. Gen. 2:8. 13:10. Ps. 80:10.
m Ps. 37:35. Is. 10:7—14. 36:4—18. 37:11—13.
n Ex. 9:16. Ps. 75:6,7. Dan. 2:21,37,38. 4:22—25. 5:20—23.
o 17:22—24. Judg. 9:8—20. Ps. 96:12,13. Is. 55:12,13. Zech. 11:2.
p Gen. 26:14. 37:11. 1 Sam. 18:15. Prov. 27:4. Ec. 4.4. Jam. 4:5,6.
q 14. 28:17. 2 Chr. 25:19. 32:25. Job 11:11,12. Prov. 16:18. 18:12. Is. 14:13—15. Dan. 4:30. 5:20. Ob. 3. Jam. 4:6.
r 11:9. 21:31. 23:28. Judg. 16:23. 1 Tim. 1:20.
s 32:11,12. Jer. 25:9. Dan. 5 18,19.
¶ Heb. *in doing he shall do unto him.* Judg. 1:7. Matt 7:1,2. Jam. 2:13.
t Lev. 18:24—28. 20:22,23 Deut. 18:12.
u 28:7. 30:11. Hab. 1:6,11.
x 32:4,5. 35:8. 39:4. Is. 34:5—7
y Dan. 4:12—14. Nah. 3:17,18 Rev. 17:16.

degrees in other countries; and thus they might come to the ears of the Egyptian king.—Pharaoh was very proud of his power and greatness: and the prophet inquired to whom he supposed himself to be like. (*Note*, 29:2—5.) Doubtless he thought himself, and was celebrated by his flatterers, as equal to the greatest monarchs who had ever lived: but even if this had been the case, it would not have secured the continuance of his prosperity; for the event had shewn, that the most renowned and successful kings and kingdoms might soon be brought to destruction. (*Marg. Ref.*)

V. 3—9. The Assyrian monarchy was one of the most ancient and prosperous, which we read of in history. It seems to have attained its summit of greatness under Shalmaneser and Sennacherib. (*Notes*, 2 *Kings* 15:19,20. 17: 18: 19: 2 *Chr.* 28:16—18. *Is.* 7:17—25. 8:1—8. 10: 33:) But it is not certainly known when and by whom it was destroyed. Probably it was reduced by Nabopollasar, the father of Nebuchadnezzar, and Cyaxares king of Media, some years before Nebuchadnezzar began to reign at Babylon. Nineveh, the capital of that monarchy, which was one of the most extensive cities ever built, was then taken, and from that time began to decay; till it was at length so entirely desolated, that modern travellers are not agreed where it was situated. These events will be more particularly considered upon several passages in the prophecies of Jonah, Nahum, and Zephaniah. (*Marg.* and *Marg. Ref.* e—g.—*Notes*, *Gen.* 10:8—12, *v.* 11. *Jon.* 1:2,3. 3:1—4. 4:9—11. *Nah.* 1:1,9—14. 2: 3: *Zeph.* 2:13—15.) But here the prophet mentioned the fall of the Assyrian monarchy, as a fact which was well known to have lately taken place.—The Assyrian king had been highly exalted in his kingdom: and his great power, and extensive dominions, with the protection he afforded to his friends, resembled the spreading branches, the thick shade, and the high stature of a very flourishing cedar on mount Lebanon. The fruitful lands of Assyria; the large revenues which the king drew from vast multitudes all over his extensive territories; his extensive commerce, through the river Tigris, with the countries bordering on the Indian ocean; or, in a word, the various sources of his wealth and prosperity, resembled the rivers and streams, which cause the trees planted by them to grow exceedingly. By these means this empire and its head were exalted above all the kingdoms of the earth; their power became more formidable, and their vassals more numerous, than those of any other people: so that cities, provinces, and nations courted their alliance; took shelter under their powerful protection; and increased and prospered under it, as the fowls of the air amidst the boughs, and the beasts of the field under the covert, of the wide spreading, lofty cedar. (*Marg.* and *Marg. Ref.* h—k.—*Notes*, 17:22—24. 19:10—13. *Dan.* 4:10—18,20—26. *Matt.* 13: 31,32.) Thus the monarch became renowned and honorable: and this cedar in Lebanon grew more lofty than any "cedar in the garden of God," or in Eden; or any of the kingdoms or independent states, which might be compared to fir-trees, and chesnut-trees, or any other stately and beautiful trees. Perhaps the ascendency acquired by the Assyrian monarchs over the kings of Judah likewise, may be alluded to by the expression, that "no tree in the garden of God was like unto him in his beauty." However, they were so prospered in the providence of God, that all other kings and princes

13 Upon [z] his ruin shall all the fowls of he heaven remain, and all the beasts of he field shall be upon his branches:

14 To [a] the end that none of all the rees by the waters exalt themselves for heir height, neither shoot up their top mong the thick boughs, neither their trees stand up in their height, all that drink vater: for they are all [b] delivered unto eath, to [c] the nether parts of the earth, in he midst of the children of men, with them hat go down to the pit.

15 Thus saith the Lord GOD; In the ay when he went down to the grave [d] I aused a mourning: I covered the deep or him, and I restrained the floods thereof,

29:5. 32:4. Is. 18:6. Rev. 19: 7,18.
Deut. 13:11. 21:21. Neh. 13: 3. Dan. 5:22,23. 1 Cor. 10: 1. 2 Pet. 2:6.
Or, *stand upon themselves for their height.*
b Ps. 82:7. Heb. 9:27.
c 32:18—32. Ps. 63:9,10.
d Nah. 2:8—10. Rev. 18:9—11,18,19.

and the great waters were stayed: and I caused Lebanon to [†] mourn for him, and all the trees of the field fainted for him.

16 I [e] made the nations to shake at the sound of his fall, [f] when I cast him down to hell with them that descend into the pit: [g] and all the trees of Eden, the choice and best of Lebanon, all that drink water, [h] shall be comforted in the nether parts of the earth.

17 They also [i] went down into hell with him unto *them that be* slain with the sword; and *they* [k] *that were* his arm, *that* [l] dwelt under his shadow in the midst of the heathen.

† Heb. *be black.*
e 26:10,15. 27:28. Nah. 2:3. Hag. 2:7. Heb. 12:26,27. Rev. 11:13. 18:9,&c.
f 32:18,&c. Is. 14:15.
g 9,18. Is. 14:8. Hab. 2:17.
h 14. 32:31.
i 32:20—30. Ps. 9:17. Is. 14:9.
k 30:6—8,21—25. Nah. 3:17, 18.
l 3,6. Lam. 4:20. Dan. 4:11, 12. Mark 4:32.

nvied them their great success and renown. *Marg. Ref.—Notes*, 28:12—15.)

V. 10—13. The allegory and its interpretaon are here interwoven. The Assyrian monch, though already destroyed, was poetically ddressed; and probably the whole race of ose princes who reigned in succession was tended, as the description so exactly suits e character of Sennacherib. They were nbitious of reducing all other kings and naons to subjection, and of establishing an unirsal monarchy; and their pride increased in oportion to their power and success. The rd had therefore delivered the last of that e into the hand of "the mighty one of the athen," or the conqueror of the nations, who as able to deal with him; even Nebuchadzzar, the subverter of the Assyrian monchy. (See on *Note*, 3—9.) By him the rd had driven the king of Assyria from his one, his palace, his royal city, and his gdom, for his wickedness. The Chaldes, a people to whom the nations had hitho been strangers, (as they were but lately en into eminence,) but who were most rible for valor and fierceness, cut down this ty cedar, and left him to wither and decay. large was it grown, that its fallen branches vered the mountains and valleys, and its oken boughs were found near all the rivers: t is, the fragments of this very large dismbered empire formed many states and gdoms.—And when the nations perceived t the Assyrian king could no longer protect m, they renounced their allegiance to him: , the very persons, who had courted his ndship, now preyed upon him and insulted r him!—Or, literally, the birds and beasts of y came to devour the carcasses of the muldes, who were slain in these conflicts. *arg. Ref.—Notes*, 28:6—10, *vv.* 6,7. 32:2—6. 18:4—6.)

V. 14—17. God had destroyed the Assyr- monarchy, for a warning to all other kings l nations, not to be ambitious of dominion, proud of pre-eminence, or secure in prosity; and not to depend on themselves, or get the great Author of their advantages; the rivers, whence they drank waters, came ginally from that Ocean.—All the monarchs Assyria, or the last king and all his proud nces; and all those in every age, who had mineered over their neighbors, and despised God, had been "delivered to death;" and their bodies were gone under the earth, amidst the rest of the "children of men," even like the meanest of them, who without funeral pomp are thrown into the pit: and this was the end of their greatness, to which many of them had been hurried by a violent and premature death. —Indeed, when the Assyrian monarch went down to the grave, the Lord so ordered it, that there was a great mourning for him.—'The 'deep, that nursed up this fair tree; (4) is de-'scribed as mourning at its downfal: ... as if 'the floods had stopped their usual course, on 'purpose to lament his fate. ... The forest of 'Lebanon, and all the stately trees in it, sym-'pathized with his misfortunes; that is, all his 'confederates and allies.' *Lowth.* His fall affected many nations and provinces, and vast multitudes of people, who had lived under his government and contributed to his greatness. A stop was put by his death to their enriching commerce, and to all the business connected with the government of so extensive an empire: and all who grew rich by collecting the revenue, or by honorable and lucrative offices, would doubtless lament his fall.—This seems to be meant by the Lord's "covering the deep, and restraining the floods," as in mourning for him: which denotes a stagnation of that profitable circulation, which there must be in a prosperous empire, betwixt all parts of it and the seat of government.—Especially the Assyrian nobles and people, the Lebanon where this cedar grew, no doubt deplored the loss of that empire which they had so long possessed, and fainted for grief, and for apprehensions of the fatal effects that might follow this catastrophe. The surrounding nations also shook at the sound or report of this revolution, as the fall of a mighty cedar may be heard at a great distance. Yet when the Lord cast him into the grave and the invisible world, those who had formerly envied or rivalled him, and who had grown prosperous by similar resources, till he had reduced and ruined them, would be comforted, and rejoice to see him ruined in like manner. This is represented under the bold figure of those who lay in the grave, or in the state of the dead, congratulating each other, when they saw their destroyer coming to join them in that abject situation. And they also, who confided in his protection and were his support, (his soldiers, captains, and confed-

18 To whom [m] art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down [n] with the trees of Eden unto the nether parts of the earth: [o] thou shalt lie in the midst of the uncircumcised, with *them that be* slain by the sword. [p] This *is* Pharaoh and all his multitude, saith the Lord GOD.

m 2. 32:19.
n 9,16.
o 28:10. 32:10,&c. 1 Sam. 17: 26,36. Jer. 9:25,26.
p 2 Chr. 28:22. Ps. 52:7. Matt. 13.19. 26.26—28. 1 Cor. 10:4.

CHAP. XXXII.

A lamentation over the dreadful fall of Pharaoh and Egypt, 1-10, as destroyed by the sword of the king of Babylon, 11—1 Pharaoh and his subjects brought to hell, with the nations the uncircumcised, 17—32.

AND it came to pass, [a] in the twelfth year, in the twelfth month, in the firs *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b] take up a lamentation for Pharaoh king of Egypt, and say unt

a 17. 1:2. 29:1,17. 30:20.
b 16,18. 19 1. 27:2,32. 28:12. Jer. 9:18.

erates,) had been slain with him, and were with him gone down into the grave and the world of departed spirits. (*Marg.* and *Marg. Ref.*—*Notes*, 26:15. 28:16—19. 32:17—32. *Is.* 14:3—20. *Jer.* 51:9,34—37. *Rev.* 18:9—19.)

V. 18. Pharaoh is here called to look in this glass, and to see what his glory and greatness would speedily come to. Even if he were as honorable and powerful as the Assyrian king, he would soon be slain, and die a miserable death, and perish among those who were strangers and enemies to God. This sentence was irrevocably passed on Pharaoh, and all his multitude. (*Marg. Ref.*—*Notes*, 2. 28:6—10. 32:19. *Jer.* 9:25,26.)

This is, &c.] 'The judgment, that befel 'the king of Assyria, ... is an exact representa-'tion of the destruction that remains for Pha-'raoh and his people. The word *Is*, commonly 'denotes the same as *to signify*, or *represent*, es-'pecially in prophecies, parables, and such like 'figurative descriptions. (34:31. 37:11. *Gen.* 41: '26. *Ex.* 12:11. *Matt.* 13:19. 26:26.)' *Lowth.*

PRACTICAL OBSERVATIONS.

V. 1—9.

What competition and striving is there among men, about the precarious, unsatisfactory, and perishing distinctions of this world! But how few are candidates for that "crown of glory which fadeth not away!" Many of the most powerful, prosperous, and renowned, have also been the most abominable of mankind: and whilst millions have been subjected to their will, perhaps they had not one subject more vile in the sight of God than themselves. This consideration may serve to abate our admiration of those gaudy distinctions, which the Lord evidently deems so worthless and perilous; and may teach us to seek more valuable and enduring advantages.—All greatness and success come from God, through whatever channels they are conveyed: but how few properly consider their dependence on him and obligations to him! Generally, prosperity increases pride, presumption, and impiety, in regular proportion. They, who have the most of those things, which are supposed to constitute an earthly paradise, are either envied themselves, or envy others, or both; and this greatly interrupts the little enjoyment which otherwise they might find in them: but the blessings of the heavenly paradise are not liable to such alloy. How much better then is it to be a lowly tree of righteousness, yielding fruit to the glory of God and the good of men, and in the end to be transplanted into the garden of God above, to flourish for ever; than to be a lofty cedar, and at length to be cut down and cast into the fire of hell!

V. 10—18.

Those who possess authority should use it in protecting their subjects: they are advanced in Providence for this purpose; and this lies a the foundation of their right to allegiance, sub mission, and tribute from them.—We should b thankful for the blessings of civil governmen and not envy those who bear the burden o governing; and who, if they abuse their trus will have a still heavier burden of punishmen laid upon them in another world.—The Lor never drives men from their possessions, o bereaves them of their comforts, but when h can shew that their sins deserved it. He ha executioners ready, when vengeance is to b taken: but we need not desire to be "th mighty, or the terrible," of the nations, to b thus employed; seeing it is far more pleasan and profitable to imitate him, "who went abou doing good."—They who trust in princes, wil soon be driven from their confidences or perish with them: and those who selfishly favor th prosperous, will as selfishly desert or pre upon them, when they are fallen. The highe men soar in power and pride, the more terribl will be their fall: and such conspicuous char acters commonly involve great multitudes o friends and dependants in their ruin, and ar sincerely lamented by those who are losers b their calamities. Yet some will rejoice to se them reduced to as abject a condition as them selves: but the gratification of envy, revenge and malignity is a wretched comfort, suited only to the inhabitants of hell.—In the fate o proud, ungodly oppressors of former ages those who tread in their steps may read thei own doom: and the Lord executes such ex traordinary judgments, on purpose to warn others from their destructive courses.--It i the end of wicked men, of every age, nation and condition in life, to go down into the grave "to die with the uncircumcised," and to have their portion in the unquenchable fire of hell and they who delight in war, commonly perish by the sword. The wicked man is indeed of ten seen flourishing like the cedar, and spread ing like the green bay-tree: but the pious ob server will notice, that he soon passes away and is not; and when he seeks him, his place can no where be found. But let us "mark the perfect man, and behold the upright; for the end of that man is peace." (*Notes*, *Ps.* 38:3 —38.)

NOTES.

CHAP. XXXII. V. 1. This was about a yea and a half after the destruction of Jerusalem and at a time, when Pharaoh continued in th undisturbed possession of his power and pros perity. (*Marg. Ref.*)—It is remarkable, tha there should be so many predictions concern ing the ruin of this monarch, and the desola tions of his kingdom. But Egypt had been th first oppressor of the church, and was to b judged for it; and perhaps that kingdom typi fied the papal antichrist, and the more dreadfu ruin that awaits him. (*Gen.* 15:13,14. *Rev* 11:8.)

ıim, [c] Thou art like a young lion of the ıations, [d] and thou *art* as a * whale in the eas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and ɔuldest their rivers.

3 Thus saith the Lord GOD; [f] I will herefore spread out my net over thee vith a company of many people; and hey shall bring thee up in my net.

4 Then [g] will I leave thee upon the land, will cast thee forth upon the open field, nd will cause all the fowls of the heaven ɔ remain upon thee, and I will fill the easts of the whole earth with thee.

5 And I will lay thy flesh upon the mounains, and fill the valleys with thy heigl.t.

6 I will also [h] water with thy blood the ınd † wherein thou swimmest, *even* to the ıountains; and the rivers shall be full of thee.

7 And when I shall ‡ put thee out, [i] I ·ill cover the heaven, and make the stars ıereof dark; I will cover the sun with a loud, and the moon shall not give her light.

8 All the § bright lights of heaven will I make ‖ dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also ¶ vex the hearts of many people, [k] when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people [l] amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; [m] and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 For thus saith the Lord GOD; [n] The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, [o] the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will [p] destroy also all the beasts thereof from beside the great waters: [q] neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

19:2—6. 38:13. Gen. 49:9. Num. 24:9. Prov. 28:15. Jer. :7. Nah. 2:11—13.
29:3. Ps. 74:13,14. Is. 27:1. 1:9.
Or, *dragon*.
34.13.
2:13. 17.20. Jer. 16:16. Lam. :13. Hos. 7:12. Hab. 1:14—7.
29:5. 31:12,13. 39:4,5,17—20. Sam. 17:44—46. Ps. 63:10. 4:14. 79:2,3. 83:9,10. 110:5,6. Is. 14:19. 18:6. 34:2—7. 66:24. Jer. 8:2. 25:33. Rev. 19:17, 18.
h Is. 34:3,7. Rev. 14:20.
† Or, *of thy swimming*.
‡ Or, *extinguish thee*. Job 18: 5,6. Prov. 13:9.
i 30:3,18. Ex. 10:21—23. Is. 13:10. 34:4. Jer. 13:16. Joel 2:2,31. 3:15. Am. 8:9. Matt. 24:29. Rev. 6:12,13.
§ Heb. *lights of the light in heaven*.
‖ Heb. *them dark*.
¶ Heb. *provoke to anger*, or, *grief*. Rev. 11:18. 18:10—15.
k 29.12. 30:23,26. Jer. 25:15—25.
l 27:35. Deut. 29:24. 1 Kings 9:8.
m 26:16. 30:9. Ex. 15:14—16. Jer. 51:9. Zech. 11:2. Rev. 18:10.
n 26:7. 30:22—25. Jer. 43:10. 46:13,25,26.
o 28:7. 30:11. 31:12. Deut. 28: 49,50. Hab. 1:6,7.
p 29:8. 30:12.
q 2. 29:11. 34:18.

V. 2—6. The Egyptian king had resembled young and fierce lion, in his conduct both toards his subjects and his neighbors: or in alsion to the seas and rivers, with which his ngdom was bounded and intersected, he was sea-monster, or a crocodile. (*Marg.* and *Marg. Ref.* b—d.)—In the height of his prosrity he raised a very great army, and made ar upon the Cyrenians; but he was vanquish-l, and his army cut in pieces: and the Egypıns, suspecting, from his savage temper, that had led them forth on purpose to be thus stroyed, made an insurrection against him; hich he increased by further cruelties and sh measures, until it made way for his ruin. hus, the voracious dragon or crocodile "went rth *with*," or *from*, "his rivers," to trouble and ul those of his neighbors: but the Lord spread s net upon him, and used a company of many ople to drag him out of his rivers; and he as then cast forth upon the open field, to be voured by the birds and beasts of prey.—To present Pharaoh's great power, and the efcts of his fall, it was figuratively stated, that ıe flesh of this overgrown monster was so imıense, that it would cover the mountains and ll the valleys; and that his blood would be fficient to drench the land even to the mounins, and to fill the rivers; as when the waters ere turned into blood in the days of Moses. his denotes, that his ruin would be attended ith terrible miseries to the Egyptians, and afrd an immense booty to their enemies. *Marg.* and *Marg. Ref.* e—h.—*Notes*, 29:2—5. 1:10—13. 39:9,10. *Ps.* 74:13—17. *Is.* 27:1. 34:3 -7. *Rev.* 14:14—20.)

V 7, 8. Pharaoh thought himself the great luminary of Egypt: but the Lord declared, that he would put him out by dethroning him. Then the whole land would be darkened, as if the sun, moon, planets, and stars were all eclipsed and hidden at once; and the darkness would be as entire, as in the plague that was inflicted in the time of Moses. (*Notes*, *Ex.* 10: 21—23. *Mark* 15:33.) These bold metaphors denote the total subversion of the state; the anarchy and civil wars which ensued; the miseries attending the Chaldean invasion; and the contempt, baseness, and abject slavery, to which that once flourishing kingdom was about to be reduced. (*Marg.* and *Marg. Ref.*—*Notes*, 30:2,3. *Is.* 13:9,10. *Jer.* 4:19—27. *Joel* 2:28—32, *v.* 31. *Matt.* 24:29—31. *Rev.* 6:12—14.)

V. 9, 10. When the report of the ruin of Egypt should reach many distant nations, and the exiles, or captives, should relate the particulars of their distresses to those among whom they were dispersed, it would greatly disquiet their hearts; even though they had not been in any way connected with that kingdom: for it would be a most affecting instance of the instability of human affairs, and of God's wrath against the enemies of his people. They would thus see, as it were, the Lord brandishing his sword before their eyes, which would fill them with amazement and terror; and every one of them would tremble continually, lest the next stroke should destroy him in like manner. (*Marg.* and *Marg. Ref.*—*Notes*, 26:16. 30:9. *Ex.* 15:14—16. *Josh.* 2:8—11.)

V. 11—14. The desolations of Egypt were effected by the king of Babylon: and this was the sword which was hung over the head of Pharaoh, though his fall was immediately

15 When I shall make the land of Egypt desolate, and the country shall be [e] destitute of that whereof it was full, when I shall smite all them that dwell therein, [f] then shall they know that I *am* the LORD.

16 This *is* [g] the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

[*Practical Observations.*]

17 ¶ It came to pass also [h] in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, [i] wail for the multitude of Egypt, and [k] cast them down, *even* her, and the daughters of the famous nations, [l] unto the nether parts of the earth, with them that go down into the pit.

19 Whom [m] dost thou pass in beauty? [n] go down, and be thou laid [o] with the uncircumcised.

20 They shall [p] fall in the midst of *the that are* slain by the sword: [q] she is delivered to the sword: [r] draw her and all her multitudes.

21 The [s] strong among the mighty shall speak to him out of the midst of hell with them that help him: they are [t] gone down, they lie uncircumcised, slain by the sword.

22 [u] Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword;

23 Whose [v] graves are set in the side of the pit, and her company is round about her grave: all of them slain, fallen by the sword, [w] which caused [x] terror in [y] the land of the living.

24 There *is* [z] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, [a] which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they [b] born

e 23—26,29,30. 29:8—12.
† Or, *the sword is laid.*
f 19,24,25. Num. 16:30—34. Ps. 9:17. 55:15. Prov. 14:32.
g 2. 26:17. 2 Sam. 1:17. 3:33, 34. 2 Chr. 35:25. Jer. 9:17,18.
h 1. 1:2.
i 2,16. 21:6,7. Is. 16:9. Mic. 1:8. Luke 19:41. Rom. 12:15.
k 43:3. Jer. 1:10. Hos. 6:5.
l 21,24,&c. 26:20. 31:14. Ps. 30:9. 63:9. Is. 14:15.
m 27:3,4. 28:12—17. 31:2,18.
n Is. 14:9—15.
o 21,24,29,30. 28:10. 1 Sam. 17: 26,36. Jer. 9:25,26.
p 24,26,29,30. 31:3,&c. Num. 24:24. Ps. 83:8—10. *Assur.* Is. 30:33. 37:36—38. Nah. 1: 7—12. 3:1,&c.
q 20. Is. 1:31. 14:9. Luke 16: 23,24.
r 26:20. Job 28:13. Ps 27,13 116:9. 142:5. Is. 38:11. Jer 11:19.
s 26:20. Is. 14:15.
‡ Or, *dismaying.*
t 26:20. Job 28:13. Ps. 9:16. 88:17,18.
u 43:3. 1 Chr. 1 17. Jer. 25:25. 49:34—39 Dan. 8.2.
v 18. 26:20.
w 25,30. 16:52,54. 34:29. 36:6 7,15. 39:26. 44·13.

* Heb. *desolate from the fulness thereof.* 29:12,19,20. Ps. 24:1. 107:34.

wrought by his own subjects. The Chaldeans, by invading Egypt, were about to destroy the multitudes of its inhabitants, and to terminate its splendor and dignity: nay, they would so desolate the land, that the waters of it should no more be frequented, as before, with the foot of man or beast: and the Lord would cause their waters to be deep, and "their rivers to run," smooth and silent, "like oil;" as there would be none to drain them off into canals, or by any means to impede their course, or to disturb them. Some understand this last verse of the adjacent countries.—'When Egypt is 'made desolate, ... then their neighbors will en-'joy such quietness, as a river does, which 'smoothly glides along, and never hath its 'stream fouled or disturbed.' *Lowth.* (*Marg. Ref.*—*Notes*, 29:8—13. 34:17—22.)

V. 15, 16. *Marg. Ref.*

V. 17. *Fifteenth*, &c.] That is, of the twelfth month, just a fortnight after the preceding prophecy. Perhaps these predictions were delivered, on the sabbath-days, to the assembled captive Jews.

V. 18. *Marg. Ref.* u, x.—*Cast them down.*] That is, 'Predict their being cast down.' (*Note*, 43:2—5, *v.* 3.) "The daughters of the famous nations" mean the cities or colonies, or the helpless and wretched inhabitants, of the nations afterwards enumerated.—*The nether*, &c.] 'The expressions denote utter destruction, and 'are parallel to those elsewhere used of being '*brought down to hell, to the grave*, or *into silence.*' '(31:14. *Is.* 14:15.)' *Lowth.*

V. 19. Egypt had been more renowned for wisdom and prosperity than any other nation: and Pharaoh thought himself superior to all his predecessors in dignity and excellency. But his ruin was determined on, and he was about to fall and perish, among those who were strangers and enemies to God. (*Marg. Ref.*—*Notes*, 31:2,18.)—Or the nation may be meant the total ruin of which was described by the death and burial of an individual.

V. 20. *Marg.* and *Marg. Ref.*—*Draw*, &c.] Let the Chaldeans drag Egypt, and her multitudes, like criminals to execution; or drag out their corpses to be buried disgracefully in a pit.

V. 21. Pharaoh is here poetically represented as entering the state of the dead, whither many mighty warriors and potentates had gone before him; and he is addressed, and welcomed by them to their dreary habitation. The bold imagery of eastern poetry abounds in these descriptions: yet they imply the general belief, that when the body is cast into the grave, the soul enters an invisible state, where it retains its consciousness and capacities.—'Here 'follows a poetical description of the infernal 'regions, where the ghosts of deceased tyrants, 'with their subjects, are represented as coming 'to meet the king of Egypt and his auxiliaries, '(30:8.) upon their arrival to the same place. 'Hell signifies here the state of the dead.' *Lowth.* (*Marg. Ref.*—*Notes*, 31:14—17. *Ps.* 16: 8—11. *Is.* 14:9—20. *Luke* 16:22,23.)

V. 22, 23. The king of Assyria was ready to meet Pharaoh, when he should be made "free among the dead." He is represented as surrounded by the graves of multitudes, who had been slain along with him. These were set in the sides of that pit, into which the Assyrian had fallen before it came to Pharaoh's turn. The subversion of the monarchy and the destruction of the people, as well as the death of the king, was intended by this representation. They had "caused terror in the land of the living;" but being slain and buried, they lay quiet in the pit, and none feared them. (*Marg.* and *Marg. Ref.*—*Notes*, 26:17—20.)—The Jewish expositors understand the land of Israel, by

heir shame with them that go down to the
it.

25 They have [o] set her a bed in the
idst of the slain, with all her multitude:
er graves *are* round about him: [p] all of
hem uncircumcised, slain by the sword:
ough their terror was caused in the land
f the living, yet have they borne their
hame with them that go down to the pit:
e is put in the midst of *them that be* slain.

26 There *is* [q] Meshech, Tubal, and all
er multitude: her graves *are* round about
im: [r] all of them uncircumcised, slain by
ie sword, though they [s] caused their ter-
or in the land of the living.

27 And they [t] shall not lie with the mighty
hat are fallen of the uncircumcised, which
re gone down to hell with * their weapons
f war: and they have laid their swords
nder their heads; [u] but their iniquities
iall be upon their bones, though *they were*
ie terror of the mighty in the land of the
ving.

28 Yea, [x] thou shalt be broken in the

's. 139:8. Rev. 2:22.
See on 19,21.—44:7,9. 2 Sam.
20. 1 Chr. 10:4. Acts 7:51.
27:13. 38:2,3. 39:1. Gen. 10:
1 Chr. 1:5.
),24.
3,27,32.

t 21. Job 3:13—15. Is. 14:18,19.
* Heb. *weapons of their war.*
Is. 54:17. 2 Cor. 10:4.
u 18:20. Job 20:11. Ps. 49:14.
109:18. Prov. 14:32. John 8:
24.
x Dan. 2.34,35.

midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [y] Edom, her kings, and all her princes, which with their might are [†] laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* [z] the princes of the north, all of them, and all [a] the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, [b] and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and [c] shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For [d] I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

y 25: 35: Gen. 25:30. 36.1,&c. Is. 34: 63:1—6. Jer. 49:7—22. Am. 1:11,12. Ob. 1,&c. Mal. 1:3,4.
† Heb. *given*, or, *put.*
z 38:6. 39:2.
a 28:21—23. Gen. 10:15. Jer. 25:22.
b 24,25.
c 14:22. 31:16. Lam. 2:13.
d 27. Jer. 25:15,&c. Zeph. 3: 6—8. 2 Cor. 5:11. Heb. 10: 31. Rev. 6:15—17.

he land of the living;" because the way of
e and salvation was there known.

V. 24, 25. Nebuchadnezzar is supposed to
ve conquered the province of Elam, which
rmed a part of Persia. (*Marg. Ref.—Notes*,
r. 49:34—38.) It is therefore represented, as
llen with the multitude of its inhabitants,
to the grave, having been "slain by the
ord." They too had been renowned and
rrible; but at length they bare the shame of
ing defeated and destroyed. A bed, or coffin,
as placed for Elam (the nation being repre-
nted as a deceased woman,) in the midst of
her multitude: and their king also was
aced among those that were slain.

V. 26—28. Meshech and Tubal seem to
ean the Scythians and northern nations;
Marg. Ref. q.—*Note*, 38:2.) who frequently
ade inroads into the southern and more fer-
e countries of Asia, and caused great terror
d devastation, but generally perished with as
eadful a slaughter. They too had "caused
rror in the land of the living;" yet they would
t lie with the mighty, or be numbered with
e Assyrian or Egyptian monarchies. But
ey went down to death, with their weapons
war in their hands, as men who fought des-
rately and scorned to yield: and they were
ried with their swords laid under their heads,
denoting their characters and exploits;
ilst their iniquities or depredations had
ought their bones to the grave, and perhaps
erwards exposed them to insults from those
om they had injured. Among persons of
s description would Pharaoh be broken, and
in, and perish. Some give another sense to
e passage. "They shall not lie among those
athen heroes who died a natural death, and
e laid in their graves with pomp and mag-
ficence: ... who were carried to their graves
state; and had their achievements, and
her ensigns of honor, affixed to their monu-

'ments for perpetuating their memory.' *Lowth.* (*Marg.* and *Marg. Ref.*)

V. 29. (*Marg. Ref.—Notes*, 25: 35: *Obadiah.*

V. 30. *The north.*] This may mean the Medes, Armenians, or other nations north of Babylon; or rather the Tyrians and Syrians north of Judah, who were more likely to be mentioned with the Zidonians. (*Marg. Ref.—Notes*, 26:—28:)

V. 31, 32. When Pharaoh should enter the state of the dead, and see all those kings and nations who had gone before him, he would the more willingly submit to his doom.—This is spoken according to the common sentiments of mankind, who are better satisfied to suffer with a multitude than alone; though it can be no comfort to those who have perished in their sins, to find multitudes as miserable as themselves. In short, they had caused their terror in the land of the living; and the Lord was about to cause his terror to fall upon them. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.
V. 1—16.

How weak and helpless, in respect of the Almighty, are the most powerful and terrible of mankind! Whilst they ravage on every side, devour their own species, and trouble the nations of the earth, to gratify their mad ambition, or revenge, or rapacity; he spreads his net over them, entangles them, and disposes of them at his pleasure; and their former greatness only renders them a richer prey, or a more tremendous spectacle, to those around them! Thus "the lamp of the wicked is put out;" the pomp and splendor of kings and kingdoms are totally extinguished; their "sun goeth down at noon;" and their boasted luminaries set to rise no more!—Terror and amazement must needs seize the hearts of those, against whom the Lord brandishes his sword; and they must tremble every moment for their lives and souls.—It is very mortifying to the pride of man, to

CHAP. XXXIII.

The prophet is instructed in the duties of his office, as the watchman of Israel, 1—9; commanded to state the rule by which God dealt with them, and the equity of his conduct, 10—20; informed of the destruction of Jerusalem; and ordered to expose the vain hopes and crimes of those who remained in the land, 21—29; and shewn the hypocrisy and covetousness of those, who came to hear the word of God from him, 30—33.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a] speak to the children of thy people, and say unto them, * When [b] I bring the sword upon a land, if the people of the land take a man of their coasts, and [c] set him for their watchman;

3 If when he seeth the sword come upon the land, [d] he blow the trumpet, and warn the people;

4 Then † whosoever [e] heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, [f] his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him: [g] but he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, [h] and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, [i] he is taken away in his iniquity; but [j] his blood will I require at the watchman's hand.

7 So thou, O son of man, [k] I have set thee a watchman unto the house of Israel; therefore [l] thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, [m] O wicked *man*, thou shalt surely die; [n] if thou dost not speak to warn the wicked from his way, [o] that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, [p] if thou warn the wicked of his way to turn from it; [q] if he do not

a 17,30. 3:11,27.
* Heb. *A land when I bring a sword upon her.*
b 6:3. 11:8. 14:17,21. 21:9—16. Lev. 26:25. Jer. 12:12. 15:2, 3. 25:31. 47:6,7. Zech. 13:7.
c 2 Sam. 13:24—27. 2 Kings 9: 17—20. Is. 21:6—9. 56:9,10. 62:6. Jer. 51:12. Hos. 9:8.
d 8,9. Neh. 4:18,20. Is. 58:1. Jer. 4:5. 6:1. 51:27. Hos. 8: 1. Joel 2:1. Am. 3:6. 1 Cor. 14:8.
† Heb. *he that hearing heareth.*
e 2 Chr. 25:16. Prov. 29:1. Jer. 6:17. 42:20—22. Zech. 1:2—4. Jam. 1:22.
f 5,9. 18:13. Lev. 20 9,11,&c. 2 Sam. 1:16. 1 Kings 2:37. Acts 18:6. 20:26.
g Ex. 9:19—21. 2 Kings 6:10. Acts 2:37—41. Heb. 11:7.
h Is. 56:10,11.
i 8,9. 18:20,24. Prov. 14:32. John 8:21,24.
j 3:18—20. 34:10. Gen. 9:5. 42: 22. 2 Sam. 4:11.
k 3:17—21. Cant. 3:3. 5:7. Is. 62:6. Jer. 6:27. 31:6. Mic. 7: 4. Eph. 4:11. Heb. 13:17.
l 2,7,8. 1 Kings 22:14,16—28. Jer. 1:17. 23:28. 26:2. Acts 5:20. 20:20,26,27. 1 Cor. 11: 23 15:3. Col. 1:28,29. 1 Thes. 4:1,2.
m 14. 18:4,10—13,18,20. Gen. 2:17. 3:4. Prov. 11:21. Ec. 8:13. Is. 3:11.
n 13:9,10. Jer. 8:11,12. 14:13 —16.
o 6. Acts 20:26,27.
p 3:19,21. Acts 13:40. 18:5,6. 28:23—28. Gal. 5:19—21. 6. 7,8. Eph. 5:3—6. Phil. 3:18 19. 1 Thes. 4:3—8. 5:14.
q Prov. 29:1. Luke 12:47. Acts 13:46. Heb. 2:3. 12:25.

consider, what numbers, who once "caused terror in the land of the living," are now gone down to the grave. Those "who made the earth to tremble," and whose renown and power extended to the most distant regions, are now confined within the narrow limits of the tomb. They, whose counsels and eloquence swayed the determinations of princes and nations, and had as extensive effects on human affairs as the sword of the mighty, now lie silent in the dust! They, whose wisdom, learning, beauty, wit, or politeness, were celebrated by numerous admirers, are now decayed and mingled with their original earth! whilst the unnoticed multitudes, who go down obscurely to the grave, by thousands every hour, are vast beyond conception. All this is the punishment of sin, and the execution of the sentence, "Dust ye are, and to dust shall ye return."

V. 17—32.

It is inconceivable how large a proportion of the human race has been prematurely hurried into the grave, by the diabolical trade of war. As if destruction were the most honorable and pleasing employment, which "the strong among the mighty" of the earth, could devise for themselves and their numerous retainers! The subject is in every view gloomy and horrid: but if we recollect, that when the body goes down to the dust, the soul enters into an unchangeable state of happiness or misery; that all who die "uncircumcised in heart," unconverted and unbelieving, go down into the midst of hell, to bear for ever their shame and punishment; and that immense multitudes die in the very heat of their most malignant and diabolical passions, or in the midst of forbidden gratifications, with their unrepented iniquities upon their souls, and unmortified lusts domineering in their hearts; many of them also answerable for the crimes and destruction of their fellow sinners; the view becomes tremendous in the extreme.—Alas! what are men doing! How are they blinded and deceived by Satan! What are those objects, which they thus pursue, through scenes of horror, and seas of blood, and multiplied impieties and iniquities? "Surely man walketh in a vain shadow, and disquieteth himself in vain;" whether he pursue riches, renown, power, or pleasure. Soon must he be torn from all his possessions and gratifications, to join the multitude of the dead; and to "receive the things done in the body, whether they be good or evil:" and it will be a wretched consolation to those who perish in their sins, that vast multitudes have gone, and are going, the same broad road to destruction; since as they were mutual tempters here, so they will be mutual tormentors hereafter. (*Note* and *P. O. Luke* 16:27—31.) As "the hour cometh when all that are in the graves shall hear the voice of Christ, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation;" we, who have known something of "the terror of the Lord," would fain persuade men, to hearken to the voice of the great and terrible Judge, now that he speaks to them as a compassionate and merciful Savior; and to "seek first the kingdom of God, and his righteousness." Then, "being pardoned, justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God," they need not fear death and the grave. For Jesus has engaged to receive the departing spirits of his people to his glorious presence: their bodies will feel no pain in the silent tomb: and he will at length raise them also, incorruptible and glorious, that they may be for ever with him. Let us then comfort one another in this mournful and dying world with these words; and let us "be stedfast, unmoveable, always abounding in the work of the Lord, as knowing that our labor is not in vain in the Lord."

turn from his way, he shall die in his iniquity; but [r] thou hast delivered thy soul.

[*Practical Observations.*]

10 ¶ Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, [s] If our transgressions and our sins *be* upon us, and we pine away in them, [t] how should we then live?

11 Say unto them, [u] *As* I live, saith the Lord GOD, [x] I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: [y] turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

r 2 Cor. 2:15—17.
s 24:23. Lev. 26:39.
t 37:11. Is. 49:14. 51:20. Jer. 2:25.
u 5:11. 14:16—18. 16:48. Num. 14:21,28. Is. 49:18. Jer. 22:24. 46:18. Zeph. 2:9. Rom. 14:11.
x 18:23,32. 2 Sam. 14:14. Lam. 3:33. Hos. 11:8. Luke 15:20—32. 1 Tim. 2:4. 2 Pet. 3:9.
y 14:6. 18:30,31. Prov. 1:23. 8:36. Is. 55:6,7. Jer. 3:22. 31:18—20. Dan. 9:13. Hos. 14:1. Acts 3:19. 26:20.

12 Therefore, thou son of man, [z] say unto the children of thy people, [a] The righteousness of the righteous shall not deliver him in the day of his transgression: [b] as for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; [c] if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, [d] he shall die for it.

14 Again, when I say unto the wicked,

z 2.
a 18. 3:20,21. 18:24—26.
b 19. 18:21,27—32. 1 Kings 8:48—50. 2 Chr. 7:14. Matt. 21:28—31.
c 3:20. 18:24. Luke 18:9—14. Heb. 10:38. 2 Pet. 2:20—22. 1 John 2:19.
d 18:4,24.

NOTES.

CHAP. XXXIII. V. 2—9. The prophet ad before been thus shewn the important esponsibility of his prophetical office: but af-er the most awful part of his predictions were ccomplished, he was again reminded of it, nd ordered to declare it to the people; that ney might be taught to approve his faithful-ess, and that he might be warned to perse-ere in it. (*Note*, 3:17—19.)—They were called he children of *his* people," as if God would sown them because of their wickedness. he instruction is the same as before; but the ustrations are more full and explicit. The ord himself had "sent the sword upon the nd;" and the recent transactions in Judah, here very great numbers had been taken vay in their sins, notwithstanding all the arnings given them, were suited to render ese topics more affecting.—The repetition of is and similar warnings, after Jerusalem was ken and destroyed, shewed, that they did not fer merely to the circumstances of those nes, but were applicable to individuals in ery place, especially to such as are favored ith the oracles of God.—'He sheweth that ie people ought to have continually gov-nors and teachers, who may have a care ver them, and to warn them ever of the dan-ers which are at hand. ... The wicked shall ot escape punishment, though the watchman e negligent: but if the watchman blow the umpet, and then he will not obey, he shall serve double punishment.' (*Marg.* and *arg. Ref.*—*Notes*, 18:3,4,10—13. *Is.* 56:9—12. *ts* 18:1—6, *v.* 6. 20:25—28. *Heb.* 13:17.)

V. 10. 'if, according to the prophecies, God ive determined to reckon with us for our ns, and to bring judgment upon us, to hat purpose shall our conversion be? and ow shall we live though we do amend?' *Bp. ll.*—'Thus the wicked when they hear God's dgments for their sins, despair of his mer-es, and murmur.'—The impenitent Jews m to have charged inconsistency and con-diction upon the prophet's messages: for ilst he warned them to repent, and assured penitent of forgiveness; he also predicted t the people "would pine away in their nsgressions." (*Note*, 24:19—24, *v.* 23.) ow,' said they, 'If this be the case, how ould we live? And of what use are your ex-rtations and promises? You only tantalize 'us, and there is no sincerity in these proposals: 'our ruin is decreed, and no repentance of ours 'can prevent it.'—But in reality the prediction implied, that God foresaw the people in general would be obstinately impenitent; though some individuals would repent and be pardoned. (*Note*, *Jer.* 18:7—10.) It also shewed indeed, that the ruin of the city and nation was determined; but it did not relate to the final state of individuals, who would still be dealt with according to the rules before mentioned, and here again repeated. (*Marg. Ref.*)

V. 11. "Have I any pleasure at all that the wicked should die? saith the Lord GOD; and not that he should return from his ways, and live?" (*Note*, 18:23.) This had been proposed in the form of a question: but God here confirms it as an immutable truth, by a solemn oath, that he had none; but was much more pleased, that sinners should repent and live. (*Note*, *Heb.* 6:16—20, *vv.* 16—18.)—The verse may be rendered, "As I live, saith the Lord GOD, I am not delighted with the death of a sinner; but *I am delighted*, if the wicked turn from his way and lives." (*Marg. Ref.*—*Notes*, 18:28—32.)

V. 12, 13. The same truths are here again stated, which have before been considered, but with some variation of expression: (*Notes*, 3:20,21. 18:21,22,24—27.) especially it is here added, that if the righteous man "trust to his own righteousness," and to the promises of life made to the righteous, and "commit iniquity; all his righteousness" will not profit him. Men, who think themselves righteous, and are so accounted by others, but who are not truly humble and spiritual, will, in one way or other, "trust to their own righteousness." Some will so confide in their own supposed good works, as to neglect or despise the salvation of the gospel: and yet, while they trust to their own righteousness to justify them, the iniquities which they commit will most certainly condemn them. Others think, that as they are clear in their views, bold in their profession of the gospel, zealous for its doctrines, and do much to promote them; it would be unbelief to doubt of their being true Christians, though they indulge some darling sins in secret, or grasp at unlawful advantages, or in one way or other "set their affection on" earthly objects, and are "carnally minded." Thus they count themselves righteous persons, favorites of heaven, and interested in the prom-

[e] Thou shalt surely die; [f] if he turn from his sin, and do * that which is lawful and right;

15 *If* the wicked [g] restore the pledge, [h] give again that he had robbed, [i] walk in the statutes of life, without committing iniquity; [k] he shall surely live, he shall not die.

16 None [l] of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 Yet [m] the children of thy people say, The way of the Lord is not equal: but, as for them, their way is not equal.

18 When [n] the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But [o] if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, [p] I will judge you every one after his ways.

[*Practical Observations.*]

21 ¶ And it came to pass [q] in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* [r] one that had escaped out of Jerusalem came unto me, saying, [s] The city is smitten.

22 Now [t] the hand of the LORD wa upon me in the evening, afore he that wa escaped came; and had opened my mouth until he came to me in the morning: [u] an my mouth was opened and I was no mor dumb.

23 Then the word of the LORD cam unto me, saying,

24 Son of man, [x] they that inhabit thos wastes of the land of Israel speak, saying [y] Abraham was one, and he inherited th land: [z] but we *are* many; the land is give us for inheritance.

25 Wherefore say unto them, Thus sait the Lord GOD; [a] Ye eat with the blood, an [b] lift up your eyes towards your idols, [c] an shed blood; and shall ye possess the land?

26 Ye [d] stand upon your sword, y [e] work abomination, [f] and ye defile ever one his neighbor's wife; [g] and shall ye pos sess the land?

27 Say thou thus unto them, Thus sait the Lord GOD; *As* I live, [h] surely they tha *are* in the wastes shall fall by the sword and him that *is* in the open field will I giv to the beasts [†] to be devoured, and they tha *be* in the forts, and [i] in the caves, shall di of the pestilence.

e 8. 3:18. Is. 3:11. Jer. 18:7,8. Luke 13:3—5.
f Is. 55:7. Jer. 4:1. Hos. 14:1.
* Heb. *judgment and justice.* 18:21,27. Mic. 6:8. Matt. 9: 13.
g 18:7,12,16. Ex. 22:26,27. Deut. 24:6,10—13,17. Job 22: 6. 24:3,9. Am. 2:8.
h Ex. 22:1—4. Lev. 6:2—5. Num. 5:6—8. Luke 19:8.
i 20:11,13,21. Lev. 18:5. Luke 1:6.
k 18:27,28. Rom. 2:7. Rev. 22:12—14.
l 18:22. Is. 1:18. 43:25. 44:22. Mic. 7:18,19. 1 John 2:1—3.
m 20. 18:25,29. Job 35:2. 40: 8. Matt. 25:24—26. Luke 19: 21,22.
n 12,13. 13:26. 2 Pet. 2:20—22.
o 14. 18:27,28.
p 18:30. Ps. 62:12. Ec. 12:14. Matt. 16:27. John 5:29. 2 Cor. 5:10. Rev. 20:12—15. 22:12.
q 1:2.
r 24:26,27.
s 2 Kings 25:4,&c. 2 Chr. 36: 17,&c. Jer. 39:2—8. 52:4—14.
t 1:3. 3:22. 37:1. 40:1.
u 3:26,27. 24:26,27.
x 27. 5:3,4. Jer. 39:10. 40:7—10. 52:6.
y Is. 51:2. Acts 7:5.
z Mic. 3:11. Matt. 3:9. Luke 3:8. John 8:33,39. Rom. 4:12. 9:7. 1 Thes. 5:3.
a Gen. 9:4. Lev. 3:17. 7:26,27. 17:10—14. 19:26. Deut. 12:16. 1 Sam. 14:32—34. Acts 15:20, 21,29. 21:25.
b 18:6,12,15. Deut. 4:19. Ps. 24:4. Jer. 44:15—19.
c 9. 22:6,9,27.
d Gen. 27:40. Mic. 2:1,2. Zeph. 3:3.
e 18:12. Lev. 18:26—30. 20:1 1 Kings 11:5—7. 1 Pet. 4. Rev. 21:8,27.
f 18:6,11,15. 22:9—11. Jer. 8,9.
g Lev. 18:25,28. 20:22. Deu 4:25,26. 29:18—23. Josh. 2 15,16. 1 Sam. 2:30. Ps. 5 16—20. 94:20,21.
h 24. 5:12—17. 6:11—14. Je 15:2—4. 42:22. 44:12.
† Heb. *to devour him.*
i Judg. 6:2. 1 Sam. 13:6. 22: 23:14. 24:3. Jer. 41:9.

ises of life: and yet they commit iniquity, and practically fall into the detestable aphorism, "Let us sin on, that grace may abound."—Others, having for a time made a plausible profession of religion, conclude themselves certainly converted; and then venture into sin upon the supposition that God will not damn them for it; and quiet their consciences by abusing the doctrine of final perseverance, and the examples of some believers, of whom it is recorded in scripture, that they fell into the same sins, and yet repented and were saved.—It is doubtless possible for a true believer to be caught in any of these nets: the only question is, whether he will or will not eventually be delivered, though by sharp rebukes and corrections, and thus return to God with weeping and supplication. (*Marg. Ref.*—*Notes*, *Luke* 22:32—34, *v.* 32. *Heb.* 10:35—39. 1 *Pet.* 1:2—5.)

V. 14—16. (*Marg. Ref.*—*Notes*, 18:5—9,21—23,26,27. *Mic.* 7:18—20. *Rom.* 2:7—11. 2 *Cor.* 5:9—12.) The clause "give again that he had robbed," is here added.—'The sin is not for-'given, unless what is taken away be restored.' *Augustin*, quoted by *Lowth*.—'He condemneth all them of hypocrisy, who pretend to forsake 'wickedness, and yet declare not themselves 'such by their fruits; that is, in obeying God's 'commandments, and by a godly life.' (*Marg. Ref.* h.—*Notes*, *Lev.* 6:2—7. *Num.* 5:7,8. *Luk* 3:10—14. 19:1—10, *v.* 8.)

V. 17—20. *Marg. Ref.*—*Notes*, 18:2—4,25—32.

V. 21, 22. According to the date here given this escaped Jew did not come to the prophet with the intelligence of Jerusalem's being smitten, till almost eighteen months after that event: and some learned men have supposed that there is a mistake in the date, or that it ought to be calculated differently. (*Notes*, 1: —3, *v.* 2. 2 *Kings* 25:1—5, *v.* 3.) No doubt the prophet had heard of that event long before eighteen months had elapsed: but perhaps he had not received that full and authentic account of it from an eye-witness, which he was taught to expect, before he delivered any further messages from God to his people. (*Not* 24:25—27.) For above three years he had been dumb, in this respect *at least*: (*Note*, 3:22—27 perhaps he had been able to converse with the Jews, concerning the predictions which he had formerly delivered to them; and perhaps he spake to them, or delivered in writing, the prophecies which he uttered concerning other nations: but he had received no further revelation from God respecting their affairs: in this sense he had been dumb. But now his mouth was opened, and he prophesied to them as aforetime. (*Marg. Ref.*)—*The hand of*, &

28 For [k] I will lay the land [*] most desolate, [l] and the pomp of her strength shall cease, [m] and the mountains of Israel shall be desolate, that none shall pass through.

29 Then [n] shall they know that I *am* the LORD, when I have laid the land most desolate, [o] because of all their abominations which they have committed.

30 ¶ Also, thou son of man, [p] the children of thy people still are talking [†] against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, [q] Come, I pray you, and hear what is the word that cometh forth from the LORD.

k 6:14. 12:20. 15:8. 2 Chr. 36:21. Is. 6:11. Jer. 9:11. 16:16. 25:11. 44:2,6,22. Mic. 7:13. Zech. 7:13,14.
* Heb. *desolation and desolation.*
l 7:24. 24:21. 30:6,7.
m 6:2,3,6. 36:4.
n 6:7. 7:27. 23:49. 25:11. Ex. 4:18. Ps. 9:16. 83:17,18.
o 6:11. 8:6—15. 22:2—15,25—31. 36:17,18. 2 Kings 17:9—18. 2 Chr. 36:14—17. Jer. 5:1—9,25—31. Mic. 6:9—12. Zeph. 3:1—4.
p Jer. 11:18,19. 18:18.
† Or, *of thee.*
q Is. 29:13. 58:2. Jer. 23:35. 42.1—6,20. Matt. 15:8. 22:16,17.

31 And they come unto thee [‡] as the people cometh, and [§] they sit before thee *as* my people, [r] and they hear thy words, but they will not do them: [s] for with their mouth they [‖] shew much love, [t] *but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song [u] of one that hath [¶] a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And [x] when this cometh to pass, (lo, it will come,) then [y] shall they know that a prophet hath been among them.

‡ Heb. *according to the coming of the people.* 8:1. 14:1. 20:1. Luke 10:39. Acts 10:33.
§ Or, *my people sit before thee.*
r Jer. 6:16,17. 43:1—7. 44:16. Matt. 7:24—27. Luke 6:48,49. 8:21. 11:28. Jam. 1:22—24.
s Ps. 78:36,37. Is. 29:13. Jam. 2:14—16. 1 John 3:17,18.
‖ Heb. *make loves*, or *jests.*
t Matt. 6:24. 13:22. 19:22. Luke 12:15—21. Eph. 5:5. 1 Tim. 6:9,10.
¶ Heb. *a song of loves.*
u Mark 4:16,17. 6:20. John 5:35.
x 1 Sam. 3:19,20. Jer. 28:9.
y 2:5. 2 Kings 5:8. Luke 10:11. Is. 28:13. Jer. 23:33—38. Luke 16:14.

92) 'I felt a sensible impulse of the prophetical spirit. (1:3.)' *Lowth.*

V. 24—29. A small remnant continued in the land under Gedaliah, after the desolations of Jerusalem; (*Notes*, 2 *Kings* 25:22—26. *Jer.* 40:—16. 41:—43:) and, notwithstanding all their crimes and miseries, they flattered themselves that they were entitled to the inheritance of the whole land. The promise of it had been made to Abraham, when he had no children; yet his posterity had inherited it: (*Notes*, *Is.* 51:—3. *Matt.* 3:7—10. *John* 8:30—36, *v.* 33.) but the remaining Jews were many; and they supposed themselves on that account more likely to keep possession of it. They, however, overlooked the contrariety of their character to that of Abraham: they forgat that they had forfeited the title by their crimes; and that both former and later prophets had predicted these desolations of the land. Thus they presumptuously expected to prosper in sin, and to be enriched by the ruin of their brethren. (*Note*, 5:2.) But the Lord sent them a message, which was widely different from their expectations. In defiance of his law, and in conformity to the abominable superstitions of the nations, they ate with the blood, and pertinaciously worshipped idols; they committed murder and made their sword the arbiter of their disputes, violently defending themselves in injustice; they were guilty of adultery and every abomination: and was it fitting, that they should possess the land, from which their brethren had been driven for similar crimes? On the contrary, the Lord solemnly sware by himself, that they should all be destroyed by one or other of his judgments, wherever they took refuge; and that the land should be utterly desolated, and be deprived of all that pomp and strength in which they gloried.—This was fulfilled, after the murder of Gedaliah, when the survivors fled into Egypt, where they miserably perished; and in the total desolation of the whole land. (*Marg.* and *Marg. Ref.*—*Notes*, 5:1—4. 6:12—14. 7:23,24. 14:13—21. *Jer.* 5:1—4. 41:44:)

V. 30—33. While the prophet was affectionately seeking the good of his people; they were continually talking of him, or against him, wherever they met together. (*Marg.*—*Notes*, *Jer.* 11:18—23. 15:10. 18:18. 20:10—13.) He was their constant topic, and it was their recreation to animadvert on him, or to ridicule him. (*Notes*, *Is.* 28:9—15,21,22.) But he would perhaps never have known it, had not the Lord seen it good, that he should reprove them in *his* name for so doing.—They invited each other to "come and hear the word of the LORD" from the prophet; and they came and sat before him with the same apparent seriousness, as the most pious people could do: they gave him a patient, and apparently an attentive hearing; yea, they professed "much love" to him and his doctrine: but their hearts were possessed by covetousness; their leading affections and desires went forth after riches; they loved their money more than either God or man, the prophet, his word, or their own souls: and therefore they would not part with one gainful sin, for all that he could say; but would rather cavil at it or ridicule it. (*Marg.* and *Marg. Ref.* q—t.—*Notes*, 14:1—5. 20:1—3. *Is.* 2:3—5. 58:2—4. *Matt.* 19:16—22, *vv.* 16,22.) Indeed his voice and manner, his graceful elocution, cogent arguments, or apt illustrations, rendered him to them "as a very lovely song of one, that had a pleasant voice and could play well on an instrument;" in which the sound is commonly more attended to, than the meaning of the words sung: but they did not receive his words as a message from God, with a reverential and obedient faith; as it appeared from their subsequent conduct. (*Marg.* and *Marg. Ref.* u.)—But when the preceding prophecies, concerning the total desolations of the land, were accomplished, as they certainly would be; they would know, that he was not merely "a sounding brass, or tinkling cymbal;" but that a prophet of God had been among them, whose words would be verified in the ruin of all that despised or disobeyed them. (*Marg. Ref.* x, y.—*Note*, *Luke* 10:1—12, *vv.* 9—12.)—"They come to hear thee for their entertainment, not for their edification, as many go to hear famed and eloquent preachers. St. Augustine tells us, that he himself was such an auditor of St. Ambrose, before he was converted. ... 'I heard him diligently when he discoursed in the congregation; but not with that application of mind which I ought to have done: but I came rather out of curiosity, to know whether his eloquence was answerable to that opinion the world had of him. I was very attentive to his style, and

'charmed with the sweetness of his delivery;
'but had little value or concern for the sub-
'jects he treated of.'' *Lowth.*

PRACTICAL OBSERVATIONS.

V. 1—9.

How much wiser are men in their temporal, than in their spiritual and eternal concerns! They set watchmen to guard their houses from robbers or conflagrations; and sentinels to give warning of the approach of the enemy: and they best approve of those who are most quick-sighted and vigilant, who see the danger at a distance and give the most decisive alarm; and he, who should not give warning, would be deemed by man, as well as by God, accessary to the death of those who were slain through his neglect. But in the concerns of God and eternity, where the appointed watchmen are infinitely more concerned to be faithful, and to give the alarm in the plainest manner; they are sure to give offence to numbers, if they obey their Master's commands! When they cause the trumpet to give so certain a sound, that every sinner is made to feel himself to be the wicked man, who is "warned to flee from the wrath to come;" and when "the terror of the Lord" is so placed before men's eyes, that they tremble at the prospect of eternal damnation: great will be the indignation and opposition excited against them. The most blind, drowsy, greedy, dumb watchman that can be found, is preferred by an immense majority, to one who is thus awful in his warnings, and close in his application to their consciences: they are ready to say to their teachers, "Speak smooth things, prophesy deceits, cause the Holy One of Israel to cease from before us:" and any one of Ahab's lying prophets will be more acceptable, than Micaiah the prophet of the Lord, whom they hate, because he always prophesies evil concerning *them!* (*Notes*, 1 *Kings* 22:6—8. *Is.* 30:8—11. 56:9—12. *P. O.* 9—12.)—We cannot then "be men pleasers and the servants of Christ:" but the faithful watchman alone will deliver his own soul; those who perish from under his ministry, will have none to blame but themselves; and he will doubtless have many seals to his ministry, to be "his joy and crown in the day of Jesus Christ:" whilst the unfaithful watchman will be condemned as the murderer of all those, who perish in their sins, through his negligence, selfishness, cowardice, flatteries, and lies. We who are ministers should frequently meditate on these subjects, and state them to our hearers: that they may know on what ground we stand, and on what principles we act; and perceive, that we must be plain and faithful, if we would either "save ourselves, or those that hear us."

V. 10—20.

When ungodly men are determined to continue in sin, they will be very ingenious in devising some shadow of a reason for their most unreasonable conduct: and they will endeavor to fasten a charge of inconsistency on those, who "declare the whole counsel of God:" they will pervert the most humiliating truths into a *quietus* to their consciences, and an excuse for their sloth and lusts; as if God were the Author of their sins, because he is "the Giver of every good and perfect gift!" Thus they rush out of presumption into a kind of desperation, which is often no more than a flimsy covering of downright infidelity: and they pretend that it is of no use to repent, or pray, or use the means of grace, because it is decreed that some sinners (they cannot know who,) shall be left to themselves, and perish in hardened impenitency and unbelief! It is hard to say, whether such men are more desirous of deceiving themselves, or Satan of deceiving them. But surely it proves a strong determination of mind to unbelief, when the Lord declares and confirms it with an oath, that "he hath no pleasure in the death of the wicked but rather that he should repent and live," that men will not believe him: but, instead of attending to his pressing exhortation to turn from their evil ways, and as if they were in love with death and damnation, will employ themselves in multiplying cavils and objections, which only tend to charge God with injustice, and are constructive blasphemy. For he, who can do all other things, has declared that it is impossible for him to lie, to do injustice, or to deny himself. Let us then bless his holy name, for the provisions of his grace and the security of his word, which assure the true penitent of complete forgiveness and eternal life: and let us also study to profit by his warnings to the righteous, not to "trust to their righteousness and commit iniquity;" and then we shall see cause to bless his name for these also. "Blessed is he that feareth always:" but those who so confide in the promises made to God's people, and so presume themselves to be of that number, as to be emboldened "to commit iniquity;" convert the very mercy and truth of God into "a savor of death," and an occasion of condemnation to their souls: whilst they, who so fear the threatenings of the law, denouncing the sinner's death and damnation, as to take warning from it to repent and turn from all their sins, change that most awful curse into "a savor of life" to their souls. But such penitents always "do works meet for repentance:" and while they trust only in God's mercy through Jesus Christ; they conscientiously make restitution, as far as they are able, for all the injustice and robbery which they have committed; they walk in the ordinances of God and his statutes of life, without returning to the practice of iniquity: they "do justice, love mercy, and walk humbly with their God;" and they shall surely live, and not die. (*Note*, *Mic.* 6:6—8, *v.* 8.) Instead, therefore, of listening to the suggestions of the devil, of wicked men, or of our own evil hearts, as if the Lord's "ways were not equal;" let us condemn our own ways before him as unrighteous, and seek that "repentance, which is unto salvation not to be repented of;" let us watch against all hypocrisy, and reject every temptation to apostacy, or to pride and self-confidence. Thus "building up ourselves on our most holy faith, and praying in the Holy Ghost, let us keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (*Note*, *Jude* 20,21.)

V. 21—33.

It is a peculiar mercy, in times of public calamity, for the Lord to open the mouths of his faithful ministers, and to "give them a door of utterance;" that they may teach the sufferers how to find comfort under their afflictions, and to derive benefit from them.—But how inveterate are the selfishness and presumption of ungodly men! They can rejoice in the misery and death of multitudes, and even of their nearest relations, if they have any expectation of being enriched by them! They often claim an interest in the peculiar blessings engaged to true believers; while their whole conduct as evidently proves them the enemies of God, as Abraham's faith and obedience proved him "the friend of God!" And they call this groundless *presumption*, *strong faith:* when the whole testimony of God declares them to be "the children of the devil,"

CHAP. XXXIV.

he shepherds of Israel are sharply rebuked and severely threatened, 1—10. The Lord promises to be the Shepherd of his scattered flock, and to feed and tend them in his pastures and fold, 11—16; to punish the powerful oppressors among the Jews, and to rescue the oppressed, 17—22. Figurative predictions of Christ and his kingdom, 23—31.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against [a] the iepherds of Israel, prophesy, and say unto iem, Thus saith the Lord GOD unto the iepherds; [b] Woe *be* to the shepherds of Isiel that do feed themselves! should not the iepherds [c] feed the flocks?

3 Ye [d] eat the fat, and ye clothe you with ie wool, [e] ye kill them that are fed; *but* ye ed not the flock.

4 The [f] diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye [g] sought that which was lost; [h] but with force and with cruelty have ye ruled them.

5 And [i] they were scattered, * because *there is* no shepherd: [k] and they became meat to all the beasts of the field, when they were scattered.

6 My sheep [l] wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, [m] and none did search or seek *after them.*

a Jer. 2:8. 3:15. 10:21. 12:10. ohn 10:1,2,12. —10. 13:19. Jer. 23:1. Mic. 1—3,11,12. Zeph. 3:3,4. ech. 11:17. Matt. 24:48—1. Luke 12:42—46. 20:46,47. om. 16:18. 2 Pet. 2:3.
b 2 Sam. 5:2. Ps. 78:71,72. Is. 9:11. John 21:15—17. Acts 20:26,29. 1 Pet. 5:2—4.
c Is. 56:11,12. Zech. 11:5,16.
d 19:3,6. 22:25—28. 33:25,26. 1 Kings 21:13—16. 2 Kings 21:16. Is. 1:10,15. Jer. 2:30. 22:17. Lam. 4:13. Mic. 3.1—3. Zeph. 3:3.
e 16. Is. 56:10. Zech. 11:15,16. Matt. 9.36.
g Matt. 10:6. 18:12,13. Luke 15:4—6.
h Ex. 1:13,14. Jer. 22:13. Matt. 21:35. 24:49. 2 Cor. 1:24. Jam. 5:1—6. 1 Pet. 5:3. Rev. 13:14—17. 17:5,6.
i 6. 1 Kings 22:17. 2 Chr. 18:16. Jer. 23:2. 50:6,17. Zech. 13:7. Matt. 9:36.
* Or, *without a shepherd*, and so 8.
k 8. Is. 56:9. Jer. 12:9. John 10:12. Acts 20:29—31.
l 7:16. Jer. 13:16. 40:11,12. Heb. 11:37,38.
m Ps. 142:4. Jer. 5:1.

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ititled to all the threatenings, and to nothing se! For, however men may deceive themlves with vain words; adulterers, thieves, lis, slanderers, covetous persons, and such like, ive no inheritance in the promised land; beuse "for these things the wrath of God comh upon the children of disobedience." (*Notes*, *Cor.* 6:9—11. *Gal.* 5:19—21. *Eph.* 5:5—7. *Jam.* 19—24.)—Wherever such men seek shelter, vil pursueth" them; and they will assuredly rish because of all their abominations.—But owever unexceptionable the conduct, and owever scriptural the doctrine of that "man God" who constantly affirms such truths; will be sure to be persecuted, at least with e scourge of the tongue: and it is generally ell for faithful ministers, that they do not hear e contemptuous, malicious, and hard speech-, which ungodly men use of them, behind eir backs; for it would tend to exasperate to discourage them. Such persons, hower, should remember, that the Lord notes wn all the words, which they speak "by the alls or the doors of their houses;" and conlers them to be effusions of their contempt d enmity against him. (*Jude* 14,15.) And eir malice and scorn are aggravated by hypcrisy, when they come among God's peoe, to sit and hear his word, on purpose to arrel with it or ridicule it; as Satan came nong the sons of God to obtain permission do Job mischief.—But indeed various corpt motives induce men to frequent the pla-s, where the word of God is most faithfully eached. Many, who seem to come with alacty, and to hear with attention, are brought direct enmity, that they may find somehat to object to or oppose; and they even rsuade others to accompany them, that they ay join in the same profane opposition. Far ore come out of curiosity. Some to exhibit emselves, to form connexions, to please their iends, or to establish a reputation. Others ake up their religion wholly of hearing; and ppose themselves excellent Christians, beuse they attend on faithful preachers, comend their sermons, and "with their mouth ew much love" to the men and their messaes: while they will not practise what they ear, but their hearts are wholly turned unto covetousness. Others have a taste for ingenuity, elocution, or graceful delivery: and finding out preachers who have talents of this kind: hearing them is their amusement, instead of a concert or an opera; especially at those *leisure* hours on the Lord's day when no other places of recreation are open. Thus, even the gifts, as well as the faithfulness of ministers, become "a savor of death" to those, who hear and are delighted with their words, as "with the very lovely song of one, that hath a pleasant voice, or can play well on an instrument;" but who will not do them. (*Note*, *Jam.* 1:22—25.) It often happens, however, that they, who come at first from such carnal motives, are afterwards brought to a better sense of things, and become doers as well as hearers of the word. So that the minister may be encouraged to be faithful and instant in preaching the word; without anxiously inquiring what brought his auditory together: and then, whether men will hear or forbear, they will know by the event, that a servant of God has been among them; and he will be received at last by his Judge, with "Well done, good and faithful servant, enter thou into the joy of thy Lord."

NOTES.

CHAP. XXXIV. V. 2—6. At the time when this prophecy was delivered, Jerusalem was destroyed, the land desolated, and the Lord's flock scattered or destroyed; and the wicked shepherds were about to be called to account, as the principal criminals who had occasioned so great an evil. "The shepherds of Israel" signify their rulers and teachers; their kings and princes, priests and prophets, scribes and elders. (*Marg. Ref.* a.—*Notes*, *Is.* 56:9—12. *Jer.* 2:8,9. 23:1—4. *John* 10:1—5.) The duty of the shepherd is to feed the flock, and to make that his principal object; but they were only careful to feed themselves. They had eaten the fat, or milk, of the flock; clothed themselves with the wool; and killed the fattest of the sheep, without regarding what became of the rest. They made every advantage which they could from their offices: they exacted their tributes and taxes, their tithes and perquisites, with great earnestness: and they op-

7 ¶ Therefore, [n] ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because [o] my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd; neither did my shepherds search for my flock, but [p] the shepherds fed themselves, and fed not my flock:

9 Therefore, [q] O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, [r] I *am* against the shepherds; [s] and I will require my flock at their hand, [t] and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; [u] for I will deliver my flock from their mouth, that they may not be meat for them. [*Practical Observations.*]

11 For thus saith the Lord GOD: Behold [x] I, *even* I, will both [y] search my sheep, and seek them out.

n 9. Ps. 82:1—7. Is. 1:10. Jer. 13:13,18. 22:2,3. Mic. 3:8,9. Mal. 2:1. Matt. 23:13---36. Luke 11:39,&c.
o 5,6,31.
p 2,3,18. 2 Pet. 2:13. Jude 12.
q 7.
r 5:8. 13:8. 21:3. 35:3. Jer. 21:13. 50:31. Nah. 2:13. Zech. 10:3. 1 Pet. 3:12.
s 3:18,20. 33:6—8. Jer. 13:18—20. Heb. 13:17.
t Jer. 39:6. 52:9—11,24—27.
u 22. Ps. 23:5. 72:12—14. 102:19,20.
x 5:8. 6:3. Gen. 6:17. Lev. 26:28. Deut. 32:39. Is. 45:12. 48:15. 51:12. Hos. 5:14.
y Ps. 23:1—3. 80:1. Is. 40:10,11 56:8. Jer. 23:3. 31:8. Matt. 13:11,12. Luke 19.10. John 10.16.

12 * As a shepherd seeketh out his floc in the day that he is among his sheep *th are* scattered; so will I seek out my shee and will deliver them out of all place where they have been scattered [z] in th cloudy and dark day.

13 And [a] I will bring them out from th people, and gather them from the countrie and will bring them to their own land, [b] an feed them upon the mountains of Israel b the rivers, and in all the inhabited places the country.

14 I will [c] feed them in a good pastur and upon the high mountains of Israel sha their fold be: [d] there shall they lie in a goo fold, and *in* a fat pasture shall they fee upon the mountains of Israel.

15 I will feed my flock, and [e] I wi cause them to lie down, saith the Lor GOD.

16 I will [f] seek that which was lost, an

* Heb. *According to the shepherd's seeking of, &c.* 1 Sam. 17:34,35. Luke 15:4—6. 1 John 10:11,12.
z 30:3. Jer. 13:16. Joel 2:1,2. Am. 5:18—20. Zeph. 1:15. Acts 2:19—21.
a 11:17. 20:41. 28:25,26. 36:24. 37:21,22. 38:8. 39:27. Ps. 106:47. Is. 11:11—16. 66:19,20. Jer. 23:3,8. 30:3,18. 31:8. 32:37. Am. 9:14. Zeph. 3:19,20.
b 36:18—25. Mic. 7:14,15.
c 27. Ps. 23:1. 34:8—10. 25:6. 30:23,24. Jer. 31:12-14,25. John 10:9. Rev. 7:16,1
d Jer. 33:12,13.
e Ps. 23:2. Cant. 1:7,8. Is. 6,7. 27:10. 65:9,10. Hos. 2:1 Zeph. 3:13.
f 4,11. Is. 40:11. 61:1—3. Mi 4:6,7. Matt. 15:24. 18:1 Mark 2:17. Luke 5:31,32. 4—7. 19:10.

pressed and even destroyed the people, to enrich themselves: but they bestowed no pains to provide for the welfare of the state, or of the souls of those intrusted to them.—They resembled those shepherds, who utterly neglect the weak and sick of the flock, and leave them to die without attempting their recovery; who, if any have their bones broken or are wounded, do not bind them up; and if any are driven away by robbers or wild beasts, or wander from the fold, never seek to bring them back; but treat the sheep with great cruelty, and are more like ravening wolves, than careful, tender shepherds. Thus the rulers of Israel had neglected to rescue the oppressed, to relieve the destitute, to remedy grievances, to provide properly for the public safety, to redeem those who had been driven into captivity, or to encourage the return of such as had taken refuge among idolaters. (*Marg. Ref.* b—h.—*Notes*, 7—10. 19:2—9. 22:25—28. *Jer.* 5:26—31. 22:13—20. *Mic.* 3:1—4,8—12. *Zeph.* 3:1—4. *Zech.* 11:4—9,15—17.) Their teachers also were equally negligent of their souls; they neither encouraged the weak and wavering; nor attempted to remove their error, ignorance, or wickedness, by wholesome instructions, counsels, and examples; nor reclaimed those who were turned aside to idolatry: but they employed their power in exacting upon the people, and made their sacred office a pretence for the most cruel oppressions and persecutions. (*Marg. Ref.* f, g.—*Notes*, 11—16. *Matt.* 9:36—38. 10:5,6. 18:12,13. *Luke* 15:3—7. *John* 10:10—18. 21:15—17. *Acts* 20:28. 1 *Pet.* 5:1—4.) By these means the people were scattered from the temple, abhorring the sacrifices of the Lord; and from Jerusalem and Judah, to escape the tyranny of their rulers; and so became "as sheep without a shepherd." And by the impolicy, impiety, and wickedness of their leaders, and the fatal effects of the abuse which they made of their authority, they were a length given up to be a prey to the Assyrian and Chaldeans, and other nations, to be de stroyed or carried into captivity: so that i the event, the land was utterly desolated; an the Lord's flock, his visible church, was left t wander on the dark mountains of the heathen and was scattered over the face of the earth (*Marg.* and *Marg. Ref.* i—m.—*Notes*, 7—10 1 *Kings* 22:17. *Jer.* 13:15—21. 23:1,2. 50:4—6 *Zech.* 13:7.)—This was at least equally applicable to the rulers, priests, and scribes in the days of Christ, and to the subsequent doom and condition of the Jewish nation.

V. 7—10. For the crimes before charged on the shepherds of Israel, and here again repeated, the Lord declared himself to be "against them;" and he threatened "to require of them the flock," which he had committed to them, and which had been ruined by their fault. He would also turn them with disgrace out of their office, and deprive them of all the emoluments of it; and, as they would not feed the flock, so they should not be allowed to devour it. (*Marg. Ref.*—*Notes*, 17—22. 3:17—19. 33:2—9. *Is.* 66:19—23, *v.* 21. *Jer.* 13:18—21. *Zech.* 11:15—17. *Mal.* 2:1—3. *Matt.* 21:40—44, *v.* 41.)—The descendants of David were from this time excluded from the temporal kingdom; the family of Aaron and the tribe of Levi were at length laid aside from their sacred functions; and numbers, both of magistrates and teachers, were entirely deprived of power to oppress the people and enrich themselves.—'I will require 'a severe account of their kings and princes, 'their priests and prophets, of the damage my 'people have sustained through their ill man-'agement; and I will deprive them of that hon-'or and pre-eminence which they have made 'such ill use of; as I have already displaced 'Zedekiah, and the princes, priests, and others 'that were in authority under him.' *Lowth*

bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, [i] I judge between * cattle and cattle, between the rams and the † he-goats.

18 *Seemeth it* [k] a small thing unto you to have eaten up the good pasture, but ye must [m] tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord GOD unto them; [n] Behold I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because [o] ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore [p] will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

[*Practical Observations.*]

23 And [q] I will set up one Shepherd over them, and he shall feed them, *even* [r] my servant David; he shall feed them, and he shall be their Shepherd.

39:18. Deut. 32:15. Is. 5:17. 10:16. Jer. 50:11. Am. 4:1—3. Is. 49:26. Jer. 9:15. 23:15. 20—22. 20:37,38. Zech. 10:3. Matt. 25:32,33.
* Heb. *small cattle of lambs and kids.*
† Heb. *great he-goats.*
k 16:20,47. Gen. 30:15. Num. 16:9,13. 2 Sam. 7:19. Is. 7:13. 12,3. Mic. 2:2.
m 32:2. Matt. 15:6—9. 23:13.
n 10,17. Ps. 22:12—16. Matt. 25:31—46.
o 3—5. Dan. 8:3—10. Zech. 11:5,16,17.
p 10. Ps. 72:12—14. Jer. 23: 2,3. Zech. 11:7—9.
q Ec. 12:11. Is. 40.11. Jer. 23: 4—6. Mic. 5:2—5. Zech. 13: 7. John 10:11. Heb. 13:20. 1 Pet. 2:25. 5:4.
r 37:24,25. Is. 11:1. 55.3,4. Jer. 30.9. Hos. 3:5. Rev. 22:16.

V. 11--16. The Lord, having denounced entence on the shepherds of Israel, next inmated his merciful intentions towards the cattered flock. These he would search and nd out, wherever they were. As the sheperd, when his flock has been scattered by ild beasts, gathers them together as soon as e can; and, having numbered them to see ow many are still wanting, he spends the day seeking for them and bringing them back: the Lord would seek out his sheep, which ad been dispersed by the Chaldeans, in that ark and cloudy day when they besieged and ook Jerusalem. (*Marg. Ref.* z.) He would ather them from all countries, whither they ad been driven as exiles and captives; he ould bring them to their own land, and there erform towards them every part of the Sheperd's office. (*Marg. Ref.* a--f.--*Note*, 2--6. *r.* 23:3,4.) But at the same time, he would unish their proud oppressors, and feed them ith judgment, distinguishing between them ccording to their characters, as it is afterwards eclared. (*Marg. Ref.* g, h.—*Note*, 17--22.)--Doubtless this primarily referred to the restotion of the Jews from captivity, and their restablishment and prosperity in their own land: nd it was typical of the good Shepherd's tener care of the souls of his people and kindness his church, in every age, even to the end of he world.--'But it seems still to look further, even to the general restoration of the whole nation, which most of the prophets foretel shall come to pass in the latter days. (11:17. 20:41. 28:25. 36:24. 37:21. 38:8. 39:27.)' *Lowth.* --The express promises here given, that JEOVAH himself will feed his flock in the predicted times, compared with the language of he New Testament concerning Christ, our good" and "great" and "chief Shepherd;" conains an unanswerable argument in proof of is Deity, as one with the Father. (*Marg.* and *Marg. Ref.* y.—*Notes*, 23--31. *Ps.* 23:1--3. 80: . *Is.* 40:9--11, *v.* 11. *Mic.* 5:3,4, *v.* 4. 7:11—13. *John* 10:14--18. *Heb.* 13:19,20. 1 *Pet.* 5:1--4, *v.* .)

V. 17—22. The whole nation seemed to be he Lord's flock; yet they were of very differnt characters: but he knew how to distinguish etween them, "as the shepherd divideth the sheep from the goats." (*Note*, *Matt.* 25:31—33.)--The rams and he-goats, or the fat and strong, denoted the rich and powerful, the proud and self-sufficient, the wise and learned of this world. These had got possession of the best estates, and lived in magnificence, luxury, and sensuality: and, not contented with this, they would not suffer the poor to use their leavings in comfort; but continually harassed them with usurious exactions and impositions, with suits and prosecutions, and by every means reduced them to the most abject penury and misery: as if strong and fat cattle, the rams and he-goats, having eaten up the best of the pasture and drunk the deep waters; should wantonly tread down and spoil the residue of the pasture, and render the water turbid and muddy; that the other cattle might starve, or be forced to feed on disrelishing and unwholesome food. (*Marg.* and *Marg. Ref.* i--m.--*Notes*, 22:27. 45:9. *Jer.* 5:26--29. *Am.* 4:1--3. 6: 3--8. *Mic.* 2:1--3. 3:1--4,8--12. 7:1--4. *Zeph.* 3: 1—4.) This may also be applied to the corrupting of the fountains of religious instruction by the scribes and priests, who "rendered the word of God of none effect, through their traditions;" or those false glosses which they hired the false teachers to put upon it. (*Notes*, 22:25,26. *Jer.* 5:30,31. 6:13--15. 23:7—12. *Mal.* 2: 4--9. *Matt.* 15:3--9.) But the Lord intended to plead the cause of the poor, the fatherless, and the widow, against their rich and proud oppressors; that the fat cattle might be led to the slaughter, and the lean possess the pasture. The former had used all their superior power to annoy and distress the latter; so the Lord would save them from their hands, and judge between them. (*Marg. Ref.* n--p.--*Notes*, *Zech.* 11:1--11.)

Seemeth it, &c.] (*Marg. Ref.* k.) 'This re-'proof may fitly be applied to those great per-'sons, who take no care that the poor may en-'joy the benefit of their superfluities; but rather 'let them be thrown away and perish, than 'they will be at the trouble of seeing them dis-'posed of for the good of those that want.' *Lowth.*--'By good pasture and deep waters is 'meant the pure word of God, and the admin-'istration of justice, which they did not dis-'tribute to the poor till they had corrupted it.'

24 And [s] I the LORD will be their God, and my servant David [t] a Prince among them: I the LORD have spoken *it*.

25 And [u] I will make with them a covenant of peace, [x] and will cause the evil beasts to cease out of the land: [y] and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will [z] make them and the places round about [a] my hill a blessing; and I will cause the shower to come down in his season; there shall be [b] showers of blessing.

27 And [c] the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall [d] know that I *am* the LORD, [e] when I have broken the bands of their yoke, and delivered them out of the hand of those that [f] served themselves of them.

28 And [g] they shall no more be a prey to the heathen, [h] neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And [i] I will raise up for them a Plant [*] of renown, and they shall be no more [†] consumed with hunger in the land, [k] neither bear the shame of the heathen any more.

30 Thus shall [l] they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And [m] ye my flock, the flock of my pasture, *are* men, [n] *and* I *am* your God, saith the Lord GOD.

s 30,31. 36:28. 37:23,27. 39:22. Ex. 29:45,46. Jer. 31:1,33. 32:38. Zech. 13:9. Rev. 21:3.
t 37:22. Josh. 5:13—15. Ps. 51:6. Is. 9:6,7. Jer. 23:5,6. 33:15—17. Mic. 5:2. Matt. 28:18. Luke 1:31—33. Acts 5:31. 1 Cor. 15:25. Eph. 1:21,22. Phil. 2:9—11. Heb. 2:9,10. Rev. 19:13—16.
u 37:26. Is. 55:3. Jer. 31:31—33. Zech. 6:13. Heb. 13:20.
x Lev. 26:6. Job 5:22. Is. 11:6—9. 35:9. Hos. 2:18—23.
y 28. Ps. 4:8. Jer. 23:6. 33:16.
z Gen. 12:2. Is. 19:24. Zech. 8:13,23.
a 20:40. Ps. 2:6. 68:16. 132:14—16. Is. 2:2—4. 56:7. Mic. 4:1,2.
b Deut. 28:12. Ps. 68:9. Is. 32:15,20. 44:3. Mal. 3:10.
c 47:12. Lev. 26:4. Ps. 85:12. 92:12—14. Is. 4:2. 35:1,2. 61:3. John 15:5—8.
d 33:29. 39:28.
e 10. Lev. 26:13. Is. 9:4. 10:27. 14:2,3. 52:2,3. Jer. 2:20. 30:8.
f Jer. 25:14. 27:7.
g 8. 36:4,15.
h 25,29. Jer. 30:10. 46:27.
i Is. 4:2. 11:1. 53:2. Jer. 23:5. 33:15. Zech. 3:8. 6:12.
* Or, *for renown*. Ps. 72:17. Is. 9:6.
† Heb. *taken away*. 26,27. 36:29. Is. 49:9,10. Rev. 7:16.
k 36:3—6.
l 24. 16:62. 37:27. Ps. 46:7,11. Is. 8:9,10. Matt. 1:23. 28:20.
m 36:38. Ps. 78:52. 80:1. 95:7. 100:3. Is. 40:11. Mic. 7:14. Luke 12:32. John 10:11,16,26—30. 20:15—17. Acts 20:28. 1 Pet. 5:2,3.
n 24.

V. 23—31. These verses are evidently a prophecy of Christ, and of the most glorious times of his church on earth. The Lord saved his ancient flock from oppressors and false teachers, and at length raised up among them, and set over them and his church, that one "good Shepherd, whom he had promised from the beginning." He was called DAVID, because he was descended from that favored king of Israel, and typified by him; and because he was a Ruler and Teacher of his people after God's own heart. (*Marg. Ref.* q, r.—*Notes*, 2 *Sam.* 7:8—11. *Ps.* 78:70—72.) The word *David* signifies *Beloved;* and Christ is the well beloved Son of the Father, "in whom he is well pleased." 'The Messias is elsewhere 'styled David, as being the person in whom all 'the promises made to David were fulfilled. '(*Is.* 55:3. *Jer.* 30:9. *Hos.* 3:5.) The expression 'may likewise allude to David's first employ-'ment, which was that of a shepherd.' *Lowth.* In him the Lord is indeed the God and Portion of his chosen flock: and this his Servant and Son is "a Prince among them," being "Head over all things to his church." (*Marg. Ref.* s, t.) "Through the blood of his cross," the covenant of peace is made with all his willing subjects, who are "the sheep of his pasture;" and it is established on better promises, than that made with the nation of Israel.—It would conduce very greatly to the security of a flock of sheep, to have all ravenous beasts extirpated from the land: thus the Lord engaged effectually to defend his church, in the days of this promised Shepherd, from all their enemies, who resemble lions, tigers, wolves, or subtle foxes: so that his sheep might dwell safely and rest comfortably, even in the most perilous places. (*Marg. Ref.* u—y.—*Notes*, *Is.* 11:6—9. 35:8—10. *Hos.* 2:18—20.) For, though the powers of darkness, persecutors, and seducers have harassed the church hitherto; yet they have not prevailed against it, nor against any true believer: and ere long Satan shall be chained up, and all persecution and antichristian corruptions shall be terminated. (*Note Rev.* 20:4—6.) Under this "good Shepherd," the church, and all those favored spots where there are spiritual folds of his sheep, would be made a blessing to the places round about: their pastures would be regularly watered with the rain of heavenly grace; "showers of blessings" would descend upon their souls, while attending on divine ordinances; the numbers of believers would rapidly increase, and the grace and peace of the whole company of them would abound. (*Marg. Ref.* z—b.—*Notes*, *Jer.* 32:39—41. *Acts* 2:41—47. 4:32—35. 5:12—16. 9:31.) This would especially be the case, when the Lord had broken the yoke of their oppressors, who had enslaved them for their own mercenary purposes: then the heathen would no more be suffered to prey upon them, nor persecutors to devour them; but they would dwell without danger or terror. (*Marg. Ref.* c—h.) The Lord also promised to raise up to them "a Plant of Renown." This also means Christ; who, though infinitely excellent in himself, and adored by holy angels, was "as a tender plant out of a dry ground," in his incarnation, humiliation, and death; but, springing up in his resurrection, ascension, and heavenly glory, he became greatly renowned on earth, by the spread of the gospel through the nations. (*Marg.* and *Marg. Ref.* i, k.—*Notes*, 17:22—24. *Is.* 4:2. 11:1. 53:2,3. *Zech.* 3:8. 6:12,13. *Rev.* 22:2—5.) And, being indeed "the Tree of Life," bearing all the fruits of salvation, he yields spiritual food to the souls of his people, on which they 'feed in their hearts by faith with 'thanksgiving.' So that the true Israel shall not be destroyed by famine, or made ashamed among the heathen; as the nation of Israel has been. (*Notes*, 36:13—15,36—38.) This could have no more than a typical accomplishment in the return of the Jews from captivity, under Zerubbabel, and in their subsequent prosperity. Even the success of the gospel in the primitive times, and the preservation of the church hitherto, form only partial completions of it. But the destruction of antichrist, the calling of the Gentiles, the restoration of the Jews into

he church and to their own land, and the con-equent peace and prosperity of the church and of the world, fully answer to the energetic anguage of these predictions. (*Notes*, 36:25—30. 37:20—28. 39:23—29. *Jer.* 23:3—8. 30:22. *Hos.* 3:4,5. *Zech.* 8:20—23. *Rom.* 11:11—15,25—32. *Rev.* 11:15—18.)

PRACTICAL OBSERVATIONS.

V. 1—10.

No rank or office in the church or in society, an exempt men from the reproofs of God's vord, when they neglect their duty and abuse he trust reposed in them: and if the "shep-ierds of Israel," of the Lord's own appoint-nent, feed themselves and not the flock, woe e unto them! Indeed too many rulers, even n Christian countries, seem entirely to have orgotten the end of their appointment; and ct, as if they had been advanced to authority, o gratify their own ambition, cruelty, avarice, uxury, or lust, at the expense of those, whose velfare they ought to have sought in every ction, as their great object, in connexion with he glory of God and the salvation of their own ouls. So that, while they have utterly neg-ected to protect the poor and industrious, rom the oppressions of the rich; to redress ublic grievances, to provide for the destitute, nd to guard the peace and prosperity of the ommunity; they have awed men into submis-ion by force and cruelty, and thus for a time ilenced every murmur against their tyranni-al measures, their oppressive taxes, and bloody xecutions. Thus they have indulged the ean ambition of growing rich by impoverish-ng their subjects, and of governing over a ompany of abject slaves with uncontrolled uthority. Such attempts depopulate flourish-ng kingdoms, and either scatter their inhab-ants, by driving them for refuge to other na-ons; or cause them to be cut off, by exciting surrections, encouraging invasions, or mak-ng way for destructive wars. Though there ould be no man able or willing to remedy ese evils; yet the Lord will shew himself gainst such shepherds: he will soon deprive em of their abused authority, and call them account for all the mischief which their imes have occasioned; and deliver the people om their mouth, that they may not be meat r them.—But when this negligence, avarice, nd wickedness are found in the pastors and lers of the church; when they feed them-lves, but through sloth and ignorance take o care to feed the flock; when they are only tent upon obtaining and multiplying rich enefices, that they may eat the fat and riot in xury; when they never attempt to instruct e ignorant, to reclaim the erroneous, to arm the careless, to encourage the broken earted, the distressed, and tempted, to reform e profligate or restore the backslider, or in y way to bring men to repentance, to faith Christ, to established peace and holiness of fe: when they on the contrary domineer over en's consciences with force and cruelty, as if ey were "lords over God's heritage" and eece and butcher the flock, "which he hath urchased with his own blood;" when they aste the church by fierce persecutions, or in-ct it with damnable heresies; when the sheep e scattered, because there is no shepherd, ut a wolf instead of one, and so fall into di-sions and errors, forsake the word and or-inances of God, and are seduced into impiety infidelity:—in this case the guilt of the shep-erd is, and his punishment will be, most ag-ravated. All the souls, that perish through e default of such men, will be required at their hands; the Lord will be against them, as they are evidently enemies to him; they will at length be driven from their office with contempt and detestation, and stripped of all their honors and emoluments; and their flocks will be delivered from such devourers.

V. 11—22.

"The Lord our Shepherd" will take care, that none of his true sheep shall finally wander or be lost, through the misconduct of those, who are "idol shepherds and greedy dogs." (*Note* and *P. O. Is.* 56:9—12.—*Note*, *Zech.* 11:15—17, *v.* 17.) He will either raise up for them "shepherds after his own heart;" or he will supply the want of them by his own care; and will both seek and find every one of them, and convey them to his fold rejoicing.—Thus the incarnate Son of God came into this dreary wilderness, "to seek and save that which was lost:" personally, in the days of his flesh, he went about seeking "the lost sheep of the house of Israel;" and by his apostles and his ministers ever since, he has also gone to search them out all over the Gentile world. Wherever his elect people are scattered, in the days of their darkness and ignorance, he finds them out and brings them into his fold. He also comes to their relief in the dark and cloudy days of persecution and temptation; he heals their backslidings, leads them forth in the paths of righteousness, feeds them in the rich pastures of his ordinances, folds them under his omnipotent protection, and causes them to rest and repose their souls upon his love and faithfulness. He seeks those that wander, and brings back that which was driven away; he binds up the broken-hearted and heals the diseased.—And ought not his ministers then to do the same? Surely none but hirelings will value the emolument or reputation of the ministry, more than this good and useful work: and the true pastor will be ready to endure hardship, to bear reproach and persecution; and to spend and lay down his life for the same ends, for which the chief Shepherd shed his precious blood. But, alas! how few in comparison have there been hitherto, who have labored and suffered in this disinterested, self-denying, humble, patient, and zealous manner! How few are there, who thus "keep themselves pure from the blood of all men!" (*Note*, *Acts* 20:25—27.) Of how many will the souls of multitudes be required by the chief Shepherd at his appearance, when his faithful servants "will receive a crown of glory that fadeth not away!" Even in this respect, "broad is the way that leadeth to destruction, and many there be that go in at it:" and still it may be said, "All seek their own, and not the things that are Jesus Christ's."—But there is as much difference in character among professed Christians, as among those who bear the name and wear the garb of ministers. It seldom happens that the fat and the strong, the rich and prosperous, are the most flourishing part of Christian congregations: and the proud and self-sufficient are always, either secretly or openly, the enemies of the true Gospel, and of true believers. Such men are "the rams and the he-goats" of the flock: they are ambitious of domineering in the church, as well as in the world: and whilst they think no possession or indulgence too great for themselves, and no subsistence too mean and scanty for their poor brethren; the word of God also must be preached, and his ordinances administered, as best suits their convenience and interest, or soothes their conscience, and gratifies their humor! Thus, through their undue influence, the pasture is trodden down, and the waters

CHAP. XXXV.

A prophecy against the Edomites for their hatred of Israel, 1—15.

MOREOVER [a] the word of the LORD come unto me, saying,

2 Son of man, [b] set thy face against [c] mount Seir, [d] and prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, [e] I *am* against thee, [f] and I will stretch out mine hand against thee, and I will make thee [*] most desolate.

4 I will [g] lay thy cities waste, and thou shalt be desolate, [h] and thou shalt know that I *am* the LORD.

5 Because [i] thou hast had a [†] perpetual hatred, and hast [‡] shed *the blood of* the children of Israel by the [§] force of the sword, in the time of their calamity, [k] in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, [l] I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir [||] most desolate, and cut off from it him that [m] passeth out, and him that returneth.

8 And I will [n] fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee [o] perpetual desolations, and thy cities shall not return; and ye shall know that I *am* the LORD.

a 21:1. 22:1. 34:1. 2 Pet. 1:21.
b 6:2. 20:46. 21:2. 25:2. Is. 59:7. Eph. 6:19.
c 25:8. Gen. 32:3. 36:8,9. Deut. 2:5. Josh. 24:4. 2 Chr. 20:10, 22,23. 25:11—14.
d 25:12—14. 32:29. Ps. 83:3—18. Is. 34: 63:1—6. Jer. 9:25, 26. 49:7—22. Lam. 4:21,22. Am. 1:11,12. Ob. 1,&c.
e 5:8. 21:3. 29:3,10. Jer. 21:13. Nah. 2:13. 3:5.
f 6:14. Jer. 6:12. 15:6. 51:25.
* Heb. *desolation and desolation.* 7.
g 9. 6:6. Joel 3:19. Mal. 1:3,4.
h 9,12. 6:7. Ex. 9:14. 14:4.
i 12. 25:12. Gen. 27.41,42. Ps. 137:7. Am. 1:11. Ob. 10—16.
† Or, *hatred of old.* 25:15.
‡ Heb. *poured out the children.*
§ Heb. *hands.* Jer. 18:21.
k 21:25,29. Dan. 9:24. Ob. 11.
l Ps. 109:16. Is. 63:2—6. Ob. 15. Matt. 7:2. Rev. 16:5—7. 18:6,24. 19:2,3.
|| Heb. *desolation and desolation.* 9. 33:28. *marg.*
m 29:11. Judg. 5:6,7. 2 Chr. 15:5,6.
n 31:12. 32:4,5. 39:4,5. Is. 34:3—7.
o 25:13. Jer. 49:17,18. Zeph. 2:9. Mal. 1:3,4.

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are fouled: the good food of pure, experimental, distinguishing preaching, is changed for a more distant, polite, smooth, fashionable, and flattering strain; and the streams of sound doctrine are corrupted. (*P. O. Josh.* 7:10—18. *Notes, Is.* 30:8—11. *Mic.* 2:6,7,11.) And whilst they thus seem to eat up the good pasture, and to drink the deep waters; "the poor in spirit," who relish nothing but the Bread and Water of life, are starved: for they cannot live upon such unwholesome provisions. While we should properly guard against such persons, we must leave it to God to "judge between cattle and cattle:" and when he shall come to separate between the sheep and the goats, (if not before,) he will "destroy the fat and the strong, and feed them with judgment."

V. 23—31.

Our good Shepherd has already ransomed his chosen flock, and is placed as "a Prince over his people." His covenant of peace has been ratified with many: nor shall either temptation or enemy separate them from his love; but they shall dwell and rest safely, even in this howling wilderness, pass securely through the valley of death, and sleep in his arms, as it were, in the silent grave. (*Notes* and *P. O. Rom.* 8:28—39.) Yet the church is still infested with roaring lions, ravening wolves, and every evil beast; and is exposed to manifold persecutions; it is yet as to many things in captivity, and is comparatively of small extent and exceedingly corrupted. We have therefore very much still to hope and to pray for in this behalf. In our several situations we should aim so to live and labor in faith and love, and so to "watch unto prayer," that we may become blessings to all around us; and that "showers of blessings" may descend on our souls, and the congregations to which we belong. Our constant desire and prayer should be, that there may be "showers of blessings" in every place, where the truth of Christ is preached; that numerous converts may spring up on every side; that all who profess the gospel may be "filled with the fruits of righteousness;" that the yoke of Satan, and of every antichrist, may be broken, and the church delivered from all those, who make religion subservient to their personal or political interests:

that Jews and Gentiles may be united in Christ Jesus, and form one church; that every partition-wall may be broken down, every corruption purged out, and every boundary removed; and that "the earth may be filled with the knowledge of the glory of the LORD, as the waters cover the sea." When thus the nations shall all become acquainted with "the Plant of renown," who is both the Feeder and Food of his people; famines and pestilences, as well as wars, will probably cease through all the earth: and it will be known in a most glorious manner, that the Lord is with his church, and that they are his people, and he their God. In the mean time let us admire and rejoice in his condescending love, who has chosen us rebellious men to be the sheep of his pasture, and is become our Shepherd and Salvation: and let us "hear his voice, and follow him, and he will give us eternal life, and we shall never perish; neither shall any one ever pluck us out of his Almighty hands." (*Note, John* 10:26—31.)

NOTES.

CHAP. XXXV. V. 2—5. The descendants of Esau inhabited mount Seir: (*Marg. Ref.* c.) and as they inherited his enmity against Jacob, on account of the birthright and blessing; so they seem to have been considered, as in some respects the representatives of the enemies of the church in every age. (*Marg.* and *Marg. Ref.—Notes*, 25:12—15. *Gen.* 27:39—42. *Ps.* 137:7—9. *Is.* 34: 63:1—6. *Obadiah.*)

Iniquity had an end. (5) 'When their iniquity 'received its just doom.' *Lowth.*

V. 6. 'Since thou hast loved cruelty, and 'taken delight in shedding blood, vengeance 'shall pursue thee, and thou shalt fall into the 'hands of those that will be as eager to shed 'thine. ... "Thou hast not hated blood:" ... the 'words imply more than they express. *Jer.* 7:31.' *Lowth.*—The blood of the Israelites, shed from hatred of God and his people, is especially meant. (*Marg. Ref.—Notes, Am.* 1:11,12. *Ob.* 10—14.)

V. 7, 8. *Marg.* and *Marg. Ref.—Notes*, 32:2—6. 39:17—20. *Is.* 34:3—7.

V. 9. *Marg. Ref.—Notes, Joel* 3:18—21. *Mal.* 1:2—5.—*Cities*, &c.] The cities of Judah and Israel at that time lay desolate; but

10 Because [p] thou hast said, These two
ations, and these two countries shall be
ine, and we will possess it; * whereas the
ORD was there:

11 Therefore, *as* I live, saith the Lord
OD, [q] I will even do according to thine
nger, and according to thine envy which
ou hast used out of thy hatred against
em; [r] and I will make myself known
mong them, when I have judged thee.

12 And thou shalt know that I *am* the
ORD, *and that* I have heard all thy blas-
hemies which thou hast spoken against the
ountains of Israel, saying, They are laid
esolate, they are given us to † consume.

13 Thus [s] with your mouth ye have
boasted against me, and [t] have multiplied

36:5. Ps. 83:4—12. Jer. 49:1.
Or, *though, &c.* 48:35. Ps.
3:1—3. 76:1. 132:13,14. Is.
2:6. 31:9. Zeph. 3:15—17.
Zech. 2:5.
Ps. 137:7. Am. 1:11. Matt.
:2. Jam. 2:13.
Ps. 9:16. 83:17,18.
Heb. *devour.* 10.

s 1 Sam. 2:3. 2 Chr. 32:15,19. Is. 10:13—19. 36:20. 37:10,23, 29. Dan. 11:36. Mal. 3:13. 2 Pet. 2:18. Jude 15,16. Rev. 13:5,6.
‡ Heb. *magnified.*
t Job 34:37. 35:16. Ec. 10:14. *marg.*

your words against me: [u] I have heard *them.*

14 Thus saith the Lord GOD; [x] When the whole earth rejoiceth, I will make thee desolate.

15 As [y] thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: [z] thou shalt be desolate, O mount Seir, and [a] all Idumea, *even* all of it; [b] and they shall know that I *am* the LORD.

CHAP. XXXVI.

The insults and blasphemies of the heathen over Israel's desolations rebuked, with threatenings against them, 1—7. Promises of abundant and permanent blessings to the mountains of Israel, 8—15. God had cast out Israel for their sins; and he promises to restore them, not for their deservings, but for the honor of his own name, 16—24. Promises of abundant spiritual blessings, and of great temporal prosperity, accompanied by the deepest self-abasement and prayers of those who received them, 25—38.

u 12. Ex. 16:12. Num. 14:27. 2 Kings 19:23. Jer. 29:23.
x Is. 14:7,8. 65:13—15.
y 36:2—5. Ps. 137:7. Prov. 17: 5. Lam. 4:21. Ob. 12.
z 3,4.
a 36:5. Is. 34:5,6. Mark 3:8.
b 4,9. 39:6,7.

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ey were about to be rebuilded and replenish-
d; the flourishing cities of Edom, on the con-
ary, would speedily be destroyed, and never
eturn to their former condition. 'Dr. Pri-
eaux ... informs us, that the Nabatheans hav-
ng driven the Edomites out of their ancient
abitations, in the time of the Babylonish cap-
ivity; they settled themselves in the southern
art of Judea, where they were afterwards
onquered by Hyrcanus, and obliged to em-
race the Jewish religion, and so became at
ength incorporated with that nation.' *Lowth.*

V. 10. The Edomites expected to get pos-
ession of the countries, both of Israel and
udah, as living in the neighborhood, or as
lies for some time of the Chaldeans: and
erhaps they were encouraged by some vague
adition concerning that land having been
remised to the posterity of Abraham and
saac; and concerning Esau, the elder brother,
aving been supplanted by Jacob. This ex-
ectation seems to have excited their ardor in
eeking the ruin of the Jews, and in rejoicing
ver it. But the Lord, the Proprietor of the
nd, had dwelt there in his temple, and by his
k and visible glory: he had given abundant
roofs of his omnipotence, in putting the de-
endants of Jacob in possession of it and
aintaining them in it: and though he had now
r their sins given them into the hands of the
haldeans; yet he reserved that holy land for
eir posterity, and the Edomites would not be
ble to deprive them of it. (*Marg.* and *Marg. Ref.*
-*Notes*, 26:2. 36:3—5. 48:30—35, *v.* 35. *Jer.* 49:1.)

V. 11. (*Marg. Ref.* q.—*Notes*, 6. *Ob.* 15,16. *Matt.* 7:1,2.) 'I will make my people see, that have not quite cast them off, by my avenging heir quarrel upon thee.' *Lowth.* (*Marg. Ref.* r.)

V. 12, 13. The Edomites not only coveted
he fertile inheritance of Israel, and entertained
family and national antipathy against them:
ut they also hated and despised them because
f their relation to JEHOVAH. When they,
herefore, saw the land desolated, and the peo-
le destroyed or carried captive, they reviled
the mountains of Israel," and thus blasphem-
d God, as if he had been unable to keep pos-
ession; and they boasted and gloried, as if the
God of Israel had been overcome, as well as
he nation of Israel. (*Marg.* and *Marg. Ref.*—*Notes*, 2—5. 36:5.)—*Boasted.* (13) "Magnified." *Marg.*—*Note*, *Jer.* 48:41,42.

V. 14. 'When I shall restore other nations, 'conquered by the king of Babylon, to their 'former prosperity, thou shalt still lie waste 'and desolate. The Edomites never recovered 'their country, after the Nabatheans had ex-'pelled them.' *Lowth.*—Perhaps the land of Israel is meant.—When the whole land of Israel should rejoice, as being replenished, the land of Edom would be rendered desolate. (*Notes*, *Is.* 14:7,8. 65:13—15. *Ob.* 17—21.)

V. 15. *Marg. Ref.*—*Notes*, *Num.* 24:18,19. *Jer.* 49:7—22. *Lam.* 4:21,22. *Ob.* 1—9.—*Idumea.*] Or *Edom*, as it is in the Hebrew.

PRACTICAL OBSERVATIONS

It is of fatal consequence for parents to teach their children resentment or enmity against others; and still more so to instil into them prejudices against the cause and people of God: for these seeds will spring up and yield most pernicious fruit, after they have gone down to the grave.—The wrath of God is loudly proclaimed against those, who have perpetual hatred to his people; and who take advantage of their calamities to insult over them and oppress them. They, who do not "*hate* blood," may readily be induced to shed it in ambitious wars and cruel persecutions, or by suitable temptations: and then "blood will pursue them," or even a more dreadful punishment.—The Lord himself will punish the crimes of ungodly professors of his holy religion, and chastise his offending children: but he will let his enemies know that he dwells in his church, notwithstanding all her sins and sufferings: and when they think to gratify their malice, envy, or avarice, by oppressing and spoiling his worshippers, he will cease to afflict his offending worshippers, and make his power and vengeance known among their oppressors. He hears and remembers the multiplied blasphemies, boastings, and menaces of profane infidels and persecutors; and he will produce them to their confusion in the day of wrath. And those who continue to "rejoice in iniquity," in ungodly prosperity, or in the calamities of the righteous, shall weep and gnash their teeth in despair, when the joy of the whole church shall be for ever perfected.

ALSO, thou son of man, prophesy unto [a] the mountains of Israel, and say, Ye mountains of Israel, [b] hear the word of the LORD:

2 Thus saith the Lord GOD; [c] Because the enemy hath said against you, Aha, [d] even the ancient high places are [e] ours in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; * Because [f] they have made *you* desolate, and [g] swallowed you up on every side, that ye might be a possession unto the residue of the heathen, [h] and ye are † taken up in the lips of talkers, [i] and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [k] to the mountains, and to the hills, to the ‡ rivers, and to the valleys, [l] to the desolate wastes, and to the cities that are forsaken, which became [m] a prey and derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; [n] Surely in the fire of my jealousy have I spoken [o] against the residue of the heathen, and [p] against all Idumea, which have [q] appointed my land into their possession [r] with the joy of all *their* heart, [s] with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto [t] the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because [u] ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD; [x] I have lifted up mine hand, Surely [y] the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, [z] ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are [a] at hand to come.

9 For, behold, [b] I *am* for you, and [c] I will turn unto you, and ye shall be tilled and sown:

10 And [d] I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and [e] the wastes shall be builded:

11 And I will multiply upon you man,

a 6:2,3. 33:28. 34:14. 37:22.
b 4,8. 20:47. 37:4. Jer. 22:29.
c 5. 25:3. 26:2.
d Deut. 32:13. Ps. 78:69. Is. 58:14. Hab. 3:19.
e 35:10. Jer. 49:1.
* Heb. *Because for because.* 13:10. Lev. 26:43.
f Jer. 39: 41: 52: Lam. 1:—5:
g Ps. 35:25. 56:1. Prov. 1:12. Jer. 51:34. Lam. 2:2,5,16.
h Deut. 28:37. 1 Kings 9:7,8. Ps. 44:13,14. Jer. 18:16. 24:9. 33:24. Lam. 2:15. Dan. 9:16.
† Or, *made to come upon the lip of the tongue.*
i Job 30:1—10. Ps. 35:15,16. 69:12. Matt. 27:39—44. 1 Cor. 4:13.
k 1,6. Deut. 11:11.
‡ Or, *bottoms*, or, *dales.*
l 33—35. 6:14. 2 Chr. 36:17—21. Is. 6:11. 24:1—12.
m 34:28. Ps. 79:4. Is. 64:10,11.
n 38:19. Is. 66:15,16. Zech. 1: 15.
o 3. Jer. 25.9,15—29. Zeph. 2:8—10.
p 25:8—14. 35: Ps. 137:7. Is. 34: 63:1—6. Jer. 49:7—22. Am. 1:11,12. Ob. 1,&c. Mal. 1:2—4.
q 35:10—12. Ps. 83:4—12. Jer. 49:1.
r 35:15. Prov. 17:5. 24:17,18. Ob. 12. Mic. 7:8.
s 25:12,15. Am. 1:11.
t 4,5.
u 15. 34:29. Ps. 74:10,18,23. 123:3,4.
x 20:5,15. Deut. 32:40. Rev. 10:5,6.
y 25:—35: Jer. 25:9,15—29. 47: —51: Am. 1: Zeph. 2:
z 34:26—29. Ps. 67:6. 85:12. Is. 4:2. 27:6. 30:23. Hos. 2:21—23. Am. 9:13—15.
a 12:25. Phil. 4:5. Heb. 10:37. Jam. 5:8,9.
b Ps. 46:11. Rom. 8:31.
c Hos. 2:21—23. Joel 3:18. Hag. 2:19. Zech. 8:12. Mal. 3:10,11.
d 37. Is. 27:6. 49:17—23. Jer. 30:19. 31:27,28. 33:12. Zech. 8:3—6.
e 33. Is. 51:3. 52:9. 58:12. 61: 4. Jer. 31:10—14. Am. 9:14.

NOTES.

CHAP. XXXVI. V. 1. The whole land of Israel was at this time uninhabited; but the Lord had a peculiar favor to it; and the prophet was ordered to address himself to "*the mountains* of Israel," as the most conspicuous parts of the land.—This might be meant as a reproof to such as refused to hear his word: but it was a great encouragement to those who regarded it, and assured them that God had mercy in reserve for them. (*Marg. Ref.—Notes*, 2—8.)

V. 2. 'The Idumeans made their boasts (5. '35:10.) that they should soon become masters 'of the mountainous parts of Judea, where the 'ancient fortresses were placed, which com-'manded all the rest of the country. To the 'same sense, we are to understand the expres-'sion of "riding on the high places of the 'earth;" (*Deut.* 32:13.) that is, taking possession 'of the fortresses or passes which command the 'rest of the country.' *Lowth.* (*Marg. Ref.*)

V. 3. The vain talkers among the heathen derided the pretensions of Israel, concerning a divine and exclusive right to the land of Canaan; as well as the language of the sacred writers, in calling it "the glory of all lands," and "the Lord's holy mountain." Whereas it now lay desolate, uncultivated, profaned, and seized upon by idolaters. Nor did JEHOVAH interfere to make good his claim, in behalf of his people: and they therefore thought, that it might more properly be called an *infamous* than a *glorious* land. (*Marg.* and *Marg. Ref.—Notes*, *Deut.* 28:37. 1 *Kings* 9:7—9. *Jer.* 18:13—17, *v.* 16. 50:7,8. *Lam.* 4:13—16.)

V. 4—7. "In the fire of his jealousy" for the honor of his name, which had been thus insulted by his enemies, JEHOVAH had spoken against them, and determined to put them to shame and to take vengeance on them; especially on the Edomites, who considered the land of Israel as already their own possession; and who rejoiced exceedingly over the sufferings of the Jews, both from covetousness, and the malice and enmity of their despiteful hearts: and they gladly aided the Chaldeans to cast them out, that the land might be a prey unto them. (*Marg.* and *Marg. Ref.—Notes*, 34—36. 35:10—14. *Ps.* 137:7—9. *Lam.* 4:21, 22.)

Surely, &c. (5) This seems equivalent to the more general form, by which the Lord sware by himself: and accordingly in the seventh verse it is joined with, "I have lifted up my hand, &c." (*Marg. Ref.* u, x.)

V. 8. *Marg. Ref.—At hand*, &c.] The predicted seventy years of the captivity were wearing away; and the time would soon arrive for the Jews to re-possess and cultivate their own land, and to eat the fruits of it.—'If 'we suppose the words to relate to the general 'restoration of the nation; the longest distance 'of time, that the things of this world can ex

and beast; and they shall increase and bring fruit: [f] and I will settle you after your old estates, and [g] will do better *unto you* than at your beginnings: [h] and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and [i] they shall possess thee, and thou shalt be their inheritance, and thou shalt [k] no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men [l] no more, neither [*] bereave thy nations any more, saith the Lord GOD.

15 Neither will I [m] cause *men* to hear in thee the shame of the heathen any more; neither shalt thou bear the reproach of the people any more; neither shalt thou cause thy nations to fall any more, saith the Lord GOD. [*Practical Observations.*]

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [n] they defiled it by their own way and by their doings: their way was before me [o] as the uncleanness of a removed woman.

18 Wherefore [p] I poured my fury upon them, [q] for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And [r] I scattered them among the heathen, and they were dispersed through the countries: [s] according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, [t] they profaned my holy name, when they said to them, [u] These *are* the people of the LORD, and are gone forth out of his land.

21 But [x] I had pity for mine holy name, which the house of Israel had profaned among the heathen whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, [y] I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went.

23 And I will [z] sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; [a] and the heathen shall know that I *am* the LORD, saith the Lord GOD, [b] when I shall be sanctified in you before [†] their eyes

24 For [c] I will take you from among

Jer. 30:18. 31:38—40. Ob. 19—21. Mic. 7:14,15.
f 35. Is. 30:26. Jer. 23:5—8. Joel 3:18—21. Am. 9:15. Hag. 2:6—9. Zech. 8:11—15. Heb. 8:8—13. 11:40.
g 35:9. 37:6,13. Hos. 2:20. 1 John 5:20.
h Jer. 32:15,44. Ob. 17—21.
i 13. Num. 13:32. Jer. 15:7.
k 37:25—28. Is. 60.21. Am. 9:5.

* Or, *cause to fall.*
l m 6. 34:29. Is. 54:4. 60:14. Mic. 7:8—10. Zeph. 3:19,20.
n Lev. 18:24—28. Num. 35:33, 34. Ps. 106:37,38. Is. 24:5. Jer. 2:7. 3:1,2,9. 16:18. Mic. 2:10.
o Lev. 15:19,&c. Is. 64:6.
p 7:8. 14:19. 21:31. 2 Chr. 34: 21,26. Is. 42:25. Jer. 7:20. 44: 6. Lam. 2:4. 4:11. Nah. 1:6. Rev. 14:10. 16:1,&c.
q 16:36—38. 23:37.
r 5:12. 22:15. Lev. 26:38. Deut. 28:64. Am. 9:9.
s 7:3,8. 18:30. 22:31. Rom. 2: 6. Rev. 20:12—15.
t Is. 52:5. Rom. 2:24.
u Ex. 32:11—13. Num. 14:15, 16. Josh. 7:9. 2 Kings 18:30, 35. 19:10—12. Jer. 33:24. Dan. 3:15.
x 20:9,14,22. Deut. 32:26,27. Is. 37:35. 48:9.
y 32. Deut. 7:7,8. 9:5—7. Ps. 106:8. 115:1,2.
z 20:41. 38:23. Num. 20:12,13. Is. 5:16. 1 Pet. 3:15.
a 39:28. Ex. 15:4—16. Ps. 102: 13—16 126:1—3. Dan. 2:47. 3:28,29. 4:2,3,34—37. 6:26,27.
b 28:22.
† Or, *your.*
c 11:17. 34:13. 37:21,25. 39:27, 28. Deut. 30:3—5. Is. 11:11—16. 27:12,13. 43:5,6. Jer. 23:3—8. 30:3,18. 31:8. 32:37. 50:17—20. Hos. 1:11. Am. 9:14,15. Rom. 11:25,26.

end to, is but as a moment in respect of eternity.' *Lowth.* (*Notes*, 2 *Pet.* 3:8,9.)

V. 9—12. *Marg. Ref.*—*Notes*, 13—15,37. *Jer.* 0:19—22. 31:27,28. *Am.* 9:11,12. *Zech.* 8:3—8.—*All the house*, &c. (10) The mercy, here romised, would be shewn to Israel, in the ost comprehensive sense, and not to Judah xclusively. (*Note*, *Jer.* 31:3—5, *v.* 5.)—*Will do etter*, &c. (11) The outward state of the ews was never so prosperous after the capvity, as it had been before that catastrophe: e must therefore understand this of their reservation from idolatry, and their adherence o the worship of God; and especially of the oming of the promised Savior. These predictions refer also to a future return of the ews to their own land, when converted to hrist: and then indeed the Lord "will do better" unto them and their land, than at their beinnings.

V. 13—15. The Canaanites had been exrpated by Israel; and Israel had been destroyd or driven out by the Assyrians and Chaleans, and by sword, famine, and pestilence: he heathen therefore, who probably were leased to find a *seeming* contrariety between he Jewish scriptures and these facts, repreented the good land as unwholesome, unfruitul, and destructive of its inhabitants; and yet hey were ready to take possession of it for themselves! But the Lord declared, that he would replenish the land, and not suffer it any more to be desolated, as it had been during the Babylonish captivity; and that he would not any more give the heathen occasion thus to reproach it. Though the whole land of Israel was not desolated after the destruction of Jerusalem by the Romans, as it had been after that by the Chaldeans; yet the slaughter made among the Jews was far greater, and they were entirely driven out of the land, and have continued in a state of exile from it for above seventeen hundred years. It seems therefore unavoidable, but that we must refer the full completion of these prophecies to some future event: when the land shall again become fruitful, and be inhabited by the nation of Israel to the end of time. (*Marg.* and *Marg. Ref.*—*Notes*, 37:25—28. *Num.* 13:32. 14:7—9. *Am.* 9:13—15.)

V. 17—19. *Marg. Ref.*—*Notes*, *Lev.* 18:24—30. *Num.* 35:31—34. *Ps.* 106:35—38. *Jer.* 3:6—11.—*As the uncleanness*, &c. (17) 'As such a 'person was under a legal pollution, and for-'bidden to come within the courts of the tem-'ple, or attend upon God's worship there: so 'the defilements the Jews had contracted by 'their idolatries, and other heinous sins, ren-'dered them unqualified to be my people, or to 'offer up any religious service to me.' *Lowth.* (*Marg. Ref.* o.—*Is.* 64:6—8, *v*, 6.)

the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then [d] will I sprinkle clean water upon you, and ye shall be clean: [e] from all your filthiness, and [f] from all your idols, will I cleanse you.

26 A [g] new heart also will I give you, and a new spirit will I put within you: and I will take away [h] the stony heart out of your flesh, and I will give you an heart o flesh.

27 And [i] I will put my Spirit within you, and [k] cause you to walk in my statutes and ye shall keep my judgments, and do *them*. [*Practical Observations.*]

28 And [l] ye shall dwell in the land tha I gave to your fathers; [m] and ye shall be my people, and I will be your God.

29 I will also [n] save you from all your uncleannesses: and I will [o] call for the corn

d Lev. 14:5—7. Num. 8:7. 19:13—20. Ps. 51:7. Is. 52:15. Tit. 3:5,6. Heb. 9:13,14,19. 10:22. 1 John 5:6.
e 17,29. 37:23. Ps. 51:2. Prov. 30:12. Is. 4:4. Zech. 13:1. Acts 22:16. 1 Cor. 6:11. 2 Cor. 7:1. Eph. 5:26,27. Tit. 2:14. 1 John 1:7. Rev. 1:5. 7:14.
f Is. 2:18—20. 17:7,8. Jer. 3:22, 23. Hos. 14:3,8. Zech. 13:2.
g Deut. 30:6. Ps. 51:10. Jer. 32:39. John 3:3—5. 2 Cor. 3:18. 5:17. Gal. 6:15. Eph. 2:10. Rev. 21:5.
h 11:19,20. Zech. 7:12. Matt. 13:5,20,21. Mark 4:16,17. 2 Cor. 3:3.
i 37:14. 39:29. Prov. 1:23. Is. 44:3,4. 59:21. Joel 2.28,29. Zech. 12:10. Luke 11:13. Rom. 3:9,14—16. Gal. 5:5,22, 23. 2 Thes. 2:13. Tit. 3:3—6. 1 Pet. 1:2,22. 1 John 3:24.
k 37:24. Jer. 31:33. Phil. 2:12, 13. Tit. 2:11—14. Heb. 13:21.
l 10. 28:25. 37:25. 39:28.
m 11:20. 37:23,27. Cant. 6:3. Jer. 30:32. 31:33. 32:38. Zech 13:9. Matt. 22:32. 2 Cor. 6 16—18. 7:1. Heb. 8:10. 11:16 Rev. 21:3,7.
n 25. Jer. 33:8. Hos. 14:2,4,8 Joel 3:21. Mic. 7:19. Zech 13:1. Matt. 1:21. Rom. 11:26 Tit. 2:14. John 1:7—9.
o 8,9. 34:27—29. Ps. 105:6 Hos. 2:21—23. Matt. 6:33.

V. 20—24. The Jews, when scattered among the gentiles, appeared to them an abject and wretched company of people. They were noticed as the worshippers of JEHOVAH wherever they went: but they were looked upon as a viler and more worthless race, than any of the idolaters among whom they were driven: and having been carried captive out of their own land, and reduced to a miserable slavery by their enemies, JEHOVAH himself was despised and blasphemed, as if he had been unable to protect his worshippers, and as if there had been no profit in serving him. For many of the gentiles would ascribe their wickedness to the *tendency* of that religion, which they abhorred; and not to their having acted inconsistently with it: and they would regard their miseries, not as the punishment of their sins, but as proofs that their God was not able to protect them. Thus the name of JEHOVAH was profaned; and this reproach must have rested upon it, had he suffered his enemies finally to prevail against his people. He was therefore determined to shew mercy on them, from regard to the honor of his own name; though there was nothing in their characters to induce him to it. By their reformation he meant to wipe off the dishonor cast upon him by their wickedness: and by gathering them from among the nations, and restoring them to their own land, he intended to glorify his power, truth, and goodness; and to shew himself superior to all the idols of the nations, in the sight of their devoted worshippers. (*Marg.* and *Marg. Ref.*—*Notes*, 32. 14:22,23. 20:7—9,13,14, 40—44. 37:28. 39:23—29. *Deut.* 9:4—6. 32:26, 27. *Ps.* 115:1,2. *Is.* 48:9—11. *Jer.* 14:7—9. *Lam.* 4:13—16. *Dan.* 8:16—19.)

V. 25—27. In allusion to the divers washings and sprinklings of the ritual law, the Lord promised "to sprinkle clean water, on his people, and to make them clean from all their filthiness and idols." (*Notes* and *P. O. Num.* 19: *Notes*, *Ps.* 51:7. *Is.* 52:13—15, *v.* 15.) Clean water is the universal purifier of our persons, garments, houses, streets, and cities: and under both the Old Testament, and the Christian dispensation, it has been used as an emblem of the cleansing of our polluted souls from sin. But no water, however clean, or in what mode soever it be applied, can do more than take away "the filth of the flesh:" except as it is used for an outward sign of the inward and spiritual grace of the gospel. Water is especially the sacramental sign of the sanctifying influences of the Holy Spirit; yet this is always connected with the atoning blood of Christ. (*Marg. Ref.* d, e.—*Notes*, *John* 3:4,5 *Eph.* 5:22—27, *vv.* 26,27. *Tit.* 3:4—7, *v.* 5. *Heb* 10:19—22, *v.* 22. 1 *Pet.* 3:21,22, *v.* 21.) When the latter is applied to the conscience, through faith, to cleanse it from dead works; the former is always applied to all the powers of the soul to purify them from the love and pollution of sin: and thus the sinner is "washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." (*Notes*, *Ps.* 51:1,2. *v.* 2. 1 *Cor.* 6:9—11, *v.* 11 *Rev.* 1:4—6.) Accordingly it is here promised that the Lord would cleanse both the land, and the souls of the people, from the guilt and pollution of their wickedness and idols; from the filthiness before mentioned, (17) which had made them loathsome to him, and rendered a separation necessary. What next follows has before been explained; (*Marg. Ref.* h.—*Notes*, 11:17—20, *vv.* 19,20. 18:30—32. *Ps.* 51:10. *Jer.* 32:39—41.) but it is here added, that the Lord "would put his own Spirit within them." Having prepared their hearts by his grace, he would dwell in them by his Spirit: and thus holy affections and dispositions being produced, preserved, and continually invigorated by his blessed influence, they would walk in his statutes, and observe and keep his commandments. These blessings would be given them for this purpose, and the Lord would thus efficaciously cause them to do so. (*Marg. Ref.* i, k.—*Notes*, 37:12—14, *v.* 14. 39,23—29, *v.* 29. *Prov.* 1:21—23. *Is.* 32:15. 44:3—5. 59:20,21. *Jer.* 31:33,34. *Zech.* 12:9—14, *v.* 10. 13:1,2. *Tit.* 2:11 —14. *Heb.* 8:8—13.)—But of whom was this spoken? Doubtless many of the Jews, who returned from Babylon, were thus renewed and sanctified: yet numbers of them continued strangers to these peculiar spiritual blessings, though preserved from outward idolatry. These promises indeed are pleaded by all true believers, in every age, and fulfilled to them: and this may be called the *spiritual meaning*. But the context speaks so expressly and repeatedly of the house of Israel being restored to the land, which the Lord had given to their fathers, that, in the *prophetical meaning*, I apprehend, it greatly confirms the opinion, that after the Jews shall be converted to Christ, they shall also be restored to their own land. Then these promises will be fulfilled to them in their fullest sense; and the subsequent part of the prophecy will be literally accomplished in the sight of all the nations: and the Jews are no doubt preserved a distinct people, on purpose to make way for this great display of the Lord's power and truth, and thus to demon

nd will increase it, and lay no famine upon ou.

30 And I will multiply the fruit of the ree, and the increase of the field, that ye hall receive no more [p] reproach of famine mong the heathen.

31 Then [q] shall ye remember your own vil ways, and your doings that *were* not ood, and [r] shall loathe yourselves in your wn sight for your iniquities and for your bominations.

32 Not [s] for your sakes do I *this*, saith he Lord GOD, be it known unto you: [t] be shamed and confounded for your own ays, O house of Israel.

33 Thus saith the Lord GOD; In the ay that I shall have cleansed you from all our iniquities I will also cause *you* to dwell the cities, [u] and the wastes shall be build-d.

34 And the desolate land shall be tilled,

Deut. 29:23—28. Joel 2:17, 6.
6:9. 16:61—63. 20:43. Lev. 6:39. Ezra 9:6,&c. Neh. 9: 6—35. Jer. 31:18—20. Dan. :4—20. Job 42:6. Is. 6:5. 64:6. Zech. 2:10,11. Luke 18:13. 2 Cor. 7:10,11.
s 22. Deut. 9:5. Dan. 9:18,19. 2 Tim. 1:9. Tit. 3.3—6.
t 16:63. Ezra 9:6. Rom. 6:21. 1 Pet. 4:2,3.
u 10. Is. 58:12. Jer. 32:43. 33: 10. 50:19,20. Am. 9:14,15.

[x] whereas it lay desolate in the sight of all that passed by.

35 And [y] they shall say, This land that was desolate is become [z] like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall [a] know that I the LORD build the ruined *places*, *and* plant that that was desolate: [b] I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; [c] I will yet *for* this be inquired of by the house of Israel, to do *it* for them; [d] I will increase them with men like a flock.

38 As the * holy flock, [e] as the flock of Jerusalem in her solemn feasts, so shall [f] the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

x 6:14. Deut. 29:23—28. 2 Chr. 36:21. Jer. 25:9—11.
y Ps. 53:11. 64:9. 126:2. Jer. 33:9.
z 28:13. Gen. 2:8,9. 13:10. Is. 51:3. Joel 2:3.
a 17:24. 34:30. 37:28. 39:27—29. Mic. 7:15—17.
b 22:14. 24:14. 37:14. Num. 23:19. Matt. 24:35.
c 14:3. 20:3. Ps. 10:17. 102:17. Is. 55:6,7. Jer. 29:11—13. 50: 4,5. Zech. 13:9. Matt. 7:7,8. Phil. 4:6. Jam. 4:2,3.
d 10.
* Heb. *flock of holy things.*
e Ex. 23:17. 34:23. Deut. 16: 16. 2 Chr. 7:8. 30:21—27. 35: 7,&c. Zech. 8:19—23. Acts 2:5—11.
f 33—35. 34:31. Jer. 30:19. 31: 27,28. John 10:16. Rev. 7:4 —9.

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rate to all the world the divine original of ie holy scriptures. (*Note*, *Jer.* 30:10,11.)

V. 28—30. Though Canaan is now become "barren land, for the wickedness of those ho dwelt therein:" yet the Lord can easily nder it more fruitful than ever; and thus si-nce the reproach before spoken of. (*Marg. ef.*—*Notes*, 13—15,36. 34:23—31. *Ps.* 107:33 -43. *Is.* 30:23—25. *Jer.* 30:22. 31:27,28. 33:6—l. *Am.* 9:13—15.)—Many understand these erses of the great success of the gospel in the edicted times.

V. 31. (*Marg. Ref.*—*Notes*, 32. 6:8—10. 16:)—63, *v.* 63. 20:40—44. *Lev.* 26:40—42. *Ezra* 6. *Job* 42:1—6, *v.* 6. *Is.* 6:5. 64:4. *Jer.* 31:18—).) If we consider this passage, as a predic-on of the conversion of the Jews to Christ, nd their restoration to their own land; the in-nities, which they shall especially remember ith self-abhorrence, must mean their obsti-ate rejection of the Messiah, and their long ntinued opposition to his cause, and all their her sins as resulting from that unbelief. *Vote*, *Zech.* 12:9—14, *v.* 10.)

V. 32. 'The prophet repeats what he said er. 22, on purpose to check the vain pre-umption in the Jews, and confidence of their wn intrinsic worth or merit; a fault they ave been very prone to in all ages.' *Lowth.* 'The extreme care of the inspired writers, in sing all means of keeping alive a sense of uilt, and exciting a spirit of deep contrition, ven when delivering the most free and en-rged promises of rich mercy, is a most in-ructive subject of meditation, especially to ie ministers of the gospel. (*Marg. Ref.*—See n *Note*, 22—24, *v.* 22.)

V. 33—35. *Marg. Ref.*—See on *Note*, 28—).—*Notes*, 17,25—27. *Is.* 51:1—3, *v.* 3. *Jer.* 31:)—14.

V. 36. (*Marg. Ref.*—*Notes*, 3—5. 37:12—14. *s.* 126:1—3. *Mic.* 7:11—17. *Zech.* 8:9—15,20 -23.) 'He declareth, that it ought not to be eferred to the soil, or plentifulness of the 'earth, that any country is rich and abundant; 'but only to God's mercies: as his plagues and 'curses declare, when he maketh it barren.' (See on *Note*, 28—30.)

V. 37. Though the Lord would do these things freely "for his own name's sake," and not for any merit or excellency of the people, as they were always disposed to imagine; (*Notes*, 22—31,32.) yet he would have them to plead these promises with him, inquiring about the time and manner of their accomplishment, and earnestly begging of him to perform it: and he intended to pour out "the Spirit of grace and supplication" upon them, that they might be excited thus to inquire of him to do it for them. (*Notes*, *Zech.* 12:6—14.) Then Jerusalem and the cities of Judah would be replenished with multitudes of inhabitants, like those who thronged thither to the solemn feasts; rapidly increasing in number, as well as living harmoniously and inoffensively, like flocks of sheep.—This may signify the increasing number of worshipping congregations, all over the land, and in every part of the earth, in those happy days which were predicted. 'He will dispose their hearts to apply themselves to him by prayer, and will answer the 'petitions they make to him for the fulfilling 'these his promises.' *Lowth.* (*Marg. Ref.*—*Notes*, 14:1—5. 20:1—3. *Ps.* 10:17,18. *Jer.* 29:11—14.)

V. 38. Some understand by "the holy flock," the sheep and lambs designed for sacrifice at the solemn feasts: but perhaps the assembled worshippers are meant. (*Marg.* and *Marg. Ref.* 34:31.—*Notes*, *Ps.* 95:7. 100:3.)

PRACTICAL OBSERVATIONS.

V. 1—15.

The most sacred truths, ordinances, and works of God, and every person or thing which relates to him, are "taken up in the lips of" profane "talkers;" who divert themselves and

each other, and gratify their pride and malice, by endeavoring to represent that as despicable and infamous, which God has pronounced holy, honorable, and excellent. Such scoffers triumph and boast upon every apparent success, as if they had swallowed up the church, and she were become a derision and a prey to her enemies: and their alacrity and joy in their successful efforts against her are increased, when they can gratify their covetousness, as well as pride and malignity, by these despiteful persecutions. But in this manner they provoke the Lord to jealousy; he will return upon them the contempt and affliction, which they have caused to his people; and punish them for their impious and scornful words, as well as for their unjust and cruel behavior towards his servants. For, though the truth and cause of God may be borne down for a season, they cannot be kept down: the mountains of Israel, however wasted, profaned, or forsaken, will again be peopled, cultivated, and rendered fruitful: yea, the Lord is with his people; "who then can be against them?" And the time is at hand, when he will purify and settle his church, and replenish her with numerous converts, and do better for her, than even in the beginnings of the gospel-dispensation. Then will he silence the calumnies, cavils, and objections of the ungodly: every part of the word of God will appear to all men to be verified by undeniable facts; and the whole history of mankind shall shew the truth of the scriptures, the excellency of our holy religion, and the happiness of the people of God.

V. 16—27.

When we consider the abominations, which have hitherto prevailed in the visible church, we shall not wonder, that the Lord has repeatedly put away one part or another of it, with abhorrence and indignation; but shall rather admire his patience and mercy, in still maintaining his cause amidst such multiplied provocations: and when we compare his justice and holiness with our own guilt and pollution, and recollect how we have defiled ourselves and all his good gifts, by "our evil ways and doings;" we shall often be amazed, that he has not ere this "poured out his fury upon us," and punished us according to our deservings. But "the glory of his own great name" always supplies him with motives for doing good to his people: and even when he cuts off hypocrites and apostates, and severely corrects his offending children, he will not have his honor profaned among his enemies, by letting them wholly trample down his worshippers: so that he will render his cause triumphant in the event. Not that he will connive at the sins of those who are "called by his name;" for this would still more embolden the blasphemies of ungodly men: but he will "save his people from all their sins:" and when he separates them from the company of those that perish, he will also "redeem them from all iniquity, and purify them unto himself a peculiar people zealous of good works."—Indeed he finds us all "foolish, disobedient, deceived, slaves to divers lusts and pleasures," and polluted with those abominable things which he loathes and abhors: but when "the loving-kindness of God our Savior towards us is made manifest, he saves us by the washing of regeneration and the renewing of the Holy Ghost, which he pours upon us abundantly through Jesus Christ our Savior." (*Notes*, *Matt.* 1:21—23. *Tit.* 2:11—14. 3:4—7.) These blessed influences, like purifying water, then bedew and cleanse all the powers of our souls; and our being "cleansed from all filthiness," and from the love and power of every sin, and detached from idolatrous affections for every created object, proves our interest in "the blood of sprinkling," and shews that our sins are forgiven. (*Notes*, *Hos.* 14:1—8.) When the Lord speaks, and says, "I will, be thou clean," the leprosy of our depraved nature is cleansed: he who first created our souls can new-create them to holiness, now that sin has marred their beauty and ruined their health. He gives all his believing people "a new heart, and puts a new spirit within them:" the heart of stone is then changed for a heart of flesh, and becomes susceptible of every holy affection: then they are influenced in a proper manner by his word and Providence: and the blessed Spirit of God dwelling in his new creatures, as a Teacher, Sanctifier, and Comforter, gently leads them to walk, with increasing liberty and delight, "in all his commandments and ordinances blameless." (*Note*, *Luke* 1:6.)

V. 28—38.

Our God is ever ready to fulfil his most precious promises to every one, who perceives his need of them and their suitableness to his case, and who pleads them by prayer in the name of our glorious Advocate: and thus the most polluted and inveterate transgressor may become a humble, holy, and spiritual worshipper and servant of God; one meet to be numbered with his people, and to enjoy his favor as his all-sufficient and eternal Portion. And when the Lord thus "saves men from all their uncleannesses," he will supply all their wants, and cause every event to concur in doing them good.—A humble disposition of mind, leading a man frequently to remember his evil ways with loathing and self-abhorrence, and cordially to confess his unworthiness of the least mercy, even while he expects the richest blessings from the abounding grace of God, is an essential and inseparable concomitant of "the new heart and spirit" bestowed on true believers. Nor is there any more decisive proof that a man is yet in his sins, than a disposition to justify himself, and to expect the divine favor as the reward of his own goodness. (*Note*, *Luke* 18:9—13.) The Lord will make it known to all the heirs of salvation, and that in proportion to their growth in grace, that "boasting is for ever excluded," that shame and misery are all which such sinners can *deserve;* and that they are saved "to the praise of the glory of his grace," and for the honor of his great name. This conviction prepares them for every duty on earth: and when they shall come to glory, it will induce them to cast their crowns before the throne, and to ascribe salvation to God and to the Lamb for evermore. In some of these promises, the Lord, as it were, passes by, and says to the sinner, "Wilt thou be made clean?" 'Ask me, and I 'will cleanse thee;' and so waits to be inquired of by them to do these things for them, and to do them more and more perfectly for believers: others of them invite us to pray for the increasing purity, prosperity, and spread of true religion. He waits to be inquired of by his people to fulfil these prophecies, and to fill the earth with his holy flock, and with the congregations of his saints. Let us then give ourselves unto prayer, and turn all these promises and predictions into petitions and supplications; and thus seek increasing holiness, fruitfulness, and comfort to our own souls, and expect more glorious times for the church of God.

CHAP. XXXVII.

y a vision of the resurrection of dry bones, the restoration of Judah and Israel from their hopeless condition is prefigured and predicted, 1—14. The reunion of Judah and Israel is predicted, by the uniting of two sticks in the prophet's hand, 15—22. The blessings of their union under Christ their King, 23—28.

THE [a] hand of the LORD was upon me, and [b] carried me out in the Spirit f the LORD, and set me down in the midst f the valley, which *was* full of bones,

2 And caused me to pass by them round bout: and, behold, *there were* very many the open *valley; and, lo, [c] *they were* ery dry.

3 And he said unto me, Son of man, an these bones live? And I answered, [e] O ord GOD, thou knowest.

4 Again he said unto me, [f] Prophesy pon these bones, and say unto them, [g] O dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these nes, Behold, [h] I will cause breath to enter to you, and ye shall live:

6 And [i] I will lay sinews upon you, and ll bring up flesh upon you, and cover u with skin, and put breath in you, and ye shall live; and [k] ye shall know that I *am* the LORD.

7 So [l] I prophesied as I was commanded: and as I prophesied, [m] there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the † wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; [n] Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and [o] the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the [p] whole house of Israel behold, they say, [q] Our bones are dried, and our hope is lost: we are cut off for our parts.

3. 3:14,22. 33:22. 40:1. Rev. 10.
3. 11:24. 1 Kings 18:12. 2 ings 2:16. Acts 8:39.
r, *champaign*. Deut. 11:30.
1. Ps. 141:7.
ohn 6:5,6.
eut. 32:39. 1 Sam. 2:6. John 21. Acts 26:8. Rom. 4:17. 2 r. 1:9,10. Heb. 11:19.

f 11,15,16. Num. 20:8. 1 Kings 13:2. Matt. 21:21. John 2:5.
g 36:1. Is. 26:19. 42:18. Jer. 22:29. Mic. 6:2. John 5:25, 28,29.
h 9,14. Gen. 2:7. Ps. 104:29, 30. John 20:22. Rom. 8:2. Eph. 2:5.
i 8—10.

k 14. 6:7,13. 7:4,9. 11:10,12. 20: 38. 28:22—26. 32:15. 34:27. 35:9,12,15. 38:23. 39:6,22,28. Deut. 29:6. 1 Kings 20:28. Is. 49:23. Joel 2:27. 3:17.
l Jer. 13:5—7. 26:8. Acts 4:19. 5:20—29.
m 1 Kings 19:11—13. Acts 2: 2,37. 16:26—29.
† Or, *breath*

n 5,14. Cant. 4:16. John 3:8.
o Ps. 104:30. Rev. 11:11. 20: 4,5.
p 16,19. 36:10. 39:25. Jer. 31: 1. 33:24—26. Hos. 1:11. Rom. 11:26.
q 1—8. Num. 17:12,13. Ps. 77:7—9. 141:7. Is. 40:27. 49: 14. Jer. 2:25.

NOTES.

CHAP. XXXVII. V. 1—10. The predictions the preceding chapter, taken in their fullest nse, seemed very unlikely, and almost imssible, to be fulfilled, considering the ruined d dispersed state of Judah and Israel. The phet was therefore shewn in a vision, by at power and in what way they would be rformed. Under the influence of the proetic Spirit, he was carried in a vision "into midst of a valley" full of human bones: e those places in which fierce battles had en fought and very great multitudes slain, o had been left unburied till the flesh was consumed, and the bones were dried, di-ed, and scattered about. (*Marg.* and *Marg. f.* a—c.) When he had gone round and efully surveyed these bones, and found em "very many and very dry;" the marrow m within, as well as the flesh from without ng utterly wasted; God inquired of him, an these dry bones live?" To which he anered with a proper mixture of humility and th, "O Lord GOD, thou knowest." No cred power could restore them to life: but if d should please to put forth his power, they ght be raised from the dead and live. (*Marg. f.* d, e.—*Notes*, *Matt.* 22:23—33, *v.* 29. *John* —5. 5:28,29. *Acts* 26:4—8, *v.* 8. *Heb.* 11:17—)—The Lord then ordered him "to prophesy on these bones," to predict their resurrecn, to call upon them to hear his word, and speak over them the promises that follow, ncerning their being reunited, and restored life, that they might know his power and dhead. This would appear even a more peless service, than to prophesy 'the restotion of Israel' to their ancient prosperity, or preach to the most hardened sinners: yet he started no objections, but obeyed his orders. (*Marg. Ref.* f—k.—*Note*, *John* 2:1—5, *v.* 5.) And while he was speaking, he seemed, in vision, to hear a noise, and to see a great commotion among the bones; for behold, they were, so to speak, every one in quest of its kindred bone, and, under the divine direction and influence, each speedily found its proper place, and was jointed to those bones which belonged to the same body, till the whole were formed into a vast number of complete skeletons: and then sinews, flesh, and skin covered them, and they became entire human bodies, yet without life. The prophet was next ordered to "prophesy to the wind," and to command it, in the name of the Lord GOD, to blow from the four quarters of the heaven upon these slain men, that they might live: and while he obeyed his orders, they were restored to life, and he was surrounded with a very large army. —"The wind" seems to have been the emblem of the Spirit of God, the Author and Giver of life: and the same original word signifies both *wind*, *breath*, and *the Spirit*. This therefore represented the prophet's calling upon God by his Spirit to quicken these dead bodies, that by his power they might become living men. (*Marg.* and *Marg. Ref.* l—o.—*Notes*, 11—14. *Gen.* 2:7. 1 *Kings* 19:11—14. *Ps.* 104:27—30. *Cant.* 4:16. *John* 3:7,8. 20:19—23, *v.* 22. *Rom.* 8:1,2, *v.* 2,10,11.) The whole vision was an instructive emblem of the power of God operating by means, which of themselves must be entirely inefficacious, and thus producing most stupendous effects.

V. 11. The dry bones, indeed, aptly represented the ruined and desperate condition of both Israel and Judah: yet the language which the Jews employed was that of unbelief min-

12 Therefore prophesy and say unto them, Thus saith the Lord GOD, Behold, O my people, [r] I will open your graves, and cause you to come up out of your graves, [s] and bring you into the land of Israel.

13 And [t] ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And [u] shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that [x] I the LORD have spoken *it*, and performed *it*, saith the LORD. [*Practical Observations.*]

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [y] take thee one stick, and write upon it, [u] For Judah, and for the children of Israel his companions: then take another stick, and write upon it, [a] For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And [b] join them one to another into one stick, and they shall become one i thine hand.

18 And when the children of thy peopl shall speak unto thee, saying, [c] Wilt tho not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lor GOD; [d] Behold, I will take the stick of Jo seph, which *is* in the hand of Ephraim, an the tribes of Israel his fellows, and will pu them with him, *even* with the stick of Ju dah, and make them one stick, and the shall be one in mine hand.

20 And the sticks whereon thou writes shall be [e] in thine hand before their eyes.

21 And say unto them, Thus saith th Lord GOD; Behold, [f] I will take the chi dren of Israel from among the heathe whither they be gone, and will gather the on every side, and bring them into their ow land:

22 And [g] I will make them one natio in the land upon the mountains of Israe [h] and one King shall be King to them al

r 21. Is. 26:19. 66:14. Hos. 6: 2. 13:14.
s 25. 28:25. 36:24. Ezra 1:2. Am. 9:14,15.
t 6. 16:62. Ps. 126:2,3.
u 9. 11:19. 36:27. 39:29. Is. 32: 15. Joel 2:28,29. Zech. 12: 10. Acts 2:16,17. Rom. 8:2, 11. 1 Cor. 15:45. Tit. 3:5,6.
x 17:24. 22:14. 36:36.
y Num. 17:2,3.
z 2 Chr. 10:17. 11:13—17. 15:9. 30:11—18.
a 1 Kings 12:16—20. 2 Chr. 10: 19.
b 22—24. Is. 11:13. Jer. 50:4. Hos. 1:11. Zeph. 3:9.
c 12:9. 17:12. 20:49. 24:19.
d 16,17. 1 Chr. 9:1—3. Zech. 10:6. Eph. 2:13,14. Col. 3:11.
e 12:3. Num. 17:6—9. Hos. 12:10.
f 34:13. 36:24. 39:25. Deut. 30: 3,4. Is. 11:11,&c. 27:12,13. 43: 6. 49:12. Jer. 16:15. 23:3,8. 29:14. 30:3,10,18. 31:8—10. 32: 37. 33:7,11. 50:19. Am. 9:14, 15. Ob. 17—21. Mic. 7:11,
g Is. 11:13. Jer. 3:18. 32: 50:4. Hos. 1:11. Eph. 2: —22.
h 24. 34:23,24. Gen. 49:10. P 2:6,12. 72:1,8. Is. 9:6,7. Je 23:5,6. 33:14—17,26. Hos. 4,5. Luke 1:32,33. Rev. 15.

gled with impatience; second causes seemed to give them no prospect of deliverance; and they overlooked the great first Cause of all: they therefore considered the state of the nation to be as desperate as that of the dry bones. (*Marg. Ref.—Notes*, 33:10. *Num.* 17:12,13. *Is.* 40:27—31. *Jer.* 2:25.)

V. 12—14. When Cyrus issued his proclamation, the Lord, as it were, opened the graves of the house of Israel; and when he stirred up their spirits to embrace the proffered liberty, he put his Spirit into them, that they might live: and their re-establishment in their own land evinced the truth of God in the prediction, and his power in its accomplishment. (*Marg. Ref.—Ezra* 1:1—6.)—'That principle of 'life expressed by breath or spirit, *ver.* 9, not 'excluding that new Spirit of grace, which God 'will at that time plentifully bestow upon them. '(11:19. 36:26,27.) The principle of grace is 'often spoken of as a higher principle of life, 'and the earnest of our heavenly happiness. '*Rom.* 8:11. 1 *Cor.* 6:17. 15:45.' *Lowth.*—The vision was evidently intended, in its primary meaning, to encourage the desponding Jews; and to predict both their restoration after the captivity, and also the recovery of Judah and Israel from their present long continued dispersions. But it was also a clear intimation of the resurrection of the dead; and it likewise represents the power and grace of God in the conversion of the most hopeless sinners to himself. (*Marg. Ref.—Notes*, *Is.* 26:19. 66:10—14. *Hos.* 6:1—3. 13:14. *Luke* 15:22—24, *v.* 24. *John* 5:24—29. *Rom.* 8:10,11. 11:11—15, *v.* 15. 1 *Cor.* 15:45—49. *Eph.* 2:4—10, *vv.* 4,5. *Rev.* 11:7—12, *v.* 11. 20:4—6,11—15.)

V. 15—19. The prophet was next ordered to take two sticks, or small pieces of wood; and to signify by writing on each, that the one was the emblem of Judah, and those of the other tribes who had joined themselves unt them under the government of the house David; and that the other was the emblem the tribes of Ephraim, Manasseh, and the se eral tribes which formed the kingdom of I rael. These he was directed to join togethe that they might become one stick in his han When he did this before the people, they woul conclude that he had some prophetic meanin in it, and inquire whether he would not infor them of it: and he was ordered to shew then that the Lord would unite the two kingdom by his power, and in consequence of their unio with him. Their disunion had greatly weak ened them, and their furious contests ha made immense havoc of both; and thus the became a prey to their common enemies. B it was here predicted, that they should b united and established together in the servic and favor of God.—This was partially accon plished after the Babylonish captivity; whe all the Israelites, who returned with the Jew from Babylon, settled under the same gover ment and formed with them one nation. B it is highly probable, or indeed certain, th there will hereafter be a far more remarkab accomplishment of it. It may also be consi ered as an emblem of the union of the Jew Israelites, Samaritans, and Gentiles in t church of Christ, being all made one by the union with him, their common Head; and a intimation of a more entire harmony amon professing Christians, than has yet taken plac (*Marg. Ref.—Notes*, 20—22. *Num.* 17:2—5. *Chr.* 13:13—22. *Is.* 11:11—16, *v.* 13. *Jer.* 50:4 6. *Hos.* 3:4,5. *Zech.* 11:7—14.)—'Ezekiel for 'told many things by signs; and the Jews we 'very inquisitive into the meaning of ther 'though sometimes their curiosity proceede 'rather from a secret contempt of the proph 'and his predictions, than a real desire of i

nd they shall be no more two nations, nei-
ner shall they be divided into two king-
oms any more at all.

23 Neither [i] shall they defile themselves
ny more with their idols, nor with their de-
estable things, nor with any of their trans-
ressions: [k] but I will save them out of all
neir dwelling places, wherein they have
inned, and will cleanse them: so shall
they be my people, and I will be their God.

24 And [m] David my servant *shall be*
King over them; and they all shall have
one Shepherd: [o] they shall also walk in
ny judgments, and observe my statutes,
nd do them.

25 And [p] they shall dwell in the land
hat I have given unto Jacob my servant,
wherein your fathers have dwelt; and they
shall dwell therein, [q] *even* they, and their children, and their children's children for ever: [r] and my servant David *shall be* their Prince for ever.

26 Moreover [s] I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and [t] multiply them, [u] and will set my sanctuary in the midst of them for evermore.

27 My [x] tabernacle also shall be with them: yea, [y] I will be their God, and they shall be my people.

28 And [z] the heathen shall know that I the LORD do [a] sanctify Israel, when my sanctuary shall be in the midst of them, for evermore.

20:43. 36:25,29,31. 43:7,3. Is. 2:18. Hos. 14:8. Zech. 13:1, 2. 14:21.
36:24,29.
27. 36:28. 39:22. Gen. 17:7,8. Ps. 68:20,35. Jer. 31:1,33. 32: 38,39. Hos. 1:10. Zech. 13: 9. Rev. 21:7.
25. Is. 55:3,4. Jer. 23:5. 30: 9. Hos. 3:5. Luke 1:32.
22. 34:23,24. Ps. 78:71,72. 80:1. Ec. 12:11. Is. 40:11. Mic. 5:2,4. Zech. 13:7. John 10:11,14—16. Heb. 13:20. 1 Pet. 5:4.
o 36:27. Deut. 30:6. Jer. 31: 33. 32:39. Eph. 2:10. Phil. 2:12,13. Tit. 2:11—13. 3:3 —3.
p 21. 28:25. 36:28. 37:26. Jer. 30:3. 31:24. 32:41.
q Is. 60:21. 66:22. Joel 3:20. Am. 9:15. Zeph. 3:14,15. Zech. 14:11.
r 24. Is. 9:6,7. Dan. 2:44,45. Zech. 6:12,13. John 12:34. Heb. 7:2,21.
s 34:25. Gen. 17:7. 2 Sam. 23: 5. Ps. 89:3,4. Is. 55 3. 59:20, 21. Jer. 32:40. Hos. 2:18— 23. Heb. 13:20,21.
t 36:10,37. Is. 27:6. 49:21. Jer. 30:19. 31:27. Zech. 8:4,5. Heb. 6:14.
u 11:16. 43:7. 45:1,&c. Lev. 26:11,12. 1 Kings 8:20,21. Ps 68:18. Zech. 2:5. 2 Cor. 6:16.
x John 1:14. Col. 2:9,10. Rev. 21:3,22.
y 23. 11:20. 14:11. 36:28. Lev. 26:12. Hos. 2:23.
z 36:23,36. 38:23. 39:7,23. Ps. 79:10. 102:15. 126:2. Rom. 11: 15.
a 20:12. Ex. 31:13. Lev. 20: 8. 21:8. John 17:17—19. 1 Cor. 1:30. Eph. 5:26. 1 Thes. 5:23.

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ormation. (12:9. 17:12. 20:49. 24:19.') *Lowth.*

V. 20—22. 'Thou shalt place the sticks or 'ods thus joined together before their eyes, as a visible token or pledge of the truth of what I enjoin thee to speak to them in the following words.' *Lowth.* It is plain, that the times ubsequent to the coming of the Messiah were ere especially intended: for it was promised, hat both Jews and Israelites should be gath-red into their own land, and become one na-ion under one King, and that that King should e David: (24) but they were never governed, s one nation, by any king, to whom the name f David could properly be given, from the me of the captivity to the coming of Christ, who is several times called David. (See on *Note*, 34:23—31, *vv.* 23,24.—*Marg. Ref.—Note*, 5—19. *Gen.* 49:10.)

V. 23. The Lord here promised, that he would deliver Israel from all the places, where hey had been living in sin; and bring them nto his church as true believers, both justified nd sanctified; that they might be his people, nd he the Object of their worship and the ource of their felicity. (*Marg. Ref.—Notes*, 0:40—44. 36:25—31. *Jer.* 30:22.)

Transgressions.] 'This expression compre-hends in it, their being touched with a hearty compunction, for their great sin of rejecting and crucifying the Messias, their King and Savior.' *Lowth.* (*Note, Zech.* 12:9—14, *v.* 10.)

V. 24. *Marg. Ref.—Notes*, 20—22,25. 34:23 —31. *Hos.* 1:11. 3:4,5. *Mic.* 2:12,13. 5:2—4.

V. 25. This cannot possibly be interpreted of any events, which took place before the coming of Christ: and after his coming, the Jews were soon driven from their own land, nd have never regained possession of it. Yet he language is so expressive, that it must mean hat the Jews and Israelites shall dwell in Ca-naan under the rule of David, or Christ, from he time predicted, throughout all generations o the end of the world. Events yet in futuri-y will more fully elucidate the prophecy, to hose who shall witness its accomplishment. *Marg. Ref.—Notes*, 20—24. 28:24—26.)

V. 26, 27. 'God will be reconciled to them 'through Christ, and admit them into that 'covenant of peace, of which he is the Media-'tor. ... *Eph.* 2:14.' *Lowth.*

Set, &c. (26) This signifies, that the Lord would establish his true religion and accepted worship, (of which the sanctuary had been so long the centre,) in Israel, when reinstated in the promised land.—*My tabernacle.* (27) 'Here 'he promises new and more valuable tokens of 'his presence among them, by the graces of his 'holy Spirit, and the efficacy of his word and 'sacraments. (2 *Cor.* 6:16.)' *Lowth.* (*Marg. Ref. —Notes*, 23. 11:17—20. 34:23—31, *v.* 25. 48:30—35. 2 *Sam.* 23:5. *Is.* 55:1—3. *Jer.* 30:22. 31:31—34. 32:39—41. 50:2,3. *Hos.* 2:18—20. 2 *Cor.* 6: 14—18. *Heb.* 13:20,21.)

V. 28. The nations of the earth shall witness God's peculiar favor to Israel, and powerful interposition in behalf of that nation, according to his promise: and this will be the means of bringing many of them to believe the scriptures, and to embrace Christianity. (*Marg. Ref.—Notes*, 36:20—24. 39:23—29. *Rom.* 11:11 —15,25—32.)

PRACTICAL OBSERVATIONS.
V. 1—14.

The almighty power of God is expressly engaged to perform his whole word; and therefore our objections and doubts, arising from difficulties or *apparent* impossibilities, are the offspring of ignorance and unbelief. That omnipotent word, which once spake this fair creation into existence, and still upholds it; and which shall hereafter call forth from their graves the innumerable millions of the dead, to a life of endless happiness or misery; must be sufficient to remove all obstacles, and effect all purposes, that form a part of the divine plan. On this power ministers ought absolutely to depend, when they preach the gospel: for the state of those, who are dead in sin and enmity against God, slaves to Satan and their own lusts, and habituated to various evils, is as desperate in itself, and they are as much without strength, without either will or power

CHAP. XXXVIII.

A prophecy of the formidable preparations of Gog and Magog, with their allies, to invade the land of Israel in the latter days, 1—17; and of the glorious power of God to be displayed in their destruction, 18—23.

AND the word of the LORD came unto me, saying,

2 [a] Son of man, [b] set thy face against [c] Gog, the land of [d] Magog, * the chief prince of [e] Meshech and Tubal, and prophesy against him.

3 And say, Thus saith the Lord GOD; Behold, [f] I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

a 2:1. 39:1. b 6:2. 20:46. 25:2. 35:2.
c Rev. 20:8.
d Gen. 10:2. 1 Chr. 1:5.
* Or, *prince of the chief of.*
e 27:13. 32:26. Is. 66:19.
f 13:8. 29:3. 35:3. 39:1.

to save themselves, as these dry bones were: nor could any created power restore them to God and holiness. But the true minister has some experience of "the exceeding greatness of that mighty power, which wrought in Christ, when he was raised from the dead," and which has wrought and still works in every believer: and he knows it to be sufficient to soften the hardest, and to cleanse the most polluted heart. When he therefore considers the case of proud infidels and Pharisees, or of abandoned profligates and blasphemers; the Lord as it were asks him, Can these dry bones live? Can such be made his saints and servants? And his answer is, "LORD thou knowest." If he please to work, the dry bones will live: nor can we make a single exception to this rule, without limiting the power of our God. But though the work be wholly his: yet he commands us to use means: and if he ordered us to preach to the dry bones in a charnel-house, it would be our wisdom and duty to obey; and pride and unbelief alone could start objections. If sinners then were as devoid of life and sense as the dry bones, we ought to preach to them, and to call on them to "hear the word of the LORD," and to set before them his truths, invitations, and promises; warning, exhorting, beseeching, and persuading them to come to Christ for salvation; and to hope that God would powerfully work, whilst we were using the appointed means. But the incapacity of sinners, though equally entire, is of another kind: they are rational creatures, whose understandings, consciences, affections, and imaginations may be addressed, and who are capable of fears, hopes, and desires. Surely then we should be ready at the Lord's command to go to the highways and hedges, in order to invite and even "*compel* men to come in," as far as arguments and persuasions can do it; to beseech rebels to be reconciled to God, and to command them to repent and believe the gospel; accompanying all our endeavors with earnest prayers, that the Spirit of God may come and breathe on dead sinners, that they may live. Under this kind of preaching various effects will be produced: many will be made to tremble, and to inquire what they "must do to be saved?" And a great commotion will sometimes be excited among those, who have been careless and secure: there will be a gathering of the people to hear the word, and to confer about matters of religion: numbers will be induced to attend on the means of grace; and even those, who *eventually* are converted, often do many things outwardly before they are actuated by a vital inward principle. We should indeed be careful not to rest in any thing short of true conversion; and we should warn the people not to settle in forms, notions, or external reformation: yet this "shaking among the dry bones" may encourage us to proceed, preaching earnestly, praying fervently, and waiting patiently: and we may hope in due time to see a large company of spiritual soldiers, warring under the banner of Christ, against sin, the world, and the devil, raised up from those who before "were dead in trespasses and sins." Let us also remember, that the same power is equally engaged to raise the church from her lowest depressions, and our souls from the deepest discouragements; and to perform all that for us and ours, which is truly good for us. Our part is to use proper means, to wait and pray, and not to yield to discouragement, because of difficulties, as if our hope was lost, or we were cut off, when our trials are heavy, and our prospects gloomy. But let us look to him, who will at last open our graves and bring us forth to judgment, that he may now deliver us from sin, and put his Spirit within us, and "keep us by his power through faith unto salvation:" then we shall at last come forth victorious from all our conflicts, and for ever bless God for our present sharpest tribulations.

V. 15—28.

Nothing has so hindered the success of the gospel hitherto, as the divisions among professed Christians: and it requires the same power of God to unite discordant persons and parties, so that they may "be one in his hand," as is requisite to raise his church from the most discouraging situation. They who desire the prosperity, should labor and pray for the peace of Jerusalem: and in this sense especially, "Blessed are the peace-makers, for they shall be called the children of God." We have all one King and Shepherd, and are all one nation and family; nay, one body, as united to Christ our Head: how unnatural for us then to be as two or several armies, fighting against and weakening each other! Let us then study and "endeavor to keep the unity of the Spirit in the bond of peace:" let us with one accord seek for divine grace, to keep us from any more defiling ourselves with our idols, detestable things, or any transgressions: let us pray that the Lord would in like manner cleanse his church; that he may be known among the nations, as the Sanctifier of Israel: let us thank him, that he has set his tabernacle among us, by his gospel and appointed ordinances; and beg of him to continue it in the midst of us for evermore; and that he would also place it again among his ancient people Israel, and vouchsafe it to all other nations of the earth: that this everlasting covenant of peace may be with them, as well as with us; that we may altogether be the obedient and happy subjects of the Son of David; and that the Lord may be our God, and we his people for evermore.

NOTES.

CHAP. XXXVIII. V. 2, 3. 'The prophecy, 'contained in this and the following chapter, 'concerning Israel's victory over Gog and Ma-'gog, without question relates to the latter 'ages of the world, when the whole house of 'Israel shall return into their own land. (39:25, '26.) ... "Gog, the land of Magog;" or "of the 'land of Magog." Magog was the son of Ja-'pheth, (*Gen.* 10:2.) from whence the Scythi-'ans are generally supposed to be derived. 'The Mogul Tartars, a people of the Scythian

4 And [g] I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, [h] horses and horsemen, [i] all of them clothed with all sorts *of* armor, *even* a great company *with* bucklers and shields, all of them [k] handling swords:

5 [l] Persia, Ethiopia, and [*] Libya with them; all of them with shield and helmet:

6 [m] Gomer, and all his bands; the house of [n] Togarmah of the north quarters, and all his bands, *and* many people with thee.

7 Be [o] thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 After [p] many days, [q] thou shalt be visited: in the latter years thou shalt come [r] into the land *that is* brought back from the sword, *and is* gathered out of many people, against [s] the mountains of Israel, which have been always waste: but it is brought forth out of the nations, [t] and they shall dwell safely all of them.

9 Thou [u] shalt ascend and come like a storm, thou shalt be [x] like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, [y] *that* at the same time shall things come into thy mind, and thou shalt [†] think an evil thought:

11 And thou shalt say, [z] I will go up to the land of unwalled villages; [a] I will go to them that are at rest, that dwell [‡] safely, all

g 29:4. 39:2. 2 Kings 19:28. Is. 37:29.
h 15. Dan. 11:40.
i 23:12.
k 1 Chr. 12:8. 2 Chr. 25:5. Jer. 46:9.
l 27:10.
* Or, *Phut*. 30.5. *marg*. Gen. 10:6. 1 Chr. 1:8. Nah. 3:9. *Put*.
m Gen. 10:2. 1 Chr. 1:5.
n 27:14. Gen. 10:3. 1 Chr. 1:6. Dan. 11:40.
o 2 Chr. 25.8. Ps. 2:1—4. Is. 8:9,10. 37:22. Jer. 46:3—5,14—16. 51:12. Joel 3:9—12. Zech. 14:2,3.
p 16. Gen. 49:1. Num. 24:14. Deut. 4:30. Jer. 48:47. 49:39. Hos. 3:3—5. Hab. 2:3.
q Ex. 20:5. Is. 24:22. 29:6. Jer. 32:5. Lam. 4:22.
r 12. 36:24,&c. 37:21,&c. 39:27—29. Is. 11:11,&c. Jer. 30:3, 18. 32:37. Am. 9:14,15.
s 34:13. 36:1—8.
t 11. 28:26. 34:25—28. Jer. 23:6. 33:16.
u 13:11. Is. 21:1,2. 25:4. 28:2. Dan. 11:40.
x 16. Jer. 4:13. Joel 2:2.
y Ps. 83:3,4. 139:2. Prov. 19:21. Is. 10:7. Mark 7:21. John 13:2. Acts 5:3,9. 8:22. 1 Cor. 4:5.
† Or, *conceive a mischievous purpose*. Ps. 36:4. Prov. 6 14,18. 12:2. Mic. 2:1.
z Ex. 15:9. Ps. 10:9. Prov. 1:11—16. Is. 37:24,25. Rom. 3 15.
a Judg. 18:7,27. Jer. 49:31,32. Zech. 2:4,5.
‡ Or, *confidently*. 8. Prov. 3:29,30.

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race, are still called so by the Arabian writers. ... By Gog and Magog may most probably here be meant the Turks; who were originally natives of Tartary, called Turcheston by the Eastern writers. ... The land of Canaan hath been, for several years, in the possession of the Turks. ... The people called here by the name of Gog, and their allies, will attempt to recover it again out of the hand of the Jews, its rightful owners. This may, probably occasion the war and victory here spoken of. ... The LXX interpreters take the word *Rosh*, commonly translated *chief*, for a proper name: so they render the sentence thus: "The prince of Rosh, Meshech, and Tubal." *Rosh*, taken as a proper name, signifies those inhabitants of Scythia, from whence the *Russians* derive their name and original.' *Louth.*—It is not indeed agreed what people or transactions are here predicted: but it seems evident, that the prophecy is not yet accomplished. Nothing occurred in the wars waged by the Syro-grecian kings against the Jews after the captivity, or in their conflicts with Antiochus Epiphanes, that answer to it: and it is foretold, that these events would be fulfilled "in *the latter days*." It is therefore probably supposed, that the accomplishment will be posterior to the conversion of the Jews, and their restoration to their own land: and that the Turks, Tartars, or Scythians, from the northern parts of Asia, perhaps uniting with the inhabitants of some more southern regions, will make war upon the Jews, and be cut off in the manner here predicted.—Gog and Magog are mentioned by St. John. (*Note*, *Rev.* 20:7—10.) It is probable that the inhabitants of the same regions are intended; but different events are evidently predicted: for that assault of Gog and Magog will *follow the millennium*, and happen just before the general judgment; but this refers to the times which will introduce the millennium. —"Gog" seems to be the name of the prince, "Magog" of his land or people. (*Marg.* and *Marg. Ref.—Notes*, 32:26—28. *Gen.* 10:2—5.)

V. 4. These formidable enemies will certainly be induced to make this formidable invasion of the land of Israel: and then God will defeat it, as he did that of Sennacherib, by putting his hook in their jaws, &c. (*Marg. Ref.—Notes*, 29:2—5. 2 *Kings* 19:27,28. *Dan.* 11:40—45.)

V. 5. *Marg.* and *Marg. Ref.--Note*, 30:4,5.

V. 6. 'Gomer was Japheth's son, and To-'garmah the son of Gomer; these are thought 'to be they that inhabit Asia Minor. ... The 'Persians from the east, the Ethiopians from 'the south, the Moors from the west, and the 'Phrygians from the north, shall join with them 'in this onset.' *Bp. Hall.*

V. 7. (*Marg. Ref.*) This is an ironical exhortation to Gog, to make all possible preparation, and to use every precaution to defend himself and his army, and to ensure victory: and it intimates, that God will thus gain the greater honor by his defeat. (*Marg. Ref.—Notes*, 16,17. *Is.* 8:9,10. *Jer.* 46:3,4. *Joel* 3:9—17.)

V. 8. 'This judgment shall be inflicted by 'God upon thee, ... after a succession of many 'generations: "in the latter years," or "days;" '(16) that is, towards the end of the world: '(Comp. *Dan.* 8:26.) particularly the expres-'sion of "latter days" or years, is used to de-'note the times of the general restoration of 'the Jewish nation. (*Deut.* 4:30. *Jer.* 30:24. '*Hos.* 3:5.)' *Louth.* (*Marg. Ref.—Notes*, 11—17. 36:3—15.)

Always waste.] 'Long in a state of desolation, namely, first by the Assyrians, Babylonians, Antiochus Epiphanes, and Romans; lastly, and at this time, by the Turks.'—Desolations far more durable, than those of the Babylonish captivity, are evidently predicted.

V. 9. *Marg. Ref.—Notes.* 16,17. *Is.* 25:3—5. 28:1—4, *v.* 2. *Dan.* 11:40—43.

V. 10. The Lord foresees, from ages and generations, every thought, good or bad, that will ever come into the mind of any of his creatures, and every purpose of their hearts; and all these infinitely numerous apparent contingencies form a part of his immense and glorious plan! (*Marg.* and *Marg. Ref.* y.)

of them dwelling without walls, and having neither bars nor gates,

12 To * take a spoil, and to take a prey, to [b] turn thine hand upon [c] the desolate places *that are now* inhabited, [d] and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the † midst of the land.

13 [e] Sheba, and Dedan, and the merchants of Tarshish, [f] with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; [g] In that day when my people of Israel [h] dwelleth safely, shalt thou not know *it?*

15 And thou shalt come from [i] thy place out of the north parts, thou [k] and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, [l] as a cloud to cover the land: [m] it shall be in the latter days; and I will bring thee against my land, [n] that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he [o] of whom I have spoken in old time ‡ by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 ¶ And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord GOD, [p] *that* my fury shall come up in my face.

19 For [q] in my jealousy *and* in the fire of my wrath, have I spoken, [r] Surely in that day there shall be a great shaking in the land of Israel;

20 So that [s] the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the § steep places shall fall, and every wall shall fall to the ground.

21 And [t] I will call for a sword against him throughout all my mountains, saith the Lord GOD; [u] every man's sword shall be against his brother.

22 And [x] I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, [y] an over-

* Heb. *spoil the spoil, and to prey the prey.* 29:19. *marg.* Is. 10:6. Jer. 30:16.
b Is. 1:24,25. Am. 1:8. Zech. 13.7.
c 36:33—35. Jer. 32:43,44. 33: 12,13. Zech. 1:12,17.
d 8. Zech. 10:8—10.
† Heb. *navel.* Judg. 9:37. *marg.*
e 27:12,15,20,22,23,25.
f 19:3—6. 32:2. Jer. 50:17. 51: 38. Nah. 2:11—13. Zech. 11:3.
g Is. 4:2.
h 8,11. Zech. 2:5,8.
i 39:2. Dan. 11:40.
k 4. Joel 3:2. Zeph. 3:8. Zech. 12:2—4. 14:2,3. Rev. 16:14,16. 20:8.
l 9.
m 8. Deut. 31:29. Is. 2:2. Dan. 2:28. 10:14. Hos. 3:5. Mic. 4: 1. 1 Tim. 4:1. 2 Tim. 3:1.
n 23. 36:23. 39:21. Ex. 14:4. 1 Sam. 17:45—47. 2 Kings 19: 19. Ps. 83:17,18. Dan. 3:24—29. 4:32—37. 6:15—27. Mic. 7:15—17. Matt. 6:9,10.
o 10,11,16. Ps. 110:5,6. Is. 27: 1. 34:1—6. 63:1—6. 66:15,16. Dan. 11:40—45. Joel 3:9—14. Zech. 12:2—8. 14:1,&c.
‡ Heb. *by the hands of my.*
p 36:5. Deut. 32:22. Ps. 18:7, 8. 89:46. Nah. 1:2. Heb. 12: 29.
q 39:25. Deut. 29:20. Is. 42:13. Joel 2:18. Zech. 1:14.
r Hag. 2:6,7,21,22. Heb. 12:26. Rev. 11:13. 16:20.
s Jer. 4:23—26. Hos. 4:3. Nah. 1:4—6. Zech. 14:4,5. Rev. 6:12,13.
§ Or, *towers*, or, *stairs.* Is. 3 25. 2 Cor. 10:4.
t 14:17. Ps. 105:16.
u Judg. 7:22. 1 Sam. 14:20. Chr. 20:23. Hag. 2:22.
x Is. 66:16. Jer. 25:31. Zech 14:12—15.
y 13:11. Gen. 19:24. Ex. 9:2 —25. Josh. 10:11. Ps. 11: 18:12—14. 77:16—18. Is. 2 17. 29:6. 30:30—33. Matt. 27. Rev. 16:21.

V. 11, 12. The converted Jews and Israelites, will live in peace, and holy confidence in God, without attempting to molest others, or fear of being molested: they will therefore have neither walls, gates, nor bars; and this will tempt these depredators to invade them. (*Marg.* and *Marg. Ref.—Notes*, 34:23—31, *v.* 28. *Judg.* 18:7—10. *Jer.* 23:5,6.)

V. 13. 'Those merchants, as soon as they 'heard of this intended invasion, came into 'Gog's camp, as to a market, to buy both per-'sons and goods, which should come into the 'conqueror's power. ... Their chief merchants ' ... are described as so many princes, *Is.* 23:8. 'and are called *lions*, because of the injustice 'and oppression they too commonly practised 'in their commerce.' *Lowth.*—'One enemy 'shall envy another, because every one shall 'think to have the spoil of the church.' (*Marg. Ref.—Notes*, 26:2. 27:10—25. *Rev.* 18:9—19.)

V. 14, 15. 'As soon as the news of their 'being settled in their own country comes to 'thy knowledge, thou wilt certainly make prep-'arations to invade them.' *Lowth.* (*Marg. Ref. —Notes*, 2—4,10—12.)

V. 16,17. The exact accomplishment of these ancient prophecies will turn to a testimony to the nations that shall witness them: and they will recollect, that thus it was written, and thus it had come to pass. 'This signal victory 'over Gog and his associates, shall be a means 'of bringing infidels to give glory unto me '(36:23. Comp. 39:21.) ... The expressions here 'used, ... plainly imply, that there was to be a 'succession of many ages, between the pub-'lishing those prophecies, and this event fore-'told by them.' *Lowth.*—(*Marg.* and *Marg. Ref —Notes*, 10—15. *Ps.* 110:5,6. 149:7—9. *Is.* 27:1 34:1—6. 63:1—6. *Dan.* 11:40—45. *Joel* 3:9—17 *Zech.* 12:2—8. 14:1—3. *Rev.* 11:15—18. 14:14— 20. 19:11—21.)—Gog, according to this proph-ecy, will come against Israel, as settled in their own land: and the effect will be the conversion of the heathen: but Gog and Ma-gog, as foretold by St. John, will "compass the camp of the saints," and the beloved city which evidently mean the true church after the millennium: and "fire will come down from God out of heaven and devour them;" and im-mediately the day of judgment will follow. (Comp. *Notes*, *Rom.* 11:11—15. with *Rev.* 20 7—15.)

V. 18—20. At the terror of the wrath of God and by his judgments on these invaders, all nature will be, as it were, thrown into convul-sions at his presence, and concur in executing his vengeance on them. (*Marg.* and *Marg Ref.—Notes*, 36:5. *Jer.* 4:19—27. *Hos.* 4:1—3

flowing rain, and great hail-stones, fire, and brimstone.

23 Thus will I [y] magnify myself, and sanctify myself; [z] and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

CHAP. XXXIX.

God will glorify himself in the terrible destruction of Gog and Magog, 1—7. The multitude of weapons burned by Israel, 8—10. The burial of Gog and his multitude in Hamon-gog, 11—16. The birds and beasts invited to feed on the slain, 17—20. The heathen shall see God's judgments, and the reasons for which he punished Israel, 21—24; whom he will gather again with everlasting favor, 25—29.

THEREFORE thou [a] son of man, prophesy against Gog, and say, Thus saith the Lord GOD; [b] Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal;

2 And [c] I will turn thee back, and * leave but the sixth part of thee, [d] and will cause thee to come up from the † north parts, and will bring thee upon the mountains of Israel:

[y] 36:23.
[z] 16. 37:28. 39:7,13,27. Ps. 9:16. Rev. 15:3,4. 19:1—6.
[a] 38:2,3.
[b] 35:3. Nah. 2:13. 3:5.
[c] Ps. 40:14. 68:2. Is. 37:29.

* Or, *strike thee with six plagues;* or, *draw thee back with a hook of six teeth*, as 38:4.
[d] 38:15. Dan. 11:40.
† Heb. *sides of the north.*

3 And [e] I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt [f] fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: [g] I will give thee unto the ravenous birds of every ‡ sort, and *to* the beasts of the field § to be devoured.

5 Thou shalt fall upon the ‖ open field: for I have spoken *it*, saith the Lord GOD.

6 And [h] I will send a fire on Magog, and among them that dwell ¶ carelessly [i] in the isles: and they shall know that I *am* the LORD.

7 So [k] will I make my holy name known in the midst of my people Israel; [l] and I will not *let them* pollute my holy name any more: and the heathen shall

[e] 30:21—24. Ps. 46:9. 76:3. Jer. 21:4,5. Hos. 1:5.
[f] 17—20. 38:21.
[g] 32:4,5. 33:27. Is. 34:2—8. Jer. 15:3. Rev. 19:17—21.
‡ Heb. *wing.*
§ Heb. *to devour.*
‖ Heb. *face of the field.* 29:5.
[h] 30:8,16. 38:19—22. Am. 1:4, 7,10. Nah. 1:6.
¶ Or, *confidently.* 38:11. Judg. 18:7.
[i] 38:13. Ps. 72:10.
[k] 22. 38:16,23.
[l] 20:9,14,39. 36:20,21,36.

Hag. 2:6—9,20—23. *Matt.* 24:29—31. *Rev.* 6:12—14. 11:13,14. 16:17—21.)

V. 21—23. 'God's decrees are expressed by his speaking the word and giving out the command. ... (*Ps.* 105:16.)' *Lowth.*—Some think that the Lord will send assistance to Israel, by the armies of Christian princes. In addition, however, to all external opposition, he will occasion discord among the invaders, and they shall destroy one another; as well as perish by pestilence, hail-stones, and fire and brimstone. (*Marg. Ref.*—*Notes*, 13:10—16. 14:13—21. *Gen.* 19:24,25. *Josh.* 10:11. *Judg.* 7:16—22. *Is.* 29:5,6. 30:29—32, *v.* 30. *Rev.* 16:17—21.)

PRACTICAL OBSERVATIONS.

When God most effectually works to promote his cause, and to prosper his church in unity and purity; Satan will be most busy (if permitted,) in exciting his servants, with combined efforts, to oppose it: and they, who on other occasions are most hostile to each other, often unite to fight against his people. But he, whose all-seeing eye penetrates the deepest recesses of the human heart, through long series of ages, yea, from eternity; and who foresees what things will come into men's minds, and what evil thoughts they will think, is equally able to disappoint their devices. In vain do men prepare for the defence and success of themselves and their companions, when God is pleased to fight against them; for "though hand join in hand, the wicked shall not be unpunished."—Those, who enjoy the Lord's protection are safe, and may be secure, though they have no other defence.—It is most atrocious to devise mischief against those who serve God in quietness and honesty, and who are harmless, inoffensive, and unsuspecting. But the love of riches, and the hatred of God and holiness, incite men to the most base and destructive enterprises: and when any dwell securely, bad men soon know of it, and mark them as their prey. Hence, alas! it is become necessary for those communities, which desire peace, to learn and encourage war as a *science* and a *trade*. (*Notes, Is.* 2:2—5. *Rev.* 20:4—6.)—All opposition to the cause of God will eventually tend to sanctify his great name, and to fulfil the writings of his ancient prophets; and that in proportion as it is formidable.—Those who love to terrify their neighbors, will be made to tremble at the power and indignation of the Lord. The whole creation will concur in the destruction of his devoted enemies: nay, they will help forward their own and each other's ruin, till they are driven by the tempest of his jealousy into "the lake that burneth with fire and brimstone;" and thus he will be magnified and sanctified upon all those, who refuse to submit to him and serve him.

NOTES.

CHAP. XXXIX. V. 1—5. *Marg.* and *Marg. Ref.*—*Notes*, 17—20. 38:2—4.—*Chief prince of Meshech*, &c. (1) Or, "prince of Rosh, Meshech and Tubal."—*Leave*, &c. (2) Or, "I will strike thee with six plagues." (*Marg.*—*Note*, 38:19—23.)—It seems probable, that none of the invaders will escape the general destruction: but perhaps the inhabitants of Magog in general are meant. The immense army of Gog, led forth to invade Israel, will almost empty his land; and the subsequent judgments of God, upon those that remain at home, will reduce them to the sixth part of the whole. (*Note*, 6.)

And will cause thee, &c.] 'The words may 'be better translated, "After I have caused thee 'to come up, &c." ' *Lowth.*

V. 6. Some terrible judgment will destroy those countries, whence the army of Gog was led forth; about the same time that the army itself shall be cut off.—"They that dwell carelessly in the isles," may denote the allies of Gog before-mentioned. (*Notes*, 38:5—7,13.)—'I will send my fierce judgments upon the en-'emy of my church; and upon those that being 'separated and guarded by the sea, live securely 'confident of their safety.' *Bp. Hall.* (*Marg.* and *Marg. Ref.*)

know that I *am* the LORD, [m] the Holy One in Israel.

8 ¶ Behold, [n] it is come, and it is done, saith the Lord GOD; [o] this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel [p] shall go forth, [q] and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the * hand-staves, and the spears, and they shall † burn them with fire seven years.

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they [r] shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers [s] on the east of the sea: and it shall stop the ‡ *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it*, The valley of § Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may [t] cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them [u] a renown, [x] the day that I shall be glorified, saith the Lord GOD.

14 And [y] they shall sever out men of || continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, [z] to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he ¶ set up a sign by it, till the buriers have buried it [a] in the valley Hamon-gog.

16 And also the name of the city *shall be* ** Hamonah. Thus shall they cleanse the land. [*Practical Observations.*]

m Is. 12:6. 43.3,14. 55:5. 60:9, 14.
n 7:2—10. Is. 33:10—12. Rev. 16:17. 21:6.
o 38:17. 2 Pet. 3:8.
p Ps. 111:2,3. Is. 66:24. Mal. 1:5.
q 10. Josh. 11:6. Ps. 46:9. Zech. 9:10.
* Or, *javelins.*
† Or, *make a fire of them.*
r Ex. 3.22. 12:36. Is. 14:2. 33:1. Mic. 5:8. Hab. 2:8. Zeph. 2:9,10. Matt. 7:2. Rev. 13:10. 18:6.
s 47:18. Num. 34:11. Luke 5:1. John 6:1.
‡ Or, mouths.
§ That is, *the multitude of Gog.* Num. 11:34. *margin.*
t 14,16. Num. 19:16. Deut. 21:23.
u Deut. 26:19. Ps. 149:6—9. Jer. 33:9. Zeph. 3:19,20. 1 Pet. 1:7.
x 21,22. 28:22. Ps. 126:2,3.
y Num. 19:11—19.
|| Heb. *continuance.*
z 12.
¶ Heb. *build.* Luke 11:44.
a 11.
** That is, *The multitude.*

V. 7. 'I will not suffer my name to be dis-'honored any more; nor let it be said among 'the heathen, that I was not able to rescue my 'people out of the hand of their enemies.' *Lowth.* (*Marg. Ref.* 21,22. See on *Note*, 20:7—9. *Notes*, 36:20—24. 37:28. 38:16—23.)

V. 8. This was predicted above two thousand years before the event: yet the prophet spake of it, as already come and done, to denote the certainty of it; and as seeing in vision its actual accomplishment. 'The time appoint-'ed for this great destruction is come; and it is 'the last and finishing stroke of God's justice 'upon the enemies of his church.' *Lowth.* That is, before the millennium. (*Note*, 38:2. *Is.* 66:15—18.)—'This plague is fully determined in my 'counsel, and cannot be changed.' (*Marg. Ref.*—*Notes*, 7:2—11. 38:16,17. 2 *Pet.* 3:8. *Rev.* 16:17—21, *v.* 17.)

V. 9, 10. The language, here used, seems to imply, that the army of Gog will be cut off by miracle, as that of Sennacherib had been: for the people are described, as going forth, not to fight and conquer, but merely to gather the spoil. (*Notes*, 2 *Chr.* 20:22—25. *Ps.* 68:11, 12. *Is.* 33:23,24.) The immense destruction of the invaders is illustrated by the circumstance (perhaps hyperbolical) of the weapons found among the slain, serving for fuel during seven years, at least to the inhabitants of the adjacent cities. But when it is considered, how little fuel comparatively is needed in warm climates, we may even conceive of this being literally fulfilled. The Israelites, however, will neither reserve these weapons for their own use, nor form them into trophies of their victory; but use them for fuel. (*Marg.* and *Marg. Ref.* p, q.—*Note*, *Ps.* 46:8,9.) 'In token, of an 'entire conquest, and that such a lasting peace 'should ensue, that there should be no more 'need of warlike preparations.' *Lowth.*—It is supposed that this prediction will be fulfilled just before the millennium; at which happy period, "men shall every where beat their swords into plowshares, and their spears into pruning hooks; nation shall not rise against nation, neither shall they learn war any more." (*Notes*, *Is.* 2:2—5. *Rev.* 20:1—6.)—*Shall spoil*, &c. (10) *Marg. Ref.* r.—*Notes*, *Is.* 14:1,2. 33:1.

V. 11—16. Gog will expect to seize the whole land of Israel for his army and people: but the Lord will only give them "a place of graves" in some part of it; and not even that, till their bodies have lain for some time unburied. The multitudes of the slain will infect the air with their stench, and cause the travellers to stop their noses; or they will die in the way, and obstruct those that are passing on the road. So that the Israelites must bury them, though they had neither trouble nor peril in vanquishing them. This will be the work of seven months to all the people of the land; that is, of all such, as can be spared from other needful employments. But it will be necessary in order to cleanse the land.—No doubt the prophet referred to the ceremonial law, in this passage; though that law will not be regarded, when this prediction shall be fulfilled: but it will be also needful to cleanse the land from the natural defilement, which might otherwise cause an infection.—This labor of Israel will bring great honor to them, as well as redound to the glory of God.—'The valley, 'near this sea,' ... (of Gennesaret, 'is called "the 'valley of the passengers;" because it was a 'great road, by which the merchants and tra-'ders from Syria, and other eastern countries, 'went into Egypt. ... All the people shall be 'employed seven months in burying the dead: '(13) and after they are ended, particular per-'sons, appointed for that purpose, shall make a 'clear riddance.' *Lowth.* (*Marg.* and *Marg. Ref.*—*Notes*, *Num.* 19:11—21.)

17 ¶ And thou, son of man, thus saith the Lord GOD; [b] Speak unto * every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side [c] to my † sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall [d] eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of ‡ goats, of bullocks, all of them [f] fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus [g] ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 ¶ And [h] I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, [i] and my hand that I have laid upon them.

22 So the house of Israel shall [k] know that I *am* the LORD their God, from that day and forward.

23 And [l] the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore [m] hid I my face from them, and [n] gave them into the hand of their enemies: so fell they all by the sword.

24 [o] According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; [p] Now will I bring again the captivity of Jacob, and have mercy upon [q] the whole house of Israel, [r] and will be jealous for my holy name;

26 After that [s] they have borne their shame, and all their trespasses whereby they have trespassed against me, [t] when they dwelt safely in their land, and none made *them* afraid.

27 When [u] I have brought them again from the people, and gathered them out of their enemies' lands, [x] and am sanctified in them in the sight of many nations;

28 Then [y] shall they know that I *am* the LORD their God, § which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, [z] and have left none of them any more there.

29 Neither will I [a] hide my face any more from them: [b] for I have poured out my Spirit upon the house of Israel, saith the Lord GOD.

Gen. 31:54. 1 Sam. 9:13. 16:3. Is. 56:9. Jer. 12:9. Zeph. 1:7.
* Heb. *the fowl of every wing.*
4. 1 Sam. 17:46. Is. 18:6. 34:6. Jer. 46:10.
Or, *slaughter.*
29:5. 34:8. Rev. 19:17,18,21.
Heb. *great goats.* 34:17. *marg.*
Ps. 68:30. Is. 34:7. Jer. 50:11,27. 51:40.
Deut. 32:14. Ps. 22:12. Am. 4:1.
g 38:4. Ps. 76:6. Hag. 2:22. Rev. 19:18.
h 36:23. 38:16,23. Ex. 9:16. 14:4. Is. 26:11. 37:20. Mal. 1:11.
i Ex. 7:4. 8:19. 1 Sam. 5:7,11. 6:9. Ps. 32:4.
k 7,28. 28:26. 34:30. Jer. 24:7. 31:34. John 17:3. 1 John 5:20.
l 36:18—23,36. 2 Chr. 7:21,22. Jer. 22:8,9. 40:2,3. Lam. 2:15—17.
m 29. Deut. 31:17,18. 32:20. Ps. 10:1. 30:7. Is. 8:17. 59:2. 64:7. Jer. 33:5.
n Deut 32:30. Judg. 2:14. 3:8. Is. 42:24.
o 36:19. Lev. 26:24. 2 Kings 17:7,&c. Is. 1:20. 3:11. 59:17, 18. Jer. 2:17,19. 4:18. 5:25. Dan. 9:5—10.
p 34:13. 36:24. Is. 27:12,13. 56:8. Jer. 3:18. 23:3. 30:3,10,18. 31:3. 32:37. Am. 9:14. Rom. 11:26—31.
q 20:40. 37:21,22. Jer. 31:1. Hos. 1:11.
r 36:4—6,21—23. Joel 2:18. Zech. 1:14. 8:2.
s 16:52,57,58,63. 32:25,30. Jer. 3:24,25. Dan. 9:16.
t Lev. 26:5,6. Deut. 32:15. 1 Kings 4:25. Mic. 4:4.
u 25. 28:25,26.
x 13. 36:23,24. 38:16,23. Lev. 10:3. Is. 5:16.
y 22. 34:30. Hos. 2:20.
§ Heb. *by my causing of them, &c.* 23.
z Is. 27:12. Am. 9:9. Rom. 9:6—8. 11:1—7.
a 23—25. 37:26,27. Is. 45:17. 54:8—10.
b 36:25—27. Is. 32:15. 44:3—5. 59:20,21. Joel 2:28. Zech. 12:10. Acts 2:17,18,33.

A sign, &c.] 'A stone, or some other mark of distinction, that men may avoid passing over them.' *Lowth.*

Hamonah.] 'This is probably meant of a city, that should be afterwards built near this valley, and called *Hamonah*, signifying a *multitude*, to perpetuate the memory of such a transaction.' *Ibid.*—No such city, however, has yet been built, of which we have any account: and every circumstance, here predicted, so varies from what St. John foretels of Gog and Magog, as to be absolutely irreconcilable with it. (*Notes*, 21,22. 38:18—20.)—*Hamon-gog* signifies *the multitude of Gog.* Marg.

V. 17—20. 'It was the custom for persons that offered sacrifice, to invite their friends to a feast, that was made of the remainder: (*Gen.* 31:54. 1 *Sam.* 9:13.) so here the prophet, by God's command, invites the beasts and fowls to partake of the sacrifice of his enemies slain. The slaughter of God's enemies is called a sacrifice, because it is offered up as an atonement to the divine justice.' *Lowth.* (*Marg.* and *Marg. Ref.*—*Notes*, 1—5, *v.* 4. *Ps.* 79:1—5, *v.* 2,3. *Is.* 34:3—7. 56:9—12, *v.* 9. *Jer.* 50:27. *Rev.* 19:17—21.)

V. 21, 22. *Marg. Ref.*—*Notes*, 23—29. 38:16, 17,21—23.—*From that day and forward.* (22) This implies, that these events will take place not long after the conversion and restoration of Israel: and that a length of time shall succeed during which they will continue the true and accepted worshippers of God. (*Note*, *John* 17:1—3, *v.* 3.) Neither of these circumstances can be made to accord with what St. John predicts of Gog and Magog, at the end of the millennium, and just before the last judgment. (*Notes*, *Rev.* 20:7—15.)

V. 23—29. These verses seem to refer to this and all the preceding prophecies, concerning the restoration and subsequent prosperity of Israel. They did not go into captivity to Babylon, because JEHOVAH was unable to protect them, or through any breach of his promise; but "because of their transgressions," which provoked him to "hide his face from them," and to leave them in the hands of their enemies. In like manner they were expelled from the land by the Romans, and continue in a captive or exiled state to this day; because they rejected and crucified Christ, and pertinaciously fought against his gospel: and he has dealt with them accordingly. But when he shall at length have mercy on the whole

CHAP. XL.

Ezekiel's vision of the model of a city; and of an angel, with a line and reed, measuring the temple, 1—5. A description of the east gate of the outer court, 6—19; of the north gate, 20—23; and of the south gate, 24—26: of the south gate of the inner court 27—31; of the east gate, 32—34; and of the north gate, 35—38. The eight tables for sacrifice, 39—43. The chambers for the singers and for the priests, 44—47. The porch and pillars of the temple, 48, 49.

IN [a] the five and twentieth year of ou captivity, in the beginning of the year in the tenth *day* of the month, in the four teenth year [b] after that the city was smit ten, [c] in the self same day [d] the hand o

a 1:2. 8:1. 29:17. 32:1,17.
b 33:21. 2 Kings 25: Jer. 39: 52:
c Ex. 12:41.
d 1:3. 3:14,22. 11:24. 37:1. Rev 1:10.

house of Israel, by converting them to Christianity for the glory of his own name; and when they shall have "borne the shame" of being cast off for their sins, while they dwelt safely in their own land, and shall again be gathered into it: then the nations shall perceive his justice, truth, and goodness in his dealings with his people, and shall learn to know, worship, and serve him: and Israel also shall know the Lord their God, in a humbling spiritual manner, as revealed in and by Jesus Christ, whom they have so long rejected. At that time they shall all be gathered into their own land: and the Lord will "no more hide his face from them," or leave them in the hand of their enemies, as he will "have poured out his Spirit upon them," and thus made them his holy worshippers and servants.—The return of a few Jews from Babylon, and their continuance, increase, partial reformation, and prosperity, till the days of Christ, followed by their present long continued dispersion, under the frown of God, and destitute of his Spirit, could in no degree answer to these predictions. We are therefore constrained either to explain them exclusively of the blessings conferred on the church at large; or to conclude that some future events, exactly answerable to them, shall take place in respect of the nation of Israel: and this latter interpretation is far more consistent with the most obvious method of explaining the scriptures. (*Marg. Ref.—Notes*, 34:23--31. 36:20--27,36. 37:23—28. *Is.* 32:15. 44:3—5. 59:20,21. 60: *Hos.* 3:4,5. *Joel* 2:28—32, *v.* 28. 3:9—21. *Zech.* 12:9—14, *v.* 9. *Rom.* 11:25—32.)

PRACTICAL OBSERVATIONS.

V. 1—16.

The Lord will surely make all men, even the most careless and inveterate transgressors, know his holy name; either by the power of his righteous indignation, or by the riches of his mercy and grace: and he will at length silence every objection to his dispensations, and not suffer his holy name to be polluted any more.—This time is at hand: the day of which God has spoken is about to be ushered in; his promises and judgments will soon be exactly accomplished: let us then go forth to meet him by faith and prayer, and anticipate the approach of his promised blessings, to ourselves and to his church. Speedily the weapons of war, which are so much in use all over the world, will be rendered needless. Indeed they might now be all burned, or buried in the depth of the sea, to the great benefit of mankind; and they would be thus disposed of, did not men more resemble Satan, in pride, malice, and treachery, than God their Creator and Judge, in justice, truth, goodness, and mercy; and if they did not take more delight in robbing, murdering, or domineering over others, than in love and good works. Yet it is the common lot of spoilers to be spoiled and slaughtered, by those whom they seek to injure.—After all the disturbance, which is made by men of vast ambition or insatiable avarice, and after all their mighty expectations and achievements, "a place of graves" is all the Lord gives them on earth: and sometimes even this is denied; that the indignities exercised towards their dead bodies may be an emblem of the contempt and misery, to which their guilty souls are doomed in the invisible world.—It is our duty to shew a humane disposition even towards the most injurious: yet self-love may suffice to induce the survivors to bury the dead. It should therefore moderate our regard to these mortal bodies, and their decoration and indulgence, and our attention to external accomplishments in others, to consider that commonly, in two or three days after death, the human body becomes too deformed a spectacle, to be looked on without horror by those, who used most to love and admire it.—When the Lord is glorified in the ruin of his enemies, and in the good conduct and prosperity of his people; it becomes a day of great renown to them: but it is the chief renown of any land, when all ranks and orders of men concur in cleansing it from the filthiness of sin, which is far worse than any natural or ceremonial pollution whatever. This is a good work, which will require persevering diligence, that it may not be done superficially; but that search may be made into the secret recesses of iniquity, by persons severed for that service, and with the assistance of all that are able to give them information, or in any way concur in promoting their great and beneficial designs.

V. 17—29.

The most mighty and prosperous of sinners are only fattened for the slaughter, like "the bulls and rams of Bashan:" at length they will all be made a sacrifice to justice, for the display of the glory of God, before the nations of the earth: whilst the poor and afflicted people, that trust in him, shall certainly know and experience his power, truth, and love, in their full deliverance and advancement in due time.—But even the professed people of God often fall into the hands of their enemies, or into divers and sore calamities; because they have trespassed against him, and he deals with them according to their uncleanness and their transgressions. And indeed, if true believers yield to temptation, and commit deliberate wickedness, the Lord will hide his face, and inflict sharp correction on them; and they will walk in darkness, and their enemies will seem to insult over them. But, though they may thus be deserted, tempted, corrected, and distressed; yet they have a sure refuge in the Lord's mercy: for a season they bear their shame; till being truly penitent, he again has mercy on them, for the honor of his own name; and then they dwell safely and comfortably under his protection, and none can make them afraid. For, the name of God will finally be hallowed: his cause will be triumphant on earth, and in heaven: he will yet have mercy on the dispersed house of Israel, and gather them out of their captivity: and he will never finally hide his face from any of those, on whom he has poured out his sanctifying Spirit. But we must not expect to be wholly exempted from temptation, distress, and trouble, till we enter heaven: then we shall be filled with

he LORD was upon me, and brought me hither:

2 In [e] the visions of God brought he me into the land of Israel, and set me upon a very high mountain, * by which *was* [g] as he [h] frame of a city [i] on the south.

e 1:1. 8:3. Dan. 7:1,7. Acts 2:17. 16:9. 2 Cor. 12:1—7. 17:22,23. Is. 2:2,3. Dan. 2:34,35. Mic. 4:1. Rev. 21:10.
* Or, *upon*.
g 48:30—35. Gal. 4:26. Rev. 21:10—23.
h 1 Chr. 28:12,19.
i Ps. 48:2. Is. 14:13.

3 And he brought me thither, and, behold, *there was* a man, [k] whose appearance *was* like the appearance of brass, [l] with a line of flax in his hand, and a measuring reed; and he stood in the gate:

4 And the man said unto me, Son of man, [m] behold with thine eyes, and hear

k 1.7,27. Dan. 10:5,6. Rev. 1:15.
l 47:3. Is. 8:20. 28:17. Zech. 2:1,2. Rev. 11:1. 21:15.
m 2:7,8. 3:17. 43:10,11. 44:5. Matt. 10:27. 13:9,51,52.

he Spirit of holiness, and behold the face of our God, without one frown or intervening cloud for evermore.

NOTES.

CHAP. XL. V. 1. (*Marg. Ref.* a—c.) The prophet had this extraordinary vision in the most gloomy season of the captivity, twelve years before Jehoiachin was released from prison by Evil-merodach. (*Note*, 2 *Kings* 25:27—30, *v.* 27.)—*The hand*, &c.] *Marg. Ref.* d, e.—*Notes*, 1:1—3, *v.* 3.

V. 2. (*Notes*, 8:1—4. 2 *Cor.* 12:1—6.) The vision, contained in the remainder of this book, is allowed by commentators to be one of the most obscure in the sacred scripture: so that it is not fully agreed what city, temple, and land were intended; or whether it had reference to former or to future times; whether it is to be understood literally or figuratively; whether it relate to the church on earth, or that in heaven. Some think the following description of the temple was intended to shew what Solomon's temple had been: (*Notes*, 1 *Kings* 6: 7:) others explain it of the second temple, and of the city, after they were rebuilded and arrived at their greatest prosperity. There can, indeed, be little doubt, that the grand outlines of the description were taken from Solomon's temple, with all the additions made to its courts and outbuildings in after ages; and that in many particulars, it may be considered as a model of it, when destroyed by Nebuchadnezzar. We may also suppose, that Zerubbabel, Joshua, and the other Jews, had respect to it, as far as circumstances would permit, in rebuilding the temple after the captivity. There are, however, several circumstances, which conclusively shew, that something exceedingly superior to either the first or second temple was intended; and that the external description must be considered as a figure and emblem of spiritual blessings. (*Note*, 41:2.) This will appear, in many particulars, as we proceed: but especially the dimensions of the temple, city, and land; and the division of the land to the prince, priests, and tribes; and the river of water springing from the threshold of the temple, enlarging till it reached the dead sea, and sweetening its waters; with "the trees" growing "on the banks of the river, bearing fruit every month;" cannot be literally interpreted, or made to accord with any thing which has yet taken place. (*Notes*, 45:7: 48:)—'The general scope of Ezekiel's temple is, by giving a promise of restoring Solomon's, to preserve the Jews from defiling themselves with idolatry during their captivity; and when the time of that should be expired, to encourage them to go home and rebuild their temple, and observe the laws and ordinances prescribed by Moses, for performing God's worship there; which yet was never to be equal to Solomon's in every respect, before the Messias should come, ... whose church should resemble Solomon's temple, in symmetry and beauty, in firmness and duration, in a regular, orderly, and decent worship 'of the true God; and in the manifestation of 'the divine presence, at first by the miraculous 'gifts of the Holy Ghost, and ever since by the 'inward assistances, comforts, and protection 'of the same Spirit.' *Lowth.*—The state of the church, however, in that happy period which we are taught to expect, seems to be emblematically predicted.—'Nothing is more usual, 'than for the prophets to describe the state of 'the Christian church, by representations ta-'ken from the Jewish temple and service.' *Lowth.* (*Notes*, *Is.* 60: 66:)—If we would judge of the propriety, with which those glorious days were predicted under such allusions; we must place ourselves in the situation of the pious Jews when in captivity, who favored the very dust and stones of their city and temple; (*Note*, *Ps.* 102:13—22, *vv.* 13,14.) and who could not well detach their ideas of the church's prosperity, from that of the external splendor of the sanctuary; or conceive of more glorious times for the worship of God, abstracted from the expectation of a larger temple or city.—It is probable that the more immediate accomplishment of the prophecy will be subsequent to the conversion of the Jews, their restoration to their own land, the destruction of Gog and Magog, and the pouring out of the Spirit, mentioned in the close of the foregoing chapter: and it will perhaps continue through the thousand years, during which Satan will be chained up in the bottomless pit. (*Notes*, 38: 39: *Rev.* 20:1—6.) But whether there will be any external forms, analogous to those here predicted, cannot be determined; though in some respects it seems very improbable. It is, however, absurd to attempt laying down rules for church-government, discipline, or modes of worship, from so obscure a vision: seeing men of lively imaginations and contrary sentiments may, perhaps with equal plausibility accommodate it to their several systems.—In general the vision seems to have been intended, both to remind the Jews of what they had lost by their sins, and so to lead them to repentance; and to encourage their hopes of the final prevalence of the cause, which was at that time so greatly depressed.

A very high mountain, &c.] 'Mount Moriah, 'whereon the temple was built, which is here 'called "a very high mountain," because it rep-'resents the seat of the Christian church, fore-'told by the prophets, that it should be "estab-'lished on the top of the mountains." (*Is.* 2:2. '*Mic.* 4:1. Comp. *Rev.* 21:10.) Mount Moriah 'lay southward of the hill of Zion, ... though ... 'northward of the lower part of the city, .. 'commonly called ... Jerusalem. *Lowth.* (*Marg. Ref.* i.)—"The very high mountain," however, is not said to have been *Moriah*, or Zion. (*Notes*, 17:22—24. *Is.* 2:2—5. *Dan.* 2:34,35,44,45.)—The prophet saw on the south, the frame or plan of the city, which would at length be builded, and which he afterwards repeatedly mentioned; though he was directed first to describe the courts and the temple.

V. 3. *A man*, &c.] Many suppose this man

with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: [n] declare all that thou seest to the house of Israel.

5 And behold [o] a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long*, [p] by the cubit and an hand breadth: [q] so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he [r] unto the gate * which looketh toward the east, and went up [s] the stairs thereof, and measured the [t] threshold of the gate, *which was* [u] one reed broad; and the other threshold *of the gate*, *which was* one reed broad.

7 And *every* [x] little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and [y] the posts thereof, two cubits: and the porch of the gate *was* inward.

10 And [z] the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [†] space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of an-

n Is. 21:10. Jer. 26:2. Acts 20:27. 1 Cor. 11:23.
o 42:20. Ps. 125:2. Is. 26:1. 60:18. Zech. 2:5. Rev. 21:12.
p Deut. 3:11.
q 42:20.
r 20. 8:16. 11:1. 43:1. 44:1. 46:1,12. 1 Chr. 9:18,24. Neh. 3:29. Jer. 19:2.
* Heb. *whose face* was *the way toward the east.*
s 26. 1 Kings 6:8.
t 10:18. 43:8. 46:2. 47:1. Ps. 84:10. *marg.*
u 5,7.
x 42:5. 1 Kings 6:5—10. 1 Chr. 9:26. 23:28. 2 Chr. 3:9. 31:11. Ezra 8:29. Jer. 35:4.
y 45:19. z 7. † Heb. *limit*, or, *bound.*

to have been the eternal Son of God, anticipating his incarnation by appearing in human form. He is the Builder, as well as the Foundation and Corner-stone, of the spiritual temple: and "his appearance as brass" might denote his durable stability and glory, in his person and mediatorial government. (*Rev.* 1:15.) Yet, as the glory of God in Christ has been shewn to be the scope of the introductory vision, (*Notes*, 1: 10:) and as the same glory appeared to the prophet in this vision, when the man here spoken of was present; (*Note*, 43:2—5.) it may be questioned, whether he were not a created angel. 'The use of the *line* was 'to measure the land; ... and of the *reed* to take 'the dimensions of the buildings in and about 'the temple.' *Lowth.* These may denote his revealed word, or secret decrees, according to which he will regulate every thing that relates to the doctrine, worship, and practice of his church. (*Marg. Ref.—Notes*, *Zech.* 2:1—5, *vv.* 1,2. *Rev.* 11:1,2.)

V. 4. 'He proposes to the prophet two du-'ties, always necessary; that he should dili-'gently learn from God, and faithfully deliver 'what he hath received.' (*Marg. Ref.—Notes*, '2:7,8. 43:10,11. 44:5. 1 *Cor.* 15:1,2. *Rev.* 1:1—3.)

V. 5. This wall is supposed to have surrounded the temple and all its out-buildings: and it may be an emblem of the church's separation from the world, and its security under the divine protection.—The reed, with which the prophet's instructer measured, is computed to have been nearly four yards long: though some think that the ordinary Jewish cubit is meant, and distinguished from that which was used in Chaldea; and that the reed was not much above three yards long. The *outward wall* is stated to have been one reed in "breadth," or *thickness*, and one "in height." (*Marg. Ref.—Note*, 42:15—20.)

V. 6. The gate of the outward court, in which the Israelites worshipped, seems to be intended. 'The Angel passes by the court of 'the gentiles, and does not measure it; (*Rev.* '11:2.) perhaps signifying, that the multitude 'of the nations, flowing into the church, could 'not be comprised in any measure or number.' —'The word *Saph*, translated *threshold*, signi-'fies the *lintel*, or upper part of the door case, 'as well as the threshold properly so called, or 'the lower part of it.' *Lowth.* These were equal in dimensions to the thickness of the wall. (*Marg.* and *Marg. Ref.*)

V. 7. The entrance into the outward court seems to have been through a porch, with doors at both ends; and on each side of this porch were three small chambers, or rooms, a reed square in size, with a passage of five cubits between them.—'The inward threshold, at 'the farther end of the porch, looking into the 'first court, was of the same size with the outer 'one. (6)' *Lowth.* (*Marg. Ref.—Notes*, 42:4—13.)

V. 8. Or, "He even measured, &c." (1 *Kings* 6:5—10.)

V. 9. "The porch of the gate, ... (7) and the posts thereof," seems to have been a portico, or pent-house, on the inside of the entrance beyond the chambers, projecting eight cubits, and supported by posts or pillars, two cubits in circumference; which carried off the wet, and served for shade and shelter, to those who entered into the outward court.

V. 10. 'These rooms were for the use of the 'porters, that took care of the several gates 'that led to the temple. (1 *Chr.* 9:18,23,24. 26:12, '13,18.) The side-posts, or fronts of the doors, 'belonging to each row of chambers, were of 'the same size.' *Lowth.* (*Note*, 7.)

V. 11. The width of the gate, or door, at each end of the entrance, (perhaps including the door-posts,) was ten cubits; and the height thirteen cubits, or about twice the height of the wall.

V. 12. (*Marg.*) A space of a cubit, in width, seems to have been separated by some rail or fence on both sides, from the passage, before each of the little chambers; to keep off the throng of those who entered into the court, and perhaps for a passage to those who occupied the rooms. (7)

other: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of [a] the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* * narrow windows to [b] the little chambers, and to their posts within the gate round about, and likewise to the † arches: and windows *were* round about ‡ inward: and upon *each* post *were* palm-trees.

17 Then brought he me into [d] the outward court, and, lo, [e] *there were* chambers, and a pavement made for the court round about: [f] thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates, *was* the lower pavement.

19 Then he measured the breadth from the fore front of the lower gate [g] unto the fore front of the inner court § without, an hundred cubits eastward and northward.

20 ¶ And [h] the gate of the outward court, ‖ that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And [i] the little chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the ¶ arches thereof, were [k] after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their [l] palm-trees, *were* after the measure of the gate that looketh toward the east; [m] and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And [n] the gate of the inner court *was* over against the gate toward the north, and toward the east; [o] and he measured from gate to gate an hundred cubits.

a 8:7. 42:1. Ex. 27:9. 35:17. Lev. 6:16. 1 Chr. 28:6. Ps. 100:4. Is. 62:9.
* Heb. *closed*. 41:16. 1 Kings 6:4. 1 Cor. 13:12.
b 7,12.
† Or, *galleries*, or, *porches*. 21, 22,25,30. 41:15. 42:3. John 5:2.
‡ Or, *within*.
c 1 Kings 6.29,32,35. 2 Chr. 3:5. Ps. 92:12. Rev. 7:9.
d 10.5. 42:1. 46.21. Rev. 11:2.
e 1 Kings 6:5. 1 Chr. 9:26. 23:28. 2 Chr. 31:11.
f 42:4. 45:5.
g 23,27. 46:1,2.
§ Or, *from without*.
h 6.
‖ Heb. *whose face* was.
i 7.10—16,29,30,36,37.
¶ Or, *galleries*, or, *porches*. 16, 26,30—34.
k 8,10,13,15,25,29.
l 16,31,37. 1 Kings 6:29,32,35. 7:36. 2 Chr. 3:5. Rev. 7:9.
m 6,26,31,34,37,49. Heb. 6:1.
n 19,27,28,44.
o Ex. 27:9—18. 38:9—12.

V. 13. The whole arch of the east-gate, measured from the southern extremity of one room to the northern extremity of the opposite room, was twenty-five cubits: including the dimensions of the two rooms, or twelve cubits; (7) the spaces before the rooms, or two cubits; (12) and the breadth of the entrance, ten cubits. This makes twenty-four cubits; and the other cubit seems to have been taken up by the walls of the rooms, inward, towards the entrance. The doors of the rooms, on each side the entrance, seem to have faced each other.

V. 14. The word, rendered "posts" and "post," is by many supposed to mean *pent-houses*. Perhaps the verse may signify, that the pent-houses to the chambers, and within the porch toward the court, when the several measures were added together, amounted to sixty cubits in extent.—Some, however, explain it, to mean the *height* of the three stories of chambers, one above another. (*Marg. Ref.*—*Note*, 42:5,6.) The angel is said to *have made*, what he delineated before the prophet, in the pattern or frame which he shewed him.

V. 15. 'The whole length of the porch, from the outward front, (41:21,25.) unto the inner side which looks into the first court, (17) was fifty cubits; which may be thus computed: twelve cubits for the thickness of the wall at each end; (6) eighteen for the three chambers on each side; (7) and ten cubits for the spaces between the chambers; allowing the same space between the chambers on each side, and the two walls.' *Lowth.*

V. 16. 'Every one of these little chambers (7) had a narrow window to it, toward the inside of the gate where the passage was; and so there was over the side-posts or fronts, placed at the entrance of every chamber. By *narrow* or *closed* windows, some understand windows with lattice-work, to let in the light. 'But the phrase seems equivalent to that 'which is more fully expressed, 1 *Kings* 6:4. 'by "open and narrow windows;" that is, as 'the margin of our Bibles doth very well ex-'plain it "broad within" (to disperse the light) 'and "narrow without."' *Lowth.* (*Marg.* and *Marg. Ref.*—*Note*, 1 *Kings* 6:4.)—The *arches* seem to have been built above each door, with a window in them; as it is generally practised in many cities at present.—*Palm-trees.*] *Marg. Ref.* c.—*Note*, 1 *Kings* 6:31—35.

V. 17. "The outward court" was within the porch above described; but without, or more distant from the temple than the inner court. It is supposed to have been surrounded by cloisters, or porticos, with a pavement under them; and over these were chambers, for the use of the priests and Levites; or rather for storehouses, in which to preserve the sacred oblations. A different word is used for these chambers, than that before translated "little chambers;" and they seem to have been distinct from them. (*Marg. Ref.*—*Notes*, 45:1—8, *v.* 5. 1 *Chr.* 9:24—33. 23:24—28. 2 *Chr.* 31:11—14. *Neh.* 10:35—39.)

V. 18. Perhaps there was a pavement, between the porticos on each side, facing the entrance called "the lower pavement," because the pavement on each side, under the porticos, was raised higher than this was.

V. 19. The distance between the inner door, into the outward court, and the door at the other extremity into the inner court, was a hundred cubits. The way to the temple was a continued ascent; so that the door into the inner court was "the higher," than into the outward, "the lower," gate. The width of this part of the court from south to north was the same as the length from east to west. At least this seems the most obvious construction of the concluding words. (23,27,47. *Marg.*)

V. 20—23. The north-gate, into the out-

24 ¶ After that he brought me toward the south, [p] and behold a gate toward the south: [q] and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* [r] windows in it, and in the arches thereof round about, like those windows: [s] the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* [t] seven steps to go up to it, and the arches thereof *were* before them: and it had [u] palm-trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate [x] in the inner court toward the south: [y] and he measured from gate to gate toward the south an hundred cubits.

28 ¶ And he brought me to the inner court by the south gate: and he measured the south gate [z] according to these measures;

29 And [a] the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: [b] and *there were* windows in it, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* [c] five and twenty cubits long, and five cubits * broad.

31 And the arches thereof *were* toward the outer court: [d] and palm trees *were* upon the posts thereof: and the going up to it *had* [e] eight steps.

p 6,20,35. 46:9.
q 21,28,29,33,35,36.
r 16,22,29. John 12:46. 1 Cor. 13:12. 2 Pet. 1:19.
s 21,33.
t 6,22. 2 Pet. 3:18.
u 16,22. Ps. 92:12,13. Cant. 7:7,8.
x 23,32.
y 19,23,47.
z 32,35.
a 7,10,12. 1 Chr. 28:11,12. 2 Chr. 31:11. Neh. 13:5,9. Jer. 35:2—4. 36:10.
b 16,22,25.
c 21,25,33,36.
* Heb. *breadth.*
d 26,34.
e 22,26,34,37.

32 ¶ And he brought me [f] into the i ner court toward the east: and he measure the gate according to these measures.

33 And the little chambers thereof, an the posts thereof, and the arches thereo *were* according to these measures: an *there were* windows therein and in th arches thereof round about: [g] *it was* fif cubits long, and five and twenty cubi broad.

34 And the arches thereof *were* towar the outward court; and palm-trees *wer* upon the posts thereof, on this side, and o that side: and the going up to it *had* [h] eigh steps.

35 ¶ And he brought me [i] to the nort gate, and measured *it* according to thes measures.

36 The [k] little chambers thereof, th posts thereof, and the arches thereof, an the windows to it round about: the lengt *was* fifty cubits, and the breadth five an twenty cubits.

37 And [l] the posts thereof *were* towar the outer court; and palm-trees *were* upo the posts thereof on this side and on tha side: and the going up to it *had* eigh steps.

38 And [m] the chambers, and the entrie thereof, *were* by the posts of the gates [n] where they washed the burnt-offering.

39 And in the porch of the gate *wer* two tables on this side, and two [o] tables o that side, to slay thereon [p] the burnt-offering, and [q] the sin-offering, and [r] the tres pass-offering.

f 28—31,35.
g 21,25,36.
h 6,22,26,31,34,37,49.
i 27,32. 44:4. 47:2.
k 21,29,36.
l 31,34.
m 12. 41:10,11. 1 Kings 6:8.
n Lev. 1:9. 8:21. Heb. 10:22
o 41:22. 44:16. Mal. 1:7,12 Luke 22:30. 1 Cor. 10:16—21
p Lev. 1,3,&c.
q Lev. 4:13,&c. Is. 53:5,10. 2 Cor. 5:21.
r Lev. 5:6,&c. 6:6. 7:1,2.

ward court, and every thing relating to it, which is next described, was made nearly, if not exactly, in the same manner as the east-gate. (*Marg.* and *Marg. Ref.*—*Notes*, 6—10.)

Before them. (22) Or, 'suitable to them; that 'is, to those of the east-gate.' *Lowth.*—*The gate*, &c. (23) *Note*, 19. 'The north-gate of the in-'ner court did exactly answer this north-gate 'of the outer court: and in like manner the 'east-gate of the inner court answered the 'east-gate of the outward court.' *Lowth.*—'The gate of the inner court was over against 'the gate, (that is, of the outward court,) as 'well on the north side as on the east.'

V. 24—27. (*Marg. Ref.*—*Note*, 20—23.) It seems there were no gates on the west; though the courts may be supposed to have extended, by the sides of the temple, to the western wall: at least the square, at first described, within the surrounding wall, would admit of this. (*Note*, 5.)

V. 28. The outward court enclosed the inner, on the east, north, and south sides. Thus the prophet was led from the south-gate of the outward court, to the south-gate of the inner, which was over against it: and so into the inner court itself.

V. 29—31. (*Notes*, 8—15.) The entrance into the inner court seems to have been through a portico, like that at each gate of the outward court, with little rooms for porters, and spaces between of the same dimensions, and with a pent-house towards the outward court: but the ascent was by eight steps; whereas the outward court had but seven.—'The fifteen Psalms from the hundred and 'twentieth forward called "Songs of degrees," 'or *ascents*, are supposed to have been sung on 'some of these steps or ascents.' *Lowth.*—The arches, (30) are supposed to have been built over the spaces which separated the porters' lodges; and to have been twenty-five feet in height. (*Marg.* and *Marg. Ref.*)

V. 32—37. The east and north gates were built in the same manner, as the south gate. (*Marg. Ref.*—*Note*, 29—31.)

V. 38. Just within the portico of the north entrance, beyond the chambers, was the place, where the legs and entrails of the sacrifices, especially of the burnt-offerings, were washed.

40 And at the side without, * as one go-eth up to the entry of the north gate, *were* wo tables; and on the other side, which *vas* at the porch of the gate, *were* two ta-bles.

41 Four tables *were* on this side, and our tables on that side, by the side of the gate; eight tables, whereupon they slew *heir sacrifices*.

42 And the four tables *were* of hewn tone for the burnt-offering, of a cubit and n half long, and a cubit and an half broad, nd one cubit high: whereupon also they aid the instruments, wherewith they slew he burnt-offering and the sacrifice.

43 And within *were* † hooks, an hand road, fastened round about: and [s] upon the ables *was* the flesh of the offering.

44 ¶ And without [t] the inner gate *were* he [u] chambers of the singers in the inner ourt, which *was* at the side of the north gate; and their prospect *was* toward the outh; one at the side of the east gate, *hav-ng* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, [x] the keepers of the ‡ charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, [y] the keepers of the charge of the altar: [z] these *are* the sons of Zadok, among the sons of Levi, [a] which come near to the LORD to minister unto him.

47 So he measured the court, [b] an hundred cubits long, and an hundred cubits broad, four square, and the altar *that was* before the house.

48 And he brought me to the [c] porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by [d] the steps whereby they went up to it; and *there were* [e] pillars by the posts, one on this side, and another on that side.

Or, *at the step.* 35.
Or, *end-irons*, or, *the two hearth-stones.*
Lev. 1:6,8. 3:20.
t 23,27.
u 7,10,29. 1 Chr. 6:31,32. 16: 41—43. 25:1,&c. Eph. 5:19. Col. 3:16.
x Lev. 8:35. Num. 3:28,32,38. 1 Chr. 6:49. 9:23. 2 Chr. 13: 11. Ps. 134:1. Rev. 1 6.
‡ Or, *word*, or, *ordinance*, and so 46.
y 44:15. Lev. 6:12,13. Num. 18:5.
z 43:19. 44:15,16. 48:11. 1 Kings 2:35.
a Lev. 10:3. Num. 16:5,40. Eph. 2:13.
b 19,23,27.
c 1 Kings 6:3. 2 Chr. 3:4.
d 31,34,37.
e 1 Kings 7:15—21. 2 Chr. 3. 17. Jer. 52:17—23. Rev. 3:12.

Marg. Ref.—Notes, *Ex.* 30:18—21. *Lev.* 1:5 -9.)

V. 39—43. No tables, to be used for this pur-ose, are mentioned either in Exodus and Le-iticus, or in the account given of Solomon's emple.—Those learned men, who suppose that uch were used at the tabernacle and temple, eem to draw this conclusion, either from the ewish traditions, or from this part of Eze-iel's vision: whereas this seems to intimate ie introduction of a new and more spiritual ispensation. (*Marg.* and *Marg. Ref.* m—r.—*Vote*, 41:22.)

Two tables. (40) 'Two tables were on each ide, as you come into the porch of that gate; nd two on each side of the inner part of the gate that looked toward the altar.' *Lowth.*—*Within.* (43) 'Within the gate or entrance on he north side ... were iron hooks, for the anging up the beasts, that were to be sacri-iced, in order to flaying off their skins.' *Lowth.* (*Marg.* and *Marg. Ref.* s.)

V. 44. 'These chambers were placed at the north-east corner of the inner court, and so ad their prospect toward the south. ... They ad likewise chambers at the south-east cor-ner of the court, which had their prospect to-wards the north.' *Lowth.* The LXX read he verse thus,—"Behold there were two hambers in the inner court, one on the south f the gate, which looketh to the north, bear-ng towards the south: and one on the south f the gate, which was to the south, but looked oward the north." (*Marg. Ref.—Notes*, 1 *Chr.* 6:31,32. 25:1—6. *Neh.* 13:4—13.)

V. 45, 46. The word *chamber* may mean a ow of chambers; of which there seems to have een three: one for the singers, one for the riests, who in their courses took care of the acred vessels and treasures; and one for the riests, who attended on the altar and sacri-fices. (*Marg.* and *Marg. Ref.—Notes*, 44:15,16. 1 *Kings* 2:35.)—*Altar.* (46) *Note*, 43:13—17.

V. 47. The inner court was of the same dimension with each division of the outward court: and the altar stood directly before the porch of the temple. (19,23,27.)

V. 48, 49. The length of the porch was the same as the breadth of the temple; that is, twenty cubits. Two doors of three cubits wide, opening each way, seem to have formed the entrance; these with five cubits on each side, called "the post of the porch," amount to sixteen cubits; and the other four cubits may be supposed to have been the distance from these posts to the outside of the walls of the temple.—The breadth of the porch, in Solomon's temple was only ten cubits, or half the length; but here it is represented as eleven cubits. The ascent from the inner court into the temple was by steps; and there were two pillars as in Solomon's temple. (*Marg. Ref.—Notes*, 9. 41:3. 1 *Kings* 6:2,3, *v.* 3. 7:15—22.)

PRACTICAL OBSERVATIONS.

In the depth of the tribulations of the church and of believers, our gracious God commonly gives some distant glimpses of approaching deliverance and comfort, to support their faith and patient expectation.—The great Builder of the spiritual temple, whose power and glory are infinite and eternal, always works by rule: and, whilst he performs his secret counsels, he requires us to compare all our works with the standard of his word. This we should study carefully, that we may be "fellow-workers together with him;" and that our worship and obedience may be regulated by faith, and not by fancy or carnal wisdom. We should therefore "behold with our eyes, and hear with our ears," "and set our heart upon" all

CHAP. XLI.

The posts, doors, walls, chambers, foundations, dimensions, divisions, and ornaments, of the visionary temple itself, 1—26.

AFTERWARD [a] he brought me [b] to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the * door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured [c] the length thereof, forty cubits; and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of th door, seven cubits.

4 So he measured the length thereof [d] twenty cubits; and the breadth, twent cubits, before the temple; and he said unt me, [e] This *is* the most holy *place*.

5 After he measured the wall of th house, six cubits; and the breadth of *ever* [f] side-chamber, four cubits, round about th house on every side.

6 And the side-chambers *were* three [†] one over another, and [‡] thirty in order [g] and they entered into the wall, which *wa* of the house for the side-chambers roun about, that they might [§] have hold; bu they had not hold in the wall of the house

a *See on* 40:2,3,17.
b 1 Kings 6:2. Zech. 6:12,13. Eph. 2:20—22. 1 Pet. 2:5. Rev. 3:12. 11:1,2. 21:3.
* Or, *entrance*. Ex. 26:36 36: 37. 1 Kings 6:31—35. 2 Chr. 3:7. 29:7. John 10:7,9.
c 1 Kings 6:2,17. 2 Chr. 3:3.
d 1 Kings 6:20. 2 Chr. 3:8. Rev. 21:16.
e Ex. 26:33,34. Heb. 9:3—8.
f 6,7. 42:3—11. 1 Kings 6:5,6.
† Heb. *side-chamber over side-chamber.*
‡ Or, *three and thirty time or, feet.*
g 1 Kings 6:6,10.
§ Heb. *be holden.* 1 Pet. 1:5.

that the Lord sheweth us; attending to the whole revelation of his will, and seeking the teaching of his Spirit; that we may be "throughly furnished for every good work;" and, if employed as ministers, may be able to "declare the whole counsel of God" to the people.—Every part of scripture is divine, useful, and important, in different ways, or to different persons; but it may not all be so immediately useful to us: others have had, and others will have, the benefit of some portions, which are to us not so intelligible or full of instruction. But if we cannot understand or edify by any part of scripture, we should humbly acknowledge our own ignorance, and adore the divine wisdom and knowledge; and not allow ourselves to start objections on that account. Yet, as some portions are more clear, and, to us at least, more important than others: so a fondness for the study of the obscure parts in preference to the obvious, and for "the tithing of mint and cummin, above the weightier matters of the law," is a folly and a temptation sometimes even of godly men.—The church of God and all Christians are separated from the world, and protected by God; they are built on an immoveable foundation, and exalted in excellency and privilege above the nations of the earth; and they are continually and gradually ascending towards the sanctuary above.—"A little chamber," in this true temple, is preferable to the most magnificent palace of the wicked: how glorious then must be the many mansions prepared in heaven for the disciples of Christ!—There are even now very numerous churches of the saints; yet we may hope and pray, for their immense increase in numbers, and in grace and peace. They are all-supported and sheltered by omnipotence: they have their measure of light, through ordinances and instruments, from Christ "the Light of the world," by which they may walk and work comfortably: but it is not sufficient to gratify the thirst of knowledge in those, who cannot be content to "see through a glass darkly." Into these churches men have access as living members by faith in Christ; there they "flourish as the palm-tree," by communion with God and his people; and they shall at length be made more than conquerors.—The nearer we approach to God in profession or office, the more spiritual we should be. This will be best effected by daily looking to and feeding on our great Sacrifice, 'by faith in our hearts with thanksgiving:' no should we be slack to commemorate his death who has "washed us from our sins in his blood and made us kings and priests to God;" tha we may here, in the courts of his temple, ripe for our removal to the sanctuary above, ther to rejoice in his love and glorify his name fo evermore.

NOTES.

CHAP. XLI. V. 1. 'By the posts are mean 'the ... door-cases on each side of the entrance '(11:9,48.) These were six cubits thick, on th 'north and south sides. ... The same thickness 'had the upper lintel over the door. ... The 'word which we render *tabernacle*, ... some 'times signifies *a covering*. ... (*Ex.* 26:7. 36:14. 'In this signification it may not be unfitly ap 'plied to the upper lintel, which is a kind o 'covering to the door.' *Lowth.*—Some under stand the verse of pent-houses, in the front o the porch, on each side, six cubits wide, with a covering of the same dimensions. (*Marg Ref.—Note*, 40:48,49.)

V. 2. The door, out of the porch into the sanctuary, seems to have been wider than tha out of the court into the porch: (*Note*, 40:48 49.) but the whole length of the porch is stil made out to be twenty cubits, perhaps including the side-walls.—The dimensions of the first sanctuary, and of the most holy place, (4 accord with those in Solomon's temple. (*Marg* and *Marg. Ref.*—1 *Kings* 6:2,3, *v.* 2,15—22, *v* 17,31—35. 2 *Chr.* 3:3—8.)

V. 3. The partition wall, between the sanctuary and the holy of holies, is supposed to have been two cubits in thickness: the breadth of the wall on each side the gate seven cubits and the entrance into the most holy place six cubits in width.

V. 5, 6. *Marg.* and *Marg. Ref.—Six cubits.* (5) 'The thickness of the wall from the foun 'dation; the first story of the side-chambers '... At five cubits height from the ground, the 'wall, or the buttresses, which supported these 'outward chambers, abated of their thickness 'one cubit; and there was a rest or ledge of 'one cubit's breadth, on which the ends of 'each story were fastened: ... they were not 'fastened in the main wall of the house.' *Lowth.* (*Notes*, 1 *Kings* 6:5,6,10.) The nethermost side chambers in Solomon's temple were five cubits wide.

7 And * *there was* an enlarging, and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* [h] a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side-chamber without, [i] *was* five cubits; and *that* [k] which *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: [l] and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before [m] the separate place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the † galleries thereof on the one side, and on the other side an hundred cubits, with [n] the inner temple, and the porches of the court;

16 The door-posts, and the [o] narrow windows, and the galleries round about on their three stories, over against the door, ‡ cieled with wood round about, and § from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house and without, and by all the wall round about, within and without, by ‖ measure.

* Heb. it was *made broader, and went round.* 1 Kings 6:8. Matt. 13:32. Heb. 6:1.
40:5. Rev. 21:16.

i 5.

k 42:1,4.

l 9. 42:1.

m 13—15. 42:1,10,13.

† Or, *several walks*, or, *walks with pillars.* 42:3. Cant. 1:17. 7:5. Zech. 3:7.

n 17. 41:15.

o 26. 40:16,25. 1 Kings 6:4. 1 Cor. 13:12.

‡ Heb. *cieling of wood.* 1 Kings 6:15. 2 Chr. 3:5. Hag. 1:4.

§ Or, *the ground unto the windows.*

‖ Heb. *measures.*

V. 7. 'So much of breadth was added to the side-chambers, as was taken out of the thickness of the wall: so that the middle story was one cubit larger, and the uppermost story two cubits larger, than the lower rooms. And winding stairs, which enlarged as the rooms did, went up between each two chambers, from the bottom to the top: and there were two doors at the top of each pair of stairs, one door opening into one room, and the other into that over against it. (1 *Kings* 6:8.)' *Lowth. Marg.* and *Marg. Ref.—Note*, 1 *Kings* 6:8.)

V. 8. This may mean, that the prophet from the upper chamber had a view of the height of these buildings, which surrounded the temple: and, including the rests, as a part of the foundation on which they were supported, it was a full reed, or six large cubits in width. (*Note*, 40:5.)—'By "the house" is meant these chambers three stories high, in which sense the word *beth* (*house*) is used *ver.* 6.' *Lowth.*

V. 9. This seems to be meant of the outward wall, which enclosed the side-chambers. The dimensions are large: but the whole structure was erected to be very strong and durable. —The space of five cubits is thought by some to have been also allowed as a walk before the chambers. (*Note*, 42:4.)

V. 10. A different word is here used for "chambers" than before: and some suppose that another row of buildings, at twenty cubits distance from the side-chambers, is intended. There was a row of chambers joined to the temple; and another row of buildings, parallel with them, with a passage of ten or eleven yards in breadth between them, besides the place that was left, before spoken of. (9)—But the description, and the various explanations of different commentators, are very obscure: and probable conjecture seems all that can be attained to on the subject.

V. 11. 'The doors of the lower rooms opened into the void space between the chambers.' *Lowth.* This was the case, both of those chambers, which were on the south side, and those on the north side of the temple. Perhaps all the doors faced this void place; an area from the stairs leading to it on each side. (9)

V. 12. It has been supposed that there was a row of buildings, on the south and north sides of the temple, (besides the side-chamber,) with a space of twenty cubits between: and perhaps some building was erected on the west end of the temple, seventy cubits wide and ninety long, with a wall five cubits thick. Some, however, understand the verse of *a wall*, which was continued from east to west, on the outside of all the buildings before-mentioned, by the sides of the temple, to the extent of ninety cubits, and at the west end to seventy cubits.—From north to south is called its *breadth*, as it corresponded with the width of the temple; from east to west its *length*, as it was parallel with the length of the temple.

V. 13—15. These verses seem to mean, that the temple, with the buildings and spaces above described, occupied an area of a hundred cubits square, in the centre of which the temple itself was placed. (*Marg.* and *Ref.*)

V. 16. *Marg.* and *Marg. Ref.—From the*, &c.] 'He measured from the ground up to 'the windows of the temple, which were placed above the side-chambers. "The windows 'were covered," either because the side-chambers, jetting out beyond the main wall of the 'temple, hindered their being seen in the inner 'court; or else they were covered on the inside 'with curtains drawn before them.' *Lowth.*

V. 17. The windows were placed above the

18 And *it was* made [p] with cherubims and [q] palm-trees, so that a palm-tree *was* between a cherub and a cherub; [r] and *every* cherub had two faces.

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side; *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The * posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The [s] altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, [t] This *is* the table that *is* before the LORD.

23 And [u] the temple and the sanctuary had two doors.

24 And the doors had [x] two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, [y] cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* [z] narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

p 1 Kings 6:29—32. 7:36. 2 Chr. 3:7.
q 40:16,22. Rev. 7:9.
r 1:10. 10:14,21. Rev. 4:7—9.
* Heb. *post.* 40:14. 1 Kings 6:33. *marg.*
s Ex. 30:1—3. 1 Kings 6:20,22. 7:48. 2 Chr. 4:19. Rev. 8:3.
t 23:41. 44:16. Ex. 25:23—30. Lev. 24:6. Prov. 9:2. Cant. 1:12. Mal. 1:7,12. 1 Cor. 10:21. Rev. 3:20.
u 1 Kings 6:31—35. 2 Chr. 4:22.
x 40:48.
y *See on* 16—20.
z *See on* 16. 40:16.

height of the door, at the east end of the temple; and were continued at measured distances, at the same height along the wall, on both sides of the holy place, to the wall of the inner sanctuary; in which there were no windows.—The windows on the out-buildings seem likewise to be included, which were placed at regular distances, and made in exact proportion. (*Marg.*)

V. 18—20. (*Marg. Ref.*) 'The cherubim had 'four faces: ... but only two of these appeared 'in the carved work; the two other faces, that 'of an ox and an eagle being supposed to be 'hid in the plain or surface of the wall.' *Lowth.* —The two faces, which were most conspicuous, seem to be intended. (*Marg.* and *Marg. Ref.*—1 *Kings* 6:29.—*Notes*, 1:5—14, *v.* 10. 10:1, 2.)—*Unto above the door.* (20) That is, to the windows.

V. 21. 'The lintels or door-posts, both of 'the temple and inner sanctuary were not 'arched, but square; with a flat beam or upper 'lintel laid upon the top of the side-posts.' *Lowth.* (*Marg.* and *Ref.*)

V. 22. "The altar of wood," must signify that on which incense was burned. (*Note*, 43:13—17.)—The dimensions are here much larger than those mentioned in Exodus; but that made by Solomon is supposed to have been larger than that made by Moses. (*Marg. Ref.* s.—*Notes*, *Ex.* 30:1—6. 1 *Kings* 6:15—22, *vv.* 20,22. 7:48—51.) Both of these, however, were covered with gold: and it is very remarkable, that in this temple described by Ezekiel, there is not the least mention made of gold or silver; though there was such a profusion of these metals, both in the tabernacle made by Moses, and in Solomon's temple. Does not this imply, that a glory of a more spiritual nature was intended under these emblems? Thus the glory of the second temple was greater than that of the first, because honored by the personal presence of Immanuel. (*Note*, *Hag.* 2:6—9.)

This is the table, &c.] Some suppose, that the altar of incense is here called a table, because of the incense laid upon it, and presented to God: and others that the table of shew-bread was pointed out to the prophet, when his Instructer said, "This is the table, &c."—May not an intimation be here given, that under the New Testament, a table would be substituted for the altars of the Old Testament in that ordinance, by which we are admitted to the nearest communion with our God and Father? (*Marg. Ref.* t.—*Note*, 44:15,16.)

V. 23, 24. 'The two doors being exceeding 'large, ... each of them had two leaves, that 'they might be more easily opened.' *Lowth.* (*Marg. Ref.*—*Note*, 1 *Kings* 6:31—35.)

V. 25, 26. 'There was a wainscot work of 'boards, fastened to the end of the great beams, 'which came out beyond the wall of the porch. 'These were laid so as to make a frieze-work 'over the entrance into the eastern porch. ... 'The figures of palm-trees were carved on that 'wainscot.' *Lowth.* (*Marg. Ref.*—*Notes*, 16—20.)

PRACTICAL OBSERVATIONS.

When we carefully improve our instructions, concerning the introductory parts of religion, we shall be led forward by our great Teacher into the interior parts of divine truth; that we may go forward in knowledge, wisdom, and experience, till we arrive in the most holy place above.—The spiritual building, which the Lord is erecting, will prove both eminent and durable: our standing in the grace of God will be firmer, and our views and hearts more enlarged, in proportion as we mount upward in our affections and conversation: and all the windings and intricacies of a Christian's path still lead him upward.—The peace and enlargement of the church, and the believer's comfort and growth in grace, commonly make progress together.—The cause of God gains ground gradually amidst all revolutions, under every dispensation: the boundaries of the church were vastly extended by the first preaching of the gospel to the Gentiles; but they will be much more enlarged, when the Jews shall be converted, and all nations shall do service to the great Redeemer.—We have fellowship with angels in our employment and felicity, in proportion as we grow devoted to the service of our God and Savior.—Prudence, affection, and fortitude should unite with fervency, in all our services.—The ordinances of God have hitherto been rendered more simple and spiritual: the table of the

CHAP. XLII.

The chambers within the wall of the court, 1—14. The dimensions of the ground, on which all these buildings stood, 15—20.

THEN [a] he brought me forth into [b] the outer court, the way toward the north, and he brought me into the [c] chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against [d] the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* [f] gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, [g] a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries * were higher than these, † than the lower, and than the middlemost of the building.

6 For they *were* in [h] three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest, and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And ‡ from under these chambers *was* § the entry on the east side, ‖ as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, [i] over against the separate place, and over against the building.

11 And [k] the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

40:2,3,24. 41:1.
11:20. Rev. 11:2.
4. 41:9,12—15.
41:10.
40:17,18. 2 Chr. 7:3.
41:15,16.

g Matt. 7:14. Luke 13:24.
* Or, *did eat of these.*
† Or, and *the building* consisted *of the lower and the middlemost.*

h 41:6. 1 Kings 6:8.
‡ Or, *from the place of.*
§ Or, *he that brought me.*
‖ Or, *as he came.*
i 1,13. 41:13—15.
k 2—8.

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ord has succeeded to altars and sacrifices; nd the worship of God "in spirit and truth," nd the beauty of holiness, to the burdensome tes and costly ornaments of the old dispenation. We should therefore endeavor to row more simple in our dependence, and in ur intentions and pursuits, and more spiritual our affections and worship; for these things vidently mark the progress of the church, and f every believer, towards the perfection of the eavenly world.

NOTES.

Chap. XLII. V. 1. This is, by some commentators, supposed to describe some buildings, ot before mentioned.—"Chamber," in the singular, is thought to be used for *chambers*, or ows of chambers in three stories. These eem to have been situated in the inner court, *Notes*, 13,14.) perhaps just before the separate place, at the entrance from the north. *Marg. Ref.* c.)

V. 2. Perhaps this means, that the north oor was a hundred cubits from the entrance nto the court; and the door, or gateway, or ortico, was fifty cubits in length.

V. 3. 'One side of these buildings looked pon the void space about the temple, which ontained twenty cubits, ... (41:10.) and the ther ... toward the pavement belonging to the utward court, described 40:17.' *Lowth.* (*Marg. Ref.*)—There are difficulties in these delineations, which none seem hitherto to have cleared up. A reverence is due to the word of God; ome instructive meaning is doubtless conveyed, which will one day be manifested: in the ean while, I would give any hints or conjectures that I can. I am, however, far from confident, that I have, in several particulars, hewn the real meaning of the vision. But a *hint*, or a *conjecture*, may give some other person a clue, which may help to lead him through these intricacies.

V. 4. There seems to have been two rows of these chambers, and a wall between of ten cubits width; with an entrance into it from the chambers, of one cubit in width. (*Marg. Ref.*)

V. 5, 6. 'The two upper stories had balco-'nies, standing out of them, the breadth of 'which was taken out of the rooms themselves, 'and made them so much the *narrower*.' *Lowth.* —These were not supported by pillars, built on the outside of the walls, as was the case in some other balconies or galleries; but merely by the wall itself: and therefore the chambers became narrower in the second story than in the first, and in the third than in the second. It does not, however, appear, how the second story was supported, as the wall of the first story was made the basis of the balcony above it; and the wall of the second the basis of the third story. Perhaps some arch was formed for this purpose; and a slight one might suffice, as the weight to be supported towards the top of the building would be comparatively small. (*Marg.* and *Marg. Ref.*)

V. 8. *And before*, &c.] Passing from the north to the south side of the temple, (11,12.) the prophet was shewn that the space of ground, which was before the temple on the east, measured a hundred cubits. (41:14.)

V. 9. (*Marg.*) 'The entry into these south 'chambers, was by a pair of stairs at the east 'corner of the outer court. 46:19.' *Lowth.*

V. 10. *Thickness.*] 'Or rather *breadth* of the 'wall, that is the breadth of ground which that 'wall enclosed. 41:12.' *Lowth.*

Over against.] (1,13.) 'These south cham-'bers had the same situation, with respect to 'the temple, as the north chambers had.' *Ibid.*

12 And according to the doors of the chambers that *were* toward the south, [l] *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers *and* the south chambers which *are* before the separate place, [m] they *be* holy chambers, where the priests that [n] approach unto the LORD shall eat the most holy things: there shall they lay [o] the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then shall [p] they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; [q] and shall put on other garments, and shall approach to *those things* which *are* for the people.

l 9.
m Ex. 29:31. Lev. 6:14—16, 26. 7:6. 10:13,17. 24:9. Num. 18:9.
n 40:46. Lev. 10:3. Num. 16: 5,40. 18:7. Deut. 21:5.
o Lev. 2:3,10. 6:14,17,25,29. 7: 1,6. 10:17. 14:13. 21:22. Num. 18:9,10.
p 44:19. Ex. 28:40—43. 29:4 —9. Lev. 8:7,13,33—35. Luke 9:62.
q Is. 61:10. Rom. 3:22. 13:14. Gal. 3:27. 1 Pet.5:5.

15 ¶ Now when he had made an en of [r] measuring the inner house, he brougl me forth toward [s] the gate whose prospec *is* toward the east, and measured it roun about.

16 He measured the east * side wit [t] the measuring reed, five hundred reeds with the measuring reed round about.

17 He measured the north side fiv hundred reeds, with the measuring ree round about.

18 He measured the south side fiv hundred reeds, with the measuring reed.

19 He turned about to the west side *and* measured five hundred reeds, with th measuring reed.

20 He measured it by the four sides [u] it had a wall round about, [x] five hundre *reeds* long, and five hundred broad, to mak [y] a separation between the sanctuary, an the profane place.

r 41:2—5,15.
s 40:6,&c.
* Heb. *wind.*
t 40:3. Zech. 2:1. Rev. 11:1,2.
u 40:5. Is. 26:1. 60:18. Zech. 2:5.
x 45:2. 48:20. Rev. 21:12—1
y 22:26. 44:23. 48:15. Lev. 1 10. 2 Cor. 6:17. Rev. 21: —27.

V. 11, 12. 'Such a way led to these cham-'bers, as is described leading to the chambers 'on the north side: (4) the proportions of both 'were the same; and the windows, doors, and 'passages belonging to these, were exactly uni-'form with those on the north-side.' *Lowth.* (*Notes*, 4—9.)

V. 13. The chambers above described, (8—12.) were appropriated to the priests, that in them they might "eat the most holy things," which must not be carried out of the precincts of the temple; and also to lay up any part of them, which was reserved for future use. (*Marg. Ref.—Notes*, 8,11,12.)

V. 14. 'They shall not go into the court of 'the people in their priestly vestments, but 'shall lay them up in some of these chambers. 'The priestly garments were only to be used in 'the time of their ministration. 44:19. *Ex.* 28: '43.' *Lowth.* (*Marg. Ref.—Note*, 44:17—20.)

Shall approach.] Or, "Shall come into the court belonging to the people."

V. 15—20. The temple and its out-buildings are here stated to be built on a square at least of very nearly an English mile on each side, or four miles in circuit. (*Note*, 40:5.) This is far greater than either Solomon's temple, or that after the captivity, ever was; or indeed than the mountain of the temple was capable of containing, according to the description of the Jewish writers. This shews that the vision cannot be explained of any temple, that has hitherto been built, or indeed of any literal temple; but figuratively and mystically. (*Marg.* and *Marg. Ref.—Notes*, 48:30—35. *Rev.* 21:9—21.)—Some learned men indeed, on the authority of the Septuagint, would substitute *cubits* for *reeds* in all these verses: but the word *cubits* does not once occur; whereas the word *reeds* is repeated four times. It is evident, that the Greek translators had Solomon's temple in view, and changed *reeds* for *cubits*, in order to adjust the dimensions of this temple to those of Solomon's: and that later writers have proposed the alteration in the text for the same reason. But, if men allow themselves to substitute one word for another, i the sacred text, because the alteration woul render that consistent with their systems which otherwise would be incompatible wit them; there is no knowing to what length they may proceed. Surely it is better to ac knowledge our ignorance, on such abstrus subjects, than to support a favorite scheme o interpretation, by giving countenance to s dangerous a measure!

The sanctuary. (20) 'By "the sanctuary" i 'here meant the whole compass of ground 'which was the precincts of the temple, else 'where called "the holy mountain." (43:12.) I 'comparison of which, Jerusalem itself, thoug 'upon several accounts styled "The holy city," 'was esteemed but as profane ground. 48:15. *Lowth.*

PRACTICAL OBSERVATIONS.

The public worship of God in his courts, th secret devotion of the closet, and the social in tercourse of Christians, should all be attended to in their places; in order to produce a "con versation becoming the Gospel of Christ."—When true religion shall diffuse its benig influence through the nations, and the church es of the saints shall be exceedingly multiplied we may expect greater unity in judgment worship, and practice, than there is in the present low and divided state of vital godliness.—Whilst as spiritual priests we approach to the Lord, through our glorified High Priest feed on the sacrifice that he has offered, and appear before God clothed in his robe of spotless righteousness: we should be careful to exemplify the efficacy of our principles in the holiness of our lives. We should in every thing support the distinction between sacred and profane: the minister must not leave the sanctuary to pollute himself by sin, to involve himself in secular concerns, or to renounce his ministry. The man, that "hath put his hand to the plow, and looketh back, is not fit for the kingdom of God:" true believers continue to the end in the ways and service of the Lord

CHAP. XLIII.

The glory of God returns to the temple, 1—5. He promises to preserve the people from those sins, which had deprived them of his presence, 6—9. He commands the prophet to shew them the pattern of the house, &c.; for their instruction, 10—12. The measures of the altar for burnt-offerings, 13—17. Rules for consecrating it, and the priests, 18—27.

AFTERWARD he brought me to the gate, *even* [a] the gate that looketh toward the east.

2 And, behold, [b] the glory of the God of Israel [c] came from the way of the east: [d] and his voice *was* like a noise of many waters: and [e] the earth shined with his glory.

3 And *it was* [f] according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came * to destroy the city: and the visions *were* like the vision that I saw by [g] the river Chebar: and I fell upon my face.

4 And the glory of the LORD [h] came into the house by the way of the gate, whose prospect *is* toward the east.

a 40:6. 42:15. 44:1. 46:1.
b 1:28. 3:23. 9:3. 10:18,19. Is. 6:3. John 12:41.
c 11:23.
d 1:24. Rev. 1:15. 14:2. 19:1,6.
e 10:4. Is. 60:1—3. Hab. 2:14. 3:3. Rev. 18:1. 21:23.
f 1:4—28. 8:4. 9:3. 10:1—22. 11:22,23.
* Or, *to* prophesy *that the city should be destroyed.* 9:1,5. 32: 18. Jer. 1.10. Rev. 11:3—6.
g 1:3. 3:23.
h 10.18,19. 44:2.

5 So [i] the Spirit took me up, [k] and brought me into the inner court; and, behold, [l] the glory of the LORD filled the house.

6 And [m] I heard *him* speaking unto me out of the house: and [n] the man stood by me.

7 And he said unto me, Son of man, [o] the place of my throne, [p] and the place of the soles of my feet, [q] where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel [r] no more defile, *neither* they, nor their kings, by their whoredom, nor [s] by the carcasses of their kings in their high places.

8 In their [t] setting of their threshold by my thresholds, and their post by my posts, † and the wall between me and them, they

i 3:12—14. 8:3. 11:24. 37:1. 40: 2. 1 Kings 18:12. 2 Kings 2: 16. Acts 8.39.
k Cant. 1:4. 2 Cor. 12:2—4.
l 44:4. Ex. 40:34. 1 Kings 8: 10,11. 2 Chr. 5:14. Is. 6:3. Hag. 2:7—9.
m Lev. 1:1. Is. 66:6. Rev. 16:1.
n 40:3.
o 1:26. 10:1. Ps. 47:3. Is. 6:1. Jer. 3:17. 14:21. 17:12. Rev. 22:3.
p 1 Chr. 28:2. Ps. 99:5. Is. 66: 1. Matt. 5:34,35.
q 9. 37:26—28. 48:35. Ex. 29: 45. Ps. 68:18. 132:14. Joel 3: 17. Matt. 28:20. John 1:14. 14:23. 2 Cor. 6:16. Rev. 21: 2,3.
r 20:39. 23:38,39. 39:7. Hos. 14:8. Zech. 13:2. 14:20,21.
s 9. Lev 26:30. Jer. 16:18.
t 5:11. 8.3—16. 23:39. 44:7. 2 Kings 16:14,15. 21:4—7. 23:11, 12. 2 Chr. 33:4,7.
† Or, *for* there was but *a wall between me and them.*

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this is their privilege, their desire, and their practice. Sacred things must not be made subservient to secular interests; but *these* must be subordinated to the concerns of religion, and kept distinct from them, or rendered subservient to them. However the privileges and liberty of believers may be enlarged, or the boundaries of the church extended; a separation still subsists between the righteous and the wicked, which will be manifested, and made final and eternal, in the approaching day of righteous retribution.

NOTES.

CHAP. XLIII. V. 1—5. (*Marg. Ref.*) 'The 'word, *Behold*, is an expression of joy and admiration: as if the prophet had said, Behold a 'wonderful and joyful sight! The glory of that 'God, who calls himself "the God of Israel," as 'choosing to dwell among them, and to give 'evident tokens of his presence among them, 'and protection over them: this glory which 'had departed from this place for so long a 'time, ... now returns by the same way it de-'parted. (10:19.)' *Lowth.* (*Notes*, 10:18—22. 11: 22—25.)—It is not recorded, that the glory of God visibly took possession of the second temple; as it had done of the tabernacle, and afterwards of Solomon's temple, when consecrated. (*Notes*, *Lev.* 9:22—24. 1 *Kings* 8:10—14. 2 *Chr.* 7:1—3.) It is therefore necessary to look beyond the return of the Jews from Babylon, and the rebuilding of the temple, for the fulfilment of these predictions. Indeed the personal presence of Immanuel, at the second temple, rendered it more glorious than that built by Solomon; (*Note*, *Hag.* 2:5—9.) yet this part of the vision rather relates to the times, which are here supposed to be predicted in the whole of this description; namely those which shall succeed the conversion of the Jews, and their restoration to their own land.—The prophet "saw the glory of the God of Israel" coming "from the east." Christ is "the Sun of righteousness:" and as the sun arises in the east; so did he arise in the eastern regions, and thence his light has been communicated to the western world. It is not intimated, that a dark cloud attended this visible glory, as under former dispensations; for the full light of the gospel dispels the darkness which before rested on heavenly things. It was however attended by "a voice, like a noise of many waters;" (1:24. *Rev.* 1:15.) which may denote the efficacy of the gospel in alarming and converting sinners; or the terrible denunciations of God's vengeance on all opposers of his people, whom he will overwhelm as by the roaring and vehemence of some great inundation. "The earth also shined with his glory:" (*Notes*, *Is.* 6:1—4. *Hab.* 3:3—5.) for the light of divine truth, displaying the glory of God in Jesus Christ, shall illuminate all the nations when those times shall arrive.—The glory of God, which the prophet saw, resembled that which had before appeared to him. (*Notes*, 1:4—28. 3:22—27. 9:3,4. 10: 11:22—25.) He had then foretold the destruction of Jerusalem with such exactness, that it might be said he "came to destroy it:" but now he predicted the Lord's return to the city, and its prosperity; and he had a renewal of the same vision, which caused him to prostrate himself in humble adoration of the divine majesty. Thus the glory of God filled the temple; and the divine Spirit brought the prophet into the inner court to witness that transaction.

V. 6. While the prophet was adoring the manifested glory of God; he was addressed by a voice out of the temple, and charged with the subsequent message. (*Marg. Ref.*) It is also observed, that the man, who had been his Instructer, stood by him. If this Instructer was the Messiah, as many think, then the prophet had a vision of the three persons in the sacred Trinity, manifesting in different ways their

have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now [u] let them put away their whoredom, and [x] the carcasses of their kings far from me, [y] and I will dwell in the midst of them for ever.

10 Thou son of man, [z] shew the house to the house of Israel, [a] that they may be ashamed of their iniquities: and let them measure the * pattern.

11 And if they be ashamed of all that they have done, [b] shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write *it* in their sight that they may keep the whole form thereof, and all the ordinance thereof, [c] and do them.

12 This *is* the law of the house; [d] Upo the top of the mountain, the whole lim thereof round about *shall be* most holy. Be hold, this *is* the law of the house.

[*Practical Observations.*]

13 ¶ And these *are* [e] the measures c the altar after the cubits. [f] The cub *is* a cubit and an hand-breadth; even th † bottom *shall be* a cubit, and the breadth cubit, and the border thereof by the ‡ edg thereof round about *shall be* a span: an this *shall be* the higher place of the altar.

14 And from the bottom *upon* th ground, *even* to the lower settle, *shall b* two cubits, and the breadth one cubit; an from the lesser settle *even* to the greate settle *shall be* four cubits, and the breadt *one* cubit.

15 So § the altar *shall be* four cubits

u 18:30,31. Hos. 2:2. Col. 3:5—9.
x 7. 37:23.
y 7. 37:26—28.
z 40:4. Ex. 25:40. 1 Chr. 28: 11,19.
a 11. 16:61,63. 36:31,32. Rom. 6:21.
* Or, *sum*, or, *number*.
b 40.—42: 44:5,6.
c 11:20. 36:27. John 13:17.
d 40:2. 42:20. Ps. 93:5. Joel 3:17. Zech. 14:20,21. Rev. 21:27.
e Ex. 27:1—8. 2 Chr. 4:1.
f 40:5. 41:8.
† Heb. *bosom*.
‡ Heb. *lip*.
§ Heb. *Harel*, that is, *th mountain of God*.

presence with him. (*Notes*, 40:3. *Matt.* 3:16,17.)

V. 7—9. JEHOVAH had dwelt between the cherubim, above the mercy-seat and the ark of the covenant; so that in this respect, he had a throne and a footstool at his temple: (*Marg. Ref.* o—q:) but the people and their kings had defiled his sanctuary and his holy name, by their idolatries. (*Marg. Ref.* r.—*Note*, 20:39.) —"The carcasses of their kings," may signify, either the idols worshipped by the kings of Judah, which were as lifeless, and as loathsome before God, as putrid carcasses; or the dead bodies of the children whom they sacrificed to their abominable idols, upon high places erected within sight of the temple. (*Notes*, *Lev.* 26:30. *Jer.* 16:17,18, *v.* 18.) But indeed, they had brought their images, even into the sanctuary itself: so that the thresholds and pillars of the places erected for idolatry, stood close by, or over against, the threshold, pillars, and posts of the temple: and there was but a wall between the glorious God and these his contemptible and detestable rivals. (*Marg.*) Thus they had so provoked him, that he consumed them in his anger. (*Marg. Ref.* t.—*Notes*, 8:16. 1 *Kings* 21:4,5. 23:4—6.) But the Lord here engages, that this shall no more be the case: the house of Israel shall no more defile his sanctuary and his holy name, as they had done: "Now shall they," says he, "put away their whoredom and the carcasses of their kings far from me, and I will dwell in the midst of them for ever." This is the literal translation of the ninth verse. It is evidently a prediction, or a promise, and not an exhortation. And thus it exactly accords with the prophecies in many of the chapters preceding this vision. (*Marg. Ref.* u—y.—*Notes*, 34:23—31. 36:25—27. 37:23—28. 39:23—29.)—After the return of the Jews from Babylon, they relapsed no more to gross idolatry: but they soon were led to prefer their own traditions and superstitions to the commandments of God; and they rejected Christ, to cleave to their own pharisaical or legal righteousness. Thus they "set their thresholds by God's threshold." The same has been more or less done by every society of Christians and their rulers: but th Lord will shortly purify his whole church fron all abuses, idolatries, superstitions, false doc trines, and human inventions: and when thi is done, he will come gloriously to dwell in hi church for ever; on earth to the end of th world, in heaven to all eternity.

V. 10, 11. The Jews must be shewn th measure and "pattern" of the house, in orde to render them ashamed of their idolatries an iniquities: and when this had produced its ef fect, they would be more fully informed con cerning all the regulations and laws of it which would be written before them, that they might do them.—This would remind them o what God had done for them in times past and shew them what he had reserved for them in future; and on both accounts make them ashamed of their rebellions: it would also serve to expose their sins, and to direct their reformation. This may also refer to the times, when the whole church shall be reformed according to the standard of scripture; when all Christians shall discern, by that light, their deviations from the truth of God, in doctrine, discipline, worship, and practice; and, repenting of them, shall effectually endeavor to rectify them.—'We may probably suppose, ... that 'the model of God's temple, here set forth, is 'but a pattern of heavenly things, as Moses's 'was; (*Ex.* 25:40.) and a type of that pure 'church, "built upon the foundation of the 'apostles and prophets, Jesus Christ being the 'chief Corner-stone," which we may hope God 'will, in due time, every where restore. And 'in the mean season it is the duty of all good 'Christians, according to their abilities, to in-'form themselves and others, what is the pat-'tern, form, and fashion of this true church of 'God, in order to reform all those deviations 'which have been made from it.' *Lowth* (*Marg.* and *Marg. Ref.*—*Note*, 40:2.)

V. 12. This is the law, or rule, concerning the house; that the whole area above described (*Notes*, 42:15—20.) should be most holy, and no part of it used for common purposes. (*Marg. Ref.*)

nd from [x] the altar and upwards *shall be* four horns.

16 And the altar *shall be* [h] twelve *cubits* ong, twelve broad, [i] square in the four quares thereof.

17 And the settle *shall be* fourteen *cu-its* long and fourteen broad in the four quares thereof: [k] and the border about it *hall be* half a cubit: and the bottom there-f *shall be* a cubit about: [l] and his stairs hall [m] look toward the east.

18 ¶ And he said unto me, Son of man, ius saith the Lord GOD, These *are* the rdinances of the altar, in the day when they hall make it, [n] to offer burnt-offerings there-n, and to sprinkle blood thereon.

19 And thou shalt give to [o] the priests ie Levites, that be of the seed of Zadok, which approach unto me, to minister unto ie, saith the Lord GOD, [q] a young bul-ock for a sin-offering.

20 And thou shalt [r] take of the blood ereof, and put *it* on the four horns of it, nd on the four corners of the settle, and pon the border round about: [t] thus shalt ou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall [u] burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer [x] a kid of the goats without blemish for a sin-offering: [y] and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall [z] cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 [a] Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

26 Seven days shall they purge the altar and purify it; and they shall [†] consecrate themselves.

27 And when these days are expired, it shall be [b] *that* upon the eighth day, and *so* forward, the priest shall [c] make your burnt-offerings upon the altar, and your [‡] peace-

Heb. *Ariel*, that is, *the lion f God.* Is. 29:1,2,7.
Ex. 27:2. Lev. 9:9. 1 Kings :28. Ps. 118:27.
Ex. 27:1. 2 Chr. 4:1. Ezra 3.
x. 38:1,2.
x. 25:25. 30:3. 1 Kings 18:32.
x. 20:26.
8:16. 40:6.
15:18,19. Ex. 40:29. Lev. 1: —17. 8:18—21. 16:19. Heb. :21—23. 10:4—12.
o 40:46. 44:15. 48:11. 1 Sam. 2:35,36. 1 Kings 2:27,35. Is. 61:6. 66:22. Jer. 33:18—22. 1 Pet. 2:5,9.
p Num. 16:5,40. 18:5.
q 45:18,19. Ex. 29:10,11. Lev. 4:3,&c. 8:14,15. 2 Cor. 5:21. Heb. 7:27.
r 15. Ex. 29:12,36. Lev. 4:25, 30,34. 8:15. 9:9.
s 16,17.
t 22,26. Lev. 16:19. Heb. 9:21 —23.
u Ex. 29:14. Lev. 4:12,21. 8: 17. Heb. 13:11,12.
x 25. Ex. 29:15—18. Lev. 8: 18—21. Is. 53:6,10. 1 Pet. 1: 19.
y 20,26.
z Lev. 2:13. Num. 18:19. 2 Chr. 13:5. Matt. 5:13. Mark 9:49,50. Col. 4:6.
a Ex. 29:35—37. Lev. 8:33.
† Heb. *fill their hands.* Ex. 29:24. 32:29. *marg.*
b Lev. 9:1.
c Rom. 15:16. Phil. 2:17. Heb. 13:15.
‡ Or, *thank-offerings.*

V. 13—17. (*Note*, 40:5.) The bottom of the tar, which lay on the ground, seems to have tended a full cubit beyond the rest of it; and border of a span-breadth was placed around as some think, to keep the blood of the sac-ices from running upon the pavement, and confine it to the channel by which it was rried off. This was "the higher place," or ound, compared with the rest of the court, ing raised one cubit above it. From this ttom to "the lower settle" was two cubits. he settles seem to have been ledges of a cubit breadth, on each side of the altar, on which e priests might walk to perform what was edful to be done. From the lower settle to e higher was four cubits.—The lower settle, in-benching, is called "the lesser," and *the gher*, "the greater:" yet it does not appear, at the higher was broader than the lower, d the extent of it must have been less; but it ould be most conspicuous, on account of its ight, and so more noticed. Above this upper ttle the altar was raised four cubits, and on e corners four horns were fixed. The upper rt of the altar was twelve cubits square; but e lower settle, measuring at the outside, was urteen: for the two settles deducted two cu-ts on each side from the dimensions of the ttom.—God commanded in the law, that the iests should not ascend by *stairs*, or steps, to e altar: and the original here only means *cents*, probably by a sloping gradual rising.—r. Lightfoot ... remarks, out of the Jewish riters, that within two cubits of the top, or ace where the hearth was, there was anoth-'er narrowing or bench of a cubit in breadth, 'where the priests stood to officiate.—The altar 'is twice mentioned ... under two different 'names: the first, *Harel*, that is *the mountain of 'God*, being so called, as some Rabbins think, 'in opposition to the idolatrous altars built 'upon high places: the second, *Ariel*, that is *the 'lion of God*, ... because it devoured and con-'sumed the sacrifices.—This ascent is directed 'to be placed at the east side of the altar, that 'they who went up should look toward the 'west and upon the temple, and should turn 'their backs to the rising sun, in opposition to 'the rites of those idolaters who worshipped 'the rising sun. (8:16.)' *Lowth.* Perhaps by Ariel, the hearth of the altar is meant. (*Marg. —Note*, *Is.* 29:1,2.)—The description of this altar materially differs from the account given of that, which was made when Solomon built the temple.—That was indeed nearly the same height as this, but it was twenty cubits square; and nothing is said about any settles or in-benchings; but the reader is led to suppose that it was as wide at the top as at the bottom: and the altar erected after the captivity was set upon its bases, probably on the very foundation of the altar made by Solomon, and of the same dimensions. (*Notes*, 2 *Chr.* 4:1. *Ezra* 3:2,3.)—These considerations confirm the supposition, that the state of the church, or of Israel, when converted to Christ and restored to their own land, is predicted, under emblems taken from the ceremonies of the Mosaical dispensation. But, probably, the precise meaning of each particular will not be understood,

offerings: and [d] I will accept you, saith the Lord GOD.

CHAP. XLIV.

The east-gate assigned to the prince alone, 1—3. The people reproved for admitting strangers to pollute the sanctuary, 4—9. Idolatrous priests to be excluded from their office, 10—14. The sons of Zadok, who had adhered to the worship of God, accepted in it, 15, 16. Ordinances for the priests, 17—31.

d 20:40,41. Job 42:8. Rom. 12:1. Eph. 1:6. Col. 1:20,21. | 1 Pet. 2:5.

THEN he brought me back the way of the gate [a] of the outward sanctuary, which [b] looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; [c] because

a 40:6,17. 42:14. 2 Chr. 4:9. 20:5. 33:5. Acts 21:28—30. | b 43:1. 46:1. | c 43:2—4. Ex. 24:10. Is. 6:1—

till explained by the fulfilment. (*Marg. Ref.*—*Note*, *Ex.* 27:1—8.)

V. 18—27. These rules for the dedication of the altar, and consecration of the priests, in some things agreed with, in others differed from, those prescribed by Moses. (*Marg.* and *Marg. Ref.* n—y. b—d.—*Notes*, *Ex.* 29:1—37. *Lev.* 8: 9: *Num.* 7:1—11. 2 *Chr.* 29:21—32. *Ezra* 6:16,17.) But the instruction seems to be the same, as has been deduced from these types and shadows of the ceremonial law, in the books of Exodus, Leviticus, and Numbers: and the same evangelical truths are here prophetically proposed, as were there exhibited in the way of positive injunction.—It is remarkable, that the prophet is addressed, as if he were personally to superintend the service, in the same manner that Moses did when the tabernacle was set up, and when Aaron and his sons were consecrated. Yet he was not employed at the consecration of the altar or temple, after the captivity: but probably was dead before that time.—*Seed of Zadok.* (19) 40:46. *Note*, 44: 10—14.—*Cast salt*, &c. (24) *Marg. Ref.* z.—*Note*, *Lev.* 2:13.—*Shall consecrate themselves.* (26) *Marg.* and *Ref.*

PRACTICAL OBSERVATIONS.

V. 1—12.

All external institutions of religion derive their excellency and efficacy from the presence and manifested glory of God in them: and, as this glory is displayed in Christ our "Sun of righteousness," we sinners may behold it with comfort. His voice indeed is very terrible to his enemies, and at first excites great commotion and consternation in the hearts of his chosen people: but when they are taught by the Holy Spirit, they experience its power accompanied with peace and comfort to their souls.—Every display of the divine glory should inspire our hearts with reverential awe; and the condescension and multiplied visits of our gracious God should never cause us to forget our own unworthiness and vileness. He may for a time "hide his face" from his church or any of his servants, to rebuke their sins and to humble them for their good; but in due time he will return: and, as his glory irradiates the soul of him who beholds it, so it will ere long illuminate the whole earth.—It is of the infinite mercy of our God, that he reigns upon "the throne of grace" over his redeemed people, and makes his church "the place of the soles of his feet." But if we would have the assurance and comfort of this his condescending love, we must seek his sanctifying grace; that we may no more defile his holy name, or our souls that are his temple, by our sins, or his church, by immoralities, impieties, or superstitions. For, by "setting up their thresholds and posts" in opposition to the Lord's, even kings have often substituted a carcass of worthless, nay, idolatrous observances, in the place of vital and evangelical godliness. And for these things, God has abhorred the services of his professed people, and consumed them in his anger, from age to age. As, in those happy and glorious times which are approaching, every particular will be regulated and reformed according to the sacred scriptures; so we should now put away whatever has displeased God in the conduct of his people in other ages, that we may personally anticipate those times, and do what we can towards preparing for them.—The goodness of God towards us should "lead us to repentance;" and the discovery of the rule and pattern for our conduct, will shew us the necessity of it, and direct us in it; "for by the law is the knowledge of sin." But when Christ crucified, and "the things that are freely given us of God" through him, are shewn to the soul by the Holy Ghost, they peculiarly fill us with shame for all our iniquities. This penitent frame of mind prepares us for fuller discoveries of the mysteries of redeeming love, and for a more distinct understanding of all the ordinances and commandments of God.—The whole of the scriptures are written and should be opened and applied, that men may perceive their sins and repent of them, and their duties and do them: that all, which belong to the church of God may be "most holy, according to the law of the house."

V. 13—27.

We wretched sinners can no more be holy without "the sanctification of the Spirit," than we can be righteous, or have access to God except through Christ, our Altar, Priest, and Oblation. We now indeed are not required to offer any atoning sacrifices; for "by one offering he hath perfected for ever them that are sanctified;" but "the sprinkling of his blood" is incessantly requisite to us, in all our approaches to God the Father. Even his royal and chosen priesthood, who minister unto him, could not be permitted to present their "spiritual sacrifices," were they not cleansed from guilt through his precious blood: (*Notes*, *Heb.* 13:15,16. 1 *Pet.* 2:4—6.) all their powers and faculties and senses need the same cleansing before they "can serve God acceptably" in body and soul: their best services contract so much pollution from remaining sinfulness, that they can be accepted, only as sprinkled with that "blood which cleanseth from all sin." But when they come in the appointed way to the mercy-seat, their Advocate pleads for them within the sanctuary above, and his blood is the propitiation for their sins: they themselves become living sacrifices, holy and acceptable to God through him; and being daily washed in his blood, and seasoned with the salt of his purifying grace, they "glorify him in body and spirit, which are his."—All our approaches to God should be with recollection and deliberation: our hearts should be previously prepared for attending on solemn ordinances, especially for devoting ourselves to the Lord at his table: ministers should seriously prepare for entering upon their important work, and continuing stedfast and fervent in spirit that they may fulfil it: and we should all daily be preparing to meet our God in death and judgment; that we may then find his gracious acceptance, and render him our eternal Hallelujahs.

e LORD the God of Israel hath entered in it, therefore it shall be shut.

3 *It is* [d] for the prince: [e] the prince he all sit in it [f] to eat bread before the LORD; e shall enter by the way of the porch of *at* gate, and shall go out by the way of the me.

4 ¶ Then brought he me [h] the way of north-gate before the house: and I look-, and, behold, [i] the glory of the LORD ed the house of the LORD: [k] and I fell on my face.

5 And the LORD said unto me, Son of n, *mark well, and behold with thine es, and hear with thine ears all that I unto thee [l] concerning all the ordinan- of the house of the LORD, and all the s thereof; and mark well the entering of the house, with every going forth of sanctuary.

2,8. 2 Chr. 23:18. 34:31. 24. 37:25. Zech. 6:12,13. . 24:9—11. Deut. 12:7,17, Is. 23:18. 62:9. 1 Cor. 10: Rev. 3:20.
9. 46:2,8—10. 20,40.
3. 10:4,18,19. 11:22,23. 43: Is. 6:3,4. Hag. 2:7. Mal.

k 1:28. 43:3. Gen. 17:3. Num. 16:42—45. Ps. 89:7. Rev. 1: 17.
* Heb. *set thine heart.* 40:4. Ex. 9:21. *marg.* Deut. 32:46. 1 Chr. 22:19. 2 Chr. 11:16. Prov. 24:32. *marg.* Dan. 10: 12.
l 43:10,11. Deut. 12:32. Matt. 28:20.

6 And [m] thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD, O ye house of Israel, [n] let it suffice you of all your abominations;

7 In that [o] ye have brought *into my sanctuary* † strangers, [p] uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, [q] when ye offer my bread, [r] the fat and the blood, and they have [s] broken my covenant, because of all your abominations.

8 And [t] ye have not kept the charge of mine holy things: but ye have set keepers of my ‡ charge in my sanctuary for yourselves.

9 Thus saith the Lord GOD, [u] No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

m 2:5—8. 3:9,26,27.
n 45:9. 1 Pet. 4:3.
o 9. 7:20. 22:26. 43:7,8. Acts 21:28.
† Heb. *children of a stranger.*
p Lev. 26:41. Deut. 10:16. 30: 6. Jer. 4:4. 9:26. Acts 7:51. Col. 2:11—13.
q Lev. 3:16. 21:6,8,17,21. 22:25. Mal. 1:7,12—14. John 6.52—58.
r Lev. 3:13—17. 17:11.
s Gen. 17:14. Lev. 26:15. Deut. 31:16,20. Is. 24:5. Jer. 11:10 31:32. Heb. 8:9.
t Lev. 22:2,&c. Num. 18:3—5 1 Tim. 6:13,14. 2 Tim. 4:1.
‡ Or, *ward*, or, *ordinance*. 14 16. 40:45,46. 1 Chr. 23:32 Ezra 8:24—30.
u 7. Ps. 50:16. 93:5. Joel 3:17 Zech. 14:21. John 3:3—5 Tit. 1:5—9.

NOTES.

HAP. XLIV. V. 1—3. 'He brought me to he gate of the outer sanctuary, which look- eastward; and that gate which I had seen merly open, (as that by which the glory of d visibly entered into the temple,) was now t. Then said the Lord unto me, This gate ll continue shut, and no ordinary person ll ever enter by it; because the Lord God Israel hath honored and hallowed it, by ering in thereby.' *Bp. Hall.* (*Marg. Ref. ote*, 43:1—5.)—Some suppose, that by the ce the high priest is meant; and others civil governor, as Zerubbabel, or Nehe- h. But as no such rules were laid down he Mosaic law, or prescribed concerning omon's temple; so there appear no traces heir having been observed under the sec- temple.—The prince, in many of the pre- ing prophecies, evidently means Christ; *rg. Ref.* d, e;) and whatever be prophetic- intended, the injunction may remind us, none can enter heaven, the true sanctua- s Christ did; namely, by virtue of his own llency, and his personal holiness, righte- ess, and strength. He who is "the Bright- of JEHOVAH'S glory" entered this way: it is now shut to the whole human race; we all must enter as sinners, by faith in blood, and by the communication of his e.—The prince, having entered by the ico of this gate, would there sit to eat d before the Lord, and then return to his ce by the same way. (*Marg. Ref.* c, d.— *e*, 46:8,9.) This may signify the Savior's ting his people, and communing with them is ordinances, and especially at his table; coming to them and returning to his venly palace, so to speak, by a way of his ; as the kings of the house of David did their palace to the temple and back n. (*Notes*, 1 *Kings* 10:4,5.) JEHOVAH, by udible voice out of the sanctuary, is rep-

resented, as thus speaking to the prophet

V. 4. 'There was no door into the house on 'that side; but I could see the brightness of the 'divine glory shining through the windows.' *Lowth.* (*Marg. Ref.*—*Note*, 43:2—5.)

V. 5, 6. (*Marg.* and *Marg. Ref.*—*Notes*, 40:4. 43:10,11.) When the prophet had well compared the conduct of his people "with the laws of the house," it would be evident to him, that they had been guilty of many abominations; and he was ordered to call them to repentance and reformation, and to let what was past suffice them, for they had already become exceedingly guilty. (*Notes*, 45:9. 1 *Pet.* 4:3—5.)

V. 7—9. 'Setting up idols within the pre- 'cincts of mine own house, and appointing 'idolatrous priests to officiate there. (43:8.) ... 'Or ... they suffered the heathen to offer at 'God's altar, expressly against the law.' *Lowth.* The last mentioned profanation is not recorded in any instance.—The introduction of uncircumcised persons, to eat of the peace-offerings and oblations, would have been a gross violation of the Mosaic law. But "the uncircumcised in *heart*," as well as "in flesh," are mentioned; yet there was no law to exclude unregenerate persons, who were circumcised and ritually clean, from the ordinances of the temple: so that this must denote a different constitution (*Marg.* and *Marg. Ref.* o, p. u.—*Notes*, *Lev.* 26:41,42. *Deut.* 10:16. 30:1—10, *v.* 6. *Jer.* 4:3,4. 9:25,26. *Acts* 7:51—53. *Rom.* 2:25—29. *Phil.* 3:1—7, *v.* 3. *Col.* 2:11,12.) And it seems to refer to the prostitution of the Christian sacraments, by admitting ungodly persons, who come from secular motives, to partake of them; and to the admission of such persons into the ministry, as seek nothing but the emolument or worldly distinctions of the sacred office; which things are the scandal, and threaten the ruin, of the protestant churches, as well as others. Thus God's covenant is

10 And [x] the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even [y] bear their iniquity.

11 Yet they shall be ministers in my sanctuary, [z] *having* charge of the gates of the house, and ministering to the house: they [a] shall slay the burnt-offering, and the sacrifice for the people, [b] and they shall stand before them to minister unto them.

12 Because [c] they ministered unto them before their idols, and [*] caused the house of Israel to fall into iniquity; [d] therefore have I lifted up mine hand against them, saith the Lord GOD, [e] and they shall bear their iniquity.

13 And [f] they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall [g] bear their shame, and their abominations which they have committed.

14 But I will make them [h] keepers of the charge of the house for all the servic thereof, and for all that shall be done there in.

15 But the priests the Levites, [i] the son of Zadok, that kept the charge of my sanc tuary, when the children of Israel wen astray from me, they shall come near to m to minister unto me, and [k] they shall stan before me to offer unto me [l] the fat, and th blood, saith the Lord GOD:

16 They shall enter into my sanctuary and they shall come near [m] to my table, t minister unto me, and they shall [n] keep m charge. [*Practical Observations.*]

17 ¶ And it shall come to pass, *tha* when they enter in at the gates of the inne court, [o] they shall be clothed with line garments; and no wool shall come upo them, whiles they minister in the gates o the inner court, and within.

18 They shall have linen [p] bonnets upo their heads, and shall have [q] linen breeche upon their loins: they shall not gird *them selves* [†] with any thing that causeth sweat.

19 And when they go forth into the out er court, *even* into the outer court to th

x 15. 22:26. 48:11. 2 Kings 23: 8,9. 2 Chr. 29:4,5. Neh. 9:34. Jer. 23:11. Zeph. 3:4.
y Gen. 4:13. Lev. 19:8. Num. 5:31. Ps. 38:4. Is. 53:11.
z 14. 40:45. 1 Chr. 26:1,&c.
a 2 Chr. 29:34. 30:17. 35:10,11.
b Num. 16:9. 18:6.
c 1 Sam. 2:29,30. 2 Kings 16: 10—16. Is. 9:16. Hos. 4:6. 5: 1. Mal. 2:8,9.
* Heb. *were for a stumbling-block of iniquity unto, &c.* 14: 3,4.
d 20:6,15,23,28. Deut. 32:40—42. Ps. 106:26. Am. 8:7. Rev. 10:5,6.
e 10,13.
f Num. 18:3. 2 Kings 23:9.
g 32:30. 36:7.
h Num. 18:4. 1 Chr. 23:28—32.
i 40:46. 43:19. 48:11. 1 Kings 2:35. 1 Tim. 3:3—10. 2 Tim. 2:2. Rev. 2:1,8,12,18. 3:1,7, 14,22.
k Deut. 10:8. Zech. 3:1—7.
l 7. Lev. 3:16,17.
m 41:22. Mal. 1:7,12.
n Num. 18:7,8. Deut. 33:8—10.
o Ex. 39:27—29. Lev. 16:4 Rev. 4:4. 19:8.
p Ex. 28:40,41. 39:28. 1 Cor 11:4—10.
q Ex. 28:42,43. 1 Cor. 14:40.
† Or, *in sweating* places. Heb *in*, or, *with sweat.*

broken, and its seals and the most sacred institutions of Christianity are prostituted, secularized, and abused; the most holy things are neglected, and keepers are placed over the charge of God in the sanctuary, to please the humors, to flatter the pride, to subserve the lusts, or support the political designs of men. All these abuses will be terminated, when this prophecy shall be fulfilled. (*Marg. Ref.*)

V. 10—14. Even those Levites, who were also priests as descended from Aaron, had often led the Jews into idolatry, by their example and influence; and yet in general they had been permitted to perform the most honorable parts of their sacred function: but. in the times predicted, such persons would deservedly be disgraced, and punished by degradation to the meaner and more laborious services; such as the work of porters, or slaying the sacrifices.—Few, if any, of those who before the captivity had been criminal in this respect, witnessed the restoration of the temple-service; nor does it appear that their descendants were thus degraded, on account of the idolatry of their ancestors: and after the captivity, it is not recorded, that any of the priests were guilty of leading the people to worship idols. But a thorough reformation of the whole church, or the prevalence of pure religion among the converted Jews, is evidently predicted, under allusion to the Mosaic institutions.—Thus perhaps, those ministers, who have supported antichristian idolatries and gross superstitions; or who have been heretical in their doctrines, or scandalous in their lives, may be excluded from the sacred service, and otherwise punished and disgraced, when the times here predicted shall arrive: yet being brought to repentance, they may be employed in the worship of God, and admitted to perform more ordinary services. Or, in general, effectual means will be used, to prevent the exceedingly great scandal and wide spreading mischief, of an unregenerate and ungodly ministry. (*Marg.* and *Marg. Ref.*—*Notes, Lev.* 1:5—9. *Num.* 8:19. 18:1—7. 2 *Kings* 23:9. 1 *Chr.* 23:2—28.)

V. 15, 16. Zadok was made high priest by Solomon, when Abiathar was degraded for rebellion, according to the sentence denounced against the family of Eli. (*Marg. Ref.* i.—*Notes*, 1 *Sam.* 2:35,36. 1 *Kings* 1:8—10,39. 2: 26,27,35.) *Zadok* signifies *righteous:* and it is probable that his posterity in general supported the worship of JEHOVAH, when the other priests went astray from him; and therefore the priesthood was to be established among them, and they would be honored by exclusively performing those services, in which the priests had the nearest access to God. In this prophecy, they represent faithful, holy, and conscientious ministers of Christ: and it is here predicted under this allusion, that such ministers shall greatly abound, and be encouraged in the happy period intended.—It is observable, that the table in the sanctuary is mentioned rather than the altar of incense; perhaps intimating the change in the external institutions of divine worship, which would take place before the accomplishment of the prophecy. It is not easy to determine, whether any external regulations, in respect of divine ordinances, answering to these predictions, will be made among the converted Jews, when reinstated in their own land, or not. (*Marg. Ref.*)

people, [r] they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not [s] sanctify the people with their garments.

20 Neither shall they [t] shave their heads, [u] nor suffer their locks to grow long; they shall only poll their heads.

21 Neither [x] shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives [y] a widow, nor her that is * put away; but they shall take maidens of the seed of the house of Israel, or a widow † that had a priest before.

23 And they shall [z] teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

42:13,14. Lev. 6:10,11. 46:20. Ex. 29:37. 30:29. Lev. 6:27. Matt. 23:17—19. Lev. 21:5. Deut. 14:1. Num. 6:5. 1 Cor. 11:14. Lev. 10:9. Luke 1:15. 1 Tim. 3:8. 5:23. Tit. 1:7,8. Lev. 21:7,13,14. 1 Tim. 3:2, 4,5,11,12. Tit. 1:6.

* Heb. *thrust forth.* Deut. 24: 1—4.

† Heb. *from a priest.*

z 22:26. Lev. 10:10,11. Deut. 33:10. Hos. 4:6. Mic. 3:9—11. Zeph. 3:4. Hag. 2:11—13. Mal. 2:6—9. 2 Tim. 2:24, 25. Tit. 1:9—11.

24 And [a] in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes [b] in all mine assemblies; [c] and they shall hallow my sabbaths.

25 And they shall [d] come at no dead person to defile themselves: but for father or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And [e] after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, [f] unto the inner court, to minister in the sanctuary, [g] he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: [h] I *am* their Inheritance: and ye shall give them no possession in Israel: I *am* their Possession.

a Deut. 17:8—13. 1 Chr. 23:4. 2 Chr. 19:8—10. Ezra 2:63.

b Lev. 23: Num. 28: 29: Neh. 8:

c 22:26.

d Lev. 21:1—6. 22:4. Matt. 8: 21,22. Luke 9:59,60. 2 Cor. 5: 16. 1 Thes. 4:13—15.

e Num. 19:11—13. Heb. 9:13, 14.

f 17.

g Lev. 4.3,&c. 8:14,&c. Num. 6:9—11. Heb. 7:26—28.

h 45:4. 48:9—11. Num. 18:20. Deut. 10:9. 18:1,2. Josh. 13: 14,33. 1 Pet. 5:2—4.

V. 17—20. The garments of the priests, as appointed in the law, are here referred to, though with some variations. (*Marg.* and *Marg. Ref.* o—q.—*Notes*, *Ex.* 28:40—43.)—The prescribed attire may denote, that every thing should be so devised, as to render Christians and ministers most unencumbered, and prepared for their work; and that they should "abstain from all appearance of evil," and whatever may prove offensive and disgusting in their deportment and ministrations. The putting off their garments, that they might not "sanctify the people with" them, may prophetically refer to the superstitions in use among papists and others, who suppose a sanctifying efficacy inherent in the garments or relics of holy men. 'They shall not tie them to an expectation of sanctity to be derived from them.' *Bp. Hall.* (*Marg. Ref.* r, s.) All these superstitions will be at length abolished; and yet a decent distinction will be preserved between things sacred and common. (*Note*, 42:14.) The way also, in which the priests were directed to wear their hair, in the medium between opposite extremes, might denote the attention, that should be paid to gravity and decorum in their external appearance, as well as the simplicity and spirituality of their hearts. (*Marg. Ref.* t, u.)—*And within.* (17) That is, in the temple itself.

V. 21. *Marg. Ref.*—*Note*, *Lev.* 10:8—11.

V. 22. According to the law, the high priest was not allowed to marry either a widow, or a divorced person: but here, all the priests are forbidden to marry any widow, except the widow of a priest. (*Marg.* and *Marg. Ref.*—*Notes*, *Lev.* 21:7,10—15, *vv.* 13—15.) This regulation plainly intimates the superior sanctity of the times referred to. There is no reason, however, to induce us to a literal interpretation of this regulation, as if binding on Christian ministers, any more than for such an interpretation of the other rules of this vision: it only implies, that in the predicted period, they would avoid all scandalous or suspicious connexions, and every thing that could lessen their characters among the people, or discredit their sacred office.—It is observable, that marriage is always considered as consistent with the most sacred characters, and in the most holy persons, under every dispensation of the church, and even in its highest state of earthly purity.

V. 23, 24. (*Marg. Ref.* z.—*Notes*, 22: *Lev.* 10:8—11,26. *Deut.* 33:10. *Mal.* 2:4—9.)—The priests and Levites under the Mosaic dispensation frequently acted as magistrates. (*Marg. Ref.* a.—*Notes*, *Deut.* 17:8—13. 1 *Chr.* 23:2—6, *v.* 4. 26:29—32. 2 *Chr.* 19:5—14.) In allusion to which, it is perhaps here intimated, that controversies will, in the times predicted, be generally decided by arbitration; by reference to ministers and according to the law of God; and not by litigations before human tribunals, according to the laws of man. (5) (*Notes* and *P. O. Acts* 6:1—7. *Note*, 1 *Cor.* 6:1—6.)—The particular mention of hallowing the sabbath, in this emblematical prophecy of a future prosperous state of religion; implies the importance, as well as the perpetual obligation, of that sacred institution: when true piety most prevails, it will be most honored by ministers and people. (*Marg. Ref.* b, c.—*Notes*, *Is.* 56:5—7. 58:13,14.)

V. 25—27. 'Whosoever touched a dead body 'became legally unclean: (*Num.* 19:11.) and 'thereby was unqualified to attend upon God's 'worship in the temple. (*Lev.* 22:3.) ... His un-'cleanness continued seven days; ... and the 'priests were to reckon to him' (a priest) 'sev-'en days more.' *Lowth.* (*Marg. Ref.* d, e.—*Notes*, *Lev.* 21:1—6. *Num.* 19:11,21.)—Even when those additional days were expired, he must recommence his ministrations by offering a sin-offering. (*Marg. Ref.* g.—*Notes*, *Ex.* 29:10—14. *Lev.* 4:) The superiority of Christian ministers, in the approaching happy period, over their natural affections, is here denoted, with reference to the law of Moses: they are supposed to mourn for their near relations; but they are represented as moderating their grief, and not *long* permitting it to inter-

29 They shall [i] eat the meat-offering, and the sin-offering, and the trespass-offering; and every [*] dedicated thing in Israel shall be theirs.

30 And the [†] first of [k] all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations shall be the priest's: ye shall also give unto the priest the first of your dough, [l] that he may cause the blessing to rest in thine house.

31 The [m] priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

i Lev. 2:3,10. 6:14—18,26,29. 7:6. Num. 18:9—11. 1 Cor. 9:13,14. Heb. 13:10.
* Or, *devoted*. Lev. 27:21,28. Num. 18:14.
† Or, *chief*.
k Ex. 13:2,12,13. 22:29,30. 23:19. Num. 3:13. 15.19—21. 18:12—18,27—30. Deut. 18:4. 2 Chr. 31:4—6,10. Neh. 10:35—37. Jam. 1:18.
l Deut. 26:10—15. Prov. 3:9,10. Mal. 3:10,11.
m Ex. 22:31. Lev. 17:15. 22:8. Deut. 14:21. Rom. 14:20,21. 1 Cor. 8:13.

rupt them in their important work: yet still even in this respect needing forgiveness, through Christ our sin-offering.

V. 28—30. The portion, both of the land, and of its increase, which were presented as a holy oblation to God, were by him given to the priests for their maintenance. Thus they would have no inheritance, distinct from the portion which God reserved for himself. They would be maintained, so to speak, at his table; and would forfeit their support, if his worship should be forsaken. What particular regulations, concerning the provision for ministers in the predicted times, are thus foretold, the event must determine: certainly important alterations are needful in that respect. (*Marg.* and *Marg. Ref.* h—k.—*Notes*, 45:1—8. *Lev.* 27: *Num.* 18:20—24. *Josh.* 13:14.)

Cause a blessing, &c. (30) *Marg. Ref.* l.—*Notes*, *Num.* 6:23—26. *Deut.* 26:12—15. *Prov.* 3:9,10. *Mal.* 3:7—12.

V. 31. (*Marg. Ref.*) This was forbidden to all Israelites by the law; here only to the priests: perhaps because all Christians are spiritual priests; or as intimating a repeal or alteration of the ancient ceremonial institutions. In general it may intimate, that they would keep at a distance from all polluting, inordinate, or inexpedient indulgence of their appetites.

PRACTICAL OBSERVATIONS.

V. 1—16.

No man should presume, even in appearance, to arrogate to himself that glory which belongs to God alone. It is also very proper that Christ our Prince should "in all things have the pre-eminence:" but though the way, by which he has entered into heaven, is for ever shut against the whole fallen race of Adam; yet he has opened for us "a new and living way," by which we may find access and acceptance, through faith in his blood. He also graciously comes among his assembled people, to commune with them, before they go to be with him in heaven. Then the glory of the Lord fills his sanctuary, and his people adore him with humble gratitude: and we should carefully meditate on these goings of our God and King, and hearken to all that he says to us, concerning "the ordinances and laws of his house;" and we should mark well the entrance into his courts, and all the goings out of them. Thus we shall be able to see, how rebelliously even professed Christians have prostituted his sacraments, and the sacred ministry, by throwing them open to strangers, enemies, and evidently unregenerate persons; to the disgrace of the gospel, the grief of true believers, and the encouragement of wicked men. Alas! they, to whom these charges have been committed, have not kept them: but have profaned them for secular interest or carnal affection; to feed hungry relatives, or to enrich or humor ungodly connexions. Or men have heaped to themselves flattering teachers after their own lusts, or they have made the seals of God's covenant the passport to preferment! These are gross violations of the covenant, and great abominations, of which it should "*suffice* all the parties concerned." (*P. O. Rev.* 18:9—19.) They have always been the ruin of vital godliness, in proportion as they have prevailed; and indeed they prevail almost universally. But, whatever men may connive at or determine, the Lord will certainly exclude all such as are "uncircumcised in heart;" and, though they may enter into the outward sanctuary, they shall find no admission into heaven.—Those professed ministers of religion, who forsake God, and lead the people astray into idolatry, superstition, heresy, or wickedness, shall even bear their iniquity: and when they who sustain this sacred character fall into scandalous sins, they should not be hasty in returning to their public work: for even if they repent, and again serve God and enjoy communion with him, and be in some respects employed by him; yet they may not be able to recover their influence or to be useful as before: and if they be degraded, and bear their shame, for an example to others; they should not complain, but be thankful for acceptance in the meanest place or most laborious services. But such as indeed keep the charge of the sanctuary, and closely adhere to the Lord when others go astray from him, and boldly protest against prevailing crimes, shall be peculiarly honored of God, as instruments of glorifying him, and of doing good to his people, by their prayers, examples, and ministrations.

V. 17—31.

All who are employed in the important work of the ministry, should be of harmless and blameless conversation; sound in the faith, full of good works; of exemplary temperance, sobriety, and gravity; walking humbly before God, and circumspectly in the sight of men: not arrogating honor to themselves, or leading the people into a superstitious veneration of them; yet acting honorably, and maintaining a sober peculiarity in their whole conduct. They should perform the most common actions of life, in a pious and sanctified manner; their apparel, and the whole of their style of living, should be plain, simple, frugal, and such as manifests their indifference about worldly things: they should be careful in forming connexions, and in the choice of wives, and prudent in the management of their families; shewing that they are governed by reason, conscience, and the fear of God, not by passion and humor, in all these matters. They should teach the people, both by word and example, the difference between the holy and profane, the clean and the unclean: they should study to be peace-makers, and should regulate their judgment and decisions in all cases by the commandments of God; and not according to their own humors, interests, or partialities: they should observe, and teach others to observe, the statutes of the Lord, in all the ordinances of his house, and in hallowing his sabbaths: they should govern their

CHAP. XLV.

The holy oblation of the land, for the sanctuary, and for the priests and Levites, 1—6. The portions of the prince and the people, 7, 8. Ordinances of justice to be observed by them, 9—12. Oblations to be presented in the beginning of the year, at the passover, and in the feast of tabernacles, 13—25.

MOREOVER, when ye * shall [a] divide by lot the land for inheritance, [b] ye shall offer an oblation unto the LORD, † an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary [c] five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the ‡ suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand, [d] and in it shall be the sanctuary *and* the most holy *place*.

4 The [e] holy *portion* of the land shall be for the priests, the ministers of the sanctuary, [f] which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And [g] the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, [h] for a possession for twenty chambers.

6 And ye shall appoint the possession of [i] the city five thousand broad and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 And *a portion shall be* [k] for the prince on the one side, and on the other side of the oblation of the holy *portion*, and of the possession of the city before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: [l] and my princes shall no more oppress my people: and *the rest of* the land shall they give to the house of Israel according to their tribes.

* Heb. *cause the land to fall by lot.*
a 47:21,22. 48:29. Num. 34:13. Josh. 13:6. 14:2. Ps. 16:5,6.
b 2—7. 48:8—23. Lev. 25:23. Prov. 3.9,10.
† Heb. *holiness.* Zech. 14:20, 21.
c 42:16—20.
‡ Or, *void places.*
d 48:10.
e 1. 44:28. 48:11.
f 40:45,46. 43:19. 44:13,14. Num. 16:5.
g 48:10,13,20.
h 40.17. 1 Chr. 9:26—33. Neh. 10 38,39.
i 48:15—18,30—35.
k 34:24. 37:24. 46:16—18. 48:21. Ps. 2:8,9. Is. 9:5,6. Luke 1:32,33.
l 19:3—7. 22:27. 46:18. Is. 11:3—5. 32:1,2. 60:17,18. Jer. 22:17. 23.5. Mic. 3:1—4. Zeph. 3:13. Jam. 2.6. 5:1—6. Rev. 19:11—16.

passions and moderate their sorrows, by stricter rules than they expect others to do; not suffering their work to be interrupted, or improperly performed, whenever they can help it. They should delight in every part of their sacred services: and yet do all in a humble reliance on Christ our Sin-offering, and his precious blood and prevailing intercession: and they should be superior to all avarice and sensuality. The Lord himself is the Portion of such ministers; and they need not be anxious respecting a temporal subsistence, though they have no possession in Israel. Their God will incline his servants to perform their bounden duty, by supplying their wants: and thus he will cause his blessing to rest on the houses of their benefactors, in answer to their prayers for them. So that they will not generally be obliged to involve themselves in worldly cares and employments for a maintenance: much less will they be driven to do any thing sinful or scandalous through urgent necessity: but, trusting in God and doing his will, they shall be provided for, as it is good for them; and "having food and raiment, they will learn to be therewith content." Lord, increase the number of such faithful and exemplary ministers; and enlarge and prosper the spiritual priesthood, all over the whole earth!

NOTES.

CHAP. XLV. V. 1—8. The division of the land, appointed in these verses and in the forty-eighth chapter, entirely differs from that which took place in the days of Joshua; and nothing, at all answerable to it, seems to have occurred when the Jews returned from Babylon: but whether it will be, in any measure, *literally* fulfilled at their future restoration to their own land; or whether it *figuratively* describe the regulations which shall at length take place in the affairs of the church, cannot be positively determined. It seems evident, that our translators did right in adding the word *reeds*, to the numbers mentioned in this admeasurement; referring to the reed, that was in the hand of Ezekiel's divine conductor, which was about four yards long; for the length and breadth of the sanctuary are stated the same as before. (*Notes*, 40:5. 42:15—20.) So that, unless the text be there totally changed, without any authority; this passage, as well as that, must be understood of "reeds." Except when the suburbs are mentioned, the word cubit does not once occur in either place. (2)—'According to this measure,' (of cubits,) 'the portion here set out will be almost 'seven miles square; whereas, if we measure 'by reeds, it will arise to six times as much, 'and can only be understood in a mystical 'sense.' *Lowth.*—This surely is not a sufficient reason for altering the original text: for a great part of the vision, on any supposition, must be thus interpreted. There are, however, on the other hand, those who make these measures immensely larger: but I can neither understand their rules of computation, nor the grounds on which they proceed.—It is indeed evident, that the land of Canaan could by no means admit of so large a proportion being allotted to the sanctuary, with the priests and Levites: but, it is probable this was intended to intimate the immensely large extent of the Christian church, above that of Israel; especially in those glorious times which are doubtless emblematically predicted.—Supposing, therefore, that *reeds* are intended, this

9 ¶ Thus saith the Lord GOD; [m] Let it suffice you, O princes of Israel: [n] remove violence and spoil, and execute judgment and justice, take away your * exactions from my people, saith the Lord GOD.

10 Ye shall have [o] just balances, and a just ephah, and a just bath.

11 The [p] ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And [q] the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 ¶ This *is* the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat; and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* [r] the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer.

15 And one † lamb out of the flock, out of two hundred, [s] out of the fat pastures of Israel; for a meat-offering, and for a burnt-offering, and for ‡ peace-offerings, [t] to make reconciliation for them, saith the Lord GOD.

16 All the people of the land § shall give this oblation ‖ for the prince in Israel.

17 And it shall be [u] the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, [x] in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: [y] he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the ¶ peace-offerings, to make reconciliation for the house of Israel.

m 44:6. 1 Pet. 4:3.
n Neh. 5:10. Ps. 82:2—5. Is. 1:17. Jer. 22:3. Zech. 8:16. Luke 3:14.
* Heb. *expulsions*. Job 20:19. 22:9. 24:2—12. Mic. 2:1,2,9.
o Lev. 19:35,36. Prov. 11:1. 16:11. 20:10. 21:3. Am. 8:4—6. Mic. 6:10,11.
p Is. 5:10.
q Ex. 30:13. Lev. 27:25. Num. 3:47.
r 11.
† Or, *kid*.
s Prov. 3:9,10. Mal. 1:8,14.
‡ Or, *thank-offerings*. 17.
t Lev. 1:4. 6:30. Dan. 9:24. Rom. 5:10. 2 Cor. 5:19—21. Eph. 2:16. Col. 1:21. Heb. 2:17.
§ Heb. *shall be for*.
‖ Or, *with*. Is. 16:1.
u 46:4—12. 2 Sam. 6:19. 1 Kings 8:63,64. 1 Chr. 16:2,3. 29:3—9. 2 Chr. 7:4,5. 8:12,13. 30:24. 31:3. 35:7,8. Ps. 68:18. John 1:16. Rom. 11:35,36. Eph. 5:2.
x Lev. 23: Num. 28: 29: Is. 66:23.
y Ps. 22:15—26,29. John 6:5—57. 1 Cor. 5:7,8. Heb. 13:10. 1 Pet. 2:24. 3:18.
¶ Or, *thank-offerings*. 43:27. Col. 3:17. Heb. 13:15.

holy oblation would on the lowest computation, constitute a square of above forty miles on every side. From the north part of this square, a portion, of about sixteen miles in width, and above forty in length, is appointed for the priests, for their houses and possessions: but in the midst of this portion, the area of the sanctuary, about a mile square, was to be enclosed by a wall. (*Note*, 42:15—20.) This was to be "a place for their houses:" for no cities, in other parts of the land, either for priests or Levites, as under the law, are mentioned. Next to this, on the south, the other Levites were to receive their portion, of the same dimensions with that of the priests and the sanctuary. And south of this, the portion for the city was to be marked out, of the same length as the portions allotted to the priests and Levites, but only half the width. These three portions constitute the square of twenty-five thousand reeds: and that set apart for the Prince (the breadth of which is not mentioned,) extended in length, equal to the breadth of the before-mentioned portions; from north to south, on both the east and the west sides of the square. (*Marg.* and *Marg. Ref.*—*Notes*, 48:8—22.) In the predicted period, the worship and ministers of God will be liberally and conveniently provided for: the princes will be both able and willing to defray the expenses of government, without oppressing their subjects; and will rule over them with equity and clemency, as the vicegerents of Christ; and the people will submit to them conscientiously, and live in peace, prosperity, and godliness. These things seem to be represented, in language taken from the customs of the times in which the prophet wrote.—Tithes are not mentioned, either here, or in any part of the vision; which shews that in the times predicted, the ritual law of Moses will not be in force.

Suburbs. (2) Or "void places." *Marg*. 'For fifty cubits round about the bounds thereof,' (the sanctuary,) 'shall be waste ground, free 'from any employment of building.' *Bp. Hall.*

Chambers. (5) Or, "To the Levites, *who minister in* the twenty chambers." (*Marg. Ref.* h.) The Septuagint read, "for a possession, cities to inhabit."

V. 9. 'This is a reproof of the oppressions of 'their former kings, and their chief officers.' *Lowth*. (*Marg.* and *Marg. Ref.*—*Notes*, 19:2—9. 22:27,28. 44:6. *Ps.* 82: *Is.* 32:1,2. *Jer.* 22:13—19.)

V. 10—12. (*Marg.* and *Marg. Ref.* o.—See on *Note*, *Prov.* 11:1.—*Note*, *Am.* 8:4—10, *v.* 5.) 'The ephah was the measure of dry things, as 'the bath was of liquid. The homer was about 'ten bushels, which amounts to about eighty 'gallons in liquid things. ... The dividing the 'maneh into twenty, twenty-five, and fifteen 'shekels, supposes there were coins of these 'several values, which taken all together were 'to be of the same weight with the maneh.' *Lowth*. This is not very probable: as such coins would weigh almost a pound troy. Perhaps some methods of computation then in use, but unknown at present, are referred to. (*Marg. Ref.* p, q.—*Note*, *Is.* 5:8—10, *v.* 10. *Tables*.)

V. 14, 15. The oblation of the sixtieth part of the wheat, barley, and oil, and of one lamb out of two hundred, may be considered as the stock for the daily sacrifices, and the fund from which the ordinary expenses of the sanctuary were to be defrayed.—The word rendered *reconciliation* signifies *atonement*, or *expiation;* that which "covereth," or *blotteth out*, the guilt of sin. This regulation entirely differs from the requirements in the Mosaic ritual. (*Marg.* and *Marg. Ref.*—*Tables*.)

V. 16. 'The prince shall join with the peo-'ple in making these oblations; whereas those 'that follow in the next verse, are to be at the 'sole charge of the prince.' *Lowth*. (*Marg*.)

V. 17. If Christ be meant by the Prince, as some think, this signifies, that he alone is the atoning Sacrifice for the sins of his people: and whatever oblations they present, or whatever services they acceptably perform, must

18 Thus saith the Lord GOD; [z] In the first *month*, in the first *day* of the month, thou shalt take a young bullock [a] without blemish, [b] and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, [c] and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for [d] every one that erreth, and for *him that is* simple: [e] so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, [f] ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

z Ex. 12:2. Num. 28:11—15. Matt. 6:33.
a Lev. 22:20. Heb. 7:26. 9:14. 1 Pet. 1:19.
b 43:22,26. Lev. 16:16,33. Heb. 9:22—25. 10:3,4,19—22.
c 43:14,20. Lev. 16:18—20.
d Lev. 4:27,&c. Ps. 19:12. Rom. 16:18,19. Heb. 5:2.
e 15,18. Lev. 16:20.
f Ex. 12: Lev. 23:5—8. Num. 9:2—14. 28:16—25. Deut. 16:1—8. 1 Cor. 5:7,8.

22 And upon that day shall [g] the prince prepare for himself, and for all the people of the land, a [h] bullock *for* a sin-offering.

23 And seven days of the feast he shall prepare [i] a burnt-offering to the LORD, [k] seven bullocks and seven rams without blemish, daily the seven days; and a kid of the goats daily *for* a sin-offering.

24 And he shall prepare [l] a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In [m] the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

g Matt. 20:28. 26:26—28.
h Lev. 4:14. 2 Cor. 5:21.
i Num. 28:15—31. 29:11—38.
k Num. 23:1,2. Job 42:8. Heb. 10:8—12.
l 46:5—7. Num. 28:12—15.
m Lev. 23:33—43. Num. 29:12—38. Deut. 16:13—15. 2 Chr. 5:3. 7:8—10. Neh. 8:14—18. Zech. 14:16—19. John 7:2,37—39.

be offered in his name. Yet it is far from clear, that Christ is meant by "the prince." (*Notes*, 18—25. 46:1—7,16—18.)—The feasts here specified were typical of Christ and his salvation, and represented the sacred seasons and instituted ordinances in the church, by which they are commemorated, and the blessings of them applied to the soul; especially the preaching of the gospel, the Lord's day, and the Lord's supper. The difference between these regulations and the ceremonial law, may intimate a change in the external constitution of the church. (*Marg.* and *Marg. Ref.*)

V. 18—25. 'The words are directed to the prince. ... The prince was to provide the sacrifices, and the priest was to offer them.' *Lowth.* (*Marg. Ref.—Notes*, *Ex.* 29:38—41. *Lev.* 16:11—19. 23: *Num.* 15: 28: 29: *Deut.* 16:) The variations from the Mosaic law, in the number of the several sacrifices, and the proportion of the meat-offering to each, being ten times as much as the law prescribed; with several other circumstances, seem more like enacting a new ceremonial law, than enforcing that of Moses. It must then be understood *emblematically*. "The prince" is never mentioned in the ritual appointments of Moses: but here he is required to provide the oblations. Does not this statement of what shall take place in the millennium (for that must be intended,) imply, that in those happy days, kings and rulers will take a more leading and active and liberal part, in supporting the worship of God, according to the gospel, than many at present think they ought to do? (*Notes*, 2 *Chr.* 29:10,11,12—19, *v.* 15. 30:12. 31: 3,4. 35:7—9. *Ezra* 7:27,28. *Ps.* 72:8—11. *Is.* 49: 22,23. 60:1—14. *Rev.* 11:15—18.)

PRACTICAL OBSERVATIONS.

We should present to the Lord an oblation, of the first and best of all our possessions; that we may honor him with our substance, and obtain his blessing on all our labors and comforts.—It is the duty of Christians, according to their ability, to provide for the decent and comfortable subsistence of ministers, that they may attend to their work without distraction. But it becomes ministers to be content even with a scanty provision, and to "suffer all things rather than hinder the gospel of Christ." The interests of religion require that they should generally reside near their work, and as retired as may be from the vain hurry of the world: that they may "give themselves to the word of God and prayer;" and that every thing pertaining to them may savor of holiness and piety.—Subjects also should willingly contribute what is requisite to the honorable support of their governors, and the charges of government: and princes, especially "the princes of Israel," ought to imitate the equity and lenity of Christ our King: they should use their authority for the good of the people, and lay no needless or oppressive burdens on them; that they may comfortably enjoy their possessions. If any have deviated (as alas! too many have, and still do,) from these salutary rules; they must be warned to proceed no further, but to let the past iniquity suffice; to remove all violence and spoil, and to terminate all exactions. These are the duties of men in every age: and the happy time is coming, when all ranks in every part of the earth will attend to them. Then there will be no more fraud, oppression, misery, war, or devastation; but universal righteousness, peace, and prosperity. (*Note*, *Rev.* 20:1—6.)—It is an important part of the will of God, that men should deal with exact honesty in all the transactions of life: no zeal, orthodoxy, or diligence in religion can compensate for the want of truth and justice in our moral conduct; though for a time they may cloak it. The Lord requires a just weight, and a true balance, and exactness in every one of our dealings.—All should use their influence, and improve their talents, in promoting the cause of godliness. The sabbaths and ordinances of God, and the commemoration of his benefits, should be our chief delight and satisfaction: and we should aim to reduce our various duties to some regular method, that they may not interfere with each other; and to persist in it till it become habitual. And, though nothing we do can atone for sin; our zealous services testify our acceptance of the sacrifice of Christ our Prince and High Priest, which according to his part, he has most graciously prepared for

CHAP. XLVI.

Ordinances for the prince in his worship, 1—8, and for the people, 9—15. Rules for the prince's disposal of his inheritance, 16—18. The places for boiling or baking the oblations, 19—24.

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east [a] shall be shut the [b] six working days; but [c] on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand [d] by the post of the gate; and the priest shall prepare his burnt-offering, and his peace-offerings, and [e] he shall worship at the threshold of the gate: than he shall go forth: [f] but the gate shall not be shut until the evening.

3 Likewise [g] the people of the land shall worship at the door of this gate before the LORD, in the sabbaths, and in the new-moons.

4 And [h] the burnt-offering that the prince shall offer unto the LORD, in the sabbath day, *shall be* six lambs without blemish, and a ram without blemish.

5 And [i] the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs * as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon it *shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

a 44:1,2.
b Gen. 3:19. Ex. 20:9. Luke 13:14.
c 45:17. Is. 66:23. Heb. 4:9,10.
d 44:3. 2 Chr. 23:13. 34:31.
e 1 Kings 8:22,23. 1 Chr. 17:16. 29:10—12. 2 Chr. 6:13. 29:29. Matt. 26:39. Heb. 5:7,8.
f 12.
g Luke 1:10. Heb. 10:19—22.
h 45:17. Num. 28:9,10. Lev. 14:21. Num. 6:21. Deut. 16:17.
i 7,11,12. 45:24. Num. 28:12.
* Heb. *the gift of his hand.*

us, and to which we must have continual respect in all our approaches to God. For our very best duties are polluted with sin; we pollute the ordinances in which we join, and all that we are connected with, till they are cleansed in the fountain of his blood: and our errors, ignorance, and simplicity, as well as our wilful sins, need the same cleansing. But his oblation of himself once offered is of infinite sufficiency, and answers these and all other purposes of mercy to the whole multitude of believers, in every age and nation: and it would equally suffice for the whole human species, were they made willing to come to God by him, who by "one offering hath perfected for ever them that are sanctified." As therefore "Christ our Passover is sacrificed for us; let us keep the feast" of faith and communion with him, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: (*Note*, 1 *Cor.* 5:6—8.) let us begin our years, our months, our weeks, and days, with self-examination, repentance, faith, prayer, and devotedness to God; and spend them in the same manner. Let us live like strangers and pilgrims on earth, rejoicing in Christ, as we pass through this desert to heaven: and then we shall soon arrive in those mansions above, "where is fulness of joy, and pleasures at God's right hand for evermore."

NOTES.

CHAP. XLVI. V. 1—3. The prophet had before observed, that "the way of the gate of the outward sanctuary, which looketh toward the east, ... was shut;" and had been informed, that it must not be opened, but for the prince. (*Note*, 44:1—3.) But "the gate of the inner court" on the east is here spoken of. This was to be shut on other days, but to be opened on the sabbaths and new moons, until the evening. According to this, it seems, that none were at any time to come into the sanctuary by the east gate of the outward court, except the prince: and that the priests and Levites must go into the inner court by the north or south gates, except on the sabbaths and new moons: when, entering the outward court by the north or south gates, perhaps they might pass into the inner court by the east-gate: or they must open it, that the prince might enter, and that the people might worship before it, with the altar and sacrifices full in view.—'The prince only shall enter by 'the way of that gate; and when he is to enter, 'shall stand at the post of that gate, until the 'priest have prepared his burnt-offering and 'peace-offering; and ... when they have made 'this safe way for him, he shall come in, having first bowed down, and worshipped at the 'threshold of the gate. Likewise the people ' ... shall worship at the door of this gate, but 'they shall not presume to enter by it.' *Bp. Hall.* This seems to denote the constant, reverential, and exemplary attendance of kings on the pure, evangelical ordinances of religion, in the approaching flourishing days of the church. Some indeed interpret it of Christ's meeting his assembled people on their solemn festivals, especially on his own day, to apply to them the benefits of his atonement and prevailing mediation: but, he does not meet his people as joining in their worship, or as offering any sacrifice: so that this interpretation appears to be inadmissible. (*Marg. Ref.*)

The porch of that *gate without.* (2) *Note*, 40:9.—*Prepare*, &c.] Or, "offer" it: for so the word often means.—*The people*, &c. (3) The gate on the sabbaths and new moons was not to be shut till evening; which implied, that those days should be wholly employed in religious exercises: whereas on other days men might attend as they had leisure, and then return to their ordinary employments. (*Note*, 12.)

V. 4—7. 'This was a new ordinance; where-'upon the number of the beasts, and the pro-'portions of the meat and drink-offerings, are 'different here from those prescribed in the 'law.' *Lowth.* (*Marg. Ref.* h, i.)—The meat-offering under the law, was only three-tenth deals; or tenths of an ephah, to a bullock, two tenths for a ram, and one-tenth for every lamb; with a fourth part of a hin of oil. (*Num.* 28:5,7,9,12—14,20,21. 29:9,10.—*Note*, 45:18—27.)

As he shall be able to give. (5) "According to the gift of his hand;" that is, what he shall think sufficient. (*Marg.* and *Ref.*)

8 And when the prince shall enter, [k] he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the LORD in the solemn feasts, [m] he that entereth in by the way of the north-gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south-gate, shall go forth by the way of the north-gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And [n] the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And [o] in the feasts and in the solemnities, [p] the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering, or peace-offerings voluntarily unto the LORD, *one* shall then [r] open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, [s] as he did on the sabbath day: then he shall go forth, and after his going forth *one* shall shut the gate.

k 44:1—3. Col. 1:18. Ex. 23:14—17. 34:23. Deut. 16:16. Ps. 84:7.
m 1:12,17. Phil. 3:13,14. Heb. 10:38. 2 Pet. 2:20,21.
n 2 Sam. 6:14—19. 1 Chr. 29:20,22. 2 Chr. 6:2—4. 7:4,5. 30:27,28. 29:28,29. 34:30,31. Neh. 8:8,9. Ps. 42:4. 122:1—. Matt. 18:20. 28:20. Heb. 6. 4:14—16. Rev. 2:1.
o Lev. 23: Num. 15: 28: 29: Deut. 16:
p 7.
q Lev. 1:3. 23:38. Num. 29:39. 1 Kings 3:4. 1 Chr. 29:21. 2 Chr. 5:6. 7:5—7. 29:31. Ezra 1:4. 3:5. 6:17. Rom. 12:1. Eph. 5:2.
r 1,2,8. 44:3.
s 14:17.

13 Thou shalt [t] daily prepare a burnt-offering unto the LORD *of* a lamb [*] of the first year without blemish: thou shalt prepare it [†] every morning.

14 And thou shalt prepare a meat-offering for it every morning, [u] the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning *for* [x] a continual burnt-offering.

[*Practical Observations.*]

16 ¶ Thus saith the Lord GOD; [y] If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons', it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his [z] to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover [a] the prince shall not take of the people's inheritance by oppression, to [b] thrust them out of their possession; *but* he shall give his sons' [c] inheritance out of his own possession: that [d] my people be not scattered every man from his possession.

19 ¶ After, he brought me through [e] the

t Ex. 29:38—42. Num. 28:3—8,10. Dan. 8:11—13. John 1:29. 1 Pet. 1:19,20. Rev. 13:8.
* Heb. *a son of his year.* Ex. 12:5. Lev. 12:6. *marg.*
† Heb. *morning by morning.* Ps. 92:2. Is. 50:4.
u Num. 28:5.
x Heb. 7:27. 9:26. 10:1—10.
y Gen. 25:5,6. 2 Chr. 21:3. Ps. 37:18. Matt. 25:34. Luke 10:42. John 8:35,36. Rom. 8:15—17,29—32. Gal. 4:7.
z Lev. 25:10. Matt. 25:14—29. Luke 19:25,26. Gal. 4:30,31.
a 45:8. Ps. 72:2—4. 78:72. Is. 11:3,4. 32:1,2. Jer. 23:5,6.
b 22:27. 1 Kings 21:19. Mic. 2:1,2. 3:1—3.
c Ps. 68:18. John 10:28. Eph. 4:8.
d 34:3—6,21.
e 40:44—46. 42:9.

V. 8, 9. None but the prince might enter the sanctuary from the east, and there was no entrance from the west; so that all the people must enter from the north, or from the south. (*Note*, 1—3.) But those who entered from the north were to go out by the south; and they who entered by the south, to go out by the north. This may signify, that every thing should be regulated, in respect of divine worship, in that way which may most effectually prevent disorder and interruption: but it is generally supposed to intimate that men should go forward, and make progress in religion, and go through with it; and not be superficial, hypocritical, or apostate.—'There being no passage or thoroughfare out of the temple westward; if the people had entered in at the east gate, they must have returned back the same way they came in; which would have been turning their back upon God and the place of his residence.' *Lowth.*—As the prince was to return by the east gate, this reason is scarcely conclusive. (*Marg. Ref.*)

V. 10. Though the prince was directed to enter and return by a way of his own; yet he might enter the sanctuary at the same time, and continue as long there as the people; and thus testify his fellowship with them in the worship of God.—'He shall pay the same attendance upon God's worship with the people; 'since all men are equal in the sight of God.' *Lowth.* (*Marg. Ref.*)

V. 11. *Marg. Ref.—Notes*, 4—7, *v.* 7. 45:18—27.

V. 12. 'When the service is performed, he 'shall go back the same way, (8) and the porter 'shall shut the gate after him; because it may 'not stand open upon ordinary days.' *Lowth.* (*Marg. Ref.—Note*, 1—3.)

V. 13—15. (*Marg.* and *Marg. Ref.—Notes*, *Ex.* 29:38—41. *Num.* 28:3—10.) It is observable, that nothing is here said about "the evening-sacrifice;" or the additional lamb, morning and evening, on "the sabbath-days." Many suppose the evening-sacrifice to be included: but as "the morning" is repeated in a remarkable manner, and the evening is not once mentioned; it seems rather to be an intimation of that change in the externals of religion, which the coming of Christ would introduce.

V. 16—18. This may signify, that princes in those days will not waste their revenues in enriching favorites and dependants. The prince might settle a perpetual inheritance on his sons; but the grant made to any servant would expire at the year of jubilee.—Some think, that this implies, that Christ our Prince gives his children, or true believers, their inheritance inalienably: but those whom he only endues with gifts and talents, and employs in

entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north; and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall [f] boil the trespass-offering and the sin-offering, where they shall [g] bake the meat-offering; that they bear *them* not out into the outer court, [h] to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, *in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts † joined, of forty *cubits* long and thirty broad: these four ‡ corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about the four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, [i] where the ministers of the house shall boil the sacrifice of the people.

f 44:29. 1 Sam. 2:13—15. 2 Chr. 35:13.
g Lev. 2:4—7. 7:
h *See on* 44:19.
* Heb. *a court in a corner of a court; and a court in a corner of a court.*
† Or, *made with chimneys.*
‡ Heb. *cornered.*
i 20. Matt. 24:45. John 21:15—17. 1 Pet. 5:2.

some part of his service, whilst they remain unregenerate, will be deprived of all, when true Christians receive the full possession of their inheritance. And in this case, the eighteenth verse may be considered as descriptive of the character and government of our Prince of Peace. (*Marg. Ref.*)

V. 19—24. 'The flesh of the sacrifices, 'which were to be eaten, was to be boiled, ex-'cept the flesh of the passover. (2 *Chr.* 35:13.) 'So it is taken notice of as a piece of daintiness '... in the sons of Eli, that they would not have 'the flesh which came to their share *sodden*, 'but *roasted*. (1 *Sam.* 2:15.) ... The Hebrew 'word *Keturoh*, translated *joined*, is rendered in 'the margin, *made with chimneys*, which sense 'very well agrees with the description. ... There 'was a place in the inner court for boiling the 'trespass and sin-offerings; (19,20.) and boiling 'places might be appointed for boiling the 'peace-offerings, which ... perhaps were dress-'ed by the Levites; ... whereas the former were 'boiled by the priests in the court properly be-'longing to them.' *Lowth.*—'About the walls of 'these little courts, which were as kitchens, 'were little chambers for the cooks.' (*Marg.* and *Marg. Ref.*)—The most holy things, of which none but the priests might eat, were to be prepared in the inner court: the peace-offerings, of which the people partook, were to be boiled in these little courts, at the corners of the outward court. The direction, "not to bear the most holy things out into the outer court, to sanctify the people," may intimate, that the peculiar privileges of believers are not granted, or left open to unconverted persons; and that they should not promiscuously be admitted to partake of the Lord's supper: as this tends to induce in them an opinion, that they are holy persons, and need not conversion; and thus occasions much superstition and delusion. (*Note*, 44:17—20, *v.* 19.)

PRACTICAL OBSERVATIONS.

V. 1—15.

We should worship and commune with God every day, in our closets and families, and in public as we have time and opportunity. On six days of the week indeed, men are called to serve God in their temporal employments; and must not neglect those duties, even for the sake of spending all their time in his more immediate worship. But on his own day we all should occupy ourselves wholly in his sacred service: and, laying aside every other employment and all avocations, as much as may be, and shaking off sloth and inactivity, we must learn to delight in the succession of one religious exercise to another, as the proper business of the whole day: and it may be right occasionally to appropriate a day from the other six, to be spent in a similar manner. —It behoves those in authority to use their influence and example, in promoting a general regard to the worship of God, and their wealth in preparing every thing for it; they should frequent his holy ordinances with reverence and attention, and without betraying any symptoms of weariness: for, however they may be distinguished in other matters from their subjects, they are in the sight of God entirely upon a level with them; and every distinction admissible respecting his worship between them and others, must be confined merely to external circumstances. But whether rulers will or will not join with us, in attending on the lively ordinances, in which "Christ is set forth as evidently crucified among us;" he, our Prince of Peace, will surely manifest his presence amidst us: and especially when we spend his holy day with his assembled saints, and feed by humble faith on the Sacrifice, which he has prepared and offered for us. In expectation and assurances of his glorious and gracious presence, we should worship with reverence in his courts; abound in spiritual sacrifices; consecrate our talents and substance to him, according to our ability, and take care that every thing be done decently and in order. We should recollect, that *Press forward* is the Christian's motto: we must still depart further and further from our sins, and sinful pursuits and connexions; and get further into the knowledge, practice, and experience of the gospel; and we should dread a hypocritical profession and worship, which generally terminate in a man's returning into his old course of sin and death.—The Lord has prescribed us many duties, as of indispensable obligation: but he has also graciously left many things to our voluntary choice, especially as to the proportion of our time and substance, to be appropriated to his immediate worship and service: that they, who "greatly delight in his commandments," may abound in them to his glory, the edification of their brethren, and their own benefit; without entangling their own consciences, or prescribing rules that might be inexpedient to others, or inducing them to formal services, for which they have no heart, and in which God could have no pleasure. But we must never omit our daily worship, nor neglect to apply the sacrifice of the Lamb of God to our souls, for pardon, peace, and salvation.

V. 16—24.

Our King of peace and righteousness will enrich all his spiritual progeny with an un-

CHAP. XLVII.

The prophet is shewn waters springing from under the threshold of the temple, growing wider and deeper, and at length becoming an impassable river, which healed the desert, and the dead sea; abounded with fish; and had on each bank fruit-trees filled with new fruit every month, the leaves of which served for medicine, 1—12. The borders of the land appointed, as to be divided among Israelites and sojourners, 13—23

AFTERWARD he brought me again unto [a] the door of the house; and, behold, [b] waters issued out from under the threshold of the house eastward: for the fore-front of the house *stood toward* the east, and the waters came down from under, from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate [c] northward, and led me about the way without unto the outer gate, by the way that looketh eastward; and, behold, there ran out waters on the right side.

a 41:2,23—26.
b Ps. 46:4. Is. 30:25. Joel 3:18. Zech. 14:8. John 7:37—39. Rev. 22:1.
c 44:2,4.

3 And when [d] the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; [e] the waters **were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; [f] the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, [g] waters †to swim in, a river that could not be passed over.

6 And he said unto me, Son of man,

d 40:3. Zech. 2:1. Rev. 11:1. 21:15.
e Luke 24:49. Acts 2:4,33. 10:45,46. 11:16—18.
* Heb. *of the ancles.*
f Acts 19:10—20. Rom. 15:19. Col. 1:6.
g Dan. 2:34,35. Hab. 2:14. Matt. 13:31,32. Rev. 7:9. 11:15. 20:2—4.
† Heb. *of swimming.*

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alienable inheritance: nor will he let any man in any way serve him, without allotting him a suitable reward. But it will be dreadful to be put off with a revocable portion, and to be left utterly destitute, when the children shall receive their full liberty and eternal inheritance: let us then rest in nothing short of regenerating grace, and the Spirit of adoption witnessing with our spirits, that we are children and heirs of God.—If all princes had in them the mind that was in Christ; their peaceable subjects would never have cause to complain of being thrust out of their possessions, or scattered from them; in order that favorites and dependants might be enriched with the spoil. They would rather straiten themselves to relieve the people; as "knowing the grace of Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich."—The minister of the gospel is as truly serving Christ and the people, when in his study he is searching the scriptures, meditating, and preparing for his work, as when he is publicly preaching the word to the congregation. He should endeavor to get well acquainted with his instructions, and to speak from a matured judgment, and an experienced heart, and with fervency of spirit: he should be careful, both in dispensing the word, and in administering the sacraments, to guard the people against superstition and false confidence, and from mistaking the notion or form for "the power of godliness:" and every thing, in his outward accommodations, and manner of life, and his method of spending his time, should be so regulated, as may best tend to make him "approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

NOTES.

CHAP. XLVII. V. 1—5. This part of the vision *must* be understood *figuratively;* which is important, in forming a determination concerning the import of the whole vision.—Doubtless both Solomon's temple and the second temple were well supplied with water, conveyed thither in order to wash the sacrifices, and for similar purposes; and to preserve every thing clean and wholesome: but *these* waters flowed originally *from* the temple, not as a common sewer, but as a delightful fertilizing river. The prophet had before surveyed the doors of the house: but he now for the first time discovered a very small stream of waters, (so the word signifies,) springing forth from under the threshold of the house eastward, at his right hand, and at the south-side of the altar. These waters no doubt were an emblem of the "gospel preached with the Holy Ghost sent down from heaven" to render it effectual; and conveying with it all spiritual blessings to the souls of believers, and to the nations of the earth. (*Marg. Ref.* b.—*Note, Rev.* 22:1.) '—The gradual rise of the waters represented 'in this vision, denotes the large effusion of the 'Spirit, which was very remarkable at the first 'publication of the gospel, and its wonderful 'increase from small beginnings; and will be 'so again, when God shall "pour the Spirit of 'grace" upon the Jews, in order to their con'version. (*Zech.* 12:10.) ... The supplies of 'grace are often represented, in the holy wri'ters, under the metaphor of a river, and 'streams watering the dry and thirsty earth, 'both cleansing and making fruitful the ground 'where they pass. The metaphor is probably 'taken from the river that watered paradise.' *Lowth.* (*Marg.* and *Marg. Ref.* c—f.—*Note, Gen.* 2:10—14.)—When the prophet had been shewn the source of these waters, he was led by his conductor to observe the progress and increase of them: and, as the east-gate was shut, he was brought out from the temple northward.—When his conductor, with the line in his hand, had measured the length of a thousand cubits from the source, he led the prophet across the waters, which only reached to his ancles: but continuing to try their depth every thousand cubits, he found them grow still deeper every time, till they could no longer be forded, but were become a river impassable, except by swimming.—This was an emblem of the progress of Christianity, from small beginnings to an immense increase: and the latter part of the representation may relate to the times, when the gospel shall fill the earth, and produce the most extensive and important good effects on the state of mankind in every nation.—Thus the *river* signifies the same as the "stone, cut out without hands, and becoming a great mountain and filling the whole earth;" and the grain of mustard seed becoming a large plant, like a tree in which the fowls of the air make their nests. (*Marg.* and *Marg. Ref.* g.—*Notes, Is.* 2:2—5. 9:5,6. *Dan.* 2:34,35,44,

[h] hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the * bank of the river *were* very [i] many trees on the one side, and on the other.

8 Then said he unto me, These waters issue out toward the east country, [k] and go down into the † desert, and go into the sea: *which being* brought forth into the sea, [l] the waters shall be healed.

9 And it shall come to pass *that* every thing that liveth, which moveth, whithersoever the ‡ rivers shall come, [m] shall live: and there shall be [n] a very great multitude of fish, because these waters shall come thither; for they shall be healed: and every thing shall live whither the river cometh.

h 8:17. 40:4. 44:5. Jer. 1:11—13. Zech. 4:2. 5:2. Matt. 13:51.
* Heb. *lip.* 1 Kings 9:26. 2 Kings 2:13. *margins.*
i 12. Gen. 2:9,10. Rev. 22:2.
k Is. 35:7. 41:17—19. 43:20. 44:3—5. 49:9,10. Jer. 31:9.
† Or, *plain.* Deut. 3:17. 4:49. Josh. 3:16.
l 2 Kings 2:19—22. Is. 11:6—9. Mal. 1:11. Matt. 13:15.
‡ Heb. *two rivers.* Ps. 78:16.
m John 5:25. 6:63. 11:25. 14:6, 19. Rom. 8:2. 1 Cor. 15:45. Eph. 2:1—5.
n Is. 49:12. 60:3—10. Zech. 2:11. 8:21—23. Acts 2:41,47. 4:4. 5:14. 6:7. 21:20. *Greek.*

10 And it shall come to pass, *that* the [o] fishes shall stand upon it, from [p] Engedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of [q] the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof § shall not be healed; they shall be [r] given to salt.

12 And [s] by the river upon the bank thereof, on this side and on that side, shall ‖ grow all trees for meat, [t] whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ¶ new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for ** medicine.

o Matt. 4:19. 13:47—50. Mark 1:17. Luke 5:4—10. John 21:3—11.
p 2 Chr. 20:2.
q 15. 48:23. Num. 34:6. Josh. 23:4.
§ Or, *and* that which *shall not be healed, shall be, &c.* Heb. 6:4—8. 10:26—31. 2 Pet. 2:19—22. Rev. 21:8. 22:11.
r Deut. 29:23. Judg. 9:45. Ps. 107:34. Jer. 17:6. Mark 9:48, 49.
s 7. Ps. 92:12. Is. 60:21. 61:3.
‖ Heb. *come up.*
t Job 8:16. Ps. 1:3. Jer. 17:8.
¶ Or, *principal.*
** Or, *bruises and sores.* Is. 1:6. Jer. 8:22. Rev. 22:2.

45. *Matt.* 13:31,32.) The passage may also be accommodated to the progressive growth in knowledge and holiness of true Christians: and it is often applied to the holy scriptures, in which are some things plain to the meanest capacity, and others incomprehensible to the most exalted created understanding; and only to be apprehended by faith, as a river that cannot be forded.

V. 7. *Trees*, &c.] *Marg.* and *Marg. Ref.*—*Note*, 12.

V. 8—10. These waters ran eastward into the desert, and then into the sea; which is supposed to mean the dead sea, or the lake of Sodom, that lay east of Jerusalem. In this sea it is said no living creature is found; at least it is evident, that it does not abound with fish, as other seas do. But the prophet was informed by his conductor, that when the waters *from the sanctuary* should enter the sea, its waters also would become wholesome, and fit for the production and habitation of fishes, and of every living thing found in other seas; for to every place whither they flowed they would communicate life abundantly: so that fishers would spread their nets from one side of this lake of Sodom to another, (for En-gedi lay on one side, and En-eglaim on the other side, of the lake,) and take exceedingly great quantities of all those kinds of fish, which they had been used to catch in the Mediterranean sea. 'Mystically denoting the healing virtue 'of God's grace to cure the vices and corrup-'tions of wicked men.' *Lowth.*—This represented the efficacy of the gospel, when attended by the pouring out of the Holy Spirit, to communicate spiritual life to the most atrocious sinners, like those of Sodom; to render the Gentile nations productive of numerous converts; checking the progress of iniquity, undermining the foundations of idolatry, reforming cities and countries, and bringing men to know, worship, and serve the one living and true God, where his name had not before been known. So that the ministers of Christ would meet with abundant encouragement to labor, and to preach the gospel, where before none ever thought of being so employed: till at length the most hopeless and benighted nations would be abundantly filled with the light and holiness of true religion. (*Marg.* and *Marg. Ref.*—*Joel* 3:18—21, *v.* 18. *Matt* 4:18—22, *v.* 19. 13:47—50. *Luke* 5:1—11, *v.* 10.)

The rivers, &c. (9) 'The word "rivers and 'river," are promiscuously used in this verse: 'though some of the Jewish writers are of 'opinion, that these waters divide themselves, 'and some flow eastward, and others west-'ward; which opinion they ground ... chiefly 'upon the words of Zechariah. 14:8.' *Lowth.* (*Note*, *Zech.* 14:6—9, *v.* 8.) The dual (*marg.*) seems to mark out two rivers; but as the word rendered "country" (8) is *Galilee*, it perhaps implies that one river flowed into the sea of Galilee, though that which flowed into the dead sea be principally noticed.

V. 11. There would, however, still remain some marshes, creeks, or swamps, into which these healing waters could not find an entrance; and these would be left incurably steril and worthless. This represents the case of those, who reject, neglect, or pervert the gospel; or those countries, which exclude it from among them. In short it is the only healing medicine for the distempers of our fallen race; and they will be given up as reprobate to final ruin who are not healed by it. (*Marg.* and *Marg. Ref.*—*Notes*, *Heb.* 6:4—8. 2 *Pet.* 2:20—22.)

V. 12. St. John has almost transcribed this part of the vision, and applied it to the salvation of Christ, as perfected in the felicity of heaven. (*Note*, *Rev.* 22:2—5, *v.* 2.) In his vision, the trees, on each side of the river of the water of Life, seem to signify the several parts of the mediatorial work of Christ, and the sufficiency of his salvation to supply all the various wants of believers, and to complete their uninterrupted felicity. Many expositors interpret this verse of believers, who are "trees of righteousness" planted on the banks of this river in great abundance. Yet the plenteous provisions of the gospel, the precious promises of the sacred word, and the privileges of believers, as communicated to their souls by

13 ¶ Thus saith the Lord GOD; [u] This *shall be* the border whereby ye shall inherit the land, according to the twelve tribes of Israel: [x] Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another; *concerning* the which I * lifted up mine hand to give it unto your fathers: and this land shall [y] fall unto you for inheritance.

15 [z] And this *shall be* the border of the land toward the north side, from the great sea, the way of [a] Hethlon, as men go to [b] Zedad;

16 [c] Hamath, [d] Berothah, Sibraim, which *is* between the border of [e] Damascus, and the border of Hamath; † Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be [f] Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath: and *this is* the north side.

18 And the east side ye shall measure ‡ from Hauran, and from Damascus, and [g] from Gilead, and from the land of Israel *by* [h] Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from [i] Tamar *even* to the waters of § strife *in* Kadesh, the ‖ river to the great sea. And *this is* the south side ¶ southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 And it shall come to pass, *that* [k] ye shall divide it by lot for an inheritance unto you, [l] and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel: [m] they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

u Num. 34:2—12.
x 48:5,6. Gen. 48:5. 1 Chr. 5:1. Jer. 3:18. 31:1.
* Or, *swore*. 20:5,6,28,42. Gen. 12:7. 13:15. 15:7. 17:8. 26:3. 28:13. Num. 14:16,30.
y 13:29. Prov. 16:33.
z 17—20.
a 48:1.
b Num. 34:8.
c Num. 13:21. 1 Kings 8:65. Am. 6:14. Zech. 9:2.
d 2 Sam. 8:8. *Berothai.*
e Gen. 14:15. 1 Chr. 18:5. Acts 9:2.
† Or, *the middle village.*
f 48:1. Num. 34:9.
‡ Heb. *from between.*
g Gen. 31:23,47. *Galead.* Num. 32:1. Judg. 10:8.
h Gen. 13:10. Job 40:23.
i 48:28.
§ Or, *Meribah.* Num. 20:13. Deut. 32:51. 33:8. Ps. 81:7.
‖ Or, *valley.* Josh. 12:3.
¶ Or, *toward Teman.*
k 13,14.
l Is. 56.6,7. Acts 2:5—10. 11: 18. Eph. 2:19—22. 3:6. Rev. 7:9,10.
m Rom. 10:12. Gal. 3:28,29. Col. 3:11.

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the quickening Spirit, may be aptly thus represented. These abound on each side of the river, wherever the gospel is successfully preached: they afford nourishment and delight to the souls of men; they never fade or wither, or are exhausted; they are various, according to the variety of circumstances and occasions, in the Christian's experience; as if a tree should yield a succession of different kinds of fruit in great abundance, through the months of the year: and even the leaves serve as medicines to their souls; the warnings and reproofs of the word, and the salutary corrections of their Father's rod, though generally less valued, and always less pleasant, than divine consolations, yet tend to heal the maladies of their souls, and to restore them to holiness and happiness. (*Marg.* and *Marg. Ref.*—*Notes*, *Gen.* 2:8,9. 3:22—24. *Prov.* 3:18. *Rev.* 2:6,7.)—If believers are intended by these trees, the emblem shews that they are rendered flourishing and fruitful by the word and Spirit of God; that they become exceedingly useful; that they persevere in their fruitfulness and usefulness through the various changes of life; that they exercise various Christian graces in succession; and that their profession, doctrine, example, conversation, and endeavors, powerfully tend to instruct, reform, and benefit mankind. (7. *Notes*, *Ps.* 1:1—3, *v.* 3. 92:13—15. *Jer.* 17:5—8. *John* 15:2.)—*Because their waters*, &c.] *Notes*, 1—5. *Rev.* 22:1—6.

V. 13—23. The prophet here again returns to the division of the land, the account of which had been interrupted by intervening discoveries. (45:1—8.) As no such division of Canaan took place after the captivity, this must be understood of future events. Several names are here added, or changed for others: yet the boundaries of the land are nearly the same as were marked out by Moses; except, that it does not appear, whether any part, or what part, of the country east of Jordan, is included within the eastern boundary. (*Marg.* and *Marg. Ref.* b—i.—*Notes*, *Num.* 34:1—15. *Josh.* 15:1—12. 16: 17: 18:1—10.) The ten tribes, as well as Judah and Benjamin, were to be admitted to a full share in the inheritance: and this seems to imply, that the future restoration of Israel to the promised land is predicted: while the circumstance of the strangers that sojourned in the land, being admitted to a share in the inheritance, as if native Israelites, plainly intimates the calling of the Gentiles into the church, and their joint inheritance with the Jews in the privileges of the gospel and in the heavenly felicity. (*Marg. Ref.* l, m.)—*Joseph*, &c. (13) *Marg. Ref.* x—*Notes*, *Gen.* 48:5. 1 *Chr.* 5:1,2.—*I lifted up*, &c. (14) *Marg.* and *Ref.*

PRACTICAL OBSERVATIONS.

The more carefully we examine the things of God and religion, the more interesting will be our discoveries concerning them.—All our invaluable privileges and advantages are conveyed to us through the gospel; they flow from Christ, our Temple, Altar, and Door of access to the Father; they all spring from the everlasting love and mercy of our God, through his atoning sacrifice, and by the sanctification of the Holy Spirit. No obstructions of men, or fallen angels, can interrupt the communication of spiritual blessings from the fulness of Christ to the souls of his beloved people: and the course of the greatest rivers might far more easily be stopped, than the progress of his gospel, when God is pleased to prosper the labors of his servants. It has hitherto continued gradually to diffuse its influence; and it will still run wider and deeper in its energy and effects, till it shall fill, heal, and fructify

CHAP. XLVIII.

The portions allotted to Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah, 1—7. The allotments for the sanctuary, the priests, Levites, city, and prince, 8—22. The portions of Benjamin, Simeon, Issachar, Zebulun, and Gad, 23—29. The plan of the city, its gates, dimensions, and name, 30—35.

NOW these *are* [a] the names of the tribes. [b] From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west, * a *portion for* [c] Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* [d] Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* [e] Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* [f] Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* [g] Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* [h] Reuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* [i] Judah.

a Ex. 1:1—5. Num. 1:5—15. 13 4—15. Rev. 7:4—8.
b 47:15—17. Num. 34:7—9.
* Heb. *one* portion.
c Gen. 30:3—6. Josh. 19:40—47. Judg. 18:26—29. 2 Sam. 24:2. 1 Kings 12:28,29. Matt. 20:15,16.
d Gen. 30:12,13. Josh. 19:24—31.
e Gen. 30:7,8. Josh. 19:32—39.
f Gen. 30.22—24. 41:51. 48:5, 14—20. Josh. 13:29—31. 17:1—11.
g Josh. 16: 17:2—10,14—18.
h Gen. 29:32. 49:3,4. Josh. 1 15—21.
i Gen. 29:35. Josh. 15: 19:9.

the whole earth. We may rejoice in the assured hope of this happy event: and in the mean time we may be satisfied, that the water, which Christ gives his praying people, shall be 'in them a well of water springing up into everlasting life."—Whilst we wait for the completion of our felicity, and are conflicting with various trials and temptations; let us attend to the sacred scriptures, beginning with the most obvious and practical truths, and proceeding gradually to those which are the most difficult; remembering that many things will be found incomprehensible to us, which we must apprehend by faith and humbly adore, but not presume to think that we can fathom, or judge of by our limited powers, or our proud reasonings. But we should chiefly mark the blessed effects, which the word and Spirit of God are every where represented as producing on the souls of men; that we may inquire whether they have wrought such a change in our judgment and affections, and character? Into whatever place, or heart of man, these healing waters flow, they communicate divine life and holiness; they counteract the various evil propensities of our fallen nature, and teach men to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." So that where they abound, knowledge, purity, piety, and equity, and every thing good and useful, abound likewise. How desirable then is it to be instrumental in sending the word of God to those regions, which have hitherto been given up to idolatry, ignorance, impiety, and vice! and to see the preachers of the gospel encouraged to cast their nets, and to attend to their laborious work with patient hope and evident success, where sin and Satan before reigned with undisturbed sway! The time is coming when they shall thus labor and prosper, in those distant regions, which are now enveloped in Pagan or Mohammedan darkness, with as much encouragement, as the apostles did at Jerusalem, when numbers were "daily added to the church of such as should be saved:" and their converts shall be of the same excellent character as those were, "when great grace was upon them all." Yet is this blessed gospel of salvation the savor of death to numbers in every age: and those who are not made holy by it, because they neglect, oppose, or abuse it, must die in their sins and perish without remedy.—As the Lord has so amply provided in Christ Jesus all the rich variety of spiritual blessings, which can conduce to our comfort and holiness; and as those blessings lose no part of their beauty or excellency by the succession of ages: so Christians also should study to be useful and fruitful, the lights of the world and the healing of the people; that their whole conduct, and all their endeavors, may conduce to render men wiser, holier, and happier, on every side of them. They should bring forth fruit suited to the seasons of adversity and prosperity, and to the various occasions and circumstances in which they are called to act: they should consider it their duty and their privilege to have their leaf unwithering and their fruit increasing: because they are watered from the sanctuary of God: and they should delight in proceeding with increasing zeal and usefulness to serve him to the end of their lives. Surely none should deem themselves "branches of the living Vine," who do not in some measure bring forth such fruits as he did when he went about doing good to the souls and bodies of men! And if all that bear the name of Christians and profess the doctrine of Christ, were of this character, his religion would appear to be most excellent and beneficial in the eyes of all beholders. Such Christians need not doubt of their inheriting the good land, which Canaan typified, and which the Lord has sworn to give to the seed of Abraham: all the Gentiles, who believe in Christ, and are united to him by the supply of his sanctifying Spirit, are the children of Abraham and heirs according to promise, and will share the privileges of Israelites, without marring their inheritance: for there is room in the church and in heaven for all, who come for the blessings of that new covenant, of which Christ is the Surety and Mediator.

NOTES.

CHAP. XLVIII. V. 1—7. This division of the land entirely differs from that which was made in the days of Joshua; and it is not probable that it should ever *literally* take place: but it seems to denote the equality of privilege which subsists among all the tribes of the redeemed, whatever their previous characters have been; and their intimate union and communion with each other.—'This division of the 'land among the twelve tribes may imply, that 'all true Christians shall be equally sharers in 'the privileges of the gospel.' *Lowth.* A portion is laid out for each tribe, directly across the country from east to west: and Reuben's lot is placed between Ephraim and Judah (*Marg* and *Marg. Ref.*—*Notes*, 47:13—23. *Josh.* 13:15—22. 15:1—12. 16:1—10. 17:11—13.)

8 And by the border of Judah, from
ıe east side unto the west side, shall be
the offering which ye shall offer of five
ıd twenty thousand *reeds in* breadth, and
length as one of the *other* parts, from
ıe east side unto the west side: and [l] the
ınctuary shall be in the midst of it.

9 The oblation that ye shall offer unto
ıe LORD *shall be* of five and twenty
ıousand in length, and of ten thousand in
readth.

10 And for them, *even* [m] for the priests,
ıall be *this* holy oblation; toward the
ɔrth five and twenty thousand *in length*,
ıd toward the west ten thousand in
readth, and toward the east ten thousand
breadth, and toward the south five and
enty thousand in length: [n] and the sanc-
ary of the LORD shall be in the midst
ereof.

11 * *It shall be* for the priests that are
nctified of [o] the sons of Zadok; which
ıve kept my [†] charge, which went not
tray, when the children of Israel went
tray, [p] as the Levites went astray.

12 And *this* oblation of the land that is
fered shall be unto them [q] a thing most
ly, by the border of the Levites.

13 And over against the border of the
iests, the Levites *shall have* [r] five and
enty thousand in length, and ten thou-
nd in breadth: all the length *shall be* five
d twenty thousand, and the breadth ten
ousand.

14 And [s] they shall not sell of it, neither
change, nor alienate the first-fruits of the
ıd; [t] for *it is* holy unto the LORD.

15 And the five thousand, that are left
the breadth over against the five and
twenty thousand, shall be [u] a profane *place*
for the city, for dwelling and for suburbs
and the city shall be in the midst thereof.

16 And these *shall be* the measures
thereof; the north side four thousand and
five hundred, and the south side four thou-
sand and five hundred, and on the east
side four thousand and five hundred, and
the west side four thousand and five hun-
dred.

17 And the suburbs of the city shall be
toward the north two hundred and fifty,
and toward the south two hundred and
fifty, and toward the east two hundred and
fifty, and toward the west two hundred and
fifty.

18 And the residue in length over
against the oblation of the holy *portion*
shall be ten thousand eastward, and ten
thousand westward: and it shall be over
against the oblation of the holy *portion;*
and the increase thereof shall be for food
unto them [x] that serve the city.

19 And they that serve the city [y] shall
serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and
twenty thousand, by five and twenty thou-
sand: ye shall offer the holy oblation [z] four-
square, with the possession of the city.

21 And [a] the residue *shall be* for the
Prince, on the one side and on the other
of the holy oblation, and of the possession
of the city over against the five and twenty
thousand of the oblation toward the east
border, [b] and westward over against the
five and twenty thousand toward the west
border, over against the portions for the
prince: and it shall be the holy oblation;
and the sanctuary of the house *shall be* in
the midst thereof.

22 Moreover from the possession of the
Levites, and from the possession of the
city, *being* in the midst *of that* which is
the prince's, between the border of Judah,

5:1—5.
. Is. 12:6. 33:20—22. Zech.
11,12. 2 Cor. 6:16. Eph. 2:
—22. Col. 2:9. Rev. 21:3,
. 22:3.
14:28. 45:4. Num. 35:1—9.
sh. 21: Matt. 10:10. 1 Cor.
13,14.

Or, *The sanctified* portion
all be *for the priests.*

o 40:46. 43:19. 44:15,16.
† Or, *ward*, or, *ordinance.*
Matt. 24:45,46. 2 Tim. 4:7,8.
1 Pet. 5:4. Rev. 2:10.
p 44:10.
q 45:4. Lev. 27:21.
r 45:5. Deut. 12:19. Luke 10:7.
s Lev. 27:10,28,33.
t 12. Lev. 23:20. 27:9,32. Mal.
3:8—10.

u 22:26. 42:20. 44:23. 45:6.
x Josh. 9:27. Ezra 2:43—58.
Neh. 7:46—62.
y 1 Kings 4:7—23. Neh. 11:
z Heb. 12:27. Rev. 21:16.
a 22. 34:23,24. 37:24. 45:7,8.
Hos. 1:11.
b 8—10.

V. 8—13. *Marg.* and *Marg. Ref.*—*Notes*, :15,16. 45:1—8.—*As the Levites*, &c. (11) 'All e priests were Levites; but no Levites were iests, except the descendants of Aaron.' "As e *other* Levites went astray."

V. 14. This may intimate, that what has en devoted to the immediate service of God ould not be alienated from it; that ministers ould be contented with their provision, and t shew a fickle or mercenary disposition; d that the inheritance of believers is un-angeably secured to them. "The first fruits" nify their portion of land: no other first its are mentioned. (*Marg. Ref.*—*Notes*, *Lev.* :9—13, *v.* 10,28—34.)

V. 15—17. *Notes*, 20. 42:15—20. 45:1—8, *v.*

V. 18. *For food*, &c.] 'For those who per-
'form inferior offices in the city.' *Lowth.* Perhaps for the Nethinim. (*Marg. Ref.*)

V. 19. (*Notes*, 1 *Kings* 4:7—23.) 'This ser-
'vice being a burden, it is fit that all the tribes
'should bear their part in it.' *Lowth.*

V. 20. *Square.*] 'A square figure being the
'emblem of perpetuity, strength, and solidity.
'(42:16—20.)—A great part of the wisdom of
'the eastern nations was wrapped up in hiero-
'glyphical emblems and numbers. ... This meth-
'od God hath thought fit to make use of to dis-
'cover some mysterious truths in his word: such
'as perhaps he thinks not convenient to be more
'clearly revealed till the proper time or season;
'intending by such hints, to encourage men's
'searching into the more obscure parts of the
'scriptures.' *Lowth.* (*Note*, *Rev.* 21:9—21, *v.* 16.)

V. 21. *Marg. Ref.*—*Note*, 45:1—8, *vv.* 7,8.

and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, [c] Benjamin *shall have* * a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, [d] Simeon *shall have* a *portion*.

25 And by the border of Simeon, from the east side unto the west side, [e] Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, [f] Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, [g] Gad a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even [h] from Tamar *unto* the waters of † strife *in* Kadesh, *and* to [i] the river toward [k] the great sea.

29 This *is* [l] the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* [m] the goings out of the city on the north side, four thousand and five hundred measures.

31 And [n] the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures*, [o] and the name of the city from *that* day, *shall be*, ‡ The LORD *is* there.

c 1—7. Gen. 35:16—19. Josh. 18:21—28.
* Heb. *one* portion. 1.
d Gen. 29:32. 49:5—7. Josh. 19:1—9.
e Gen. 30.14—18. Josh. 19:17—23.
f Gen. 30:19,20. Josh. 19:10—16.
g Gen. 30.10,11. Josh. 13:24—28.
h 47:19. 2 Chr. 20:2.
† Heb. *Meribah-kadesh*. Num. 20:1,13. Ps. 106:32.
i Gen. 15:18. Num. 34:5. Josh. 13:3. Is 27:12.
k 47:15,19,20.
l 47:13—22. Num. 34:2,13. Josh. 13:—21:
m 16,32—35. Rev. 21:16.
n Is. 26:1,2. 54:12. 60.11. Rev. 21:12,13,21,25.
o Gen. 22:14. Jer. 33:16. Zech. 14:21.
‡ Heb. *JEHOVAH shammah*. Ex. 15:26. 17:15. Jud. 6:24. Ps. 46:5. 48:14. 132:1 Is. 12:6. 14:32. 24:23. Re 21:3. 22:3.

V. 22, 23. The lot of Judah was north of the holy oblation, and that of Benjamin south of it. (*Marg. Ref.*) The contrary took place, in the division of the land by Joshua. (*Note, Josh.* 18:11—20.)

V. 24—29. (*Marg.* and *Marg. Ref.—Notes, Josh.* 13:24—28. 19:1—28.) 'These appointments are not laid out with any regard to the 'division of the land made in Joshua's time: for 'here a platform of a new church and state is 'set forth.' *Lowth.*

V. 30—35. It is most obvious to interpret these "measures," of the reed which the prophet's conductor held in his hand: for what was the use of it, but to measure with? Or what measure should we compute by, but that which the Spirit of God has pointed out to us? By this measure the city would be near forty miles in circuit, or ten miles on each side of the square; which was vastly larger than Jerusalem ever was. Doubtless the large dimensions of the city and land were intended to intimate the great increase of religion, and the propagation of the gospel in the times predicted. (*Marg. Ref.—Notes*, 45:1—8. *Is.* 26:1,2. 54:2,3. 60:15—22, *v.* 18. *Rev.* 21:9—21, *vv.* 12,13,16,21.) 'The same 'description is given of the gates of the new 'Jerusalem, (*Rev.* 21:12,13.) to signify that all 'true Israelites have their share in this heav-'enly city, and a right to enter into it. (*Rev.* '22:14.)' *Lowth.—Levi.* (31) One gate is here assigned to Levi; and only one to Joseph, or the two tribes descended from him.—The land here divided is never called Canaan, nor the city measured, Jerusalem; probably because they were figurative of spiritual blessings to the church and to Israel: but "the LORD is there," or, "JEHOVAH-shammah," (*marg.*) is the name given to this holy city: signifying that his powerful and gracious presence with his church is the source of all her peace, security, felicity, and holiness; and that at length these blessings will be abundantly communicated, and his presence and glory signally displayed among his people. (*Marg. Ref.* o.—*Marg.* and *Ref.—Notes, Matt.* 18:19,20. 28:19, 20, *v.* 20. *John* 14:18—24. *Rev.* 21:22—27. 22:1—5.)

PRACTICAL OBSERVATIONS.

When true converts enter the church by faith in Jesus Christ, all their former sins are blotted out, every stigma is removed, all distinctions are swallowed up, and the vilest of them are admitted to a full participation of all the privileges of the children of God, and made heirs according to the hope of eternal life. Yet on earth some of them must be placed more advantageously than others for their spiritual improvement: and in proportion to their degrees of grace and fruitfulness on earth so will be their capacity for the glory and felicity of heaven, and their enjoyment of it.—Our inheritance, as the spiritual priests of the living God, cannot be forfeited or exchanged; nor should we desire to change the temporal portion, which our gracious Lord has allotted us. Especially it behoves the ministers of Christ to be contented in their places, and with "such things as they have:" and, as they must by no means waste or alienate the revenues appropriated to the maintenance of religion, so the Lord will call those to a strict account, who plunder them, or make the concerns of religion to subserve their love of filthy lucre.—In the visible church on earth, there will still be some part "profane;" even believers must spend part of their time in those employments, which do not immediately belong to religion; and though these must be performed from pious motives and in a conscientious manner, yet they should be kept distinct from

piritual concerns.—All that belong to the Is-
el of God should serve the common cause,
their proper places, and according to their
bilities: and those who occupy themselves in
good a work, should not be left destitute of
ch things as are needful for them.—The way
access into the church is open on every side,
at sinners may enter by faith, from all the
arters of the globe, and from all the tribes of
e earth: and all that belong to the true church
low, shall at last find admission into the holy city above: for all things are so regulated and established by the power, truth, and love of God, that no believer shall ever be ashamed of his confidence.—Through the whole extent of the church, even when it shall fill the earth, the Lord will vouchsafe his gracious presence and blessing. May we be found citizens of this holy city, and act consistently with that character; and have the benefit and comfort of the Lord's presence with us, in life, in death, and for evermore.

THE

BOOK OF DANIEL.

HE writer of this book was contemporary with Ezekiel, but probably younger than he: yet he began to prophesy before him; and he continued in his prophetical office much longer. He was of the royal family of Judah; and having been early in life carried captive to Babylon, he soon became renowned for wisdom, and was advanced to great authority under Nebuchadnezzar: and he seems to have continued in an exalted station, and in offices of great trust and power, through all the subsequent period of the Chaldean monarchy; and afterwards under Darius the Mede and Cyrus the Persian: yet he was even then far more eminent for wisdom and piety, than for rank and authority. (*Notes*, 1:3—7. *Ez.* 14:13—21, *vv.* 14,20. 28:2—5, *v.* 3.) Josephus, no doubt speaking the current opinion of his countrymen at that time, calls Daniel 'one of the greatest of the prophets; for he was wont not only to 'foretel future things, as other prophets also did; but he likewise determined the time when 'they should come to pass.' But since his time, 'the Jews, in order to invalidate the evidence, 'that results from the prophet's writings in support of Christianity, have, on the authority of 'a few doctors, agreed to class him among the *Hagiographi;* which decision, however, does 'not, upon their own rules, affect his pretensions to be considered as an inspired writer.' *Gray's Key.*—It may further be noted, that this determination, and the frivolous reasons assigned for it, are strong proofs, that his prophecy of seventy weeks has created them exceedingly great difficulties; because it so fixes the time of the Messiah's advent, that, unless Jesus of Nazareth be He, all expectations of his coming must be finally disappointed, if Daniel was indeed a prophet in the highest sense of the word. (*Notes*, 9:24—27.)—Our Lord, however, called him "Daniel the prophet," with a special recommendation of his predictions, even the most difficult of them, to the attention of his disciples. (Comp. 8:13. 9: 27. 11:31. 12:11. with *Matt.* 24:15. *Mark* 13:14.) And there is such a coincidence between his prophecies and those of St. John, 'that the latter, in his Revelation, doth more distinctly 'unfold those events, which the former foretels in general terms.' *Mede.*—'In his work hath 'been produced such instances of his having been a prophet, as an infidel cannot deny, or, if 'he denies, cannot disprove.' *Bp. Newton.*—'The first six chapters are chiefly historical, 'though indeed the second chapter contains the prophetical interpretation of Nebuchadnezzar's 'dream, concerning the kingdoms which were successively to illustrate the power of God, 'who removeth and setteth up kings as seemeth good to him. ... The four historical chapters 'which succeed, relate the miraculous deliverance of Daniel's companions from the furnace; 'the remarkable punishment of Nebuchadnezzar's arrogance; the impiety and portended fate 'of Belshazzar; and the divine interposition for the protection of Daniel in the lions' den. 'All these are written with a spirit and animation highly interesting. We seem to be present 'at the scenes described; and the whole is enriched with the most exalted sentiments of 'piety, and with the finest attestations to the praise and glory of God.' *Gray's Key.*—The last six chapters are entirely prophetical; and a great part of them has generally been considered as extremely obscure. 'But it is the nature of prophecies not to be thoroughly 'understood, till they are thoroughly fulfilled. Not that such prophecies are therefore like 'the pagan oracles, of an ambiguous, equivocal, and delusive nature. Obscure they may be: 'but there is a wide difference between obscurity and equivocation. The pagan oracles 'were purposely worded in such a manner, that if they failed in one sense, they might hold 'good in another, though directly the contrary: the scripture-prophecies have a determined 'meaning; and though sometimes they may comprehend more events than one, yet they are

'never applicable to contrary events. The pagan oracles were delivered for the immedia
'direction of those who consulted them; and therefore a mistake at first was of more fat
'consequence: the scripture-prophecies were intended more for the instruction ... of futu
'ages; and therefore it is sufficient if time shall illustrate the particulars. The pag
'oracles are no sooner understood, than they are despised: ... the reverse is true of t
'scripture-prophecies: and the better you understand, the more you will admire them. T
'completion of the former demonstrates their fraud and futility, the completion of the latte
'their truth and divinity.' *Bp. Newton.*—Some parts, however, of these predictions are
exceedingly plain, and have been so exactly and circumstantially fulfilled, that Porphyr
a bitter enemy of Christianity, took occasion from this circumstance, to maintain that th
were written after the predicted events. This is a most important testimony: for it shews, th
the completion of those parts, which relate to historical facts, terminating in the reign
Antiochus Epiphanes, was absolutely undeniable: yet it is capable of clear proof, that the
prophecies were extant, in the Greek language, many years before Antiochus was born: a
in the hands of the Egyptians, who had no kindness either to the Jews, or their religion.

But in fact, the prophecies of Daniel have in all succeeding generations received as undeniab
accomplishments, as those did which relate to more ancient events. They all take the
beginning from about the prophet's days: they all give a concise prophetical history of t
church, and of the world, as far as immediately connected with it, nearly to the end of tim
for even the prophecy of the seventy weeks, though the first coming of the Messiah is t
most prominent subject, shews the state of the Jewish nation to this day, and intimat
events which have not yet taken place. They all, either expressly, or by consequenc
predict four great monarchies; the fourth of which shall last "to the time of the end," "t
end of the indignation." They all foretel long continued calamities to the Jewish natio
and to the people of God; at length terminating in the restoration of Israel, and the final a
universal triumph of true religion; the kingdom of Christ and of his saints, which mu
endure to the general resurrection. They are not insulated predictions: they all exhibit t
same grand outlines of the plan of Providence, to the period of the church's calamities, varie
in such a manner, as to reflect reciprocal light on each other. And for above two thousa
years, the most prominent parts of history form the best interpretation of these astonishi
prophecies.—These four kingdoms have succeeded each other: they have answered t
description given of them with surprising exactness. The Messiah came at the appointe
period, and was cut off; "the abomination of desolation" was set up in the holy plac
Jerusalem was destroyed; the poor remnant of the Jews were scattered, and remain so
this day. The fourth kingdom, which thus desolated them, and persecuted the infa
Christian church, after a time appearing in another form, has exactly answered t
predictions of its blasphemy, tyranny, idolatry, and long continued dominion, given in th
ancient book: and nothing now remains, but the destruction of this kingdom, the conversio
of the Jews, and the final triumphs of true religion, to render the whole history of all thos
ages, a clear comment on Daniel's prophecies.*—One great cause of the uncertainty, whic
numbers complain of as to the real meaning of these predictions, arises from learned an
ingenious men trying to accommodate the events of their own time, (important indeed
them, but small in the grand concerns of the world, during revolving thousands of years
to some detached particulars in the prophecy. But it should be remembered, that prophec
is a very small, though exact map; on which, not every country-town or considerable plac
is found, but merely those of pre-eminent consequence. No city, so to speak, is marked i
Britain but London. It should, however, be also understood, that any interpretation, whic
violates the geography or chronology of prophecy, must be "a private interpretation,
and not the real meaning. (*Note*, 2 *Pet.* 1:20,21.) The grand outlines alone are marke
and those in their due order and arrangement. It is also of great importance to note, tha
many of the prophets, perhaps all in some measure, agree in the grand events predicted: th
coming of a Savior, to be the Light of the world, a great High Priest, and a glorious Kin
"His sufferings, and the glory which would follow;" the present state of the Jews, th
corruption and persecutions of the church by a powerful and blasphemous enemy; the fin
restoration of Israel; and the victories, triumphs, and kingdom of the Redeemer. Som
give one view of these subjects, and some another: but all agree in the general outlines; th
prophets uniformly confirm each other's testimony; and in no one instance is there
discordant voice, or any thing that can be thought so, by those who diligently examine an
compare the whole. This combination of testimony gives prophecy its full force; an
connected with its accomplishment, amounts to a complete moral demonstration, that th
scriptures are the oracles of God.

'The prophecy is writ, part in Hebrew, part in Chaldee: for which this reason may be assigne
'that those parts of it, in which the Babylonian empire was concerned, were writ in the
'language, viz. from 2:4. to the end of the seventh chapter; a great part of which wa
'probably entered into their public registers.' *Lowth.*

From the consideration, that this eminent and greatly beloved servant of God was, to extrem
old age, and probably till his death, a minister of state in a heathen court, we may conclud
with observing, that faith and piety are not confined to any place or station in life, but tha
the Lord can preserve his people humble and spiritual in the midst of all possible snare
and in the most entangling employments, to which his providence calls them.

* The rise and surprising progress of the Mohammedan delusion seem also clearly predicted, under the emblem of t
"little horn of the third beast." (*Notes*, 8:9—12,22—26.)

CHAP. I.

Jehoiakim, with part of the sacred vessels, is carried captive, 1, 2. Nebuchadnezzar commits Daniel, and certain young Jews, to the master of the eunuchs, to be instructed in the Chaldee learning; allotting them a daily portion, and changing their names, 3—7. They refuse to eat of the king's meat; and, being permitted to live on pulse and water, they improve in vigor and comeliness, 8—16. God confers on them knowledge and wisdom; so that, being far superior to the wise men of Babylon, they are preferred by the king, 17—21.

IN the [a] third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And [b] the Lord gave Jehoiakim king of Judah into his hand, [c] with part of the vessels of the house of God, which he carried into the land of [d] Shinar to the house of his god; [e] and he brought the vessels into the treasure-house of his god.

3 And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring [f] *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children [g] in whom *was* no blemish, but well favored, [h] and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* [i] ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them [k] a daily provision of the king's meat, and of the wine * which he drank: so nourishing them three years, that at the end thereof they might [l] stand before the king.

6 Now among these were, of the children of Judah, [m] Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom [n] the prince of the eunuchs [o] gave names: for he gave unto Daniel *the name* of Belteshazzar; and to [p] Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

[*Practical Observations.*]

8 ¶ But Daniel [q] purposed in his heart, that he would not [r] defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he request-

a 2 Kings 24:1,2. 2 Chr. 36:5,6.
b 2:37,38. 5:18. Deut. 28:49—52. 32:30. Judg. 2:14. 3:8. 4:2. Ps. 106:41,42. Is. 42:24.
c 5:2. 2 Chr. 36:7.
d Gen. 10:10. 11:2. Is. 11:11. Zech. 5:11.
e 5:2,3. Judg. 16:23,24. 1 Sam. 5:2. 31:9,10. Ezra 1:7. Jer. 51:44. Hab. 1:16.
f 2 Kings 20:17,18. Is. 39:7. Jer. 41:1.
g Lev. 21:18—21. 24:19,20. Judg. 8:18. 2 Sam. 14:25. Acts 7:20. Eph. 5:27.
h 2:20,21. 5:11. Ec. 7:19. Acts 7:22.
i *See on* 17—20.—Prov. 22:29.
k 1 Kings 4:22,23. 2 Kings 25:30. Matt. 6:11. Luke 11:3.
* Heb. *of his drink.*
l 19. Gen. 41:46. 1 Sam. 16:22. 1 Kings 10:8. 2 Chr. 9.7. Jer. 15:19. Luke 1:19. 21:36.
m 2:17. Ez. 14:14,20. 28:3. Matt. 24:15. Mark 13:14.
n 3,10,11.
o 4:8. 5:12. Gen. 41:45. 2 Kings 23:34. 24:17.
p 2:49. 3:12—30.
q Ruth 1:17,18. 1 Kings 5:5. Ps. 119:106,115. Acts 11:23. 1 Cor. 7:37. 2 Cor. 9:7.
r Lev. 11:45—47. Deut. 32:38. Ps. 106:28. 141:4. Ez. 4:13,14. Hos. 9:3,4. Acts 10:14—16. Rom. 14.15—17. 1 Cor. 8:7—10. 10:18—21,28—31.

NOTES.

CHAP. I. V. 1, 2. (*Marg. Ref.* a.—*Notes*, 2 *Kings* 24:1,2. *Ezra* 1:1—4. *Jer.* 25:1.) This may be considered as the first date of the beginning of the seventy years' captivity: for it has been shewn, that there were several.—'At 'this time Jehoiakim became tributary to the 'king of Babylon; and consequently the seven-'ty years of captivity and vassalage to Baby-'lon began.' *Lowth.*—'He carried the sacred 'vessels to the temple of his god: not so much 'for the ordinary use of his priests, as to be laid 'up for monuments in the treasure-house that 'pertained to his idol, ... even Bel, the god of 'the Babylonians, &c.' *Bp. Hall.* (*Marg. Ref.* c—e.—*Note*, 5:1—4.)—*The Lord gave.* (2) *Marg. Ref.* b.

V. 3—7. It is evident, that Daniel and his companions were carried captive, when Jehoiakim fell into the hands of Nebuchadnezzar, though it is not here mentioned, and before the captivity of Jehoiachin.—The eastern monarchs have in every age been accustomed to employ eunuchs, in their palaces and about their persons: and as these were frequently advanced to the highest dignities; the original word is sometimes used in general for a courtier, or officer in the palace. It is probable, however, that Daniel and his companions were eunuchs.—"The master of the eunuchs," on this occasion, received orders from Nebuchadnezzar, to select from the young men of Israel, and especially from those of royal and noble birth, such as were unblemished in their outward form, and of comely figure, who had good capacities, and had received the rudiments of a good education; and whose prudence, good sense, and learning might render them fit to occupy some station at court. It was then, as well as at present, deemed a branch of magnificence to be served by foreigners: perhaps the king had observed several of the young Jews to be very ingenious, and of promising abilities; and he desired to avail himself of the talents both of his native subjects, and of those whom he had acquired by conquest. These young men were to be instructed in the learning and language of the Chaldeans, and in every science which could qualify them for service. Three years were allotted for their education: and to encourage them to be diligent and obsequious, they were to be supplied with viands and wine, every day, from the king's own table. This education would tend, and probably was meant, to detach them from the interests of their people and religion, and to attach them to those of their new masters.—Among the number selected, there were four more distinguished and conscientious than the rest: their names were all compounded with the original words for God, or Lord: "Daniel" signifying *God my Judge;* "Hananiah," *the grace of the Lord;* and "Azariah," *the Lord is a help.* It is not agreed what "Mishael" signifies, but it is compounded with EL, the name of God.—"The master of the eunuchs," however, changed these names for others compounded with the names of the idols of Babylon; as intimating the change which he expected or desired in their religion. (*Marg.* and *Marg. Ref.*—*Notes*, 4:8,9. *v.* 8. *Gen.* 41:45,46.)—The word rendered "children" is frequently used for young persons, when come to maturity: and it is the common opinion, that Daniel was at this time twenty years of age. Indeed we must suppose, from the narrative, that both he and his companions were at least seventeen or eighteen.—As these young men were of the seed-royal, it is probable that some of them were descended from Hezekiah: and thus the prophecy, concerning his posterity, was exactly fulfilled. (*Note*, 2 *Kings* 20:17,18.)

ed of the prince of the eunuchs that he might not defile himself.

9 Now [s] God had brought Daniel into favor and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, [t] I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces * worse liking than the children which *are* of your † sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to ‡ Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days: and let them give us § pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

s Gen. 32.28. 39:21. 1 Kings 8: 50. Ezra 7:27,28. Neh. 1:11. 2:4. Ps. 4:3. 106:46. Prov. 16:7. Acts 7:10.
t Prov. 29:25. John 12:42,43.
* Heb. *sadder*. Matt. 6:16—18.
† Or, *term*, or *continuance*.
‡ Or, *the steward*.
§ Heb. *of pulse that we may eat*, &c. 1б. Gen. 1:29,30. Deut. 8:3. Rom. 14:2.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days [u] their countenances appeared fairer and fatter in flesh, than all the children which did eat the portion of the king's meat.

16 Thus [v] Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, [x] God gave them [y] knowledge and skill in all learning, and wisdom: and ‖ Daniel had [z] understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: [a] therefore stood they before the king.

u Ex. 23:25. Deut. 28:1—14. 2 Kings 4:42—44. Ps. 37:16. Prov. 10:22. Hag. 1:6,9. Mal. 2:2. Matt. 4:4. Mark 6:41,42. v 11.
x 2:21,23. 1 Kings 3:12,28. 4: 29—31. 2 Chr. 1:10,12. Job 32:8. Ps. 119:98—100. Prov. 2:6. Ec. 2:26. Is. 28:26. Luke 21:15. Acts 6:10. 7:10. Col. 1:9. Jam. 1:5,17.
v Acts 7:22.
‖ Or, *he made Daniel understand*.
z 4:9,10. 5:11,12. 10:1. Gen. 41: 8—15. Num. 12:6. 2 Chr. 26: 6. Ez. 28:3. 1 Cor. 12:7—11.
a *See on* 5.—Gen. 41:46. 1 Kings 17:1. Prov. 22:29. Jer. 15:19.

V. 8—16. It is probable, that Daniel first formed his own determination, and then brought over his companions to his views and purpose. (*Marg. Ref.* q.) He did not consider it as unlawful to learn the sciences and language of the Chaldeans, as a preparation for future usefulness: and we may hence decidedly conclude, that he was not required to study the arts of the magicians and astrologers. He resolved, however, "not to defile himself with the portion of the king's meat."—Many of the dishes would consist, in part at least, of those meats which were unclean according to the law; others of them would be such as had been offered to idols; and the wine, it is probable, had been presented to them, and a part from it poured out for a libation on their altars. Daniel, no doubt, concluded that by eating and drinking of these provisions he should have fellowship with idolaters; (*Marg. Ref.* r. —*Note*, 1 *Cor.* 10:18—22.) or be corrupted with the prevailing luxury and intemperance of the court, as well as induced to eat such meats as the law of God forbad: and that such a self-indulgent course of life was suited neither to the afflicted state of his country, nor to his own condition as a captive, nor to his character as a devoted worshipper of the God of Israel. He was therefore resolved not to defile himself: yet he did not rudely refuse what was intended in kindness; but gently and modestly requested the prince, or master, of the eunuchs, to indulge him in this respect, as his conscience was concerned in it. It is, however, improbable, that he would have succeeded quietly in his purpose; had not that God, whom he so conscientiously served, given him a place in the esteem and tender compassionate regard of this stranger; by means of the excellent abilities, discretion, courteousness, and amiable qualities, with which God had endued him. (*Marg. Ref.* s.—*Notes*, *Gen.* 32:27,28. 39:2—6. *Prov.* 16:7.) The prince of the eunuchs, therefore, was disposed to gratify Daniel: but he feared lest the king, who had given orders about the diet of the young Jews, should observe any of them to look unhealthy and dejected, as he took it for granted they would, if they lived on pulse and water: so that, comparing their countenances with those who were not so scrupulous, he should inquire into the cause of the difference; and, finding that his orders had been disobeyed, should in a rage order him to be put to death. (*Marg.* and *Ref.*) The subsequent history shews that he had some ground, from the character of the king, for these apprehensions. It seems, however, that he was willing to connive at the desired change, though he would not order it; and perhaps he hinted to Daniel, that Melzar, his deputy, could do it with less danger: at least Daniel applied to him, and besought that a trial might be made for the space of ten days; during which time he and his friends would live upon pulse, or vegetables, and water, without any kind of animal food or wine: and if on this spare diet, they did not thrive as well, as those who ate the king's portion, he might afterwards refuse his concurrence. This temperate diet would be in its own nature wholesome; yet it was not suited to render them fatter in flesh than the others: but doubtless Daniel's confidence was placed on the special blessing of God, to render it so nourishing, that he and his friends might no more be tempted to defile themselves. It cannot, however, be supposed, that he would in any case have consented to eat forbidden food, whatever sufferings his refusal might have exposed them to. But the Lord did not disappoint his expectation; for his looks and those of his friends fully satisfied Melzar, that he might safely leave them to their own plan; and so he took away, perhaps as a perquisite to himself, the portion which was allotted them from the king's table.—This was a singular instance of conscientious temperance and self-denial in young persons, who had been brought up in

20 And [b] in all matters of * wisdom *and* understanding, that the king inquired of them, he found them [c] ten times better than all [d] the magicians *and* astrologers, that *were* in all his realm.

21 And [e] Daniel continued *even* unto the first year of king Cyrus.

b 1 Kings 4:29—34. 10:1,23,24. * Heb. *wisdom of understanding.*

c Gen. 31:7. Num. 14:22. Neh. 4:12. Job 19:3.

d 2:2—11,21—23. 4:7,8,&c. 5:7, 8,17. Gen. 41.8. Ex. 7:11,12, 22. 8:7,19. Is. 19:3. 47:12—14. 2 Tim. 3:8,9.

e 6:28. 10:1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used Ps. 110:1. 112:8.

affluence. (*Marg. Ref.* u—x.—*Note*, *Ex.* 2:21.)

V. 17—21. It pleased God so to prosper the instructions given to Daniel and his friends, and their application to study; and so to communicate knowledge and wisdom from himself, that they far excelled their fellow students in every thing: (*Marg. Ref.* x, y.—*Notes*, 2:27—30, *v.* 28. *Gen.* 41:16. 1 *Kings* 3:5—14. *Prov.* 2:1—9. *Luke* 21:12—19, *v.* 15. *Acts* 6:9—14, *v.* 10.) and Daniel was early endued with the supernatural ability of interpreting remarkable dreams, as Joseph had been in Egypt; for he alone was chosen to be a prophet. (*Marg.* and *Marg. Ref.* z.—*Notes*, 2:17—23. *Gen.* 40:8.) So that, when they were brought before the king, (who appears to have been a man of learning and penetration,) they were found far better qualified for his service than any of the other students: nay, they far excelled in learning, and in the satisfactory solution of difficult questions, all the magicians and astrologers, and other pretenders to extraordinary discoveries, with which his realm abounded. They were therefore speedily advanced to honorable stations in his palace: and Daniel continued to be employed in the affairs of government, and to be regarded as a prophet, through the whole remaining duration of the Chaldean monarchy; and till Cyrus succeeded to the kingdom, on the death of his father-in-law, Darius the Mede. Thus he lived to witness the conclusion of the seventy years, which Jeremiah had predicted as the term of the captivity: (*Note*, 9:2,3.) and there can be no reasonable doubt, that Cyrus's favorable decree was procured by his means. Indeed it is evident that he survived that event at least two or three years. (*Marg.* and *Marg. Ref.* a—e.—10:1. *Note*, *Ezra* 1:1—4.)

Skill in all learning, &c. (17) 'They were 'particularly skilful, in those parts of the Chal-'dean learning, which was really useful, and 'might recommend them to the favor of the 'kings both of Babylon and Persia, and qualify 'them for places of trust under them.—So Mo-'ses's education in Egyptian learning (*Acts* 7: '22.) fitted him to be a ruler of God's people.' *Lowth.* (*Note*, *Ex.* 2:10.)

PRACTICAL OBSERVATIONS.

V. 1—7.

The successes of ungodly men, even in their enterprises against the worshippers of God, are to be ascribed to his interposition: they could "have no power against them, except it were given them from above;" though they generally either take the glory of it to themselves, or give it to their idols.—The Lord will permit his enemies to profane even those things, which have been consecrated to his service, when they have been polluted by the hypocrisy or crimes of his professed worshippers.—It is the prudence of princes to employ the abilities and endowments, of body or mind, and all qualifications natural or acquired, which are to be found among every class of their subjects: and it is the wisdom of God thus to bring forth into scenes of usefulness, those whom he has qualified to serve the public, or his church. He will sometimes have a few of his servants to stand in kings' palaces, to direct the deliberations of senates, or to sway the affairs of kingdoms; as well as others to be employed in the work of the ministry, or in the obscure occupations of private life. We should therefore consider seriously what is our proper work, and do it diligently; and not censure others who aim to glorify God in a different sphere.—Youth is the time for acquiring useful knowledge: nor is it superfluous for those, who most simply seek wisdom from God, to apply their minds, and to employ their time, in pursuing various kinds of human learning.—Kings, who would have able statesmen and servants, should encourage literature, and support men of abilities in prosecuting their studies; for they will find but few disposed to such pursuits, except they have a prospect of being comfortably supported, nay, liberally rewarded. How careful then should parents be, so to train up their children, that they may be qualified for future usefulness! But alas! the education which is generally patronised, by royal or public bounty, tends more to corrupt men's principles and morals, than to improve them; and to lead them, from scriptural sentiments, language, and behavior, to adopt the names, notions, habits, and phraseology of heathens: and, instead of teaching youth to bridle their passions, and to exercise self-denial, it too commonly initiates them in luxury, or confirms them in habits of licentiousness.

V. 8—20.

If the Lord has put it into the heart of any young person, from pure principles, to "purpose not to defile himself," by any unlawful or inexpedient indulgence; he will enable him to obtain the benefit, and to escape the dangers, of every situation. But this will require much command over every appetite and natural inclination: and much firmness, meekness, and prudence will also be requisite, to avoid giving needless offence: for, even where conscience and duty are concerned, modest persuasion and entreaty are preferable to impetuosity, moroseness, and obstinacy.—When the Lord sees good, he can bring his servants "into favor and tender love," even with strangers to true religion: and indeed the genuine spirit of Christianity, when connected with the meekness of wisdom and superior abilities, is exceedingly amiable and conciliating even in the eyes of ungodly men, where it does not interfere with their pride, lusts, and interests.—Those who first form salutary designs, will seldom be left alone in them; though few in general will concur, compared with the numbers who prefer present indulgence or interest to duty.—Temperance, nay, abstinence, is more consistent with health, than men are apt to believe, who seek excuses for self-indulgence. Yet there may be seasons, when a degree of abstemiousness is needful, which in other circumstances would not be proper. If this be undertaken by any man, in the fear of God, and not from pharisaical pride or affectation, or with a spirit of censoriousness; but either that he may not defile himself by an improper intercourse with ungodly men, or that he may "keep under his body and bring it into subjec-

CHAP. II.

Nebuchadnezzar, perplexed with a dream which he had forgotten, with menaces and promises requires his wise men to make it known to him, with the interpretation, 1—9. They acknowledge their inability, and are sentenced to die, 10—13. Daniel obtains respite, joins in prayer with his friends, has the dream revealed to him, and blesses God, 14—23. He stays the decree, and is brought before the king, 24—30. The dream and its interpretation, 31—45. The king honors Daniel; and confesses that his God is pre-eminent above all gods, 46, 47. Daniel and his friends are greatly preferred, 48, 49.

AND [a] in the second year of the reign of Nebuchadnezzar, [b] Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, [c] and his sleep brake from him.

2 Then the king [d] commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, [e] I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king [f] in Syriac, [g] O king, live for ever: [h] tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if

a 1:1—5. 2 Chr. 36:5—7.
b 3. 4:5. Gen. 40:5—8. 41:1, &c.
c 6:18. Esth. 6:1.
d *See on* 1:20.—4:6. 5:7. Gen. 41:8. Ex. 7:11. Deut. 18:10—12. Is. 8:19. 19:3. 47:12,13.
e 1. Gen. 40:8. 41:15.
f Gen. 31:47. Ezra 4:7. Is. 36:11.
g 3:9. 4:19. 5:10. 6:6,21. 1 Sam. 10:24. 1 Kings 1:25,31. Neh. 2:3. Matt. 21:9. Mark 11:9,10.
h 4:7. 5:8. Gen. 41:8. Is. 44:25.

tion:" he may expect a peculiar blessing on his spare diet, to support his health, and to fit him for active service; without burdening his conscience, or "making provision for the flesh to fulfil the lusts thereof." And though a regard to health is a general duty, there may be cases, when the care "of keeping a conscience void of offence" will render even this a subordinate consideration; which may in a measure be overlooked, upon the same principle, that the offending right hand must be cut off, and that the martyr yields up his life rather than sin against God. When any see it necessary to purpose such designs in their hearts, and to mention them even to those, who have a tender love for them; they will often find them a hindrance to their designs, out of fear, either respecting them, or on their own account. When, however, the trial is made, such fears are often found to have been mere temptations: and conscientious temperance will always be found more beneficial, even to the comfort of this present life, than sinful indulgence. It also exceedingly tends to fit a man for study, or any great and continued mental exertions: and pious young men should endeavor to excel their fellows in every useful pursuit; not that they may be praised, but for the honor of the Gospel, and that they may be qualified for usefulness.—For whatever station or service the Lord intends men, he will give them suitable endowments: and the wisdom which he bestows, is ten thousand times better than worldly policy, curious arts, or the most admired attainments of human learning; both for the management of secular concerns, and with respect to the eternal world.—It is a happiness to the realm, and an honor to the prince, when he is competent to judge who are best qualified to serve him, and when he expressly prefers them on that account.—A youth spent in temperance and piety, and in departing from evil, conduces to durable usefulness and eminence; and treasures up joys for the future, either on earth, or in heaven, or both. Let then young men keep their eyes steadily fixed on the examples of this chapter: let us all "count every thing but loss for the excellency of the knowledge of Christ," and the experience of his salvation; and always remember, that God will "honor those that honor him, but that they who despise him shall be lightly esteemed."

NOTES.

Chap. II. V. 1. Nebuchadnezzar was king of Babylon, when he came up to Jerusalem, and carried away Daniel and his friends to Babylon; which was in the first year of his reign: yet after Daniel had been three years educating, Nebuchadnezzar is said to have had this dream in the second year of his reign. (1) Hence it is concluded that he reigned some time along with his father: and that this was in the second year of his reigning alone. (*Note*, *Jer.* 25:1.) The king was convinced that his dream was supernatural, and was troubled about it, though he could not recollect particulars: God so ordering it, that he might bring Daniel forth into notice, to make known his own glory, as the God of Israel and of the whole earth. (*Marg. Ref.*)

Dreams.] 'Though it was but one continued dream, it contained divers scenes of affairs, being a description of the succession 'of the four monarchies, which were to 'continue, under different forms, to the end 'of the world.' *Lowth.*—Rather, the fourth will continue, in one form or other, till all the kingdoms of the world become the kingdom of Christ. (*Note*, 44,45.)

V. 2. 'Daniel and his companions did not 'appear among them; perhaps because the 'Chaldeans despised them as youths and strangers, and would not have them thought equal 'in knowledge with themselves.' *Lowth.*—*Sorcerers.*] 'This word is always taken in an ill 'sense by the holy writers, for those who consult evil spirits.' *Ibid.*—*The Chaldeans.*] 'The 'Chaldeans were so much addicted to the study 'of the heavenly motions, and to make prognostications from thence; that the word *Chaldean* 'is used, both in Greek and Latin writers, for 'an astrologer.' *Ibid.* (*Marg. Ref.*—*Notes*, 4:4—7. 5:5—9. *Gen.* 41:8. *Ex.* 7:11,12. 22:18. *Deut.* 18:9—12.) As Daniel and his friends were not called in on subsequent occasions, when further advanced in years and established in reputation, along with the astrologers and Chaldeans; this shews that their learning was of another kind, and was known to be so. (*Notes*, 1:8—16,17—20, *vv.* 17,20. 5:10—12.)

V. 3, 4. *In Syriac.* (4) Or, *Chaldee:* these were then the same language; or, as some think, the Syriac was a more elegant dialect of the Chaldee, chiefly used by the learned. From this verse to the end of the seventh chapter, Daniel wrote in Chaldee, and not in Hebrew: probably in order to induce the Chaldeans to read the account of those transactions, which so greatly concerned them.—The expression "O king, live for ever," was a customary salutation, implying a cordial desire of his life, health, and permanent felicity; it was used by Daniel and other pious men, as well as by the heathens, though probably with a more extensive meaning; and was equivalent to 'God save the king,' as in use among us. (*Marg. Ref.* g.—6:21. *Note*, 1 *Kings* 1:31. *Neh.* 2:3.

ye will not make known unto me the dream, with the interpretation thereof, ye [i] shall be [*] cut in pieces, and your houses shall be [k] made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, [l] ye shall receive of me gifts and [†] rewards and great honor: therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, [m] Let the king tell his servants the dream, and we will shew the interpretation of it.

8 And the king answered and said, I know of certainty that ye would [‡] gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, [n] *there is but* one decree for you: [o] for ye have prepared lying and corrupt words to speak before me, till [p] the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter. therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, [q] and there is none other that can shew it before the king, except the gods, [r] whose dwelling is not with flesh.

12 For [s] this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And [t] the decree went forth that the wise *men* should be slain; [u] and they sought Daniel and his fellows to be slain.

[*Practical Observations.*]

14 ¶ Then Daniel [§] answered [x] with counsel and wisdom to Arioch the [‖] captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch [y] made the thing known to Daniel.

i 3:29. 1 Sam. 15:33. Ps. 50:22. 58:7.
* Chal. *made pieces.*
k Deut. 13:16. Josh. 6:26. 2 Kings 10:27. Ezra 6:11.
l 48. 5:7,16,29. Num. 22:7,17, 37. 24:11.
† Or, *fee.* 5:17. *marg.*
m 4,9 Ec. 10:4.
‡ Chal. *buy.* Eph. 5:16. Col. 4:5.
n 3:15. Esth. 4:11.
o 1 Kings 22:6,22. Prov. 12:19. Is. 44:25. Ez. 13:6,17,19. 2 Cor. 2:17.
p 21. 5:28,31. 7:25.
q 27,28. 5:11. Gen. 41:39. Ex. 8:19. Matt. 19:26.
r Ex. 29:45. Num. 35:34. 1 Kings 8:27. 2 Chr. 6:18. Ps. 68.18. 113:5,6. 132:14. Is. 3:18. 57:15. Joel 3:21. John 1:1—3,14 14:17,23. 2 Cor. 6:16. Rev. 21:3.
s 3:13. Job 5:2. Ps. 76:10. Prov. 16:14. 19:12. 20:2. 27:3, 4. 29:22. Matt. 2:16. 5:22.
t 6:9—15. Esth. 3:12—15. Ps. 94:20. Prov. 28:15—17. Is. 10:1.
u 1:19,20. 6:12.
§ Chal. *returned.*
x 2 Sam. 20:16—22. Ec. 9:13—18.
‖ Or, *chief marshal.* Chal. *chief of the executioners,* or, *slaughter-men.* Gen. 37:36. Jer. 39:9. 52:12. *margins.*
y 9.

V. 5—9. Nothing can be conceived more unreasonable than this demand of Nebuchadnezzar, or more tyrannical and cruel than the sentence annexed to it. The whole narration displays the arrogance, impetuosity, and violence of his character; and illustrates the evil tendency and fatal effects of arbitrary power, constant homage and flattery, and uninterrupted prosperity, on the mind of fallen man. Being eager to recover the recollection of his dream; he required of the wise men, what was absolutely impossible, except by immediate revelation from God. (*Notes*, 10—13, *v.* 11,17—23,27—30.) And he threatened them with the most terrible death, and with the deepest ignominy to their characters and family, if they did not immediately perform what he required: but if they did, he promised to reward them in the most liberal and honorable manner. When they reasonably desired to be informed of the dream, and promised to give the interpretation by the rules of their art, (which they never could have performed;) he construed this into a fraudulent intention of gaining time, and opportunity for the execution of some corrupt design. Being terrified by his dream, he perhaps expected some sudden revolution: nay, he might even suspect them of having formed some treasonable designs against him; so that he supposed, they waited till the time was changed, and the event had deprived him of the power of punishing them: but he was determined to know it directly, or to execute his barbarous intentions.—If they could discover the dream, it would give a sanction to their interpretation of it: but otherwise he should conclude them to be base impostors. (*Marg. Ref.*)

Gain the time. (8) "Buy." *Marg.* '*Buying* or '*redeeming* the time is a proverbial expression, 'denoting men's using their utmost endeavors 'to free themselves from imminent danger or 'difficulty; gaining time being a considerable 'advantage to that purpose. ... *Eph.* 5:16. *Col.* '4:5.' *Lowth.* (*Note*, *Eph.* 5:15—20, *v.* 16.)

V. 10—13. The peremptory words and conduct of the king led the Chaldeans and magicians, not only to confess the impotency of their arts, and to remonstrate that no king ever made such a demand on any who professed these sciences; but to declare, that the discovery was beyond the reach of all human or created penetration, and only known and discoverable by the gods, whose dwelling was not with flesh, or among men. This they spake of *their* gods: but the only living and true God, who alone could reveal the secrets contained in this dream, indeed condescends to dwell among men: (*Marg. Ref.* r.—*Notes*, *Ex.* 29:42—46. 1 *Kings* 8:27. *Is.* 57:15,16. *John* 1:14. 14:21—24. 2 *Cor.* 6:14—18, *v.* 16. *Eph.* 2:19—22, *v.* 22. *Rev.* 21:1—4, *v.* 3.) and he actually made known the dream to Daniel, and so shewed the difference between JEHOVAH and his prophets, and the idols and magicians of Babylon. (*Marg. Ref.* q.—*Notes*, 5—9,17—23,27—30. 5:10—12.)—Nebuchadnezzar was the more exasperated by this decided reply, and immediately issued a decree to destroy all the wise men of Babylon: and whether in his inconsiderate rage he meant so, or whether he spake in such general terms as to admit of this construction, Daniel and his fellows also were sought for to be put to death. Otherwise, the sorcerers would have been put to death, without rendering the city less wise than before. But the dream would have remained an impenetrable secret; and God had purposed that it should not be so. (*Marg. Ref.* s—u.—*Note*, 2.)

16 Then Daniel went in, [z] and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to [a] Hananiah, Mishael, and Azariah, his companions:

18 That [b] they would desire mercies [*] of the God of heaven concerning this secret; that [†] Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 Then [c] was the secret revealed unto Daniel [d] in a night-vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, [e] Blessed be the name of God for ever and ever: [f] for wisdom and might are his:

21 And [g] he changeth the times and the seasons: [h] he removeth kings, and setteth up kings: [i] he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He [k] revealeth the deep and secret things: [i] he knoweth what *is* in the darkness, [m] and the light dwelleth with him.

23 I [n] thank thee, and praise thee, [o] O thou God of my fathers, [p] who hast given me wisdom and might, [q] and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto [r] Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him, [s] Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch [t] brought in Daniel before the king in haste, and said thus unto him, [‡] I have found a man of the [§] captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to [u] Daniel, whose name *was* Belteshazzar, [x] Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the

z 9—11. 1:18,19.
a 1:7,11. 3:12.
b Esth. 4:15—17. Ps. 50:15. 91:15. Prov. 3:5,6. Is. 37:4. Jer. 33:3. Matt. 18:19. Acts 4:24—31. 12:4,5. Rom. 15:30, 31.
* Chal. *from before God.*
† Or, *they should not destroy Daniel, &c.* Gen. 18:28. Mal. 3:18. 2 Pet. 2.9.
c 22,27—29. 4.9. 2 Kings 6:8—12. Ps. 25:14. Am. 3:7. 1 Cor. 2:9,10.
d 7:7. Num. 12:6. Job 4:13. 33: 15,16. Matt. 2:12,13.
e Gen. 14:20. 1 Kings 8:56. 1 Chr. 29:10,20. 2 Chr. 20:21. Ps. 41:13. 72:18,19. 103:1,2. 113:2. 115:18. 145:1,2.
f 21—23. 1 Chr. 29:11,12. Job 12:13,16—22. Ps. 62:11 147: 5. Prov. 8:14. Jer. 32:19. Matt. 6:13. Jude 24,25 Rev. 5:12,13.
g 9. 7:25. 1 Chr. 29:30. Job 34:24—29. Ec. 3:1—8. Jer. 27:5—7.
h 4:17,32. 1 Sam. 2:7,8. Job 12: 18. Ps. 75:5,6. 113:7,8. Prov. 8:15,16. Luke 1:51,52. Acts 13:21,22. Rev. 19:16.
i Ex. 31:3,6. 1 Kings 3:8—12. 28. 4:29. 10:24. 1 Chr. 22:12. 2 Chr. 1:10—12. Prov. 2:6. Luke 21:15. 1 Cor. 1:30. Jam. 1:5,17. 3:15—17.
k 11,28,29. Gen. 37:5—9. 41: 16,25—28. Job 12:22. Is. 41: 22,26. 42:9. Matt. 13:13. Rom. 16:25,26. 1 Cor. 2:9—11. Eph. 3:5.
l Job 26:6. Ps. 139:11,12. Jer. 23:24. Luke 12:2,3. John 21: 17. 1 Cor. 4:5. Heb. 4:13.
m 5:11,14. Ps. 36:9. 104:2. John 1:9. 8:12. 12:45,46. 1 Tim. 6:16. Jam. 1:17. 1 John 1:5.
n 1 Chr. 29:13. Ps. 50:14. 103: 1—4. Is. 12:1. Matt. 11:25. Luke 10:21. John 11:41.
o Gen. 32.9—11. Ex. 3:15. 1 Kings 8:57. 18:36. 1 Chr. 29: 10. 2 Chr. 20:6.
p *See on* 20.21.—Prov. 8:14. 21: 22. 24:5. Ec. 7:19. 9:16,18.
q 29,30. Gen. 18:17. Ps. 25:14. Am. 3:7. John 15:15. Rev 1:1. 5:5.
r 15.
s *See on* 12,13.—Acts 27:24.
t Prov. 24:11,12. Ec. 9:10.
‡ Chal. *That I have, &c.*
§ Chal. *children of the captivity, &c.* 1:6. 6:13. Neh. 7.6. 1 Cor. 1:27,28.
u 1:7. 4:8,19. 5:12.
x 3—7. 4:18. 5:16. Gen. 41:15. 1 Sam. 17:33.

V. 14—16. As Daniel and his friends had not been summoned, with the other wise men; and yet were supposed to be involved with them in the condemnation pronounced against them; it was most reasonable, that they should have a hearing from the king.—It seems that Daniel had, at times, access to him. Arioch appears to have favored his application; the king's fury was perhaps abated; and it pleased God to dispose his heart to regard the proposal of his servant. Daniel had, before this, understanding in dreams and visions; (1:17.) but he would not have so confidently promised the desired information to the king, had he not received some intimation from God, that it would in due time be communicated. No doubt he was actuated by a zeal for the honor of God, and of true religion, as well as by a desire of preserving his own life and that of his friends. (*Marg.* and *Marg. Ref.*)

V. 17—23. In answer to the united, fervent, and persevering prayers of this pious company, the secret was revealed to Daniel, in so distinct and clear a manner, that he had no doubt of its being a divine inspiration, and that it would approve itself as such to Nebuchadnezzar. (*Marg.* and *Marg. Ref.* a—d.—*Notes, Matt.* 18:19,20. *Acts* 12:5—11.) He therefore immediately praised God, as the Fountain of all wisdom, knowledge, and might; and the Author of all those revolutions in empires, of which he had so extensive a view at this time before his mind, and which were to take place through a very long succession of ages: and he rendered thanks and praise, in the most exalted language, to him for this extraordinary revelation, in a time of such imminent danger. (*Marg. Ref.* e—q.—*Notes*, 31—45. 4:10—18, *v.* 17. 1 *Sam.* 2:4—8. *Ps.* 75:5—7.) —'His wisdom appears in ordering the great 'affairs of the world; and his might and power 'in bringing them to pass. To the same pur-'pose Jeremiah styles him "Great in counsel, 'and mighty in work." *Jer.* 32:19.' *Lowth.*— The revelation made to Daniel gave him, not only "wisdom," but "power," to save many lives, and do immense good to his people.

V. 24. The rash decree of the king had doomed to one common destruction, not only the sorcerers, but all those in Babylon who were considered as wise and learned men: and Daniel was honored as the willing instrument of preserving all their lives. The Lord, in answer to the benevolent prayers of him and his friends, spared the whole company. (*Acts* 27: 24. *Note, Ez.* 14:13—21, *vv.* 14,20.)

V. 25. 'Daniel undertook to do it of his own 'accord: (24) but this officer, according to the 'manner of courtiers, takes this opportunity of 'ingratiating himself to the king: as if the dis-'covery of Daniel's abilities in this kind was 'owing purely to his diligence.' *Lowth.*—Arioch seems indeed to have claimed some merit to himself: yet he also spake as one, who was

king hath demanded [y] cannot the wise *men*, the astrologers, the magicians, the soothsayers shew unto the king:

28 But there is [z] a God in heaven [a] that revealeth secrets, and [*] maketh known to the king Nebuchadnezzar what shall be [b] in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29 As for thee, O king, thy thoughts [†] came *into thy mind* upon thy bed, what should come to pass hereafter: and [c] he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, [d] this secret is not revealed to me for *any* wisdom that I have more than any living, [e] but for [‡] *their* sakes that shall make known the interpretation to the king, [f] and that thou mightest know the thoughts of thy heart.

[*Practical Observations.*]

31 ¶ Thou, O king, [§] sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; [g] and the form thereof *was* [h] terrible.

32 This image's [i] head *was* of fine gold, his [k] breast and his arms of silver, his [l] belly and his [‖] thighs of brass,

33 His [m] legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that [n] a stone was [o] cut out [¶] without hands, [p] which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became [q] like the chaff of the summer-threshing-floors; and the wind carried them away, that [r] no place was found for them: and the stone that smote the image [s] became a great mountain, [t] and filled the whole earth.

36 This *is* the dream; and [u] we will tell the interpretation thereof before the king.

37 Thou, O king, *art* [x] a king of kings; for [y] the God of heaven hath given thee a kingdom, [z] power, and strength, and glory.

38 And wheresoever the children of men dwell, [a] the beasts of the field and the fowls of the heaven hath he given into

y *See on* 2,10,11.—5:7,8. Job 5:12,13. Is. 19:3. 44:25. 47:12, 13.
z Ps. 115:3. Matt. 6:9.
a *See on* 18.—Gen. 40:8. 41:16. Is. 41:22,23. Am. 4:13.
* Chal. *hath made known.*
b 10:14. Gen. 49:1. Num. 24:14. Deut. 4:30. 31:19. Is. 2:2. Jer. 30:24. 48:47. Ez. 38:8,16. Hos. 3:5. Mic. 4:1. 2 Tim. 3:1. Heb. 1:1. 2 Pet. 3:3.
† Chal. *came up.* Ez. 38:10.
c 22,28,47.
d Gen. 41:16. Acts 3:12. 1 Cor. 15:8—12.
e 17,18,49. Is. 43:3,4. 45:4. Matt. 24:22. Mark 13:20. Rom. 8:28. 1 Cor. 3:21—23. 2 Cor. 4:15.
‡ Or, *the intent that the interpretation may be made known to.*
f 47.
§ Chal. *wast seeing.*
g 7:3—17. Matt. 4:8. Luke 4:5.
h Is. 13:11. 25:3—5. Ez. 28:7. Hab. 1:7.
i 37,38. 4:22,30. 7:4. Is. 14:4. Jer. 51:7. Rev. 17:4.
k 39. 7:5. 8:3,4. 11:2.
l 39. 7:6. 8:5—8. 11:3,&c.
‖ Or, *sides.*
m 40—43. 7:7,8,19—26.
n 44,45. 7:13,14,27. Ps. 118:22. Is. 28:16. Zech. 12:3. Matt. 16:18. Acts 4:11. 1 Pet. 2:7. Rev. 11:15.
o 8:25. Zech. 4:6. 2 Cor. 5:1. Heb. 9:24.
¶ Or, *which* was *not in hands.* 45. *marg.*
p Ps. 2:8—12. 110:5,6. 149:6—9. Is. 60:12. Zech. 12:3. Rev. 17:14. 19:11—21.
q Ps. 1:4,5. Is. 17:13,14. 41:15, 16. Hos. 13:3. Mic. 4:13.
r Job 6:17. Ps. 37:10,36. 103:16. Rev. 12:8. 20:11.
s Is. 2:2,3. Mic. 4:1,2.
t Ps. 22:27. 46:9. 66:4. 67:1,2. 72:16—19. 80:9,10. 86:9. Is. 11:9. Zech. 14:8,9. Rev. 11:15. 20:2,3.
u 23,24.
x 1 Kings 4:24. Ezra 7:12. Is. 10:8. 47:5. Jer. 27:6,7. Ez. 26:7. Hos. 8:10. Rev. 1:5. 17:14.
y 4:25,32. 5:18. 2 Chr. 36:23. Ezra 1:2. Prov. 8:15. Jer. 28:14. Rev. 19:16.
z 4:3,34. Ps. 62:11. Matt. 6:13. John 19:11. Rev. 4:11. 5:12,13.
a 4:21,22. Ps. 50:10,11. Jer. 27:5—7.

glad to be excused from the bloody and odious service, which had been assigned him. (*Marg.* and *Marg. Ref.—Note*, *Prov.* 24:11,12.)

V. 26—30. (*Marg. Ref.* u, x.—*Note*, 10—13.) Daniel told the king, in the most express terms, that none of his wise men could possibly declare unto him his dream; (thus gently intimating that his anger against them had been highly unreasonable:) but that "the God of heaven" revealed such secrets as he saw good; and that he had shewn the king, by his disquieting dream, the events of future and distant ages. As for Daniel himself, he had not discovered this secret by his own extraordinary wisdom: but God had made it known to him, that he might interpret it to the king, in order that more favor might be shewn to his people; and that the king might recollect and understand his own thoughts and dream, and be convinced that Israel's God was the only true and living Lord of all. (*Marg.* and *Marg. Ref.* r—a. c—f.—*Notes*, 36. *Gen.* 40:8. 41:16. *Acts* 3:12—16, *v.* 12.)—*Latter days.* (28) *Marg. Ref.* b.—*Notes*, *Is.* 2:2—5, *v.* 2. 2 *Tim.* 3:1—3, *v.* 1.)

V. 31—33. This image made a splendid appearance before the imagination of Nebuchadnezzar, whose mind was attached to worldly magnificence: but the same events were afterwards represented to Daniel, under the appearance of fierce and devouring wild beasts; as indeed the monarchies, thus foretold, were the great supporters of idolatry, tyranny, and persecution in the world. (*Marg. Ref.—Notes*, 34,35. 7:1—8. 8:3—8.)

The form ... was terrible. (31) 'The success, 'which accompanied their arms, made them 'feared and dreaded by all the world.' *Lowth.*

V. 34, 35. 'The Jews unanimously agree, that 'by the Stone is here meant the Messiah. ... 'This denotes the advancement and increase 'of Christ's kingdom, that it should, from small 'beginnings, proceed to fill the whole earth: as 'if a stone by degrees should grow to a moun'tain ... Mr. Mede hath very judiciously ob'served, ... that this kingdom is described here 'under two states, ... one the kingdom of the 'Stone, the other the kingdom of the moun'tain.' *Lowth.* The small and progressive success of Christianity is meant by the former; the universal triumph of it by the latter. (*Marg. Ref.—Notes*, 44,45. 7:13,14,23—27, *v.* 27. *Is.* 2:2—5. 9:6,7, *v.* 7. 41:15,16. *Matt.* 13:31,32. *Rev.* 11:15—18.)

V. 36. Daniel modestly allows his friends a share in the honor of his discoveries; because they were made in answer to his united prayers. (*Note*, 17—23.)

V. 37. Nebuchadnezzar, proud of his extensive dominions and extraordinary prosperity, as having kings for his vassals and tributaries; and meeting with none, any where, who dared to resist him, would ascribe his greatness to his valor and conduct: but Daniel reminded him, that "the God of heaven had given him his kingdom," and all the glory and power of it. (*Marg. Ref.—Notes*, 17—23, *v.* 21. 5:18—24. 1 *Sam.* 2:4—8. *Jer.* 27:4—9. *Matt.* 6:13.)

thine hand, and hath made thee ruler over them all. [b] Thou *art* this head of gold.

39 And after thee shall arise [c] another kingdom inferior to thee, and [d] another third kingdom of brass, which shall bear rule over all the earth.

40 And [e] the fourth kingdom shall be strong as iron: [f] forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

b *See on* 32.
c 32. 5:28—31. 7:5. 8:3,4,20. 11:2. Is. 44:28. 45:1—5.
d 32. 7:6. 8:5,&c. 10:20. 11:3, &c. Zech. 6:3—6.
e 33. 7:19—26. 8:24,25. 9:26, 27. 11:36—45. John 11:48.
f 7:7. Jer. 15:12. Am. 1:3.

41 And whereas thou sawest [g] the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron and part of clay; *so* the kingdom shall be partly strong, and partly * broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave † one to another, even as iron is not mixed with clay.

g *See on* 33—35.—7:7,24. Rev. 12 3. 13:1. 17:12.
* Or, *brittle.*
† Chal. *this with this.*

V. 38. *Marg. Ref.* a.—*Thou art*, &c.] The Chaldean monarchy, over which Nebuchadnezzar was the only king of great renown, was represented in the vision by "the head of gold:" for *monarchies under a succession of princes of the same nation*, and not *individual monarchs*, are meant by "kings," in the general language of prophecy. The immense riches, magnificence, and prosperity of the Chaldean monarchy, and of Babylon its renowned metropolis, gave it that pre-eminence over the succeeding empires, which gold has above other metals: perhaps more liberty and peace were enjoyed under it, than under those which followed. "The *head*" of the image, (32) being the emblem of this monarchy, seems only to denote its priority in order of time: but the term of its continuance was far shorter than that of any of the others. Some make the Assyrian empire, as swallowed up in the Chaldean, to be included under this part of the vision: but that was past, and therefore not the proper subject of prophecy.—Both the transient dream which so soon vanished and was forgotten, and the lifeless image, were apt emblems of the emptiness and vanity of all earthly glory.

V. 39. The breast, and the two arms of silver of the image, represented that monarchy which succeeded to the Chaldean; and this was the kingdom of the Medes and Persians, the united power and authority of which might be denoted by the two arms, shoulders, &c. (32)—This was inferior to the Chaldean monarchy, as silver is to gold, perhaps in wealth, splendor, and prosperity: at least it was so in the characters of the kings; for the Persian monarchs, from the death of Cyrus to the subversion of the monarchy, were perhaps as vile a set of men as ever disgraced human nature.—The third kingdom, represented by the belly and thighs of the image formed of brass, (33) must be that of the Macedonians, or Grecians, which succeeded to the Persian monarchy. This was established by the conquests of Alexander the Great, and continued under his successors. It had less external magnificence than those which preceded; and it was founded and supported by force of arms, many of which were anciently made of brass: but it was more extensive than either of the others, including many dominions in Europe, as well as those of the Persians in Asia and Africa, and several regions further to the east than they had ever penetrated. It was therefore foretold, that this kingdom would "bear rule over all the earth;" which may also allude to the vain-glorious boast of Alexander, that he had subdued the whole world.—'The 'Persians were not inferior in dignity, power 'and riches; but were worse, touching ambi- 'tion, cruelty, and all kind of vice; shewing 'that the world would grow worse and worse 'till it was restored by Christ.'

V. 40—43. These verses evidently describe the Roman empire, as succeeding to that of the Macedonians. It was as strong as iron, and like iron it brake and subdued all before it. No people had ever made such extensive conquests, through so many ages, as the Romans did: in the former part of their prosperity, they were remarkable only for valor, hardiness, frugality, and poverty, of which iron is a proper emblem. The two consuls by which they were long governed, and the eastern and western empires, into which their dominions were at length divided, might be denoted by the two legs and feet on which the image stood: and the ten toes, into which the feet divided, represented the ten kingdoms into which at length the whole empire was broken. The civil wars which weakened the state, and the conjunction of the Romans with the conquered nations, and afterwards with the Goths, Vandals, and other barbarians who subverted the empire, was denoted by the compounding of the iron with the potter's clay, which could not unite or strengthen each other. Thus the Roman empire decayed in strength, even when it was growing more extensive: at length it began evidently to decline, till it was divided into many subordinate kingdoms. This is also represented by the Romans mingling themselves with the seed of men, or of other nations, by alliances and intermarriages, which tended to the subversion of the empire. Yet this monarchy still subsists in the toes or kingdoms into which it was broken, and of which we shall hereafter have occasion to speak more particularly. (*Marg. Ref.—Notes*, 7:7—12,19—27.)—'Some interpreters explain the words thus; 'that the chief power in these ten kingdoms 'shall be partly *secular*, and partly *ecclesiastical:* 'and the encroaching of the ecclesiastical 'power upon the secular, shall be the occasion 'of frequent clashings between them, to the 'weakening of both parties, and endangering 'their breaking to pieces.' *Lowth.*—These four monarchies (probably the mightiest which ever appeared on earth,) have certainly been far more celebrated than any others. The history of them, in fact, comprises the grand transactions of mankind from the days of Daniel to this present time. The church of God likewise has had far more concern with these, than with any other empires: and the countries belonging to them have hitherto been the chief seat of the Redeemer's kingdom

44 And in * the days of these kings shall the God of heaven [i] set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, *but* it shall [l] break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as [m] thou sawest that the stone was cut out of the mountain ‡ without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath [o] made known to the king what shall come to pass § hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar [p] fell upon his face and worshipped Daniel, and commanded that they should offer an oblation, [q] and sweet odors unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* [r] a God of gods, and [s] a Lord of kings, and [t] a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel [u] a great man, and gave him many great gifts, and made him [x] ruler over the whole province of Babylon, [y] and chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and [z] he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel [a] *sat* in the gate of the king.

* Chal. *their days.*
i *See on* 28,37.
Gen. 49:10. Ps. 2:6—12. 72:
,&c. 89:3,4,19—36. 110:1—4.
s. 9:6,7. Matt. 3:2,3. 28:18.
Eph. 1:20—22.
4:3,34 6:26. 7:13,14,27. Ps.
45:13. Ez. 37:25. Mic. 4:7.
Luke 1:32,33. John 12:34.
Rev. 11:15.
l Chal. *kingdom thereof.*
8:25. Ps. 2:9. 21:8,9. Is. 60:
2. 1 Cor. 15:24,25. Rev. 2:
7. 19:15—20.
m 34,35. Is. 28:16. Zech. 12:3. Matt. 21:44.
‡ Or, *which* was *not in hands.*
34. *marg.* Luke 17:20. 2 Cor. 10:4,5.
n Deut. 10:17. 2 Sam. 7:22. 1 Chr. 16:25. Neh. 4:14. 9:32. Job 36:26. Ps. 48:1. 96:4. 135:5. 145:3. Jer. 32:18,19. Mal. 1:11. Rev. 19:17.
o Gen. 41:28,32. Matt. 24:35. Rev. 1:19. 4:1.
§ Chal. *after this.*
p Luke 17:16. Acts 10:25. 14:13. 28:6. Rev. 11:16. 19:10. 22:8.
q Lev. 26:31. Ezra 6:10.
r 11:36. Deut. 10:17. Josh. 22:22. Ps. 136:2.
s *See on* 37.—4:17,32. Job 12:19. Ps. 2:10,11. 72:11. 82:1. Prov. 8:15,16. 1 Tim. 6:15. Rev. 1:5. 17:14. 19:16.
t *See on* 19,28,29. 4:8,9.—Gen. 41:39. Am. 3:7.
u 6. 5:16. Gen. 41:39—43. Num. 22:16,17. 24:11. 1 Sam. 17:25. 25:2. 2 Sam. 19:32. 2 Kings 5:1. Job 1:3. Jer. 5:5.
x 5:29. 6:1,2.
y 4:9. 5:11.
z 17. 1:17. 3:12—30. Prov. 28. 12.
a Esth. 2:19,21. Jer. 39:3. Am. 5:15.

which will be rendered universal by the total ubversion of the last of them. It cannot herefore be wondered, that so many more rophecies should be inserted in the sacred racles, concerning these four kingdoms, than bout other nations and empires.

V. 44, 45. "In the days of those kings," or uring the prevalence of the Roman authority, the God of heaven" had determined to "set p" another "kingdom, which shall never be estroyed," or fall under the power of any onquerors; seeing it would "break in pieces, nd consume all these kingdoms, and stand for ver." This was represented by "a Stone cut ut without hands," (8:25.) which "smote the nage" and utterly destroyed it, and "became great mountain that filled the whole earth." *Note*, 34,35.) "The Stone" was entirely disnct from the image, nay, directly opposite to and all its interests: it must therefore mean kingdom set up by the power of God, without the concurrence of human policy or force, nd in opposition to all the authority and comined efforts of the princes of this world. The kingdom of Christ was evidently intended: rom small beginnings, it has already made an mmense progress: it has subverted, and will ontinue to subvert, Pagan and Antichristian ingdoms, and to entirely destroy and disperse iem: and at length it will triumph over all pposition, and "become a great mountain, and ll the whole earth." This part of the prophcy yet remains to be accomplished: so that we ave in this dream a most extraordinary prohetical abstract of the most signal events, which would take place through all succeeding ges, nearly to the consummation of all things. As far as the accomplishment has proceeded, t has been most exact and undeniable; and uture ages shall be filled with astonishment nd awe, by witnessing this "Stone, cut out vithout hands," destroying the remaining toes f this image; and becoming universally triumphant. Thus the great God made known o this heathen prince what was afterwards to ome to pass; and "the dream was certain, and he interpretation thereof sure." (*Marg. Ref.* —See on *Note*, 34,35.—*Notes*, 7:23—27, *v.* 27. *Hab.* 2:12—14, *v.* 14. *Matt.* 3:2. 6:10. *Rev.* 20:1—6.)

V. 46—49. Nebuchadnezzar was so astonished, by Daniel's declaring his dream with such minute exactness, and shewing him such wonderful events couched under it; that he thought him a deity, and attempted to render him adoration with sacrifices and incense. (*Marg. Ref.* p, q.—*Notes*, *Matt.* 2:9—12. 14:33. *Acts* 10:24—26. 14:11—18. 28:3—6. *Rev.* 19:9,10. 22:8,9.) Doubtless Daniel withdrew him from this purpose, and informed him more fully, to whom the honor was due; upon which he acknowledged the God of Daniel to be "a God of gods, and a Lord of kings, &c." Yet he does not appear to have been convinced, that it was necessary for him to renounce idolatry, and to become his worshipper and servant. He, however, greatly preferred and enriched Daniel, and at his request he preferred his companions also; but Daniel became one of his chief ministers. No doubt they accepted of these preferments, in hopes of rendering some service to their people and religion, as well as of doing general good to mankind.—Hence it is plain, that hitherto there were no *religious* tests, or observances required by the king, previous to their admission to places of trust and authority. (*Marg. Ref.* r—a.)—*A revealer of secrets.* (47) *Notes*, 10—13,27—30. *Gen.* 41:38—46.

PRACTICAL OBSERVATIONS.
V. 1—13.

No greatness or prosperity can secure so much as an undisturbed night's sleep: and when the Lord pleases he can render men miserable even by uneasy deams. He has various methods of making known his purposes; in order to manifest his own glory, to draw men's attention to his servants, and to evidence the authenticity of his sacred oracles.—Men are generally more eager to gratify curiosity, or to dive into futurity, than to learn the way of salvation, or the path of duty: yet all foreknowledge of future events tends to increase

anxiety and trouble; except as it is counterpoised by submission to the will, and confidence in the wisdom, truth, and love of God.—They, who attend on the courts of princes, learn the *language* of benevolence: but the most emphatical wishes of health, or life, or salvation, are frequently unmeaning compliments, which run counter to the real desires of their hearts. Yet Christians may often use the same words in sincerity; "praying for kings and all in authority," that they may properly fill up their high stations on earth, and also "live for ever" in the felicity of heaven.—It is a great evil, when multitudes are subjected to the arbitrary sway of one capricious and haughty tyrant, who may imperiously command the most absurd and impossible things; who, having been long humored, can brook no denial or delay; and who deals about death, without feeling or remorse, on the most inoffensive of his subjects. Such rulers are in general extremely jealous and suspicious, and apt to misconstrue the most reasonable actions, or expressions, into rebellion and treason: and the rewards, which they confer when gratified, are a very inadequate counterbalance for the miseries that they inflict when enraged; in which they generally involve the innocent with the guilty. We should therefore be thankful to live under a limited monarchy; in which our sovereign is authorized and enabled to do as much good as he will, but has no legal power of doing injustice.—Yet we should remember that God is just, even when men are most unjust; and that they, who fall victims to the cruel jealousy of unreasonable tyrants, often on other accounts deserve their doom. The Lord also orders every event, as may best detect the folly and imposture of those varied delusions, which succeed one another in the world; and the insufficiency of all human power, wisdom, and penetration: that by the confession even of those, who oppose his truth, when baffled in their devices, it may appear, that the discoveries which he makes, and the operations which he performs, are impossible to all others. (*Notes*, *Ex.* 8:18,19. 9:11.) But the views of the most sagacious of ungodly men are strangely confused, in respect of the glorious Lord of all: they have a faint idea of his pre-eminence, and of some of his perfections; but his majesty and mercy, his exaltation and condescension, his "dwelling with" human "flesh" to save and bless sinful men, and all the glories displayed in the great work of redemption, are wholly hidden from them: and they are more apt to conceive of God as distant, and as not interfering in the affairs of men; than to conclude that not "a sparrow falls to the ground," nor "a hair from our heads, without him."

V. 14—30.

The furious rage of men who cannot, or will not, distinguish between "the pure, peaceable," and holy "wisdom which is from above," and that "which is earthly, sensual, and devilish," may involve the servants of God under the same condemnation with the basest impostors; but he knows how to rescue them, and even to make their dangers the means of their greatest good. He directs them to a gentle and cautious deportment, in the midst of the greatest injuries and perils: but, whatever methods they adopt, for retarding the purposes or pacifying the rage of wicked men; their grand means is to excite one another to "pray for mercies to the God of heaven," who is able to extricate them from every difficulty, and to keep them from perishing with the wicked.—"The secret of the LORD is with them that fear him:" (*Note*, *Ps.* 25:14.) and though we do not expect such immediate revelations from God, as Daniel was favored with; yet he will answer our believing prayers for direction in every perplexity, shew us whatever is for our good, and turn our fears and sorrows into grateful praises. Every renewed mercy should lead us to renew our adorations: we should remember, and reverently adore, and joyfully proclaim the glorious perfections of our God, the honor of his kingdom, and the wise and righteous dispensations of his providence, who "changes times and seasons, and removeth and setteth up kings:" we should celebrate him, as the Giver of knowledge and wisdom, as "knowing what is in the darkness," and dwelling in inaccessible light; whilst we thank him for the favors bestowed on us, and for granting us the instruction, help, and encouragement, which we sought from him in our tribulations. But, when the Lord peculiarly honors us before men, we must remember and expressly acknowledge, that it is not for our own sakes, but "for his name's sake," and for the benefit of his church, and for the conviction of his enemies, that there is indeed a God in heaven, who can reveal such secrets, and perform such works, as it never entered into the heart of the wisest man to conceive possible: of this the prophecies contained in the sacred scriptures, and fulfilling through the successive ages of the world, are a full demonstration to every considerate mind. (*Notes*, *Is.* 41:21—26.)

V. 31—49.

The most powerful and renowned empires, which have been erected on earth, are but as the baseless fabric of a disjointed vision, which vanishes when we awake: they may excel in brightness and be very terrible, but they are only a vain pageant of glory and excellency; for these are substantially to be found in God and heavenly things alone.—The kings and conquerors of the earth have, in every age, kept the nations in a perpetual tumult by their ambitious projects, and the revolutions which they have occasioned. Some have been more eminent for wealth, some for power, some for hardy courage and ruinous success: their delight has been in destroying, subduing, breaking in pieces, and crushing mankind: one form of tyranny has commonly been superseded by another, still more base and barbarous: and men in general have been groaning under the effects of their contests and vices, yet willingly concurring to support and encourage them! But all human power and prowess tend to decay: many mighty empires have gradually been weakened, till they have been subverted by open enemies, or by intestine convulsions. In the midst of all these events, "the God of heaven is setting up his kingdom;" not by human might or power, but by his word and Spirit. This does not interfere with the proper exercise of any human authority: but it will, by its secret operation, overturn and destroy all opposing or intervening power, break in pieces every antichrist, fill the earth, and continue for ever. May we be the willing subjects of this kingdom, and spend our lives in seeking its peace and prosperity!—It is natural for men to run into extremes; and either to despise and injure, or to idolize, those who speak the word of God to them: but it is our business to direct their attention to the great Author and Giver of every good gift.—Many have some general apprehensions of the power and majesty of God, and that others ought to serve

CHAP. III.

Nebuchadnezzar sets up a golden image, and commands all his ministers of state, and officers, when they hear all kinds of music, to fall down and worship it, on pain of being cast into a fiery furnace, 1—6. His orders are almost universally complied with, 7. Shadrach, Meshach, and Abed-nego, are accused of disobedience, 8—12. The king vehemently threatens them, if they persist in refusal, defying any God to deliver them; but they answer calmly and resolutely, 13—18. They are cast into the furnace, the flame of which kills those who threw them in, 19—23. The king is astonished, at seeing them walk unhurt in the fire, with "a fourth like to the Son of God," 24, 25. They come forth; and all the immense company see that the fire has not touched them, 26, 27. Nebuchadnezzar blesses God, and decrees severe punishment on those who spake against him, 28, 29. The subsequent promotion of the three Jews, 30.

NEBUCHADNEZZAR the king [a] made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, [b] in the province of Babylon.

2 Then Nebuchadnezzar the king [c] sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image, which Nebuchadnezzar the king had set up.

3 Then [d] the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried * aloud, To you † it is commanded, [e] O people, nations, and languages,

5 *That* at what time ye hear the sound of [f] the cornet, flute, harp, sackbut, psaltery, ‡ dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso [g] falleth not down and worshippeth, shall [h] the same hour be cast into the midst of [i] a burning fiery furnace.

7 Therefore at that time, [k] when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, [l] all the people, the nations, and the languages, fell down *and* worshipped the golden image, that Nebuchadnezzar the king had set up. [*Practical Observations.*]

a 2:31,32. 5:23. Ex. 20:23. 32:2—4,31. Deut. 7:25. Judg. 8:26,27. 1 Kings 12:28. Ps. 115:4—8. 135:15. Is. 2:20. 30:22. 40:19. 46:6. Jer. 10:9. Hos. 8:4. Hab 2:19. Acts 17:29. Rev. 9:20.
b 30. 2:48. Esth. 1:1.
c Ex. 32:4—6. Num. 25:2. Judg. 16:23. 1 Kings 12:32. Prov. 29:12. Rev. 17:2.
d Ps. 82: Acts 19:34,35. Rom. 1:21—28. 3:11. 1 Cor. 1:21—26. Rev. 13:13—16. 17:13,17.
* Chal. *with might.* Prov. 9:13—15. Is. 40:9. 58:1.
† Chal. *they command.* Hos. 5:11. Mic. 6:16.
e 4:1. 6:25. Esth. 8:9.
f *See on* 10.
‡ Or, *singing.* Chal. *symphony.*
g 11,15. Ex. 20:5. Is. 44:17. Matt. 4:9. Rev. 13:15—17.
h 2:5,12,13. Mark 6:27.
i Gen. 19.28. Jer. 29:22. Ez. 22:18—22. Matt. 13:42,50. Rev. 9:2. 14:11.
k *See on* 10.
l Jer. 51:7. Acts 14:16. 1 John 5:19. Rev. 12:9. 13:3,8,14. 17:8. 19:20.

him, who yet have no serious thoughts of worshipping him themselves. He, however, over-rules even such convictions, to bring his servants into those stations, in which they are to be usefully employed: and they may consistently accept the favors offered them, when they give them an opportunity of doing good, and are not clogged with any sinful conditions.—It behoves those who are advanced, to be mindful of their former friends; but far more to use their influence in promoting the wise and righteous, that God may be glorified, and the best interests of mankind furthered by them.

NOTES.

CHAP. III. V. 1—7. It is not certain at what time the events of this chapter occurred. The Septuagint indeed says, that it was in the eighteenth year; that is, after Nebuchadnezzar's prophetical dream.—Some think Nebuchadnezzar had a reference in this image to that which he had seen; as if he would have one wholly of gold, and not be contented with being represented by "the head of gold." (*Marg. Ref.* a.) It seems, however, more probable, that the impression of his dream had worn off, and that his ambition and arrogance were still further increased by success; that his attachment to idolatry was augmented by his victories over the people of JEHOVAH; and that this image was formed from the spoils of the conquered nations. It was of an enormous size, and must have cost immense treasure. The height of it was above thirty yards; but this, being ten times its breadth, or thickness, and out of all proportion, favors the conclusion, that the pedestal also on which it stood was taken in, under the admeasurement. It was perhaps made hollow, but with plates of solid gold; and it was set up in an extensive plain near Babylon, which could contain a vast concourse of people; and probably it was erected in honor of Bel, the chief idol of Babylon. (*Note, Is.* 46:1,2.) Having completed the image, in order to render the worship of it more noticed, and to make the greater ostentation of his own magnificence and authority, Nebuchadnezzar summoned all his officers, civil and military, from every part of his extensive dominions, to attend on its dedication. (*Marg. Ref.* c, d.) When met together upon the plain, they were ordered, by proclamation, to fall down and worship this new made deity, of whatever nation they were: the signal for this act of adoration, by the striking up of all kinds of musical instruments at once, might be intended to allure them by soothing strains to join in the worship, and inspire fervor into their supposed devotion. (*Marg.* and *Marg. Ref.* e.) But to secure uniformity in so large a company, it was also proclaimed that every one, who refused compliance, should immediately be cast into a burning fiery furnace. (*Marg. Ref.* g—i.—*Note, Jer.* 29:21—23.) It does not appear, that any were obliged to attend, who did not hold places under government: others would doubtless be there, and then they must comply; but all employed in the conduct of public affairs were constrained to be present, at very great trouble and expense, from every part of the empire: so that it was a sort of *religious test*, by which they were to approve themselves proper persons to be employed in the king's service; and, as it is common on such occasions, there was a general conformity observed. Almost all concerned were so overawed by the menaces and pow-

8 ¶ Wherefore at that time certain Chaldeans came near, [m] and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, [n] O king, live for ever.

10 Thou, O king, [o] hast made a decree that every man that shall hear the sound of [p] the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image.

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are [q] certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have * not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar, [r] in *his* rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. [s] Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* † true, O Shadrach, Meshach, and Abed-nego? do not ye serve [t] my gods, nor worship the golden image which I have set up?

15 Now if ye be ready, that at what time [u] ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, [x] *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; [y] and who *is* that God that shall deliver you out of my hands?

m 6:13. Ezra 4:12—16. Esth. 3:6,8,9. Acts 16:20—22. 17: 6—8. 28 22. 1 Pet. 4:3,4.
n *See on* 2:4.—5:10. 6:6,21.
o 4—7. 6:12. Ex. 1:16,22. Esth. 3:12—14. Ps. 94:20. Ec. 3:16. Is. 10:1. John 11: 57. Rev. 13:16,17.
p Ex. 15:20,21. 32:18,19. 1 Chr. 15:16,28. 16:5,6. 25:1—6. 2 Chr. 29:25. Ps. 81:1—3. 92: 1—3. 149:3,4. 150:3—6. Am. 6:5.
q 2:49. 6:13. 1 Sam. 18:7—11. Esth. 3:8. Prov. 27:4. Ec. 4:4.
* Chal. *set no regard upon thee.* Acts 5:28. 17:7.
r 19. 2:12. Gen. 4:5. 1 Sam. 20:30—33. Esth. 3:5,6. Prov. 17:12. 27:3. 29:22. Luke 6:11.
s Matt. 10:18. Mark 13:9. Luke 21:12. Acts 5:25—27. 24:24.
† Or, *of purpose.* Ex. 21:13,14.
t 1. 4:8. Is. 46:1. Jer. 50:2.
u *See on* 10.
x 17. Ex. 32:32. Luke 13:9.
y 28,29. 6:16,20. Ex. 5:2. 2 Kings 18:35. 2 Chr. 32:15—17. Is. 36:20. 37:23. Matt. 27:43.

er of the king, or so allured by the hopes of ingratiating themselves with him; or so devoid of principle, knowledge, or conscience; or so attached to a pompous and soothing and fascinating idolatry, that they unanimously observed the signal, and prostrated themselves in adoration of the golden image. (*Marg. Ref.* l.)—The several words, by which the different officers, and the various kinds of musical instruments, are enumerated, do not seem to admit of any satisfactory explanation: for, without referring to ancient usages, they cannot be distinctly made intelligible, except to those few, who are fully acquainted with those usages, and perhaps scarcely even to them. —'The idol is not known for an idol, so long 'as he is with the workman: but when the cer-'emonies and customs are recited and used, 'and the consent of the people is there; then of 'a block they think they have made a god.' No instance, that I recollect, occurs before this, of idolatrous conformity, or any religious conformity, enforced by penal statute: but the example has been abundantly copied by the New Testament Babylon, and by many others who in this respect have in some measure imitated her. On this account she is probably called "Babylon the Great, the *mother* of harlots, and of abominations of the earth." (*Notes*, *Jer.* 51:7. *Rev.* 13:11—17. 14:9—11. 18: 3—6.)

V. 8—12. Many opinions have been held, concerning the way, in which Daniel escaped on this occasion. The silence of the scripture, as well as the excellency of his character, sufficiently prove that he did not worship the golden image: for the same impartiality, which caused David's adultery and murder, and Solomon's idolatry, to be recorded, would have reported Daniel's sin, if on this occasion he had been overcome by temptation.—He might be elsewhere employed about the king's business, and be dispensed with in his absence: or he might refuse to worship the image; yet his enemies might fear to accuse him in the first instance, choosing to prepare the way for his ruin, as they supposed, by first attacking his friends. It seems, however, that Shadrach and his two companions chose rather to make this public protest against idolatry, than to absent themselves. The Chaldean accusers appear to have been influenced in part by enmity to the Jewish religion, and zeal for idolatry; but still more by envy and indignation at the preferment bestowed on strangers, and by a hope of succeeding to their preferments. It is probable, that no other Jews were employed in offices under the king; or it must be supposed, degenerate as they were, more would have been found, who refused compliance with the decree.—The accusers represented, that three of the captive Jews, who had been graciously promoted by the king, had proved themselves ungrateful for his favor, by contemptuously disobeying his will; as if they had despised the king's authority, and were influenced by a spirit of obstinate rebellion, rather than by conscientiousness, in refusing to worship the golden image. Thus the accusers both paid court to Nebuchadnezzar, and misrepresented the behavior of these young men, in order to irritate him against them.—'This is the more intolerable, for that 'they have dared to affront thee in that very 'province, the charge of which thou hast com-'mitted unto them.' *Bp. Hall.* (*Marg.* and *Marg. Ref.*—*Note*, 2:46—49.)

V. 13—15. Nebuchadnezzar had formerly found these persons "ten times better, than all his magicians and astrologers;" and he had employed them, and found them faithful and able. (*Notes*, 1:17—20. 2:46—49, *v.* 49.) He could not but know, that the laws of their religion forbad them to worship any image, and that they acted consistently in refusing obedience. Yet his imperious temper would not endure the least opposition; but he was enraged even to fury, when he heard of their conduct: and having cited them before him, and renewed his menace of the fiery furnace, if they disobeyed his orders, that when the music should again play, they should prostrate

16 Shadrach, Meshach, and Abed-nego answered, and said to the king, O Nebuchadnezzar, [z] we *are* not careful to answer thee in this matter.

17 If it be *so*, [a] our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thine hand, O king.

18 But if not, [b] be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then [c] was Nebuchadnezzar * full of fury, and [d] the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* [e] he spake and commanded that they should heat the furnace [f] one seven times more, [g] than it was wont to be heated.

20 And he commanded the † most mighty men, that *were* in his army, [h] to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ‡ coats, their hosen, and their § hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's ‖ commandment was [i] urgent, and the furnace exceeding hot, the ¶ flame of the fire [k] slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, [l] fell down bound into the midst of the burning fiery furnace.

[*Practical Observations.*]

Matt. 10:19. Mark 13:11. Luke 12:11. 21:14,15. Acts 4:8—12,19. 5:29. 6:15. 24:10—13.
4:35. 6:20—22,27. Gen. 17:1. 18:14. 1 Sam. 17:37,46. Job 1:19. 34:29. Ps. 27:1,2. 62:1—6. 73:20. 115:3. Prov. 18:10,11. Is. 12:2. 26:3,4. 54:14. Luke 1:37. Acts 20:24. 21:13. 27:20—24. Rom. 8:31. Heb. 13:5.
b Prov. 28:1. Is. 51:12,13. Matt. 10:28,32,33,39. 16:25. Luke 12:3—9. Acts 4:10—13,19. 5:29—32. Rev. 2:10,11. 12:11.
c *See on* 13.—Prov. 21:24. Acts 5:33. 7:54.
* Chal. *filled*.
d 5:6. Gen. 4:5,6. 31:2.
e Ex. 15:9,10. 1 Kings 20:10,11. 2 Kings 19:27,28. Ps. 76:10.
f 6:24. Lev. 26:18,21,24,28.
g 1 Kings 18:33—35. Matt. 27:63—66.
† Chal. *mighty of strength*.
h *See on* 15.—Acts 12:4,5. 16:23,25.
‡ Or, *mantles*.
§ Or, *turbans*.
‖ Chal. *word*.
i Ex. 12:33.
¶ Or, *spark*.
k 6:24. Prov. 11:8. 21:18. Zech. 12:2,3. Matt. 27:5. Acts 12:19.
l 6:16,17. Ps. 34:19. 66:11,12. 124:1—5. Jer. 38:6. Lam. 3:52—54. 2 Cor. 1:8—10. 4:17. 1 Pet. 4:12,13.

emselves in worship before the golden image; he set their God, and "all that was called od or worshipped," at defiance, by emphatically inquiring, "Who is that God that shall eliver you out of my hand?" though he had efore acknowledged JEHOVAH to be a God of ods, and a Lord of kings!—'Thus Nebuchadezzar exalted himself above God almighty, s Sennacherib had done before him; ... notvithstanding that he had before made an mple confession of the true God, 2:47.' *Lowth. Marg. Ref.—Notes, Ex.* 5:2. 9:17. 2 *Kings* 18:3—35. 19:9—13,22. 2 *Chr.* 32:9—16, *v.* 15. *Thes.* 2:3,4.)—The question which he proosed to them means, 'Did ye this on set purose, and with deliberate determination?' (14. *arg.*)

V. 16—18. This answer is stamped with a eculiar beauty and propriety. The accusd persons uttered no outrageous language ainst the idols of Babylon, or the iniquity of is sanguinary edict; nor did they use any oothing address, mean supplications, or flatring expressions, to mollify the king's disleasure: but they calmly assured the king, at they were no way perplexed about the nswer, which they should return to him; they id made up their minds; they did not want me for deliberation; they were not anxious out the consequences; yet they were ready few words to state their determination. *Marg. Ref.* z.—*Notes, Matt.* 10:19,20.) If it ere so, that he should cast them into the rnace, that God whom they worshipped was le to deliver them. Of this it seems they id some expectation: either because of the mbers, who would witness the contest beveen JEHOVAH and this haughty idolater; or ecause of the bold defiance of God which he id uttered. (*Marg. Ref.* a.—*Notes*, 6:18—23, 20—22,25—28. *v.* 27. 1 *Sam.* 17:34—37,45—. 2 *Kings* 19:14—19, *v.* 19. *Acts* 12:5—11.) therefore the Almighty saw good, he would liver them out of the hand of the king: but he should not please thus miraculously to terpose, they were not solicitous about the ent; but desired the king should know for certain, that they would on no account, at any time, worship his gods, or on the present occasion adore his golden image.—When we consider the situation of these men; that they were strangers and captives, at a distance from the land and ordinances of God, and without any person to countenance or encourage them; that they had been under great obligations to the king; that most of their countrymen, even when in their own land, were given up to idolatry, that they were not required to abjure the God of Israel, or to enter upon a constant course of idolatry, but merely in one instance to comply with the king's humor; and in such remarkable circumstances, when the whole empire was against them, and the fiery furnace before them: I say, when these things are duly considered, we shall perceive, that this instance of heroic constancy, and intrepidity in a good cause, was scarcely ever equalled, and certainly was never exceeded, by a mere man, since the beginning of the world. (*Marg. Ref.* b.—*Notes, Prov.* 28:1. *Jer.* 26:12—15. *Acts* 4:13—22, *vv.* 19,20. 5:29—31. 7:51—60.)—The language commonly used, and the pictures formed on this subject, have led numbers to conceive of these persons, as *children:* but it seems far more probable, that they were in the full vigor of manhood, at least thirty or nearly forty years of age when this event took place.

V. 19—23. The decisive answer, returned by these pious Jews, threw the proud tyrant into the utmost excess of rage, which appeared in the perturbation of his countenance. (*Marg.* and *Marg. Ref.* c, d.—*Notes*, 5:5—9, *v.* 6. *Gen.* 4:3—5, *v.* 5.) To shew his indignation at the supposed atrociousness of their conduct, he ordered the heat of the furnace to be increased seven-fold; which would merely have shortened and lessened their torture, if the Lord had left them to be consumed in the flames. (*Marg. Ref.* e—g.—*Notes, Lev.* 26:24. *Ps.* 90:11. *Matt.* 10:27,28.) He selected the mightiest of his soldiers to cast them into the furnace; and bound them with their clothes

24 ¶ Then Nebuchadnezzar the king was [m] astonied, and rose up in haste *and* spake, and said unto his * counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, [n] O king.

25 He answered and said, Lo, I see four men loose, [o] walking in the midst of the fire, and [†] they have no hurt; and the form of the fourth is like [p] the Son of God.

26 Then Nebuchadnezzar came near to the [‡] mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, [q] ye servants of the most high God, [r] come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And [s] the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [t] upon whose bodies the fire had no power, [u] nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [x] Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who [y] hath sent his angel, and delivered his servants [z] that trusted in him, [a] and have changed the king's word, and [b] yielded their bodies, that they might not [c] serve nor worship any god, except their own God.

29 Therefore [§] I make a decree, That every people, nation, and language, which speak any thing [‖] amiss against [d] the God of Shadrach, Meshach, and Abed-nego, shall be [¶] cut in pieces, and their houses shall be made a dunghill; [e] because there is no other God that can deliver after this sort.

m 5:6. Acts 5:23—25. 9.6. 12:13.
* Or, *governors*. *See on* 2,3.
n 9,10,17. 4:22,27. 5:18. 6:7,22. 1 Sam. 17:55. Acts 26:13,27.
o *See on* Is. 43:2.
† Chal. *there is no hurt in them*. Ps. 91:3—9. Mark 16:18. Acts 28:5,6. 1 Pet. 3:13.
p 28. Job 1:6. 38:7. John 19:7,8.
‡ Chal. *door*.
q 17. 2:47. 6:20. Ezra 5:11. Acts 16:17. 27:23. Rev. 19.5.
r Josh. 3:17. 4:10,16—18. Is. 28:16. 52:12. Acts 16:37.
s *See on* 2,3.—1 Sam. 17:46,47. 2 Kings 19:19. Ps. 33:18. 96:7—9. Is. 26:11. Acts 2:6—12. 26:26.
t Is. 43:2. Heb. 11:34.
u Matt. 10:30. Luke 21:17,18. Acts 27:34.
x *See on* 2:47.—4:34. 6:26. Gen. 9:26. Ezra 1:3. 7:23—28.
y 25. 6:22. 2 Chr. 32:21. Ps. 34:7,8. Is. 37:36. Acts 5:19. 12:7—11.
z 1 Chr. 5:20. 2 Chr. 20:20. Ps. 22:4,5. 33:18,21. 34:22. 62:8. 84:11,12. 146:5,6. 147:11. Is. 26:3,4. Jer. 17:7,8. 2 Cor. 1:9,10. Eph. 1:12,13. 1 Pet. 1:21.
a Ezra 6:11. Acts 4:19.
b Rom. 14:7,8. Phil. 1:20. Rev. 12:11.
c *See on* 16—18.—Ex. 20:3. Matt. 4:10.
§ Chal. *a decree is made by me*.
‖ Chal. *error*.
d *See on* 15,17,28.
¶ Chal. *made pieces*. *See on* 2:5. *marg*.
e 6:27. Deut. 32:31. Ps. 3:7. 76:10.

on, as if he would secure the destruction of all that belonged to them. Thus they were cast bound into this tremendous furnace of fire, at the time when it was heated to that extreme degree, that the executioners themselves were struck dead by the vehement flame which issued out of it. It is not improbable, that these had been forward to comply with the king's orders, and to shew their malice against the Jews; and thus they fell victims to their own evil dispositions. Every circumstance, however, served to illustrate the greatness of the miracle, in the preservation of those who "fell down *bound* into the midst of the burning fiery furnace." (*Marg.* and *Marg. Ref.* h—l.)

V. 24, 25. Some think that Nebuchadnezzar was astonished by the death of his mighty men, or by the terrors of his conscience: but it is more likely, that he saw at a distance the young men walking at liberty, and apparently in comfort, in the fiery furnace. It seems that it was large enough to admit of their walking about in it, and was probably formed somewhat like those, in which lime is at present burned. Nebuchadnezzar called his counsellors to witness this astonishing incident: they had thrown three men bound into the fire; but now four were walking about, in the midst of the furnace; and the fourth was so glorious, that he was like to a son of God, or a holy angel. The fire, it seems, had power to burn the bonds of the young men, though not to singe their garments: they found no inconvenience, and they felt no terror, in the midst of this most vehement fire, nor any desire to come forth from it: they probably were employed in thankful praise and adoration of their great Deliverer, though the song ascribed to them in the Apocrypha is not genuine: and, whatever the king might mean by the fourth person "like the Son of God;" it is probable, that it was indeed the eternal and coequal Son of the Father, and not a created angel (*Marg.* and *Marg. Ref.*—*Notes*, *Is.* 43:1,2. *Matt.* 28:19,20, *v.* 20. *Acts* 18:9—11.)

V. 26, 27. When the king had viewed for some time this surprising scene, he was convinced of his error, and altered his conduct: he called to the pious Jews, by the honorable appellation of "the servants of the most high God," and commanded them to come forth. None could bring them out, nor would they quit their place without being called from it. (*Note*, *Acts* 16:35—40.) But on this summons they came forth: and all the multitude of the chief persons, from every part of the empire, who witnessed the transaction, were collected together to examine them; and found, to their unspeakable astonishment, that the fire had had no power at all on their bodies, or even any effect upon their raiment. Thus the principal persons, in every part of this extensive empire, would be prepared to return home, and to circulate and authenticate, in the most unexceptionable and decisive manner, the account of this wonderful interposition of the God of Israel in behalf of his faithful worshippers. And we cannot but suppose, that it had a happy effect upon the minds of many individuals, and tended greatly to check the progress of idolatry, and to promote the worship of the living God. (*Marg.* and *Marg. Ref.*—*Notes*, 4:1—3. 6:25—28.)

V. 28, 29. This transaction seems to have produced deep convictions in the mind of Nebuchadnezzar: insomuch that, at the time he rendered adoration before all his princes to the God of Israel, who had "sent his angel to deliver his servants:" he allowed, that they had done *right*, in trusting in the Lord; and in rather yielding up their bodies to the flame than worship any other but their own God. But (as if he were resolved at all events to be a persecutor,) he decreed most terrible punishments to those, who dared to speak a word

30 Then [f] the king [*] promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

[f] 1 Sam. 2:30. Ps. 91:14. John 12:26. Rom. 8:31.

[*] Chal. *made to prosper.* Ps. 1:3.

against the God of the Jews; "because no other God could deliver after that manner." His convictions, however, were transient; his pride was unhumbled; and no abiding change at this time took place in his disposition and conduct; as it will appear from the extraordinary narration of the ensuing chapter. (*Marg.* and *Marg. Ref.*—*Notes*, 2:5—9. 4:34—37. 6:25—28. *Ezra* 1:1—3.)

Have changed the king's word. (38) 'Have 'rendered his command of no effect, God having suspended the execution of it.' *Lowth.*

V. 30. (*Marg. Ref.*) The Septuagint add at the end of this verse, 'And he advanced 'them to be governors over all the Jews that 'were in his kingdom.'—That translation, indeed, contains, in this chapter, several circumstances, which are not in the original; while the death of the mighty men, who cast the three young men into the furnace, is omitted.

PRACTICAL OBSERVATIONS.

V. 1—7.

Ungodly men commonly spare no cost in gratifying their pride and lusts; and the devotees of idolatry and superstition are often equally profuse about their false worship: surely then the servants of God should not be niggardly in shewing their attachment to his cause and service!—Pride and bigotry combine in disposing princes to require from their subjects conformity to their religion, whether right or wrong: and alas! there are but few in comparison, even among professed Christians, who can give a much better reason for their religious observances, than the Babylonians could for worshipping the golden image, which the king had set up.—When worldly interest allures, and sanguinary statutes terrify, seldom any great number will refuse compliance; but fear, or hope, or superstition, will procure "the golden image" far more worshippers, than will adhere to the God of heaven. Conformity and uniformity of this kind are perfectly easy to the slothful, the careless, the sensual, and the infidel: that is, to a very great majority in most communities; whose worship, if paid at all, springs far more from habit, interest, love of ease, or desire of obtaining the ruler's favor, than from regard to the authority and commandments of God.—Satan has ever studied to entice men into antiscriptural modes of worship, by external splendor, and whatever could enchant the senses, enliven the imagination, or move the affections: and even music, though consecrated to the service of the sanctuary, and capable of good improvement in subserviency to devotion, has been, and is often, wretchedly abused to the vilest purposes: it should therefore be used in religious ordinances with jealousy and caution, lest it should produce a false fervor, and subserve the cause of vice, delusion, idolatry, superstition, or enthusiasm. (*Note*, *Ex.* 15:1.)

V. 8—23.

While the multitude, in every age, nation, and rank in society, are servile in compliance with the will of their superiors, and ready to obey any laws about religion, which conduce to their outward ease, safety, or emolument, without fear of God or regard to conscience; there are a few witnesses for the truth in the most degenerate times, who dare to be singular, and to venture all consequences in "obeying God rather than man." These will be sure to meet with malicious accusers: especially if the liberty, favor, or property which they enjoy, be worth envying, or coveting. Their enemies will speciously profess themselves to be the only loyal and dutiful subjects to their prince, and zealous for his welfare, the honor of the law, and the quiet of the realm: and they will represent the pious scruples of the servants of God, as arising from contumacy, contempt of authority, and disaffection to the government; and as deserving the severest punishment denounced by the most cruel laws. They will not, if they can help it, let persecuting statutes remain unexecuted: and they will plead, that if the religious tenets of the persecuted do not deserve punishment, yet their obstinacy and contempt of legal authority do. Thus princes have often been wrought up to the highest pitch of rage and fury, against their most useful and inoffensive subjects, and their most faithful servants: and Christians have been dragged as the vilest malefactors before kings and rulers; and put to the dreadful alternative, either to risk the everlasting wrath of God by deliberate disobedience to his commandments, or to suffer every torture which the infernal rage and cruelty of man can devise.—Those who have been long accustomed to be obeyed with unreserved servility, and to overawe and crush all opposition, can scarcely conceive of a power above them, or a God able to deliver his servants out of their hands: but their impious boasts and proud menaces are real kindnesses to the persecuted, who need not be careful or fearful, in answering under such circumstances. Indeed these fiery trials will not suit the superficial or hypocritical: the fear of man, and love of the world, and want of fear or love to God; and above all their want of faith, will concur in rendering them apostates in the time of temptation. Nor will every real believer be able to stand, with serene and unshaken fortitude, when first cast into such a trying situation. But the Lord will strengthen his people's faith in the time of need: and firm reliance on the divine wisdom, power, truth, and mercy, together with peace of conscience, and an assured joyful hope of heaven, will gradually compose their minds, and determine them to venture all consequences rather than sin against the Lord. He is as able, as he was in ancient times, to preserve the lives of his servants, in the most imminent perils, to support them under the most exquisite sufferings, and abundantly to recompense all their losses for his sake. A firm persuasion of these truths will fortify the soul against temptations to prevaricate, or to be ashamed of Christ: for no plea of necessity, danger, obligation to gratitude, or example, will be sufficient, if we deliberately break God's commandments for the sake of temporal safety or advantage.—We should be *meek* in our replies, even when exposed to the most unmerited injuries, "not rendering railing for railing;" for "the wrath of man worketh not the righteousness of God:" but we must also be *decisive*, that we will obey God rather than man, and take the consequences.

V. 24—30.

A firm and resolute conduct, however calm and prudent, will greatly enrage proud persecutors, whose furious countenances both shew the misery of being the slaves to their own passions, and prove whose children they are,

CHAP. IV.

Nebuchadnezzar proclaims to all nations the dealings "of the most high God" with him, adding benevolent salutations and admiring praises, 1—3. He states that he had a dream which the magicians could not interpret, 4—7; and that he related it to Daniel, 8—18; who interpreted it, 19—27. The dream is fulfilled, in Nebuchadnezzar's loss of dignity, reason, and almost the human form, for a season, 28—33; but, being restored, he humbly and fervently adores and praises God, 34—37.

NEBUCHADNEZZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; [b] Peace be multiplied unto you.

2 * I thought it good to shew the signs and wonders, [c] that the high God hath wrought toward me.

3 How [d] great *are* his signs! and how mighty *are* his wonders! [e] his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar [f] was at rest in mine house, and flourishing in my palace:

5 I saw [g] a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me.

6 Therefore made I a decree [h] to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them;

a 3:4,29. 7:14. Esth. 3:12. 8:9. Zech. 8:23. Acts 2:6.
b 6:25. 1 Chr. 12:18. Ezra 4:17. 5:7. Rom. 1:7. Eph. 1:2. 1 Tim. 1:2. 1 Pet. 1:2.
* Chal. *It was seemly before me.* Josh. 7:19. Ps. 51:14. 71:18. 92:1,2.
c Ps. 66:16. Acts 22:3—16. 26:9—16.
d 6:27. Ps. 71:19,20. 77:19. 92:5. 104:24. Rom. 11:33.
e 17,34,35. 2:44. 6:26. 7:14,27. Ps. 66:7. 145:13. Is. 9:7. Jer. 10:10. Luke 1:32,33. 1 Tim. 1:17. Heb. 1:8. Rev. 11:15.
f Ps. 30:6,7. Is. 47:7,8. 56:12. Jer. 48:11. Ez. 28:2—5,17. 29:3. Zeph. 1:12. Luke 19,20. 1 Thes. 5:2,3.
g *See on* 2:1.—5:5,6,10. 7:1 Gen. 41:1. Job 7:13,14.
h *See on* 2:2.—Gen. 41:7,8. 8:19. 47:12—14.

and what master they serve: but this does not render them in any degree the more to be feared; for after all they can only kill the body, and by increasing the *intenseness*, they decrease the *duration*, of the sufferings which they inflict, and expose their own folly and impotency.—But what incalculable guilt have persecutors to answer for! The crimes of their numerous instruments will in some sense be chargeable on them: and the souls of the murderers, (if not their lives also,) as well as the blood of the murdered, will be required at their hands. It must then be infinitely dangerous to all, whether principals or accessaries, to meddle with this diabolical business: and could we look into the eternal world, we should behold the persecuted believer safe from the malice of his foes; and the willing executioners of the unjust rage of persecutors, enduring the wrath of God in unquenchable fire.—The Lord can render every furnace of affliction, and the bed of death, nay, the rack, or the flames, the scene of sweet communion between him and his people. Their sufferings only serve to loosen their bonds, and to set them at liberty from sin and the world: they may be comfortable in any situation, by the manifested presence of the Son of God; and this may be so evident, as even to fill their persecutors with astonishment and dismay.—The Lord can soon convince the most proud that he is above them; and he can shew them the madness and folly of their rebellion: and he will effectually "cause the wrath of man to turn to his praise, and restrain the remainder of it:" he can extort adorations even from his enemies; and make all men see how wise, safe, and happy they are, who adhere to his service, in seasons of peculiar danger and difficulty. He can make those, who have no love to him, instrumental, in stopping the mouths of blasphemers, and in promoting the knowledge of his great name: and he can render the sufferings of his people conducive to their temporal, as well as to their eternal good. "O LORD God of hosts, blessed is the man, who putteth his trust in thee!"—Finally, let us remember, that he, who preserved these pious Jews in the fiery furnace, is able to uphold us in the hour of sharp temptation, to keep us from falling into sin in the most unfavorable circumstances, and "to present us faultless before the presence of his glory with exceeding joy."

NOTES.

CHAP. IV. V. 1—3. This chapter no doubt contains the exact words of Nebuchadnezzar's proclamation, which Daniel was directed to insert in his prophecy; and thus it became a part of "the oracles of God." Nebuchadnezzar thought it good to send the wonderful narrative of those things which had happened to him, connected with his sentiments concerning them, into every part of his extensive dominions; whilst he was under that impression of divine things, which they had made upon his mind.—We have repeatedly found this haughty monarch under some general convictions, concerning the pre-eminent power and majesty of JEHOVAH; yet it was also evident, that there was no effectual change in his disposition and conduct: (*Notes*, 2:46—49, *v.* 47. 3:28,29.) but the beginning and the conclusion of this chapter lead us at least to hope, with prevailing confidence, that he was at last made a monument of the victorious power of divine grace, and the exceeding riches of divine mercy. Without any such pompous additions to his name and style of king, as were generally customary; (*Ezra* 7:12.) he addressed himself to all the inhabitants of the earth, meaning chiefly, but not exclusively, those of his own dominions. He began by wishing them *peace*, as the sum of all earthly blessings; which is the more observable, as he had spent his life in embroiling them in wars. (*Marg. Ref.* b.—*Rom.* 1:5—7, *v.* 7. 1 *Pet.* 1:1,2, *v.* 2.) He deemed it good, thus publicly, to declare the miraculous dealings of God with him; it was proper, reasonable, becoming, and useful, as an expression of adoring gratitude to God, and of good will to men. (*Notes*, *Rom.* 12:1,2. *Tit.* 3:8.) and he concluded with breaking out into admiration of the greatness and power of the wonderful works of JEHOVAH, and an acknowledgment of his everlasting authority and kingdom, in language similar to the most exalted adorations of his most eminent servants and worshippers. (*Marg. Ref.* d, e.—*Notes*, 1 *Sam.* 2:1—8. 1 *Chr.* 29:10—19, *vr.* 11,12. *Ps.* 145:9—13. *Matt.* 6:13.—If we consider Nebuchadnezzar's previous character, and the most humiliating and distressing calamity which the chapter records, we must be convinced, that sullen silence, or outrageous blasphemy, was far more to be expected from him, than such an adoration as this, of that God who had so degraded and abased him.

[i] but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name *was* [k] Belteshazzar, according to the name of my god, [l] and in whom *is* the Spirit of the holy Gods: and before him I told the dream, *saying*,

9 O Belteshazzar, [m] master of the magicians, because I know that [n] the Spirit of the holy Gods *is* in thee, and [o] no secret troubleth thee, [p] tell me the visions of my dream that I have seen, and the interpretation thereof. [*Practical Observations.*]

10 Thus *were* the visions of mine head in my bed; I * saw, and behold [q] a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof [r] reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much; and in it *was* meat for all; [s] the beasts of the field had [t] shadow under it, and [u] the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw [x] in the visions of my head upon my bed, and, behold, [y] a watcher and [z] an holy One came down from heaven;

14 He cried † aloud, and said thus, [a] Hew down the tree, and cut off his branches: shake off his leaves and scatter his fruit; [b] let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, [c] leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth.

16 Let his heart [d] be changed from man's, and let a beast's heart be given unto him; and let [e] seven times pass over him.

17 This matter *is* [f] by the decree of the watchers, and the demand by the word of [g] the holy ones: to the intent [h] that the living may know that [i] the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it [k] the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, [l] forasmuch as all the wise *men* of my kingdom

2:7. Is. 44:25. Jer. 27:9,10. 2 Tim. 3:8,9.
k 1:7. 5:12. Is. 46:1. Jer. 50:2.
l *See on* 9,18.—5:11,14. Is. 63:11.
m *See on* 1:20. 2:48. 5:11.
n 8. Gen. 41:38. 1 Sam. 4:3.
o 5. 2:3. Gen. 11:6—8. Ez. 28:3.
p 18. 2:4,5. Gen. 40:9—19. 41:15,&c. Judg. 7:13—15.

* Chal. *was seeing.*
q 20—26. Ps. 37:35,36. Is. 10:33,34. Jer. 12:2. Ex. 31:3—18.
r 21,22. Gen. 11:4. Deut. 9:1. Matt. 11:23.
s Jer. 27:6,7. Ez. 17:23. 31:6.
t Lam. 4:20.
u Matt. 13:32. Luke 13:19.
x 5,10. 7:1.
y 17,23. Ps. 103:20.

z 8:13. Deut 33:2. Ps 89 . Zech. 14:5. Mark 1:24. Luke 4:34. Jude 14.
† Chal. *with might.* Rev. 10:3. 18:2.
a 23. 5:20. Matt. 3.10. 7:19. Luke 3:9. 13:7—9.
b 12. Jer. 51:6,9. Ez. 31:12,13.
c *See on* 25—27.—Ez. 29,14,15.
d *See on* 32,33.—Hab. 1:11. Mark 5:4,5. Luke 8:27—29.
e 23,25,31. 7:25. 11:13. 12:7. Rev. 12:14.
f 13,24. 1 Kings 22:19,20. 1 Tim. 5:21.
g *See on* 8,9,13.—Is. 6:3,8. Rev. 4:8.
h Ps. 9:16. 83:17,18. Ez. 25:17.
i 25,32—35. 2:21. 5:18—21. Jer. 27:5—7.
k 25. 11:21. 1 Sam. 2:8. Ps. 12:8. 113:7,8. Ez. 7:24. 1 Cor. 1:28.
l 7. 2:7. 5:8,15. Gen. 41:8,15. Is. 19:3. 47:12—14.

V. 4—7. 'God's particular judgments often resemble the general one, in their coming suddenly and unexpectedly, when men indulge themselves in their carnal security. (*Ps.* 30:6, 7. *Matt.* 24:43,44. 1 *Thes.* 5:2,3.)' *Lowth.*—After Nebuchadnezzar had successfully finished his wars, and the immense improvements and buildings which he made at Babylon, of which many authors have written copiously, and as men filled with astonishment; he had uninterrupted peace, rest, and prosperity in his palace, and probably expected to end his days in tranquil enjoyment: but he was suddenly alarmed by a remarkable dream, and by his thoughts upon his bed concerning it. (*Marg. Ref.* f—h. —*Notes*, 2:1. *Gen.* 41:8.) According to custom, therefore, he published an edict, commanding the attendance of all his wise men, that they might interpret the dream to him: but, though on a former occasion they had promised to interpret his dream, if he would declare it to them, yet they were not able at this time to do it; nay, they did not so much as venture to attempt it. (*Marg. Ref.* i.—*Notes*, 2:2—13. 5:5—9.) Perhaps they thought that some calamity was foreboded: but not being able to determine any thing distinctly about it; they did not choose to risk the consequence of a conjectural interpretation, but rather to submit to the disgrace of not being able to interpret it, as no other punishment was denounced.

V. 8, 9. Whether the king consulted the other wise men to prove them, before he applied to Daniel; or whether he would rather have received the desired information from them, than from him; he could scarcely avoid recollecting that Daniel had on a former occasion shewn him both his dream and the interpretation of it. (*Notes*, 2:24—45.)—In relating this conference he observed, that Daniel was also called "Belteshazzar, according to the name of his god," Bel, or Belus; as he had formerly worshipped this idol as his god, though when he wrote this he "worshipped the God of heaven;" (37) and that in Daniel was "the Spirit of the holy Gods," or of the holy God: the name of God being plural in the Hebrew, though generally used with a singular adjective or verb. (*Note*, *Gen.* 1:1.)—He next noticed that he had addressed Daniel, as "the master of the magicians," as being pre-eminent among all the reputedly wise men of Babylon: for he had not at that time learned to distinguish between a prophet of the Lord and these impostors, except as he deemed Daniel more skilful than they. Convinced, however, that he spake by "the Spirit of the holy Gods," or the LORD God of Israel, and that no secret was so concealed from him, as to occasion him any perturbation of mind, he earnestly desired him to interpret his visions. (*Marg. Ref.* 18.—*Notes*, 1:3—7,17—20. 2:46—49, *v.* 48. 5:10—16. *Gen* 41:38.)

are not able to make known unto me the interpretation: [m] but thou *art* able; for the Spirit of the holy Gods *is* in thee.

19 ¶ Then [n] Daniel, whose name *was* Belteshazzar, [o] was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, [p] let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, [q] My lord, [r] the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

m *See on* 8,9. 2:26—28. 1 Kings 14:2,3. Am. 3:7.
n 8. 1:7. 2:26. 5:12.
o 7:28. 8:27. 10:16,17. Jer. 4:19. Hab. 3:10.
p *See on* 4,5.—1 Sam. 3:17.
q 24. 10:16. Gen. 31:35. 32:4, 5,18. Ex. 32:32. 1 Sam. 1:15. 21:8. 26:15. 2 Sam 18:31. 1 Kings 18:7.
r *See on* 2 Sam. 18:32. Jer. 29:7.

20 The [s] tree that thou sawest which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* [t] thou, O king, that art grown and become strong; for [u] thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king [v] saw a watch-

s *See on* 10—12.—Ez. 31:3,16.
t *See on* 2:37,38.—2 Sam. 12:7. Matt. 14:4.
u 5:18—23. Gen. 11:4. 28:12. 2 Chr. 28:9. Ps. 36:5. 108:4. Jer. 27:6—8. Rev. 18:5.
v *See on* 13—17.

V. 10—18. As the king lay asleep, he dreamed that he saw a tree, in the centre of the earth, (conceiving of it as of an immensely spacious plain,) of so enormous a height and size, that its top reached to heaven, and it was visible to the extremity of the earth. This tree was covered with an exuberance of beautiful leaves, and loaded with immense quantities of fruit; its branches formed a covert for the beasts of the field, and places for the nests of the fowls of the air, and all the inhabitants of the earth fed upon its fruit. This represented the exceedingly prosperous condition of Nebuchadnezzar, the height of his exaltation, the extent of his dominions and renown, the splendor of his kingdom, the multitude of his subjects who received protection from him, and the peace and plenty which they enjoyed under his administration. (*Marg. Ref.* q—u.—*Notes*, *Is.* 10:28—34, *vv.* 33,34. *Ez.* 31:10—13.) He then saw "a watcher and a holy One;" either a holy angel, or a divine person, called a watcher, as watching over the affairs of men, (*Note*, 20—26, *vv.* 23,24.) who spake with great authority and energy, and as one giving orders to his servants, to "hew down the tree, &c." Yet, when the branches, leaves, and fruit should be destroyed or scattered, and the beasts and fowls driven away, the stump of the tree would be preserved in the earth, as if girt round with iron and brass; while overgrown with grass, and wet with the dew of heaven. (*Marg.* and *Marg. Ref.* x—c. —26. *Notes*, 20—26, *vv.* 25,28—33. *Rev.* 18:1—3.)—Here a transition was made from the tree, to Nebuchadnezzar who was represented by it. The tree being lost sight of, a person came in its stead; as the imagination in dreams frequently passes from one thing to another, in a wild and incoherent manner. This person, was represented as living on the grass of the field, as wetted with the dew of heaven, as having his portion with the beasts; and as having lost the heart or disposition of a man; being estranged from the pursuits, employments, and manners of life, peculiar to the human species, and fitted to associate with the beasts of the field. Thus he would continue, till seven times, or years, passed over him; and then this condition would be terminated, and he restored to his former capacities and situation. (*Marg. Ref.* d, e.—*Notes*, 20—26, *vv.* 24,25,28—32, *vv.* 32,33. 5:18—24.) All this would take place by "the decree of the watchers, and by the demand of the holy Ones;" which some understand of the holy angels, the ministers of Providence; who received from God this decree, and commission to carry it into execution, for the manifestation of the divine glory in abasing this proud man. Others by "holy ones" understand the saints of God, true believers, in answer to whose earnest prayers for deliverance from oppression, this decree was made. But some think that the "Holy, Holy, Holy Lord God of Hosts," the triune Jehovah, was meant by the watchers and the Holy Ones: and indeed Daniel's interpretation gives great sanction to this opinion: as he says that "this was the decree of the most High." (23,24.) By his appointment this event would take place, and be notified to all who lived on the earth, "that the living might know, that the most High ruleth in the kingdom of men;" that he was above the mightiest monarchs, and disposed of them and their dominions as he pleased; and that he frequently placed over them the meanest and basest of men.—This dream Nebuchadnezzar desired Daniel to interpret; as he, and he alone, could do it, by the inspiration of the Spirit of God. (*Marg. Ref.* f—m.)

V. 19. When Daniel had heard this dream, and perceived what a terrible calamity was coming on his prince and benefactor, for whom he had a benevolent regard; and when he considered the painful, and even perilous, service imposed on him, of declaring this terrible message from God to a man of so impetuous and violent a temper: he was greatly astonished, and kept silence for an hour under perturbation of mind. (*Marg. Ref.* o.—*Notes*, 8:27. *Hab.* 3:16.) This the king noticed, and bade him not be troubled at the dream, or its interpretation; intimating that he would not be offended at him, for declaring the heaviest tidings to him. Accordingly Daniel introduced the subject with a very courtly, yet doubtless sincere, expression of his good-will: had the matter rested with him, the dream and its interpretation would have concerned only his enemies; but the most High God had otherwise determined.—'He was troubled for the 'great judgment of God, which he saw ordain 'ed against the king: and so the prophets used, 'on the one part, to denounce God's judg-'ments, for the zeal they bare to his glory; 'and on the other part, to have compassion 'upon man, and also to consider, that they 'should be subject to God's judgments, if he 'did not regard them with pity.' (*Marg. Ref.* —*Note*, *Jer.* 29:4—7, *v.* 7.)

One hour.] The word *hour*, as measuring time, occurs first in the writings of this prophet. (3:15.)

er and an holy One coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, [x] and *let* his portion *be* with the beasts of the field, till seven times pass over him:

24 This *is* the interpretation, O king, and this *is* [y] the decree of the most High, which is [z] come upon my lord the king;

25 That they shall [a] drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee; [b] till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded [c] to leave the stump of the tree-roots; thy kingdom shall be sure unto thee, after that thou shalt have known that [d] the heavens do rule.

27 Wherefore, O king, [e] let my counsel be acceptable unto thee, and [f] break off thy sins by righteousness, and thine iniquities [g] by shewing mercy to the poor; [h] if it may be a *lengthening of thy tranquillity. [*Practical Observations.*]

28 ¶ All *this* [i] came upon the king Nebuchadnezzar.

29 At the [k] end of twelve months, he walked *in the palace of the kingdom of Babylon.

30 The king spake and said, [l] Is not this [m] great Babylon, [n] that I have built for the house of the kingdom, by the might of my power, [o] and for the honor of my majesty?

31 While [p] the word *was* in the king's

x 15. 5:21.
y *See on* 17.—Job 20:29. *marg.* Ps. 2:7. 148:6. Is. 14:24—27. 23:9. 46:10,11.
z Job 1:12—19. 40:11,12. Ps. 107:40.
a *See on* 32,33.—Job 30:3—8. Mark 5:3,4.
b *See on* 17,32,34,35.—2:21. 5: 21. Ps. 75:7. 83:18. Jer. 27:5.
c 15.
d Matt. 21:25. Luke 15:18,21.
e Gen. 41:33—37. Ps. 119:46. Acts 24:25. 2 Cor. 5:11.
f Job 34:31,32. Prov. 16:6. 28: 13. Is. 55:6,7. Ez. 18:21,27—32. Matt. 3:8. Acts 8:22. 26: 20. Jam. 4:8—10.
g Ps. 41:1—3. Is. 58:5—7,10—12. Ez. 18:7. Luke 11:41. Acts 10:2—4. Gal. 5:6,13,22. Eph. 4:28.
h 1 Kings 21:29. Joel 2:14. Jon. 3:9. Zeph. 2:2,3.
* Or, *healing of thine error.*
i Num. 23:19. Prov. 10:24. Zech. 1:6. Matt. 24:35.
k Gen. 6:3. Ec. 8:11. 1 Pet. 3:20. 2 Pet. 3:9,10,15. Rev. 2:21.
† Or, *upon.*
l 5:20. Ps. 73:8. Prov. 16:18. Hab. 1:15,16. 2:4,5. Luke 14: 11. 1 Pet. 5:5.
m Gen. 10:10. 11:2—9. Rev. 16:19. 17:5. 18:10,21.
n 1 Chr. 29:12—14. 2 Chr. 2. 5,6. Is. 10:8—15. 37:24,25. Ez. 28:2—5. 29:3.
o 5:18,19. Esth. 1:4. Ps. 49:20 104:1. 145:5—12. 1 Cor. 10. 31. Rev. 21:24—26.
p 5:4,5. Ex. 15:9,10. Job 20 23. Luke 12:20. Acts 12:22 23.

V. 20—26. The application of the dream to Nebuchadnezzar was very obvious. He was the flourishing tree; which in various respects was emblematical of his power, fame, wealth, and prosperity. The hewing down also of this tree, with the circumstances attending it, shewed his loss of these advantages, through that judgment of God which was coming upon him: for, being smitten with a most extraordinary madness, and becoming for a time like a brute, he would be utterly incapable of all the functions of government. Being consequently set aside, others would assume the direction of public affairs: while no remedy being found for his malady, and he discovering in every thing the propensities of an animal, he would be driven from the dwellings of men, and left to associate with the beasts, feeding with them upon grass, and exposed, without shelter or covering, to the inclemencies of the weather. This would continue for seven times, or years; till at length he would be made to know, that the most High ruled in the kingdom of men, and gave it to whom he pleased.—It is observable that Daniel omitted the last expression used by the king, "And setteth up over it the basest of men;" thinking perhaps the application mortifying enough without repeating it. —He also shewed him, that the kingdom would be ensured to him, after he was convinced, that, however high any of the kings of the earth might be exalted, the heavens, or the God of heaven, alone ruled with independent and absolute authority.—This dream and its interpretation would soon become known in the court of Nebuchadnezzar: and as Daniel was in great authority there; when the former part of it received so remarkable an accomplishment, he would use his influence to lead all parties concerned to expect the fulfilment of the latter part also: and thus God wonderfully inclined their hearts to wait for that event, managing the affairs of the empire by a regency, and not advancing any other person to the throne; that it might be open for Nebuchadnezzar's restoration, when he recovered the use of his rational powers. (*Marg. Ref.*—*Notes*, 10—18,28—33. 2:38.)—*The heavens*, &c. (26) 32,37. *Luke* 15:18,21.

V. 27. Daniel concluded, by entreating the king to take in good part the counsel which he was about to give him; and in good earnest to repent, and renounce his sins, and begin to lead a life of righteousness; to cease from all oppression and injustice, and to shew mercy to his poor subjects and captives, especially the poor oppressed worshippers of JEHOVAH: that so, renouncing idolatry, he might become the servant of the most High God; for perhaps this might prove "a lengthening of his tranquillity." Daniel could not be sure, but that this judgment was *conditionally* denounced, (as the destruction of Nineveh by Jonah,) or it might at least be retarded or alleviated. (*Marg. Ref.*—*Notes*, *Jer.* 18:7—10. *Jon.* 3:) 'Wherefore, O king, ... regard the counsel, 'which I ... give thee: ... be thou careful to turn 'away from those sins, wherewith thou hast 'provoked God, unto a holy and righteous 'carriage before him; ... resolve now to demean 'thyself religiously towards God, and merci- 'fully towards his afflicted people: and if there 'be any possible means to continue thy peace 'and welfare, this is it which I have now 'prescribed thee.' *Bp. Hall.*—'Cease from 'provoking God any longer by thy sins; 'that he may mitigate his punishment, if 'thou shew, by thy upright life, that thou 'hast true faith and repentance.'—"If it may be a healing of thy error." *Marg.* 'Suffer the 'errors of thy former life to be redressed.'— 'The LXX render the first clause, 'Redeem

mouth, there [q] fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; [r] The kingdom is departed from thee.

32 And [s] they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, [t] until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The [u] same hour was the thing fulfilled upon Nebuchadnezzar: [v] and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 ¶ And [x] at the end of the days I Nebuchadnezzar [y] lifted up mine eyes unto heaven, and mine understanding returned unto me, and [z] I blessed [a] the most High, and I praised and honored [b] him that liveth for ever, [c] whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And [d] all the inhabitants of the earth *are* reputed as nothing: [e] and he doeth according to his will in the army of heaven and *among* [f] the inhabitants of the earth and [g] none can stay his hand, or say unto him, [h] What doest thou?

36 At the same time [i] my reason returned unto me; and for the glory of my kingdom, [j] mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was [k] added unto me.

37 Now [l] I Nebuchadnezzar praise and

q 34. Matt. 3:17. John 12:28. Acts 9:3—5. Rev. 16:7.
r 5:28. 1 Sam. 13:14. 15:23.
s *See on* 14—16,25.—5:21. Job 30:5—7.
t *See on* 17,25. Ex. 8:10. 9:14, 29. Josh. 4:24. Job 12:13—21. Prov. 8:15,16. Is. 37:20. 45:3. Jer. 27:5.
u 5:5. Job 20:5. Is. 30:13,14. 1 Thes. 5:2.
v *See on* 25,32.
x 16,26,32.
y Ps. 121:1. 123:1. 130:1,2. Jon. 2:2—4. Luke 18:13.
z Job 1:21. Ps. 50:14. 103:1—4. 107:8,15,22,31. Is. 24:15. Lam. 3:19—23.
a 17,32. Ps. 7:17. 9:2. 92:1. Lam. 3:38.
b 12:7. Ps. 90:2. 102:24. 146:10. Jer. 10:10. John 5:26. 1 Tim. 1:17. 6:16. Rev. 4:10. 10:6.
c *See on* 3. 2:44.—7:14. Ps. 10:16. 145:13. Is. 9:6,7. Mic. 4:7. Luke 1:33. Rev. 11:15.
d Job 34:14,15,19—24. Is. 40:15—17,22—24.
e 1 Sam. 3:18. Job 23:13. Ps. 33:9—11. 115:3. 135:6. Is. 14:24—27. 46:10,11. Matt. 11:25, 26. Acts 4:28. Eph. 1:11. Phil. 2:10,11.
f Ps. 33:8,14. 49:1. Is. 26:9.
g Job 9:4,13. 34:29. 40:9—12. 42:2. Prov. 21:30. Is. 43.13. Acts 5:39. 9:5. 11:17. 1 Cor. 10:22.
h Job 9:12. 33:12,13. 40:2. Is. 45:9—11. Rom. 9:19,20. 11:33—36. 1 Cor. 2:16.
i 34.
j 15,26,32. 2 Chr. 33:12,13.
k 1 Sam. 2:30. Job 13:12. Prov. 22:4. Matt. 6:33. 2 Cor. 4:17.
l 3,34. 5:4,23. 1 Pet. 2:9,10.

'thy iniquities by alms-deeds:' but the translation no more accords to the original, than the doctrine does to the constant tenor of scripture.

V. 28—33. It pleased God to give Nebuchadnezzar a year's respite and space for repentance; but he did not repent: he neither resented nor profited by Daniel's plain-dealing; and probably the impression wore off in a continual succession of business and pleasure. (*Notes*, *Rom.* 2:4—6. 2 *Pet.* 3:14—16, *v.* 15. *Rev.* 2:20—23, *v.* 21.) So that, after the expiration of the year, he was exceedingly elated in his mind by reflecting on his great success and achievements. He is generally supposed to have been walking in a terrace of those hanging gardens, which were annexed to his most magnificent palace: these were raised to a great height in the air, with surprising art, labor, and expense; and from the uppermost of them he had a view at once of the whole city, and all its sumptuous edifices. (*Marg.* and *Marg. Ref.* i, k.) With these objects before his eyes, he said (probably in soliloquy,) "Is not this great Babylon, which I have built, &c."—The city had indeed been founded many ages before: but he had exceedingly enlarged, beautified, enriched, replenished, and fortified it; so that it became the wonder of the world, for its walls, temples, palaces, and decorations: and therefore he spake, as if he had built it from the ground. The end he proposed in these works was, that it might be "the house of his kingdom," his royal city, the centre of his kingdom, and the seat of his government: this he supposed he had done by his own power; and he aimed in doing it to promote "the honor of his majesty." Thus he took all the glory to himself, and overlooked entirely his obligations and accountableness to God, and his dependence on him: he regarded the whole as his own, to be used according to his own will, and for his own glory, without any respect to the will and glory of God.—This was the language of a proud apostate rebel, of one who aspired to the throne of God and was his rival, according to the first temptation, "Ye shall be as gods;" and according to the character of the ambitious tempter, who aspires to be the god and prince of this world. (*Marg. Ref.* l—o.—*Notes*, 1 *Chr.* 29:10—19. *Is.* 10:8—14. *Ez.* 28:2—5. 30:2,3. *Acts* 12:20—23.) But while this proud word was in the king's mouth, and probably known to none but God and himself; a voice came from heaven directed to him by name, and denouncing the immediate execution of the sentence predicted in the dream. These seem to have been the last words which he understood, before he was deprived of his reason; and they were attended with such terror, as might concur in bringing the judgment upon him: he, however, well recollected them, when at length he recovered his senses. Immediately the sentence was carried into execution; and he continued brutalized, so to speak, till his hairs (probably over his whole body,) were "grown like eagles' feathers, and his nails like birds' claws."—It is not necessary or useful to inquire particularly into the nature and causes of this strange malady, or to shew that aught of the kind ever befel any other person. "Is any thing too hard for the LORD?" It was immediately from him, in execution of his righteous sentence, for the display of his own glory, and for the most merciful purposes, though it had the appearance of severity. The previous notice, given by the dream and its interpretation, would tend to dispose the persons concerned to concur with the divine appointment, and to leave the king, for the time, to the life of a brute. (*Marg. Ref.* p—y.—*Notes*. 20—26. 5:18—24.)

extol and honor [m] the King of heaven, [n] all whose works *are* truth, and his ways judgment: and [o] those that walk in pride he is able to abase.

[m] 5:23. Matt. 11:25. Acts 17:24.
[n] Deut. 32:4. 1 Sam. 2:3. Ps. 33:4,5. 99:4. 119:75. 145:17,18. Is. 5:16. Rev. 15:3. 16:7. 19:1,2.
[o] 30,31. 5:20—24. Ex. 18:11. 2 Chr. 33:11,12,19. Job 40:11,12. Ez. 16:56,63. Jam. 4.6,7. 1 Pet. 5:5,6.

V. 34—37. At the end of the predicted season, Nebuchadnezzar was restored to the perfect use of his reason, and all his powers of body and mind. He then "lifted up his eyes to heaven," as a rational creature, and in adoration of the glorious majesty of God, who there reigned over all the kings of the earth: and (instead of raging "like a wild bull in a net," as so proud a man under such a mortifying dispensation would have been apt to do,) he "blessed" and praised "the most high God;" acknowledging the justice, wisdom, and mercy of his dealings with him; thanking him for sparing and recovering him; and giving him honor and worship, as the living and true God, the universal, almighty, and everlasting Sovereign; in comparison of whom all the inhabitants of the earth, even the mightiest monarchs and conquerors, are reputed as nothing; who "does according to his will" both in the glorious armies of heaven, and "among the inhabitants of the earth:" and as none can withstand his power, or defeat his counsels; so none may find fault with any thing he does, or call him to account; seeing he has an unalienable right to do what he will, and cannot deviate from the most perfect wisdom, justice, truth, and goodness. (*Marg. Ref.* x—h.—*Notes*, 1—3, *v.* 3. 2:44,45. 1 *Sam.* 2:1—8. 1 *Chr.* 29:10—19, *vv.* 11,12. *Job* 1:20—22. 33:12,13. *Ps.* 33:10—12. 145:9—13. *Is.* 40:12—17,21—24. *Rom.* 11:33—36.)—This acknowledgment was the first evidence, that his reason was restored to him: and it shewed that he was far more rational than he had ever before been; and more fit for ruling others, seeing he understood his subordination to God, as his Ruler and Lord. Accordingly he was reinstated in his honor and prosperity, that his kingdom might be rendered more glorious and renowned than ever: his counsellors and princes, (induced probably by Daniel,) perceiving the predicted change, sought to him, and replaced him on his throne; and he was more honored and prospered than he had been before, as he no doubt ruled more in righteousness, and for the general good of his subjects. And now he declared to the whole world, that, instead of seeking his own glory, or worshipping Belus, it was his business and constant practice to worship and honor the king of heaven; all whose works verified his holy word; all whose dealings with his creatures were in justice and wisdom; and who knew how to humble in repentance, or to abase in contempt and destruction, those who walked in pride, and had been most habituated to it, or most odious in it. (*Marg. Ref.* i—o.—*Notes*, 28—33. 5:18—24. *Ex.* 9:13—17. 18:6—11. *Deut.* 32:4. 2 *Chr.* 33:12, 13,18,19,21—25. *Job* 40:9—14. 42:1—9. *Ps.* 138: 6. *Is.* 10:12—14. *Luke* 18:9—14. *Jam.* 4:4—10. 1 *Pet.* 5:5—7.)—No better words could possibly have been spoken on the subject, nor can any comment reach their energy and full meaning: and though we cannot perhaps *certainly* conclude any man's conversion from his words, without we witness his works coincident with them; yet there can be no reasonable doubt, that he was a true penitent, a convert to God, and an accepted believer. The simplicity and humility, with which he recorded his own proud and vain-glorious language, and the diligence with which he circulated this humiliating narrative throughout his empire, concur with his excellent discourse of God and his works, and his dealings with him, in establishing this conclusion. (*Note*, *Ps.* 51: *title.*) Nor should the exceeding riches of God's mercy and grace, in rendering such a proud tyrant, idolater, and oppressor, one of his children and servants, be veiled from our view. (*Notes*, *Luke* 23:39—43. *Rom.* 5:20,21. *Eph.* 1:3—8. 2:4—10. 1 *Tim.* 1:12—16.) Indeed this instance does not materially differ from the case of other sinners, who have given evidence of their humiliation, repentance, faith, reconciliation to God, love to him, and zeal for his glory, even when connected with their own disgrace: for "where sin hath abounded, grace much more abounds."—'Nebuchad-'nezzar exposes himself to shame before the 'whole world, that he may glorify God. This 'is the true way of praising God.'—It is computed that Nebuchadnezzar did not live above a year after this restoration: and though the imperfect histories which remain of those times give no distinct account of these events; yet they expressly mention, that he prophesied of the conquests of Babylon by the Medes and Persians, and of other remote transactions. This must have arisen from the attention which he paid, towards the close of his life, to the prophecies of Daniel, and the assurance, with which he declared his expectation concerning the accomplishment of them.

PRACTICAL OBSERVATIONS.
V. 1—9.

The *dispassionate* language of those, who have most disturbed the earth by their ambition, implies that "peace" is the greatest of all blessings; and that they are the best friends to mankind, and the most honorable characters, who do most towards promoting and "multiplying peace," temporal and spiritual, between God and man, between man and man, and in men's hearts and consciences.—When a sinner "comes to himself," whatever his previous character and conduct have been, he will think it good to promote the welfare of mankind, by diffusing the knowledge of God, and of his glorious perfections and wonderful works: and, if occasion require, he will be ready to declare the very things, which most discover the sinfulness and folly of his own conduct, and the pride of his own heart.—The more men get acquainted with God and his works, the higher their admiration will be of his greatness and glory; and the less will they think of their own attainments and exaltation: and we should all count it our privilege to propagate our discoveries on such interesting subjects, according to our measure of ability, influence, or authority.—When worldly men have accomplished their projects, and have arrived at the degree of prosperity and affluence to which they aspired; when they are at rest in their houses or palaces, and flourishing in their external circumstances; when they are saying to their souls, in vain-confident security, "Soul, take thine ease, eat, drink, and be merry:" then there is reason to conclude, that some heavy calamity impends over them. —If at any time terror seizes on ungodly men, they generally first seek direction or relief from sinful measures or worthless delusions: nor do any of us at all times apply to God, or his servants for counsel or comfort, till other

counsellors and comforters disappoint our expectations. The more these are proved, the more evidently is their worthlessness discovered, and the plainer it appears that they promise only to deceive. But it is happy, if *at last* we are willing humbly to hearken to those, who are taught by the Spirit of our holy God, to make known to us his truth and will. Yet many have general convictions, as well as repeated instructions, concerning the divine perfections, authority, and majesty; and concerning a discrimination of characters between the faithful ministers of Christ, and deceivers of every kind; whose views remain strangely indistinct, whose hearts still cleave to their idols, superstitions, and lusts, and who seek, in their perplexity, information only, without any disposition to yield an obedient ear to the commandments of God.

V. 10—18.

The utmost worldly prosperity and exaltation, is but as that of a tree growing out of the earth, to a great height, very conspicuous, covered with leaves and branches, and such fruit as may profit men in their temporal interests; and which must soon be cut down, destroyed, or "cast into the fire:" but "the trees of righteousness," which the Lord has planted, when they cease to flourish and bear fruit on earth, shall be transplanted to heaven, and be fruitful and flourishing there for ever.—Monarchs should use their power to protect and diffuse good among their subjects; but how feeble is their protection, and how trivial their good, compared with that of Christ our Prince and Savior!—The degree and continuance of human prosperity depends entirely on that glorious Lord, who orders all things "according to the counsel of his own will," for the honor of his great name; often by the ministration of angels, and in answer to the prayers and for the good of his people. He mercifully corrects, when he might justly destroy: and the most severe and durable of all temporal calamities is unspeakable mercy to a sinner, if it conduce to the salvation of his soul. And though every kind and degree of insanity is justly dreaded, as the most terrible affliction to which we are here exposed; yet should the most entire madness, idiotism, or even degradation to the rank of a brute, for years, preserve a sinner from multiplying crimes, and treasuring up wrath, there would be in it a degree of mercy; and it would eventually be preferable, in the judgment of unbiassed reason, to an unrestrained course of prosperous vice: and if at last it should be over-ruled to his salvation, it would be the subject of eternal praises. Nay, if the Lord should see good, by such means, to keep a believer from dishonoring his name, by any folly or wickedness to which he was powerfully tempted; the dreadful prevention would be far preferable to the evil thus prevented. So that we know not what is best for us, when all things are duly considered.—No honor, dignity, wealth, abilities, learning, or usefulness can ensure a man from the most degrading situation, in which human nature has yet been placed: and it would be easy for the Lord to reduce any person to the extremest indigence and misery, which ever were experienced in an hospital, a dungeon, or a mad-house; or even to drive him forth among the beasts of the field, to feed and herd with them, and grow like them. We should therefore be thankful for our reason and advantages, and make a good use of them, while we enjoy them; and we should diligently seek the assurance of those blessings, which can never be taken from us: we should especially beware of pride and forgetfulness of God, and study to be influenced by the conviction, that "the most High ruleth" over the whole world, and "giveth it to whom he pleaseth." We have indeed no reason to covet or glory in those outward distinctions, which are often conferred on "the basest of men;" but we ought earnestly to seek those blessings, which are peculiar to the saints, who are the excellent of the earth.

V. 19—27.

It may well astonish and trouble a benevolent mind, to reflect on the miseries, which impend over the ungodly; and even over many of those, with whom we are most nearly connected, and to whom we are under the greatest obligations.—We should, as opportunity offers, be faithful to the greatest of men; yet recollection and caution should precede our addresses, as they must give pain or offence: and they should be delivered with such expressions of good-will, as may evince, that we are grieved to speak what we dare not conceal, and would gladly avert what we cannot but perceive to be coming upon them.—Those who are in superior stations, should encourage the servants of God to deal plainly with them; as they will be strongly tempted to the contrary, which would be the heavy loss of both parties.—A great proportion of the minister's faithfulness consists, in applying general truths to particular persons or characters; that every sinner may discern himself to be intended, and not others only, as his self-love would otherwise suggest. (*Notes* and *P. O.* 2 *Sam.* 12:1—14.) This should be so clearly stated, that men may see how the case and character, described in the word of God, agree with their own; and how the doom denounced belongs to them, except they repent: for "the decree of the most high God" will be executed upon kings, as well as upon their meanest subjects.—It may be doubtful, whether temporal calamities can by any means be averted; but final misery will certainly be escaped by all, who "repent and turn to God, and do works meet for repentance." And if it be "the Father's good pleasure to give us the kingdom," it will be made sure to us, as with a band of iron and brass: all our trials and losses will work together to prepare us for it, and to put us in possession of it; and to bring us to that knowledge of God, that submission to his righteousness, teaching, and authority, and that humble love of his name and zeal for his glory, which constitute the meetness for that inheritance.—It behoves those, who declare the judgments of God against sinners, to call them to repentance; and to shew them what they must cease from, and what they ought to do; what to renounce, and what to choose: for there can be no true faith, or forgiveness, where men do not "break off their sins by righteousness," and learn justice, equity, and mercy to the poor and afflicted. (*Notes*, *Is.* 58:5—12. *Matt.* 6:12,14,15. 18:21—35. *P. O.* 23—35. *Note*, *Jam.* 2:8—13, *v.* 13.) These things, duly attended to, may lengthen our temporal tranquillity; and if they spring from an upright heart, they will evidence our interest in heavenly blessings.

V. 28—37.

When the Lord gives time for repentance, as well as warnings and calls to repent, and men grow hardened in pride; when they persist and increase in self-sufficiency and idolatry, in contempt of God, and his authority, justice, and mercy, and in sacrilegiously robbing him of his glory; the sentence, which has been long suspended over them, must be executed "suddenly and without remedy." (*Note*, *Prov.* 29:1.)—The voice of his condemning word will

CHAP. V.

Belshazzar feasts with his lords, &c. they drink wine out of the sacred vessels of God, and join in praising their idols, 1—4. A hand is seen writing on the wall; and the astrologers being unable to read what was written, the king and his nobles are exceedingly terrified, 5—9. Daniel, by means of the queen, is brought in, 10—16. He rejects the king's proffered reward; and sharply reproves his pride, idolatry, and impiety, 17—24. He explains the hand-writing, as denouncing the immediate death of the king, and the translation of his kingdom to the Medes and Persians, 25—28. The promised honors are ordered him, 29. That very night Belshazzar is slain, and Darius the Mede takes the kingdom, 30, 31.

BELSHAZZAR the king [a] made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring [b] the golden and silver vessels, which his [*] father Nebuchadnezzar had [†] taken out of the temple which *was* in Jerusalem; that the king and his princes, his wives, and his concubines, [c] might drink therein.

3 Then they brought the golden vessels, that were taken out of the temple of the house of God which *was* at Jerusalem; and the king and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and [d] praised the gods [e] of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In [f] the same hour came forth fin-

a Gen. 40:20. Esth. 1:3. Is. 21:4,5. 22:12—14. Jer 51:39, 57. Nah. 1:10. Mark 6:21,22.
b 1:2. 2 Kings 24:13. 25:15. 2 Chr. 36:10,18. Ezra 1:7—11. Jer. 27:16—22. 52.19.
* Or, *grandfather*. 11,13,18. 2 Sam. 9:7. 2 Kings 8:25—27. 2 Chr. 11:20. 15.16. Jer. 27:7.
† Chal. *brought forth*.
c 4,23.
d 23.—*See on* 4:37.—Judg. 16: 23,24. Is. 42:8. Hos. 2:8—13. Rev. 9:20,21.
e 3:1—7,&c. Ps. 115:4—8. 135:15—18. Is. 40:19,20. 42: 17. 46:6,7. Jer. 10:4—9. Hab 2:19. Acts 17:29. 19:24—28.
f 4.31,33. Job 20:5. Ps. 78:30, 31. Prov. 29:1. Luke 12:19, 20. 1 Thes. 5:2,3.

silence all the proud speeches, which sinners are uttering to themselves, or to one another.—Whatever dreadful misery men fall into on earth, they will in one way or other get out again: but those who "lift up their eyes in hell," will never be able to pass that gulph, which separates between them and "the heirs of salvation."—The Lord can increase, extend, limit, and terminate our troubles, as he pleases: and as he can deprive men of their understandings, and restore them; as he can disqualify and again fit them for every place and service; as he can renew, humble, and soften the heart, and bring the proudest enemy to become his most devoted supplicant and thankful worshipper and servant: so he can restrain the ambition of men, and lead those who know him not, to fulfil his purposes; even where that requires such an exactness in their conduct, as seems only capable of being produced by the most conscientious, unreserved, and self-denying obedience.—When sinners recover from that state of infatuation, to which they are reduced by Satan and their lusts, and through which they pore and grovel upon the earth, like the beasts that perish; they will first shew it, by "lifting up their eyes to heaven," adoring and expecting help from God, and "setting their affections on things above:" and when believers are delivered from sanctified affliction, instead of repining at the Lord's dealings with them, they will, with their restored health and faculties, "bless the most high God" for his gracious chastisement, as well as for the removal of it; and endeavor to "honor him who liveth and reigneth" for evermore.—In proportion to our near and distinct views of his holy and righteous sovereignty and almighty power, the meaner will all the inhabitants of the earth appear in our estimation; for they are all reputed as nothing before him. As "he doeth what he will in heaven and on earth, and none can stay his hand," or call him to account for his conduct; we should learn to receive every thing as his appointment, to submit to his will, to seek his favor, and to rejoice, that "his counsel shall stand, and he will do all his pleasure." Thus our trials and deliverances will prove mercies; and we shall use every gift of God to promote the glory of the Giver. This is our highest privilege, and the sure path to immortal happiness, in which "excellent majesty will be added to us." In every circumstance of life and death, we should bless, praise, and honor our God and Savior, and excite others to do the same; for "all his works are done in truth, and his ways are judgment:" "he knoweth how to abase those who walk in pride;" but "he giveth grace" and consolation "to the humble" and broken-hearted sinner, who calls upon him.

NOTES.

CHAP. V. V. 1—4. Belshazzar signifies *Bel is his riches*. He was the grandson of Nebuchadnezzar, and not his immediate successor. (*Marg.* and *Ref.*—*Notes*, *Ezra* 1:1—4. *Is.* 14:21—23.) He reigned seventeen years: and all that time he was engaged in unsuccessful war with Cyrus and the Medes and Persians, having succeeded to it along with his kingdom. Cyrus had driven the Chaldean armies out of the field, and at this time besieged Babylon: but the king and people, confiding in their impregnable fortifications, the abundance of provisions stored up in the city, and the extent of cultivated lands within the walls, derided his attempts. (*Notes*, 30,31. *Is.* 13:7,8. 44:25—28, *v.* 28. 45:1—6. *Jer.* 51:30—32.) Indeed it seemed scarcely possible that Cyrus should succeed: but he was raised up by God for that service, and was endued with extraordinary capacity, vigor, and perseverance; while Belshazzar was a feeble and negligent prince, given up to pleasure, and leaving the affairs of his kingdom to others.—Cyrus had already formed his plan, and had privately made preparation, for draining off the waters of the Euphrates into adjacent lakes and reservoirs, that he might march his army on its channel into the city: and he waited for this feast, as the proper time for the execution of his design. It was a stated festival, probably observed in honor of some idol; on which it was customary for the people of all ranks to give a full loose to their appetites, in every kind of indulgence: and Cyrus reasonably expected on that occasion to find them off their guard, and in the utmost confusion; nor was he disappointed. For, regardless of so potent and vigilant an enemy at the gates, Belshazzar set his subjects the example of riot and excess; and they copied it. He entertained a thousand of his nobles at his own table: and it was considered as a great condescension that he would eat and drink with them; for these princes did not generally mix with their subjects. Whilst they were thus regaling themselves with generous wines, he proposed to fetch the sacred vessels of the temple to drink out of, from contempt to JEHOVAH and his worshippers.—The seventy predicted years of the captivity, from Jehoiakim's

gers of a man's hand, and [g] wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then [h] the king's * countenance † was changed, [i] and his thoughts troubled him, [k] so that the ‡ joints of his loins were loosed, [l] and his knees smote one against another.

7 The king cried § aloud [m] to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall [n] be clothed with ‖ scarlet, and *have* [o] a chain of gold about his neck, and shall be [p] the third ruler in the kingdom.

8 Then came in all the king's wise *men:* [q] but they could not read the writing, nor make known to the king the interpretation thereof.

g 8,15,16,24—28. Col. 2:14. Rev. 20:12—15.
h *See on* 9.—2:1. 3:19. Job 15:20—27. 20:19—27. Ps. 73:18—20.
* Chal. *brightnesses.* 9.
† Chal. *changed it.*
i 10.—*See on* 4:5,19.—7:28.
k Ps. 69:23. Is. 13:7,8. 21:3,4.
‡ Or, *girdles.* Is. 5:27. Chal. *bindings*, or, *knots.*
l Is. 35:3. Ez. 7:17. 21:7. Nah. 2:10. Heb. 12:12.
§ Chal. *with might.* 4:14. *marg.*
m *See on* 2:2. 4:6.—Gen. 41:8. Is. 44:25,26.
n 16,29. 2:6. Gen. 41:42—44. Num. 22:7,17. 24:11. 1 Sam. 17:25.
‖ Or, *purple.*
o Prov. 1:9. Cant. 1:10. Ez. 16:11.
p 2:48. 6:2,3. Esth. 3:1. 10:2,3.
q *See on* 2:27. 4:7. Gen. 41:8.—Is. 47:9,12—15.

9 Then was king Belshazzar [r] greatly troubled, and his ¶ countenance was [s] changed in him, and his lords were astonied.

[*Practical Observations.*]

10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet-house: *and* the queen spake, and said, [t] O king, live for ever: [u] let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is [v] a man in thy kingdom, in whom *is* the Spirit of the holy Gods; and in the days of thy ** father [x] light and understanding, and wisdom like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy †† father, the king, *I say*, thy father, made [y] master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as [z] an excellent spirit, and knowledge, and understanding, ‡‡ interpreting of dreams, and shewing of hard

r 6. 2:1. Job 18:11—14. Ps. 18:14. Rev. 6:15.
¶ Chal. *brightnesses.*—*See on* 6.—10:8.
s Ps. 48.6. Is. 13:6—8. 21:2—4. Jer. 6:24. 30:6. Matt. 2:3.
t *See on* 2:4. 3:9.—6:6,21. 1 Kings 1:31.
u Gen. 35:17,18. 1 Sam. 4:20—22. Job 13:4. 21:34.
v *See on* 2:47. 4:8,9,18.—Gen. 41:11—15.
** Or, *grandfather. See on* 2.
x 2:11. 2 Sam. 14:17. Acts 12:22. 14:11. Rev. 3:9.
†† Or, *grandfather.* 2.
y *See on* 2:48. 4:9.—Acts 16:16.
z 14. 6:3. Ps. 16:3. Prov. 12:26. 17:27. Col. 1:29.
‡‡ Or, *of an interpreter of, &c.*

first reduction, drew near to an end; and Belshazzar might intend this to shew his disregard of the prophecies, respecting the restoration of the Jews. The vessels seem to have remained hitherto unmolested in the treasury of the temple of Belus: some indeed think, that they had been dedicated to that idol, and used in his worship; but this does not appear from the history. (*Marg.* b, c.—*Notes*, 1:1,2, *v.* 2. *Ezra* 1:7—11.) Belshazzar, however, at this time determined to appropriate them to his own use, and to pollute them by idolatry and intemperance. For, while the company drank out of these sacred vessels, they celebrated the praises of their idols, which were mere lifeless gold, or silver, or of other inferior materials: probably singing songs concerning their pretended exploits, and to their honor; pouring out libations to them; and ascribing all the victories of their ancestors, and the greatness of the city, to their assistance; especially praising them as the authors of their success against the worshippers of JEHOVAH. Thus they seemed ambitious of carrying impiety and blasphemy to the greatest extreme. (*Marg. Ref.* d, e.—*Notes*, *Judg.* 16:23—25. 1 *Sam.* 5:1, 2. *Hab.* 1:11. *Rev.* 11:7—12, *v.* 10.)—Many expositors seem to consider *sacrilege*, as almost exclusively Belshazzar's crime. But the spoiling of the sacred treasures by Nebuchadnezzar, and no doubt appropriating them to his own use, was *sacrilege* in the same sense, as Belshazzar's employing the sacred vessels to common purposes: and the peculiar heinousness of Belshazzar's sin evidently consisted, in studiously and publicly insulting the God of Israel, by using the sacred vessels of his temple, when feasting in honor of the idols of Babylon.

V. 5—9. While the king, his nobles, and women, were rejoicing with impious mirth, in defiance of the power, providence, and word of God; there appeared on the wall of the room, the fingers of a man's hand, employed in writing, over against the candlestick, that it might be more distinctly seen. This, no doubt was effected by the ministration of an angel. The king not only saw the hand, but the writing afterwards *remained* on the wall: and though he did not understand what was written, yet conscious guilt led him to forbode some dreadful meaning. "His thoughts troubled him;" his remorse of conscience caused him to turn pale, his whole frame was disordered, so that the joints of his loins were loosed through terror, and his knees smote against each other. (*Marg.* and *Marg. Ref.* f—l.—*Notes*, *Ps.* 69:22—28, *v.* 23. *Is.* 13:7,8. 21:2—5. 45:1—6, *v.* 1.) In great anguish and agitation, therefore, he called to his servants to bring in the astrologers and soothsayers; and, with large promises of honor and preferment, he allured them to exert their utmost skill to read and interpret the hand-writing. (*Marg.* and *Marg. Ref.* m—p.—*Notes*, 2:2,5—9. 4:4—7.) But they were not able to do it; and some not very probable conjectures have been formed concerning the reason of their inability: but we only know, that God was pleased, for the honor of his own name, to hide it from them. This renewed or increased Belshazzar's consternation: and his nobles also, notwithstanding their numbers, mirth, and wine, were dismayed and astonished exceedingly. (*Marg.* and *Marg. Ref.* r, s.—*Note*, *Joel* 2:6.)—'It was probably writ in the 'old Hebrew letters, now called the Samaritan 'character, which the Chaldeans were ig-'norant of.' *Lowth.* It is, however, wholly incredible, that there should not be one learned man in Babylon, acquainted with the old Hebrew alphabet. Probably the difficulty lay, not in knowing the characters, but in finding out any consistent meaning in them. (*Note*, 25—28.)

sentences, and * dissolving of † doubts, were found in the same Daniel, [a] whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou [b] that Daniel, which *art* of [c] the children of the captivity of Judah, whom the king my ‡ father brought out of [d] Jewry?

14 I have even heard of thee, [e] that the Spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And [f] now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make

* Or, *of a dissolver, &c.*
† Chal. *knots.* 16. 1 Kings 10:1—3. 2 Chr. 9:1,2.
a 1:7. 4:8,19.
11. 1:21. 2:48. 8:1,27.
2:25. 6:13. Ezra 4:1. 6:16, 19,20. 10:7,16.
‡ Or, *grandfather. See on* 2, 11,18.
d John 7:1,3. *Judea.*
e *See on* 11,12.
f 7,8. *See on* 2:3—11.—Is. 29:10—12. 47:12,13.

known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

16 And I have heard of thee, that thou canst § make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, [g] thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, [h] Let thy gifts be to thyself, and give thy ‖ rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

[*Practical Observations.*]

18 [i] O thou king, [j] the most high God

§ Chal. *interpret.* Gen. 40:8.
g *See on* 7.—Acts 8:18.
h 29. 2 Kings 3:13. 5:16,26. Acts 8:20.
‖ Or, *fee.*—2:6. *marg.*
i 3:17,18. 4.22. 6:22. Acts 26:13,19.
j 2.37,38. 4:17,22—25,32. Deut. 32:8. Ps. 7:17. 9:2. 47:2. 92:8. Lam. 3.35,38. Acts 7:48.

V. 10—12. The queen, here spoken of, was not the queen-consort; for Belshazzar's wives and concubines were present at the feast. The queen-mother, Nitocris, the widow of Evil-merodach, the son of Nebuchadnezzar and the father of Belshazzar, is generally supposed to be meant. (*Notes*, 2 *Kings* 25:27—30. *Ezra* 1:1—4.) She was a woman of great capacity and reputation; and her active and prudent management had been for some time the chief stay of the empire. She had not attended this riotous banquet: but, hearing the tidings of the hand-writing, and the terror of Belshazzar, she came into the room; and, after the customary salutation, exhorted the king to resume his courage, and not to yield to dread or despondency; for, though the wise men of Babylon could not read the writing, he had a man in his kingdom who could. She spake of Daniel in language similar to what Nebuchadnezzar had used, and which she probably had learned from him: for she was aged, and Nebuchadnezzar had not been dead above twenty-four years; so that she no doubt well remembered the extraordinary events which occurred towards the close of his life. (*Marg.* and *Marg. Ref.* v—x.—*Notes*, 4:8,9.) Having mentioned, that "in him was the Spirit of the holy Gods," she spake with admiration of the variety of knowledge and wisdom which he possessed, like those of the gods, according to her confused ideas on that subject: she mentioned his being advanced above all the other wise men of Babylon; as having been repeatedly proved superior to them in excellency of knowledge and disposition, and in interpreting dreams, or solving difficult questions; alluding, no doubt, to the instances which have been considered: (2:4:) and she observed, that if he were called, he would certainly read and interpret the hand-writing. Probably, she knew where to find him, though Belshazzar did not; and might tacitly intend to censure his neglect of so extraordinary a person.—Though Nebuchadnezzar called Daniel Belteshazzar, from the name of his idol, he was it seems more generally called by his original name. He was not among the magicians, when called by Belshazzar: and both these circumstances shew, that he was well known as a zealous worshipper of Israel's God, and as entirely estranged from the practices of the magicians; though erroneously considered by Nitocris as the master of them. (2:48. *Note*, 4:8,9.)

V. 13—16. Some infer from Belshazzar's ignorance of Daniel, that he had not been employed under him: but this rather proves that the king minded pleasure more than business; and was better acquainted with those who ministered to his sensuality, than with such as managed affairs of state. 'Belshazzar knew 'nothing of him;' (Daniel;) 'which argues him 'to have been a weak and vicious prince, accord-'ing to the character historians give of him; and 'that he left the care of the public affairs to his 'mother, minding nothing but his pleasures.' *Lowth.* It is certain that Daniel did "the king's business" in the former years of Belshazzar; (8:27.) and it seems probable, that he was never quite laid aside, though comparatively neglected. Indeed Belshazzar spake to him with less respect, than Nebuchadnezzar had been used to do; and seems even to have reflected on him as a stranger and a captive, whilst he acknowledged his extraordinary endowments. As, however, the wise men could not read the writing, and he had been informed that Daniel could, he was willing that he should on that condition have the promised recompense. (*Marg.* and *Marg. Ref.*)

V. 17. Daniel evidently behaved in a very different manner to Belshazzar, on this occasion, than he had formerly done to Nebuchadnezzar; both omitting the customary expressions of respect and good-will, and slighting his offers of honor and preferment. (*Notes*, 4:19—27.) But it should be considered, that Nebuchadnezzar was his senior, as well as his superior in authority; and his benefactor: whereas he spake to Belshazzar, as a very aged and eminent person (being at this time almost ninety years old,) to one much younger. He had in former instances, known from prophecy, that the Chaldean monarchy would continue for some time, and his preferment gave him an opportunity of being useful: but he was now assured that Belshazzar's reign and life, and the Chaldean monarchy, were about to terminate together. Probably, he was at this time nearly, if not fully, as high in authority

gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor:

19 And for the majesty [k] that he gave him, all people, nations, and languages, trembled and feared before him: [l] whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But [m] when his heart was lifted up, and his mind [n] hardened *in pride, he was [†] deposed from his kingly throne, and they took his glory from him:

21 And [o] he was driven from the sons of men; and [‡] his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [p] till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And [q] thou his son, O Belshazzar, [r] hast not humbled thine heart, [s] though thou knewest all this;

k 3:4. Jer. 25:9,&c. 27:5—7. Hab. 2:5. Rom. 13:1.
l 2:12,13. 3:6,20,21,29. Prov. 16:14. John 19:11.
m 4:30—33,37. Ex. 9:17. 18: 11. Job 15:25—27. 40:11,12. Prov. 16:5,18. Is. 14:12—17. Luke 1:51,52. 18:14.
n 1 Sam. 6:6. 2 Kings 17:14. 2 Chr. 36:13. Jer. 19:15. Heb. 3:13.
* Or, *to deal proudly.*
† Chal. *made to come down.* Is. 47:1. Jer. 13:18. 48:18. Ez. 30:6.
o *See on* 4:25,32,33.—Job 30:3 —7.
‡ Or, *he made his heart equal, &c.*
p *See on* 4:17,25,32,35,37.—Ex. 9:14—16. Ps. 83:17,18. Ez. 17:24.
q 18. Ps. 119:46. Matt. 14:4. Acts 4:8—13.
r Ex. 10:3. 2 Chr. 33:23. 36: 12. Is. 26:10,11. Matt. 21:32. Acts 5:29—33. 1 Pet. 5:5,6.
s Luke 12:47. John 13:17. Jam. 4:17.

23 But hast [t] lifted thyself against [u] t Lord of heaven; [v] and they have brou the vessels of his house before thee, a thou, and thy lords, thy wives, and thy co cubines, have drunk wine in them: a thou hast praised the gods of silver, a gold, of brass, iron, wood, and sto [x] which see not, nor hear, nor know: a the God [y] in whose hand thy breath *is*, [z] a whose *are* all thy ways, [a] hast thou not g rified.

24 Then [b] was the part of the ha sent from him; and this writing was writte

25 ¶ And this *is* the writing th was written, MENE, MENE, TEKE UPHARSIN.

26 This *is* the interpretation of t thing: MENE; [c] God hath numbered t kingdom, and finished it.

27 TEKEL; [d] Thou art weighed in t balances, and art found wanting.

28 PERES; [e] Thy kingdom is divide and given to the Medes and Persians.

29 Then commanded Belshazzar, a [f] they clothed Daniel with scarlet, and *p*

t 2 Kings 14:10. Is. 2:12. 33:10. 37:23. Jer. 50:29. Ez. 28:2,5, 17. 31:10. Hab. 2:4. 1 Tim. 3:6. Rev. 13:5,6.
u *See on* 4:37.—Gen. 14:19. Ps. 115:16.
v *See on* 2—4. 1 Sam. 5:1—9.
x Ps. 115:4—7. 135:15—17. Is. 46:6,7. Hab. 2:18,19. 1 Cor. 8:4.
y Gen. 2:7. Job 12:10. 34:14, 15. Ps. 104:29. 146:4. Is. 42: 5. Acts 17:25,28.
z Job 31:4. Ps. 139:3. Pr 20:24. Jer. 10:23. Heb. 4:
a Rom. 1:21—23.
b *See on* 5.
c 9:2. Job 14:14. Is. 13: 21:1—10. 47: Jer. 25:11, 27:7. 50: 51: Acts 15:18.
d Job 31:6. Ps. 62:9. Jer. 6: Ez. 22:18—20.
e 31. 6:28. 8:3,4,20. 9:1. Is. 17. 21:2. 45:1,2.
f *See on* 7,16.

as Belshazzar proffered to advance him; and he could scarcely avoid despising one, who was so extremely ignorant concerning even the affairs of his own kingdom. Nebuchadnezzar was a very faulty character: yet he had great abilities, applied them to business, and was in many respects eminent, as a monarch: but Belshazzar was every way base, odious, and contemptible. Above all, he had that night been insulting the God of heaven, in the most daring manner, by profaning the sacred vessels in his revels, and extolling his own idols. (*Note*, 1—4.) Daniel therefore knew that his doom was irreversible, and immediately to be put in execution: and he did not speak to him, as a subject to his prince; but, as the delegate of heaven, he denounced sentence against him, as a condemned criminal. (*Marg.* and *Marg. Ref.*—*Notes*, 29. *Jer.* 36:27—29. *Matt.* 23:29—39. *Acts* 7:51—53. 8:18—24.)

V. 18—24. Daniel in addressing Belshazzar called his attention to the singular case of Nebuchadnezzar, (*his father*, or grandfather,) and thus solemnly introduced his interpretation.—Nebuchadnezzar had received all his power from God; he had become terrible to all the nations of his extensive empire; and he had very frequently used his unlimited authority, in an arbitrary, oppressive, and cruel manner. (*Marg. Ref.* i—l.—*Notes*, 2:37. 3:1—23. 4: 10—18. *Jer.* 27:4—9.) Yet the immediate cause of that well-known judgment, to which he was exposed, was the hardness of his heart, through pride and presumption, in arrogant contempt and defiance of God: for which diabolical sin, he was degraded as it were to a brute, till he was brought to submit a worship the Lord; which at length he did language almost angelical. (*Marg.* and *Mar Ref.* m—p.—*Notes*, 4:1—3,28—37.) But Be shazzar, though fully acquainted with all the facts, had not humbled himself before Go but had been guilty of an insult on him, mo flagrant than any of Nebuchadnezzar's crime having sacrilegiously and contemptuously use the consecrated vessels, in honor of his ba idols; and thus refused to glorify the God, "j whose hand his breath was, and whose we all his ways." (*Marg. Ref.* q—b.) And it wa at the very time, when he was thus settin JEHOVAH at defiance, that the hand-writin was seen on the wall. (*Notes*, 1—9.)

V. 25—28. The literal meaning of the word written seems to be: "He hath numbered, H hath numbered; He hath weighed, and the divide." This Daniel interpreted to signify that God had certainly numbered the years or days, of the Chaldean monarchy, and o Belshazzar's life; and they were now full accomplished: (*Gen.* 41:32.) the measure of hi days was finished, and that of his iniquity wa filled; so that God would no more spare him "Tekel," "He hath weighed:" this signified that the king was weighed in the impartia balances of divine justice, and found deservin of the deepest condemnation; as base meta and counterfeit money are detected by th scales, being weighed and found deficient.— "Peres" is the same as "Upharsin," witho the prefix and the termination, and signifies "he hath divided:" but the similarity betwee *Peres*, and the original word for Persians

a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In [g] that night was Belshazzar the king of the Chaldeans slain.

g 1,2. Is. 21:4—9. 47:9. Jer. 51:11,31,39,57.

31 And [h] Darius the Median took the kingdom, * *being* † about threescore and two years old.

h 6:1. 9:1. * Chal. he as *the son of, &c.* † Or, *now.*

seems also referred to: and it was therefore interpreted to mean, that his kingdom was taken from him and given to the Medes and Persians, who would possess it between them. (*Marg. Ref.*—*Notes*, 30,31. *Jer.* 6:27—30. *Ez.* 22:18—22.)—It is remarkable, that Daniel never exhorted Belshazzar to repentance, for he knew that his doom was fixed. (*Notes*, 17. *Sam.* 28:12—19.)

V. 29. Belshazzar does not seem to have understood, that the sentence was to be executed immediately: but, whether he believed Daniel or not, he made a point of shewing no resentment, and of ordering him the promised recompense: and though Daniel had previously expressed his contempt of the honors intended him, yet he did not refuse them; (*Note*, 17.) notwithstanding he foresaw the immediate termination of that authority, by which they were conferred.—Some however suppose, that the orders were indeed given immediately; but the execution of them was necessarily deferred till morning, which the intervening transactions of course prevented.

V. 30, 31. While these things were transacting in the palace, two divisions of Cyrus's army had marched on the channel of the river into the city, from each end of it: and finding the gates of brass, intended to bar the entrance from the river into the streets, left open, through the carelessness and intoxication of the besieged; they met, and marched into the heart of the city without opposition, and surprised the palace before the alarm was given. So that, having broken in, and slain Belshazzar, and proclaimed peace and safety to all who laid down their arms; a general submission followed, the city was taken, and the empire reduced, almost without further bloodshed. (*Marg. Ref.* g.—*Notes*, 1—4. *Is.* 13:2—5. 45:1—6. *Jer.* 51:38—40,61—64.)—Cyrus was son-in-law and nephew to Darius, or Cyaxares the Mede; to whom the title of king and the civil authority belonged till his death, which happened about two years after: but Cyrus still retained the command of the army, and great power over the whole empire.—It is computed, that Darius was born that very year, in which Jechoniah was carried captive to Babylon, and a fatal blow given to the kingdom of Judah. (*Note*, *Ezra* 1:1—4.)

PRACTICAL OBSERVATIONS. V. 1—9.

Carnal men are often most secure, and given up to excessive indulgence, when destruction impends over their heads. Ostentation and studied magnificence unite with sensuality, in stupifying their consciences and hardening their hearts: and if we could see how soon such joyous and luxurious revels are changed for "weeping, wailing, and gnashing of teeth," we must view those who frequent them, with a mixture of pity and aversion; as we should a company of condemned malefactors, whom we saw intoxicated, and dancing in their chains, immediately before the hour appointed for their execution. Such intemperate carousals were indeed consistent in the worshippers of lifeless images and of unclean spirits: for it might be expected, that these objects and ordinances of religious worship would lead men to impious and blasphemous defiance of the God of heaven; as well as into every excess in sensual gratification. But what have Christians to do with such "revellings, banquetings, and abominable idolatries?" And what better are the songs used in many modern feasts, extolling intemperate indulgences and licentious amors, than the praises formerly sung to Bacchus, and Venus, or any other of the filthy group of Pagan deities? Or what are these things but a direct insult on that triune God, in whose name we have been baptized? Yet many "think it strange, that we will not run with them to the same excess of riot, speaking evil of us!" (*Note*, 1 *Pet.* 4:3—5.) Nay, some apparently think, that no pleasures have their highest relish, unless seasoned with impiety or sacrilege: and they not only sin for the gratification of their sensual passions, but for the sake of sinning; as if their oaths, blasphemies, and profaneness were pleasant to them, in proportion as they are provoking to God! and the greater the number who join together in these outrages, the bolder they grow in them. But how easily can the Lord dismay such daring transgressors! He has no need to commission thunders, lightnings, or earthquakes: he can do it effectually by a hand-writing on a wall, or by shewing them what he has written in his holy word. One glimpse of his glorious and holy majesty, one realizing apprehension of "his wrath revealed from heaven against all ungodliness and unrighteousness of men," is sufficient to appal the heart, to change the countenance, and to agitate the whole frame, of the stoutest rebel on earth. But no bodily pain or anguish can give an adequate conception of that inward agony, which sometimes seizes the sinner, in the midst of mirth and jovial company, when enjoying all the delights of sense, with all the magnificence of a palace, or the exhilarations of a banqueting-house. For if God be pleased merely to let a man's conscience loose upon him; his own "thoughts will so trouble him," that his feelings will be an anticipation of the sorrows of death and of the pains of hell. How important then is it, that we, above all things, seek to be at peace with him, and with our own consciences!—Sometimes, indeed, such terrors are salutary, and cause a man to cry out, "What must I do to be saved?" and so lead him to Christ for pardon and peace. But many cry out, through horror of conscience and fear of wrath, who are not humbled for their sins, and who seek relief from anguish by lying vanities. These will liberally reward such as can help them to forget their misery, or amuse them with vain hopes, or gratify their curiosity, or pride, or sensuality.—But when the Lord lays his hand on men, these expedients do not afford so much as a temporary relief: and he often blinds and infatuates the wise men of this world, that he may bring into notice those whom he has endued with heavenly wisdom; nor can all human sagacity develope the plainest matter, which he is pleased to conceal. Yet the ignorance and uncertainty, which professedly wise men manifest concerning the meaning of the sacred scriptures, are suited to drive awakened sin-

CHAP. VI.

Daniel is highly preferred by Darius, and envied by his courtiers, who can find no occasion against him except concerning his religion, 1—5. Darius is prevailed on, to sign a decree, prohibiting every one, during thirty days, to present any petition to either God or man, except to the king; under pain of being cast into the den of lions, 6—9. Daniel prays three times a day to God as usual; is accused before Darius; the execution of the sentence is urgently demanded, and Daniel is cast into the den of lions, 10—17. The king shews much grief: but Daniel is miraculously preserved; and his accusers are devoured by the lions, 18—24. Darius commands all his subjects to fear before the almighty God, whom Daniel serves, 25—27. Daniel's subsequent prosperity, 28.

IT pleased [a] Darius to set over the kingdom [b] an hundred and twenty princes, which should be over the whole kingdom;

a 5:31. b Ex. 18:21,22. Esth. 1:1.

2 And over these three presidents, [c] whom Daniel *was* first: [d] that the princ might give accounts unto them, [e] and t king should have no damage.

3 Then this Daniel [f] was preferr above the presidents and princes, becau [g] an excellent spirit *was* in him; and t king thought to set him over the who realm.

c 2:48,49. 5:16,29. 1 Sam. 2:30. Prov. 3:16.
d Matt. 18:23. Luke 16:2.
e Ezra 4:22. Esth. 7:4 Prov. 26:6.
f Prov. 22:29.
g 5:12,14. 9:23. Gen. 41:3 41. Neh. 7:2. Prov. 3:3,4. 27. Ec. 2:13.

ners to despair; as if no satisfactory answer could be given to the infinitely important question, "What must I do to be saved?"

V. 10—17.

In this evil world, the most excellent and useful persons are often left in obscurity, like diamonds in the rubbish of the quarry, because their value is not perceived: yet, if the Lord have work for them, he will, by one means or other, bring them forth to do it.—The encouragement given, by persons in other respects of great abilities, to alarmed sinners, not to "let their thoughts trouble them," often goes upon as erroneous principles, as those on which the queen comforted Belshazzar. Alas! what did it avail him, that Daniel could read the writing, when that writing contained his irrevocable condemnation? And what else can the holy law do for transgressors, when men are taught to seek righteousness and salvation by their own obedience?—Many have heard of the light, understanding, and wisdom, of some eminent servant of God, and have been led to extol them; to ascribe his attainments to a divine influence, and to consider him, as of a more excellent spirit than other men; who yet wish to consult him, only as a superior kind of magician, to interpret their dreams, to solve curious questions, and to explain difficult and controverted subjects, without inquiring after the way of salvation, or the path of duty! But if any one has, even by such means, access to the great and powerful, when under tribulations or convictions, at whatever distance he may be kept, or however they may soothe him by promises or flatteries; he must remember his own character and office, and not be content with gratifying the humor of princes or nobles, or his own love of lucre or honor. In some cases it is right to reject their proffered kindness with decision, or even disdain; at all times to shew an indifference about these matters, and to be far more earnest to do them good, and declare the whole counsel of God.

V. 18—31.

When sinners have long neglected to profit by the judgments of God on others, their own aggravated destruction may be supposed to approach. Their ancestors or neighbors have prospered and forgotten their Maker; they have been intoxicated with exaltation, and have abused it in tyranny and oppression; they have become terrible in proportion as they have been powerful; and they have been hardened in proud contempt of God; instead of being rendered thankful to him. Perhaps he has made examples of them in the view of others, by some signal judgments, till they have learned to submit and to adore: yet the persons, who have known all this, have in similar circumstances imitated and exceeded their pride, tyranny, and impieties, regardless of that God, "in whom they live, and move, and are!" Th men fill up the measure of their iniquity, a bring upon themselves "the judgment that written." Whatever be their rank or situ tion, persons of this description cannot reaso ably expect to hear any thing, except seve rebukes and awful denunciations, from t servants of God.—Soon will every impenite sinner find the hand-writing of God's wor that now stands out against him, execute upon him; whether he be weighed in the ba ance of the law as a self-righteous Pharise or in that of the gospel as a painted hypocrit His days will soon be numbered and finishe he will be judged and condemned, and all h seems to have will be taken from him, and d vided among his enemies or successors; whil nothing will remain for himself, but "indigna tion and wrath, tribulation and anguish," fo evermore.—Ere the uncertain term of life the be finished, let us judge ourselves, accordin to the word of God; let us weigh our charac ters in his impartial balances: that, though th law condemns us as sinners, yet we may no be adjudged unbelievers by the gospel, bu may obtain a share of those blessings, whic will be perfected in a kingdom that cannot b moved, or taken from us. Having these goo things, we may despise the honor that come from man; and we shall rejoice and be ex alted, whilst sudden and inevitable destructio overtakes all the workers of iniquity.

NOTES.

CHAP. VI. V. 1. 'These' (hundred and twen ty provinces,) 'were afterwards enlarged to an 'hundred and twenty-seven by the victories o 'Cambyses and Darius Hystaspis. (*Esth.* 1:1.) *Lowth.*

V. 2. 'Darius came not to Babylon, but tar- 'ried at Ecbatane in Media, whither he sent 'for Daniel, that he might be always near him.' *Lowth.* The words translated "that the king should have no damage," may be rendered "that the king should not be troubled." (*Marg. Ref.*)

V. 3. It must be supposed, that Daniel's interpretation of the hand-writing, just before the taking of Babylon, made him known to Darius. His renown, however, for wisdom and integrity was very great, and he was found upon trial to deserve all the reputation, which he had acquired: (*Note*, *Ez.* 28:2—5, *v.* 3.) so that Darius, when he made a new arrangement of his dominions, upon this vast accession of territory, under three presidents, thought good to make Daniel the chief of them, and as it were the viceroy of the whole empire. 'He had great experience in the pub- 'lic affairs, it being now sixty-five years since 'he was first advanced by Nebuchadnezzar. '(2:48.)' *Lowth.* (*Marg. Ref.*—*Notes*, *Gen.* 41. 38—44.)

4 ¶ Then the presidents and princes [h] sought to find occasion against Daniel concerning the kingdom; [i] but they could find none occasion nor fault, forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, [j] We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, [k] King Darius, live for ever.

7 [l] All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, [m] have consulted together to establish a royal statute, and to make a firm [†] decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, [n] he shall be cast into the den of lions.

8 Now, O king, [o] establish the decree, and sign the writing, that it be not changed, [p] according to the law of the Medes and Persians, which [‡] altereth not.

9 Wherefore king Darius [q] signed the writing and the decree. [*Practical Observations.*]

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and [r] his windows being open in his chamber toward Jerusalem, [s] he kneeled upon his knees [t] three times a day, and prayed, and [u] gave thanks before his God, [x] as he did aforetime.

11 Then these men [y] assembled, and

h 3:8. Gen. 43:18. Judg. 14:4. Ps. 37:12,13,32,33. Prov. 29:27. Ec. 4:4. Jer. 18:18,23. 20:10. Matt. 26:4. 27:18. Luke 20:20. 22:2.
i 1 Sam. 18:14. 19:4,5. 22:14. Luke 23:14,15. John 19:4. 2 Cor. 11:12. Phil. 2:15. 1 Tim. 3:14. Tit. 2:8. 1 Pet. 2:12. 3:16. 4:14—16.
j 1 Sam. 24:17. Esth. 3:8. John 9:6,7. Acts 24:13—16,20,21.
* Or, *came tumultuously.* 11. Ps. 56:6. 62:3. 64:2—6. Matt. 27:23—25. Luke 23:23—25. Acts 22:22,23.
k 21. 2:4. 3:9. 5:10. Neh. 2:3. Acts 24:2,3.
l *See on* 2,3.—3:2,27.
m Ps. 59:3. 62:4. 83:1—3. 94:20,21. Mic. 6:5. Matt. 12:14. 26:4. Mark 15:1. John 12:10. Acts 4:5—7,26—28.
† Or, *interdict.*
n 3:6,11. Ps. 10:9. Nah. 2:12.
o Esth. 3:12. 8:10. Is. 10:1.
p 12,15. Esth. 1:19. 8:8.
‡ Chal. *passeth not.* Matt. 24:35.
q Ps. 62:9,10. 113:9. 146:3. Prov. 6:2. Is. 2:22.
r 1 Kings 8:30,38,44,48—50. 2 Chr. 6:38. Ps. 5:7. Jon. 2:4. Heb. 4:16.
s 1 Kings 8:54. 2 Chr. 6:13. Ezra 9:5. Ps. 95:6. Luke 22:41. Acts 7:60. 9:40. 20:36. 21:5. Eph. 3:14.
t Ps. 55:17. 86:3. *marg.* Acts 3:1. 10:9.
u Ps. 34:1. Phil. 4:6. Col. 3:17. 1 Thes. 5:17,18. Heb. 13:15.
x Neh. 6:11. Ps. 11:1,2. Matt. 10:28—33. Luke 12:4—9. Acts 4:18,19,29. 5:20,29,40—42. 20:24. Phil. 1:14,20. Rev. 2:10,13.
y *See on* 6.—Ps. 10:9. 37:32,33.

V. 4, 5. The great reputation and preferment of a stranger, who had also been a minister of state, for many years, under the kings of Babylon, could not but give great umbrage to Darius's own subjects. The nobles of his court, especially the princes and presidents, would envy his prosperity, disdain subjection to him, and covet his high station; as well as hate him for his religion: and probably his circumspection, integrity, experience, and penetration, would preclude many of the courtiers from those fraudulent advantages which they had expected; and would tend to expose their iniquitous practices. Thus various passions would concur in producing a combination against him. But such was his unexceptionable conduct, such his unbiassed impartiality, his strict integrity, and consummate prudence, that they could find no handle against him, or discover so much as a fault or mistake, of which to accuse him before the king. And they were constrained to confess to each other, in their secret cabals, that they should never be able to substantiate any accusation against him, except they could render his religion criminal: and in this they knew him to be very exact, and one who would not deviate from his plan, for any interest, or to avoid any danger. (*Marg. Ref.—Notes, Ps.* 37:32,33. *Matt.* 22:15—22.)

V. 6—9. We can scarcely imagine a more absurd decree, than this proposed to Darius, to be by him rendered irreversible! At first sight, it appears almost inconceivable that any man could be induced, by influence and persuasion, and without the shadow of an argument, to pass such an edict. But power and prosperity are intoxicating: this decree seemed to make the king, for a month, the sole deity and benefactor in his empire; and thus it addressed itself to his pride and vain-glory. His nobles would doubtless avow, that it was thought a proper honor to be conferred on so illustrious a prince, and that it would conduce to the public tranquillity. At the instance therefore of so many chief men, perhaps merely deeming it a sort of compliment, and having but faint impressions of a Supreme Being, to whom all men have constant need to present their petitions, he heedlessly signed the decree, without suspecting the malice concealed under it.—They stated expressly, that all the presidents were consulted, and had concurred *in* proposing this counsel to him: but Daniel the chief of them knew nothing of it; and so *all* signified no more than *two* of them! Probably, the rest of the persons mentioned had yielded assent to it, some heedlessly, others maliciously.—Thus, not only was all the exercise of every kind of religion suspended by law, through this extensive empire, for the space of a month; (except any chose to worship the king, who thus inconsiderately or impiously suffered himself to be regarded as the sole deity of his subjects;) but no request might be made by one man to another: nay, the edict was so worded, that a child might have been condemned by it for asking bread of his father, or a starving beggar for craving relief. But they who framed the law had one object in view, and did not mean to make any further use of it.—'We have consulted, which 'way we may do thee most honor, and most 'ingratiate thee with thy subjects, now at thy 'first entrance on thy throne; and we have 'found no way more ... plausible than this; ... 'we have decreed, that none of thy subjects 'shall, for the space of thirty days, make any 'petition, to any god or man, save to thee, O 'king: that, by this means, they may be ... in-'ured to an awful and divine conceit of thy 'greatness, and be more encouraged to have 'access to thee, for the more endearing of thee 'to them by the granting of their suits.' *Bp. Hall.* (*Marg.* and *Marg. Ref.—Notes*, 12—17, 24. *Esth.* 2:1. 3:8—15. 8:8.)

Law of, &c. (8) 'Here the words are, "The 'law of the Medes and Persians," out of regard 'to the king who was a Mede; there,' (*Esth.* 1:19.) 'it is styled "the law of the Persians and 'Medes," the king being a Persian at that 'time.' *Lowth.*

found Daniel praying, and making supplication before his God.

12 Then [z] they came near, and spake before the king concerning the king's decree, Hast thou not signed a decree; that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, [a] The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, [b] That Daniel, which *is* of the children of the captivity of Judah, [c] regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, [d] was sore displeased with himself, and set *his* heart on Daniel to deliver him;

z *See on* 3:8—12.—Acts 16:19, 24. 24:2—9.
a 8. Esth. 1:19.
b 1:6. 2:25. 5.13.
c 2:12. Esth. 3:8. Acts 17:7.
d *See on* 3:13.—Matt. 27:17—24. Luke 23:13—21. John 19:7—12.

[e] and he labored till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, [f] Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then [g] the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, [h] Thy God, whom thou servest continually, he will deliver thee.

17 And [i] a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

[*Practical Observations.*]

18 ¶ Then the king went to his palace,

e 2 Sam. 3:28,29.
f 8,12. Esth. 8:8. Ps. 94:20,21.
g 2 Sam. 3:39. Prov. 29:25. Jer. 28:5. Matt. 14:8—10. 27:23—26. Mark 6:25—28. 15:14, 15. John 19:12—16. Acts 24:27. 25:9. Rom. 13:3.
h 20. 3:15,17,28. Job 5:19. Ps. 91:14—16. 118:8,9. Is. 43:2. Acts 27:23,24.
i Lam. 3:53. Matt. 27:60—66. Acts 12:4. 16:23,24.

V. 10, 11. Either Daniel was absent from court when this business was transacted, or it was studiously concealed from him; for it does not appear that he heard of it, till it had been signed by the king and made public. And when he knew what had been done; he did not complain to Darius of hard usage, or exclaim against the absurdity, impiety, and iniquity of the edict, or make interest to have it repealed, or request a dispensation in his favor. He perfectly knew that he was aimed at, and his people through him: and therefore, as a public and eminent person, he determined to set a decided example of his religion, without fearing what man could do to him. (*Note*, *Neh.* 6:10—14, *v.* 11.) He thought himself called on to protest against the law in this manner, either disregarding his life in so good a cause, or expecting a miraculous deliverance. He therefore continued his stated devotions in his chamber, morning, noon, and evening, with his windows open, and probably his door also; for his accusers entered without interruption, and found him presenting his supplications to his God. Though the city and temple were desolated, yet he prayed towards Jerusalem, as it was customary, with reference to the temple, which had been a type of Christ; (*Notes*, 1 *Kings* 8:28—30. *Jon.* 2:3,4.) and though he was very old, he prayed upon his knees. Whatever he had done at other times, or whatever other Jews might do in this emergency, he would by no means conceal his religion: and though he was a man of much business, it appears that he had three stated seasons of devotion every day.—It is generally supposed, that in this, he had reference to the hours of prayer, which were commonly observed by the Jews.—'He would not by silence shew, that he 'consented to this wicked decree. He set 'open his windows toward Jerusalem when he 'prayed; both to stir up himself with the re-'membrance of God's promises to his people, 'when they should pray toward that temple; 'and also that others might see, that he would 'neither consent in heart nor deed, for these 'few days, to any thing that was contrary to 'God's glory.' (*Marg. Ref.*—*Notes*, *Ps.* 55:16,17. 95:6. *Acts* 10:9—16, *v.* 9. 21:1—6, *v.* 5.)

V. 12—17. When Daniel's enemies had obtained the decree against him, and undeniable evidence of his disobedience to it, they seem still to have doubted of success: being aware how much the king valued so able and upright a servant, and how evidently he would perceive their malice in this machination against him. They therefore first reminded him that he had passed such a decree; seeking to draw from him an acknowledgment, that it was irreversible by the law of the Medes and Persians. Having succeeded in this, they copied the example of those who accused Shadrach and his friends before Nebuchadnezzar: and instead of mentioning Daniel, as a man of great dignity, wisdom, and excellency; they described him contemptuously, as "that Daniel," the captive Jew, who had been favored and preferred. They accused him of disregarding the king and his decree; as if his worship of God had resulted from pride, ingratitude, and rebellion against Darius; and they reported that he made his petition three times a day, so that his offences were multiplied: but they did not mention the Object of his worship, perhaps lest that should suggest a vindication of his conduct. (*Marg. Ref.* z—c. —*Notes*, 3:8—12. *Acts* 16:19—24, *vv.* 20,21. 17:5—9, *v.* 7.) The king, however, at once perceived, for what purpose the decree had been solicited; and was exceedingly displeased with himself that he had suffered himself to be so deluded: as under pretence of honoring him above all that was called god, or worshipped, they had devised to render him accessary to the murder of the most eminent and excellent person in his dominions. Under this conviction, he was very earnest to deliver Daniel: and he spent the day in considering how it might be done, and in trying to effect it; either by evading or dispensing with the edict, or in persuading his nobles not to insist on the execution of it. (*Marg. Ref.* d, e.) But the foolish constitution of this government, (exactly the reverse of the happy rule for our monarch's conduct,) allowed indeed their kings to be as tyrannical and mischievous as they pleased; but tied them up from pardoning any person, who had broken one of their de-

and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him.

19 Then the king [l] arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king spake and said to Daniel, O Daniel, servant of the living God, [m] is thy God, whom thou [n] servest continually, [o] able to deliver thee from the lions?

21 Then said Daniel unto the king, [p] O king, live for ever.

22 [q] My God [r] hath sent his angel, [s] and hath shut the lions' mouths, that they have not hurt me; [t] forasmuch as before him innocency was found in me; [u] and also before thee, O king, have I done no hurt.

23 Then [v] was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, [x] because he believed in his God.

24 And the king commanded, [y] and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, [z] their children, and their wives: and [a] the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

25 ¶ Then [b] king Darius wrote unto

2 Sam. 12:16,17. 19:24. 1 Kings 21:27. Job 21:12. Ps. 137:2. Ec. 2:8. Is. 24:8,9. Am. 6:4—6. Jon. 3:3—9. Rev. 18:22.
Or, *table*.
2:1. Esth. 6:1. Ps. 77:4. Matt. 28:1. Mark 16:2. 2 Cor. 2:13. 1 Thes. 3:5.
See on 16,27.—3:15,17,28,29. 1 Chr. 16:11. Ps. 71.14—18. 73:23. 119:112. 146:2. Prov. 23:17,18. Hos. 12:6. Luke 18:1. Acts 6:4. Rom. 2:7. Col. 4:2. 1 Thes. 5:17,18. Jam. 1:25.
o 3:17. Gen. 18:14. Num. 11:23. 14:15,16. Jer. 32:17. Luke 1:37. 2 Cor. 1:10. 2 Tim. 1:12. 4:16—18. Heb. 7:25. Jude 24.
p *See on* 6. 2:4.—Neh. 2:3.
q 20. 2 Sam. 22.7. Ps. 31:14. 38:21. 118:28. Mic. 7:7. Matt. 27:46. John 20:17,28.
r 3:28. Num. 20:16. 2 Chr. 32:21. Ps. 34:7. Is. 63.9. Acts 12:11. 27:23.
s 1 Sam. 17:37. Ps. 91:11—13. 2 Tim. 4:17. Heb. 11:33.
t 23. Ps. 18:19—24. 84:11. Is. 3:10. Acts 24:16. 2 Cor. 1:12. 1 John 3:19—21.
u Gen. 40:15. 1 Sam. 24:9—11. 26:18. Ps. 7:1—4. Acts 25:8—11.
v 14,18. Ex. 18:9. 1 Kings 5:7. 2 Chr. 2:11,12.
x 3:25,27,28. 1 Chr. 5:20. 2 Chr. 20:20. Ps. 37:40. 118:8, 9. 146:3—6. Prov. 18:10. Is. 26:3. Mark 9:23. Heb. 11:33.
y Deut. 19:18—20. Esth. 7:10. 9:25. Prov. 11:8.
z Deut. 24:16. Josh. 7:24,25. 2 Kings 14:6. Esth. 9:10.
a 3:22. Is. 38:13.
b 4:1. Ezra 1:1,2. Esth. 3:12. 8:9.

rees, however capricious and arbitrary. They ight be cruel and unjust; but in many cases ey might not be merciful, and in some they ere restrained from doing justice! (See on *ote*, 6—9.—*Note*, *Ps.* 94:20,21.) Thus the ngleaders of this faction turbulently assembled before Darius, and demanded the execution of this most iniquitous sentence, as their onstitutional right: so that Daniel was at ngth given up to their implacable rage. In is Darius was greatly to blame: for he should ave refused his consent to so palpable an act f injustice, whatever had been the consequence. He, however, entertained some expectations, that the God, whom Daniel had so ng and devoutly worshipped, would rescue im in this emergency; having probably heard f the preservation of the three pious Jews the fiery furnace. (*Notes*, 3:19—29.) Thus e allowed, that Daniel had done right, and ad pleased God, in violating his decree; and that very action, for which he consented to ast him into the den of lions: as Pilate afterards justified Christ, when he delivered him be crucified. (*Marg. Ref.* g, h.—*Notes*, *Matt.* 7:19—26.) Daniel was therefore thrown into he den of lions; and it might have been expected, that they would devour him at once. et, either it was seen, that the lions did not eize on him; or some expectation of a miraculous interposition induced them to close the en with a stone, sealed with the king's own gnet and that of his lords: that there might e full security against all collusion, and that e might be confined all night among the lions. *Marg. Ref.* i.—*Note*, *Matt.* 27:62—66.)

V. 18—23. No doubt Daniel spent a far more pleasant night among the lions, whilst employed in fervent prayer and admiring grateful praise, than either his malicious prosecutors, or the king himself did. As for the latter, he was so grieved, and ashamed of his folly; so affected with the consideration of having cast his faithful servant into the den of lions, and so anxious about the event; that he spent the night fasting, and without any of his ordinary recreations: nor could he close his eyes to sleep. (*Marg.* and *Marg. Ref.* j, k.—*Notes*, 2 *Sam.* 3:31—35. *Esth.* 6:1,2. *Ps.* 77:4.) And as soon as the morning allowed him, he repaired to the den, having yet some hope that Daniel had been miraculously preserved.—The decree having been now complied with, we may suppose, that he ordered the stone to be removed: and then, through fear and conscious misconduct, he dolefully ventured to speak to Daniel, as if yet alive; inquiring whether "the living God, whom he served continually," had shewn himself able to deliver him. (*Marg. Ref.* l—o.) Some indeed think that he saw Daniel before he spake, but the contrary seems more probable: and his expectation of a miracle shews, that he had strong convictions of the power of Israel's God; though worldly motives retained him among the worshippers of idols. (*Notes*, *Acts* 26:24—32.)—To this inquiry, Daniel, being safe and easy both in body and mind, answered with the utmost composure, without any complaint of unkindness, but with a respectful expression of good-will. (21) Not only was the God of Israel able to protect him from the lions; but even a single angel, when commissioned by him, had power effectually to shut all their mouths. In this manner God had seen good to attest his innocency, in that conduct for which he had been condemned, seeing that he had approved himself upright before his heart-searching Judge: and he could appeal to the king also, that he had done him no wrong; having been actuated by a sense of duty, and not by any contempt of him or his laws. (*Marg. Ref.* p—u.—*Notes*, 2 *Sam.* 22:21—28. *Ps.* 91:11—13. *Acts* 25:9—11. 27:20—26, *vv.* 24,25. *Heb.* 11:32—34, *v.* 33.) This answer was very welcome to Darius, who now ordered Daniel to be taken up out of the den: and he was found entirely unhurt; "because he had believed in his God," and trusted in his protection while he obeyed his commandments. (*Marg. Ref.* u, x.—1 *Chr.* 5:18—22, *v.* 20.)

V. 24. The law of the Medes and Persians forbad the king to pardon Daniel; but it did not restrain him from casting his accusers into the lion's den in his stead: nay, perhaps malicious prosecutors and false accusers were *le-*

all people, nations, and languages, that dwell in all the earth; [c] Peace be multiplied unto you.

26 I [d] make a decree, That in every dominion of my kingdom men [e] tremble and fear before the God of Daniel: [f] for he *is* the living God, [g] and stedfast for ever, [h] and his kingdom *that* which shall not be destroyed, and his dominion *shall be e* unto the end.

27 He [i] delivereth and rescueth, [k] a he worketh signs and wonders, in heav and in earth, who hath delivered Dan from the * power of the lions.

28 So this Daniel prospered in the rei of Darius, [l] and in the reign of Cyrus t Persian.

c Ezra 4:17. 1 Pet. 1:2. 2 Pet. 1:2. Jude 2.
d 3:29. Ezra 6:8—12. 7:12,13.
e Ps. 2:11. 99:1—3. 119:120. Is. 66:2. Jer. 10:10. Luke 12:5. Heb. 12:29.
f 9:34. Deut. 5:26. 1 Sam. 17: 26,36. Hos. 1:10. Acts 17:25. Rom. 9:26. 1 Thes. 1:9. Rev. 4:10. 5:14.
g Ps. 93:1,2. 146:10. Mal. 3:6. Heb. 6:17,18. Jam. 1:17.
h *See on* 2:44. 4:3,34.—Ps. 29: 10. 145:12:13. Is. 9:7. Matt. 6.13. Luke 1:33. Rev. 11:15.
i Job 36:15. Ps. 18:48. 35:17. 97:10. Luke 1:74,75. 2 Cor. 1:8—10. 2 Tim. 4:17,18.
k 4:2,3,34. Jer. 32:19,20. Mark 16:17,18. Acts 4:30. Heb.
* Chal. *hand.*
l 1:21. 2 Chr. 36:22,23. E 1:1,2. Is. 44:28. 45:1.

gally exposed to the same sentence, which they sought to bring upon the innocent; for this has been a salutary provision in many nations. (*Note, Deut.* 19:15—21.) The ringleaders, however, of the conspiracy were cast into the den: for we cannot suppose that all the great men before mentioned were thus condemned, (7) nor indeed could the lions have devoured so great a number at one time. If Darius had thus punished the criminals alone, and had not cast their wives and children with them into the den, the sentence would have been unexceptionable: but that which he actually pronounced was both unjust and cruel. Yet, by this measure, the reality and greatness of the miracle wrought in Daniel's deliverance were evidenced: for the lions soon mastered and destroyed them all; by which it appeared, that they were exceedingly fierce and ravenous, and only restrained by a supernatural power; which being removed, they became through hunger the more voracious. (*Marg. Ref.—Notes, Esth.* 2:2—4. 7:10. 8:8,11—13.)

V. 25—28. After this, Darius, perhaps by Daniel's counsel, and in imitation of Nebuchadnezzar's example, published an account of these facts to all his subjects in their several languages; and decreed, that they should all "tremble and fear before the God of Daniel." He spake, in this address, very honorably of the Lord, as "the living God;" of the immutable stedfastness of his purposes, laws, and authority; and of his power to work miracles, and to deliver his servants; and he required his people to do him honor. But it does not appear, that he renounced idolatry, to become the worshipper of JEHOVAH: and his language is not comparable to that of Nebuchadnezzar's, after his restoration to his reason and his throne; especially it wants that savor of humiliation and self-abasement, which appears in the other. (*Marg. Ref.* b—k.—*Notes*, 2:46—49. 4:1—3,34—37.)—These events, thus authoritatively made known through so many nations, must have exceedingly tended to prepare the way for the diffusion of further light, by the Jews who went to sojourn in different countries, and at length by the preaching of the Gospel.—After this, Daniel continued in authority and prosperity under Darius, and his successor Cyrus who reigned seven years. Daniel was living in the third year of Cyrus; but probably he died not long after. (*Marg. Ref.* l.—10:1.)

PRACTICAL OBSERVATIONS.
V. 1—9.

Piety, wisdom, and integrity are profitable to a man, in all possible circumstances: and often induce others to favor such as possess them, merely from regard to their own interests.—In large kingdoms numbers must be employed in managing public affairs: but alas!

how seldom are many of them decidedly "an excellent spirit!" And how seldom kings prefer men entirely on that accou Yet nothing else can fully prevent dama to both prince and people.—In some cas men may continue in favor and power, n withstanding repeated and entire revolutio not by a criminal fickleness, but through immoveable adherence to integrity and p dence, and a readiness by every lawful mea to do good to mankind.—Extraordinary hon wisdom, or exaltation always excite envy a enmity; but especially where one man's infl ible honesty disappoints or detects the iniqu and avarice of numbers. Those who are th exposed to the view, malice, and severe sc tiny of multitudes, who are their competit and enemies, need to act with great circu spection and wisdom; that no fault or err no evil "or appearance of evil," may be fou in them: and it is very honorable to God a religion, when the most enraged and pertin cious opponents can find no fault with a part of the conduct of an eminent believ except they can convert his piety and ste fastness in the faith into an accusation agai him. He who enabled Daniel thus to "wa in wisdom towards them that were withou in his difficult situation, and thus wroug more powerfully than when he protected hi in the den of lions, is equally able to give wisdom and "grace sufficient for us," that may copy his example, and "by well-doing p to shame" and silence, "those that falsely a cuse our good conversation in Christ." Y this conduct of believers often drives the enemies to open persecution, as their on weapon.—How commonly are powerful pri ces surrounded by designing men, who flatteries are the covering of their malice a selfishness! and how do pride and vain-glo lay men open to be imposed on by the grosse artifices! They, who affect to be honored gods, are proved to want the understandi of men: and the palpable absurdities, whi have been sanctioned by the authority of r nowned monarchs, and by the approbation senates and councils, appear like a libel human nature, as if intended to expose th folly and impiety of our fallen race.—It is we that no human laws can deprive us of th privilege of asking petitions of the God heaven: for except he continually uphold, pr tect, and supply us with all things needful f soul and body, we must sink into extrem misery. Were the Lord as regardless of me as they are of him, and did he withhold h communications as long as they do their p titions and thanksgivings, they would speedi be left without comfort or hope. Yet ho little is this considered! Indeed it is to be fea ed, that those who (without any prohibito decree,) present no hearty and serious praye

CHAP. VII.

Daniel has a vision of four great beasts arising out of the sea; the fourth having ten horns; among which a little horn comes up, 1—8; and of the Messiah's kingdom, 9—14. An angel interprets the vision, of four kingdoms which would succeed each other: and shews the nature of the fourth kingdom, with the mischiefs done by the little horn, and the destruction of that kingdom, to make way for the kingdom of God, 15—28.

to God, for more than thirty days together, are far more numerous, than they who serve him continually, and worship him with bended knees, and humble, thankful hearts, praying and giving thanks to him three times a day. No wonder then that laws have been more frequently made to restrain, than to encourage, serious piety: for alas! a very great majority hitherto, even of legislators, have been strangers to the truth and will of God; and numbers have hated them for interfering with their worldly pursuits and pleasures.

V. 10—17.

Persecuting and sanguinary laws are always enacted on *false pretences*, and are replete with absurdity, impiety, and injustice: but it does not behove Christians to make bitter complaints, or use sarcastical revilings. We should quietly obey God rather than man, and commit the keeping of our lives and souls to him in well doing; and, instead of intermitting the exercise of our religion to escape the cross, we should count ourselves called on to make a more open profession of it: for that conduct, which in ordinary cases might appear ostentatious, becomes in other circumstances a proper protest against prevailing impiety, and an edifying example to our brethren. (*Note*, *Matt.* 6:1—4.) Such Christians and ministers especially, as are of eminent reputation, should deem themselves, on these emergencies, called on to stand forth in the most intrepid and decided manner; and to risk all consequences, by a conduct which may not be required of more obscure persons. But the most eminent servants of God will see cause to prostrate themselves before him, with every expression of the most profound reverence, humility, and self-abasement; and the most entire reliance on his mercy through the mediation of Christ.—Those who fill the most exalted stations, and are most extensively useful, must not only find time for communion with God, but should abound in it more than others; having more to pray and to return thanks for: and with advancing years, men ought to grow more fervent and constant in their devotions; that the consolations of God may make up the loss of other comforts, or the want of relish for them; and that they may constantly be in a proper frame of mind for joining the worship of "the saints in light." But in this evil world, that conduct, which most accords to the will of God, will often be turned into matter of accusation against us. It is, however, far "better to suffer for well-doing than for evil-doing:" for though pious persons cannot place much confidence in the protection, even of those princes, whom they have most faithfully served, and who are most convinced of their wisdom and uprightness; yet they may in all cases be assured of the divine favor and consolation. Various personal and political interests may render kings irresolute, in defending their best friends against the assaults of their enemies. They may inconsiderately give the occasion of injuring them: and however displeased with themselves, or earnest in laboring to extricate them from danger; they may with sorrow find, that they cannot do it, without hazarding such consequences, or making such sacrifices, as they dare not venture on. Thus fear of man, iniquitous laws, foolish and rash measures, and malignant accusers, may concur in extorting the sentence of condemnation against those, who deserve all possible honor and reward. But that God, whom believers serve continually, is able to deliver them out of every danger and temptation; and to defeat all the purposes of their persecutors to destroy them: and it is far better to "trust in him than to put any confidence in princes." (*Note*, *Ps.* 118:8,9.)

V. 18—28.

The most powerful man on earth may pity, where he cannot deliver, and mourn over those oppressions which he cannot redress; (*Note*, *Ec.* 3:16,17.) and be constrained or seduced into those measures, which fill his heart with anguish, and his conscience with remorse, and mar all his enjoyments. So vain is all earthly greatness! and so unavailing all the materials of earthly satisfaction!—But the persecuted believer may be happy in the most dreary dungeon, or the most perilous situation; as nothing can exclude him from "the throne of grace," or from that "peace of God which passeth all understanding." "Through faith even the mouths of lions may be stopped:" if temporal safety be good for us, we shall be preserved in the very jaws of destruction: hungry lions shall be harmless as lambs, and their presence shall only serve to increase our admiration of the Lord's power, and our gratitude for his goodness: nay, even Satan, that "roaring lion, who goeth about seeking whom he may devour," shall be so restrained, that he shall not be able to harm us, or even to frighten us, while we rest on the promises of our God, and attend to his commandments. We should then "exercise ourselves to have a conscience void of offence towards God and man," that we may rejoice in its testimony in difficult circumstances; and we should be ready to answer, with meekness and kindness, even those who have injured us, especially if they are sensible of their fault. (*Notes*, 2 *Cor.* 1:12—14. 1 *Pet.* 3:13—16.) However our temporal trials may end, we shall come forth of them all: and no hurt will be found on those who have believed in God, and kept his way. But whilst their troubles terminate in their greater honor, comfort, and felicity; the short-lived "triumphing of the wicked" will end in their unpitied and irreversible ruin; in which their relatives are often involved along with them. Thus "the LORD taketh the wise in their own craftiness;" and their devices against him give him an occasion of making known his own eternal power and Godhead among the nations, and of bringing such as were far off to adore and tremble before him. He is the living and unchangeable God, who alone "is stedfast for ever:" his decrees, purposes, and laws are, and ought to be, established so that none can change them: "His is the kingdom, the power, and the glory for ever;" and "he delivereth and rescueth, and worketh signs and wonders in heaven and earth." These things are sometimes made evident, even to such as are not influenced to worship and serve him: and many are employed as his instruments, in making known his perfections and wonderful works to others, who themselves remain strangers to his saving grace. May we then be believers and doers of the word; and not merely hear, preach, or write about it, lest we should be found at last to have "deceived our ownselves."

IN the first year of [a] Belshazzar king of Babylon, [b] Daniel * had a dream and [c] visions of his head upon his bed: then [d] he wrote the dream, *and* told the sum of the † matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, [e] the four winds of the heaven strove upon [f] the great sea.

3 And [g] four great [h] beasts came up from the sea, diverse one from another.

4 The first *was* [i] like a lion, and had eagle's wings: I beheld till [k] the wings thereof were plucked, ‡ and it was [l] lifted up from the earth, and made stand upon the feet as a man, [m] and a man's heart was given to it.

5 And, behold, [n] another beast, a second like to a bear, and it raised up § itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, [o] Arise, devour much flesh.

6 After this I beheld, and [p] lo another, like a leopard, which had upon the back

a 5:1,22,30. 8:1. Jer. 27:7.
b 2:1,28,29. 4:5. Num. 12:6. Job 33:14—16. Jer. 23:28. Joel 2.28. Am. 3:7. Acts 2: 17,18.
* Chal. *saw.*
c 7,13,15. Gen. 15:1. 46:2. Job 4:13. Ez. 1:1. 2 Cor. 12:1.
d Is. 8:1. 30:8. Hab. 2:2. Rom. 15:4. Rev. 1:19. 10:4.
† Or, *words.*
e Rev. 7:1.
f Rev. 17:15.
g 2:32,33,37—40. Zech. 6:1—8.
h 4—8,17. Ps. 76:4. Ez. 19: 3—8. Rev. 13:1,2.
i Deut. 28:49,50. 2 Sam. 1:23. Is. 5:28,29. Jer. 4:7,13. 25:38. 48:40. Lam. 4:19. Hab. 1:6 —8. Matt. 24:28.
k 4:31—33. Jer. 50:30—32.
‡ Or, *wherewith it, &c.*
l 4.30. 5:18—23. Is. 14:13—17. Jer. 25:9—26. Hab. 2:5—10.
m 4:32,36,37. Job 25:6. Ps. 9: 20. Ez. 28:2,9.
n 2:39. 8:3. 2 Kings 2:24. Prov. 17:12. Hos. 13:8.
§ Or, *one dominion.* 5:28. 8:4. 11:2.
o Is. 13:17,18. 56:9. Jer. 50:21 —32. Ez. 39:17—20.
p 2:39. 8:5—7,20,21. 10:20. 11: 3,&c. Hos. 13:7. Rev. 13:2.

NOTES.

CHAP. VII. V. 1. The preceding chapter concludes the historical records, which Daniel was directed to transmit to posterity: in this he begins to relate his own prophetical visions. In the first year of Belshazzar's reign, or seventeen years before the events just recorded, a visionary representation was made to his mind in a dream, which he committed to writing, and communicated to his people. It contains for substance the same prophetical intimations with Nebuchadnezzar's dream, (*Notes*, 2:31—45.) but under different allusions, and with many additional circumstances. (*Marg.* and *Marg. Ref.*)

V. 2, 3. The great sea, agitated by the four winds, represented the earth and its inhabitants, as thrown into perpetual convulsions by ambitious princes and mighty conquerors; and the confusion and wild uproar, excited by their furious contests for victory and dominion. The "four beasts" signified the same, with the four constituent parts of Nebuchadnezzar's visionary image. To his carnal mind, mighty conquerors and extensive flourishing empires would have a shew of glory, which was represented by a splendid and immense image: to the spiritual mind of Daniel, they would appear terrible, odious, and destructive, which was more aptly denoted by devouring beasts. (*Notes*, 2:31—35.)—They arose out of the sea, not all at once, but one after another: which signified that these kingdoms would subvert and succeed each other, as well as acquire dominion over other nations. They were also "diverse one from another," and, like the image whose head was of gold, the first was the more noble, the last more terrible.—'The prophetic dream of Nebuchadnez-'zar, and the vision of the four beasts, equally 'predict, that, from the era of the Babylonian 'monarchy to the commencement of the mil-'lennium, there should be *four*, and no more 'than *four*, empires; universal, so far as the 'church is concerned.' *Faber.* (*Marg. Ref.*—*Notes*, *Rev.* 7:1—3, *v.* 1. 13:1.)

V. 4. The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast. The "lion" was an emblem of Nebuchadnezzar's courage, and success in acquiring dominion over his neighbors; and perhaps of the superior generosity and magnanimity, with which he ruled over the nations. The "eagle's wings" denoted the rapidity and unabated vigor, with which he prosecuted his victories. But while the prophet contemplated this, he observed, "that the wings thereof were plucked."—After the death of Nebuchadnezzar, the Chaldeans made no more conquests; several of the subjected nations revolted; the Medes and Persians soon began to straiten them; till at length Babylon was besieged and taken: and in this manner that monarchy was terminated. No longer did this beast appear rapid in conquest, as an eagle, or courageous and terrible as a lion: but it was changed, as it were, into a human creature; it "stood on its feet as a man, and had a man's heart given to it." After Nebuchadnezzar's death, the kings of Babylon became less terrible to their foes and subjects, and more cautious, and even timid: till at length Belshazzar shut himself up in Babylon, not daring to face Cyrus: as "a man" would not venture to face a raging bear, which "a lion" would despise. (*Marg. Ref.*—*Notes*, *Jer.* 51:30—33.)

V. 5. Whilst Daniel beheld, how the first beast was weakened, he saw another beast come up out of the sea, to subvert and supplant him. This represented the kingdom of the Medes and Persians. Its emblem was "a bear;" less noble and courageous, but more voracious and savage, than a lion. (*Note*, *Hos.* 13:5—8.) This beast "raised up itself on one side;" for the Medes and Persians extended their conquests almost wholly to the west of their own countries: or, "it raised up one dominion," (*Marg.*) that is, the Medes and Persians united to form one kingdom; or the Persians who were the inferior people, acquired the chief dominion. It had also "three ribs ... between its teeth:" this is interpreted of the three kingdoms of Babylon, Lydia, and Egypt, which the Persians conquered, and grievously oppressed: thus taking the prey, as it were, out of the mouth of the Chaldeans. And there were those standing by, who called on the beast to "arise and devour much flesh:" this may be explained of the providential dispensations, which excited the Medes and Persians to attempt extensive conquests; and of the cruelty of the Persian kings, which hardly ever was exceeded or equalled: but may it not also denote their attempts to subdue the Thracians, Macedonians, Greeks, and other European nations, which at length occasioned the ruin of their monarchy?—'Their success made 'them still more greedy of dominion.' *Lowth.* (*Marg. Ref.*—*Notes*, 2:39. 8:3,4.)

of it, [q] four wings of a fowl; the beast had also [r] four heads; and dominion was given to it.

7 After this [s] I saw in the night-visions, and behold [t] a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; [u] and it had ten horns.

q 4. Ez. 17:3. 8:8,22. 11:4,&c.
r *See on* 2,13.
t *See on* 19,23. 2:40. 8:10. 2 Sam. 22:43.
u *See on* 24. 2:41,42.—Rev. 12:3. 13:1. 17:7,12.

V. 6. This bear having disappeared, the prophet saw an extraordinary "leopard" rise up in its stead. This was the emblem of the Grecian or Macedonian empire, which for the time was the most renowned in the world. It was erected by Alexander the Great, on the ruins of the Persian monarchy, and it was continued in four divisions under his successors. The leopard, being exceedingly fierce and swift, represented that kingdom, and especially Alexander its founder. But the swiftness of a quadruped was not an adequate emblem of the rapidity, with which he made his conquests; as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back.—When Alexander died, his kingdom was, after many severe and long continued contests among his captains, divided into four parts, Egypt, Syria, Macedonia, and Thrace, with some regions of Asia Minor. These were the "four heads" of this third beast; and under them dominion was given to it, till it was gradually reduced by the Romans. —'By the swiftness of Alexander's progress, 'and the victories which he obtained by small 'forces, it appeared that Providence gave him 'the empire of the world.' *Lowth.* (*Marg. Ref. —Notes*, 2:39. 8:5—8. 11:2—4. *Rev.* 13:2—4, *v.* 2.)

V. 7. Some expositors have explained this fourth beast, of the successors of Alexander, and have endeavored to make out that Antiochus Epiphanes was "the little horn." But were any of Alexander's successors, or even all of them together, more powerful and dreadful than he had been? Were their conquests more extensive and destructive than his? For it is most evident that those of this fourth beast were. The "ten horns" were "kings," or kingdoms, (according to the language of prophecy,) all existing at once, and not individual princes rising in succession. "The little horn" was not one of the ten, but arose among and after them: and this beast in one form or other was to subsist, till the establishment of the kingdom of Christ, nay, to the universal success of his religion; as it is afterwards predicted. These reasons have induced almost all modern protestant expositors, to look elsewhere for this "fourth beast:" and the emblems are so apposite, that there can be little danger of mistake, or reason for hesitation, as to the grand outlines. This "fourth beast" evidently accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. It far exceeded, in power, fierceness, and destructive rage, all that had gone before it, as well as in the extent and long duration of its dominions: and no animal could be found so terrible and furious as to lend it a suitable name. This was doubtless an emblem of the Roman state, the invincible fortitude, hardiness, and force of which perhaps were never equalled. By wars and conquests, the Romans bare down all opposition, and reduced almost every kingdom or state in the known world, into some kind or degree of dependence; drew all the spoil and wealth of many conquered nations to enrich their proud capital; and tyrannised over all, that did not quietly yield obedience to their authority. (*Marg. Ref.—Notes*, 19—27. 2:40 —43.)—'That which the Romans could not 'quietly enjoy in other countries, they would 'give to other kings and rulers; that at all times 'when they would they might take it again; 'which liberality is here called "the stamping 'of the rest under their feet." '—This fourth empire was governed in another manner, and by other maxims, than any of the preceding: and in process of time, it was divided into ten kingdoms. These are indeed reckoned up in several ways, by different writers; according to the date assigned to the enumeration: but in general it is clear, that the principal kingdoms in Europe at this day, sprang from them, and comprise them; excepting some of the more northern regions, and those possessed by the Turks.—The various ways, in which these ten kingdoms have been enumerated, as the catalogue has been formed for different periods, is indeed an interesting subject to a student of history, and of prophecy; but the full discussion of such a learned subject by no means suits this publication. Mr. Faber's remarks on this point are well worthy the accurate student's attention, and his conclusion from it seems well grounded. 'The historian 'Machiaval, ... little thinking what he was do-'ing, reckons up the *ten primary kingdoms* as 'follows. 1. The Ostrogoths in Mesia. 2. The 'Visigoths in Pannonia. 3. The Sueves and 'Alans in Gasgoine and Spain. 4. The Van-'dals in Africa. 5. The Franks in France. 6. 'The Burgundians in Burgundy. 7. The He-'rulia and Turingi in Italy. 8. The Saxons 'and Angles in Britain. 9. The Huns in Hun-'gary; and 10, the Lombards at first upon the 'Danube, afterwards in Italy. The same cat-'alogue is exhibited by that excellent chronolo-'ger Bp. Lloyd, who adds the dates, when these 'ten kingdoms arose. 1. The Huns about A. 'D. 356. 2. The Ostrogoths, 377. 3. The Visi-'goths, 378. 4. The Franks, 407. 5. The Van-'dals, 407. 6. The Sueves and Alans, 407. 7. The 'Burgundians, 407. 8. The Heruli and Rugii, '476. 9. The Saxons, 476. 10. The Longobards 'in the north of Germany, 483: in Hungary, 526. '—These then upon the concurring testimony 'of an historian and a chronologer, are "the ten 'kingdoms," into which the Roman empire 'was originally divided; and consequently they 'are the first "ten horns," of which we are in 'quest.' *Faber*, Vol. I. pp. 170, 171.—The western empire, was at first divided into *ten* kingdoms; as the regions, conquered by Alexander the Great, were into *four;* and whatever alterations took place in subsequent ages; the one still continued, in the language of prophecy, the ten horns of the fourth beast, and the other, the four heads of the third beast.—The western empire was broken into ten kingdoms; this therefore must be exclusively intended: and St. John, before he enters on the state of the church in the west, during the reign of the ten-horned beast and the two-horned beast, gives an account of the eastern

8 I considered the horns, and behold, there came up among them [v] another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* [x] eyes like the eyes of man, and [y] a mouth speaking great things.

9 ¶ I beheld [z] till the thrones were cast down, and [a] the Ancient of days did sit, [b] whose garment *was* white as snow, and the hair of his head like the pure wool: [c] his throne *was like* the fiery flame, [d] *and* his wheels *as* burning fire.

10 A [e] fiery stream issued and came forth from before him: [f] thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: [g] the judgment was set, and the books were opened.

11 I beheld then, because of [h] the voice of the great words which the horn spake: I beheld, [i] *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning [k] the rest of the beasts, they had their dominion taken away: yet * their lives were prolonged for a season and time.

13 I saw in the night-visions, and, be-

v *See on* 20—25.—8:9—12. Rev. 13:11—13.
x 8:23—25. Rev. 9:7.
y *See on* 25.—11:36. 1 Sam. 2:3. Ps. 12:3. 2 Thes. 2:4. 2 Tim. 3:2. 2 Pet. 2:18. Jude 16. Rev. 13:1,5,6.
z *See on* 2:34,35,44,45. 1 Cor. 15:24. Rev. 19:18—21. 20:1—4.
a 13,22. Ps. 90:2. 102:24,25. Mic. 5:2. Hab. 1:12.
b Ps. 104:2. Matt. 17:2. Mark 9:3. 1 Tim. 6:16. 1 John 1:5. Rev. 1:14.
c 2 Thes. 1:7,8. 2 Pet. 3:7—10.
d Ps. 104 3,4. Ez. 1:13—21. 10:2—7.
e Ps. 50 3. 97:2,3. Is. 30.27,33. 66:15,16. Nah. 1:5,6.
f Deut. 33:2. 1 Kings 22:19. Ps. 68:17. Zech. 14:5. Matt. 25:31. Heb. 12:22. Jude 14. Rev. 5:11.
g Ps. 96:11—13. Mal. 3:16—18. Rev. 20:11—15.
h *See on* 8,25.—2 Pet. 2:18. Jude 16. Rev. 13:5,6.
i 26. 8:25. 11:45. 2 Thes. 2:8. Rev. 18:8. 19:20. 20:10.
k 4—6. 8:7.
* Chal. *a prolonging in life was given them.*

empire, and the subversion of it, by the Saracens and Turks, in a distinct chapter. (*Notes*, *Rev.* 9: 11:—13:)—It is, however, certain, that the Roman empire was divided into ten kingdoms: and though they might be sometimes more, and sometimes fewer; yet they were still known by the name of the ten kingdoms of the western empire, which suffices for our general purpose. For, though the Romans subdued those countries in the east, which had successively belonged to the Chaldeans, the Persians, and the Macedonians; yet their empire (or the body, head, and horns of the beast,) was in the west. 'All the four beasts are still 'alive, though the dominion of the three first 'be taken away. The nations of Chaldea and 'Assyria are still the first beast. Those of Me'dia and Persia are still the second beast. 'Those of Macedonia, Greece, Thrace, Asia 'Minor, Syria, and Egypt are still the third; 'and those of Europe, on this side Greece, are 'still the fourth.' *Sir Isaac Newton.*

V. 8. While the prophet was considering these ten horns, he saw "another little horn" springing up among them. This evidently points out the power of the church and bishop of Rome, which, from small beginnings, long before it became a temporal dominion, thrust itself up among the ten kingdoms, and at length got possession of three of them, having turned out those who held them. 'If ever 'three kingdoms were "plucked up" before a 'little kingdom, which arose imperceptibly 'among the ten *primary* kingdoms, they must 'be three, the names of which occur in the pre'ceding list of Machiavel, and Bp. Lloyd. Ac'cordingly we find that the kingdom of the 'Heruli, the kingdom of the Ostrogoths, and 'the kingdom of the Lombards, were succes'sively eradicated before the *little papal horn*, 'which at length became a *temporal*, no less 'than a *spiritual* power, at the expense of these 'three depressed primary states.' *Faber.*—This seems better founded, than the opinion, that the Exarchate of Ravenna, the kingdom of the Lombards, the state of Rome, and the authority of the Roman Pontiff, of which two, the Exarchate of Ravenna, and the state of Rome, were not among the ten primary kingdoms. In this *horn*, were "eyes like the eyes of a man." This circumstance denoted the policy, sagacity, and watchfulness, by which the little horn would spy out occasions of extending and establishing its interests, and advancing its exorbitant pretensions: and the court of Rome has ever been remarkable for this, above all the states in the world, as every person at all acquainted with history must know. It had also "a mouth speaking great things:" and we shall have frequent occasion to speak of the arrogant claims, blasphemous titles, and great swelling words of vanity, of this horn. The style of "his holiness," 'our Lord God, the Pope, 'another god on earth,' and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into heaven, may serve for a specimen of the great things which this mouth has spoken. (*Marg. Ref.* c.—*Notes*, 23—27. 2 *Thes.* 2:3,4. *Rev.* 13:5—7. 17:3—5.)—'I conceive that "the little 'horn," and "the two-horned beast," represent 'the very same ecclesiastical power; the one 'symbolizing that power, at its first rise; the 'other, when it had grown up into a catholic 'empire, by having the saints delivered into its 'hand.' Hence we find, that Daniel, 'who 'largely describes "the little horn," makes no 'mention of "the two-horned beast;" while St. 'John, who describes "the two-horned beast," 'styling him "a false prophet," makes no men'tion of the little horn.' *Faber*, Vol. I. p. 143. (*Notes*, *Rev.* 13:11,12. 19:17—21, *v.* 20.)

V. 9—12. The prophet continued to contemplate the scene, till at length all "these thrones were cast down;" and "the Ancient of days," or the eternal God who existed from everlasting, was emblematically represented as placed on his throne. "His garment, white as snow," was the emblem of his most perfect "justice and holiness;" "the hair of his head like the pure wool," denoted his unerring wisdom and awful majesty; "his throne like the fiery flame" signified his terrible vengeance on the wicked; and "his wheels" (on which it was fixed as a chariot) "as burning fire," shewed that his providence would execute the awful sentence of his justice on his enemies. (*Marg. Ref.* z—d.—*Notes*, *Ps.* 68:17,18. *Is.* 6:1—4. *Ez.* 1:15—28. 10:18,19. 11:22—25. *Rev.* 4:1—5.) This was also denoted, and its terror illustrated, by "the fiery stream that came forth from before him." An immense multitude of angels ministered unto him; and unnumbered millions of his creatures were gathered before his tribunal: for "the judgment was set, and the books were opened;" the book of his law, and of these

old, [l] *one* like the Son of man came with
he clouds of heaven, and came to [m] the
ncient of days, [n] and they brought him
ear before him.

14 And there was [o] given him dominion,
nd glory, and a kingdom, [p] that all peo-
le, nations, and languages, should serve
im: his dominion *is* [q] an everlasting do-
inion, which shall not pass away, and his
ingdom *that* which shall not be destroyed.

[*Practical Observations.*]

15 ¶ I Daniel [r] was grieved in my spirit in the midst of *my* * body, and [s] the visions of my head troubled me.

16 I came near unto [t] one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These [u] great beasts, which are four, *are* four kings, *which* shall arise [x] out of the earth.

18 But [y] the saints of the † most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of [z] the

's. 8:4,5. Is. 9:6,7. Ez. 1:26. Matt. 11:27. 28:18. Luke 10:22. 19:11,12. John 3:35. 5:22—27. 1 Cor. 15:27. Eph. 1:22. Phil. 2:9—11. 1 Pet. 3:22. Rev. 3:21.
latt. 13:41. 24:30. 25:31. 26:4. Mark 13:26. 14:61,62. uke 21:27,36. John 3:13. 5:7. 12:34. Acts 7:56. Phil. 6—8. Heb. 2:14. Rev. 1:7, 3,18. 14:14.
9,22.
Ps. 47:5. 68:17,18. Jer. 49:). Eph. 1:20,21. 1 Tim. 6:5. Heb. 9:24.
27. Ps. 2:6—8. 8:6. 110:1,2.
p 3:4. Ps. 72:17. Is. 60:12. Rev. 11:15. 17:14.
q 18,27. 2:35,44. 4:3. 6:26. Ps. 45:6. 145:13. 146:10. Is. 9:7. Ob. 21. Mic. 4:7. Luke 1:33. John 12:34. 1 Cor. 15:24—28. Heb. 12:28.
r 28. 8:27. Jer. 15:17,18. 17:16. Hab. 3:16. Luke 19:41—44. Rom. 9:2,3. Rev. 10:9—11.
* Chal. *sheath.*
s *See on* 2:1,3. 4:5.—Gen. 40:7, 8. 41:8.
t 10. 8:13—16. 10:5,6,11,12. 12:5,6. Zech. 1:8—11. 2:3. 3:7. Rev. 5:5. 7:13,14.
u 3,4. 2:37—40. 8:19—22.
x *See on* 3.—Ps. 17:14. John 18:36. Rev. 13:1,11.
y 22,27. Ps. 45:16. 149:5—9. Is. 60:12—14. 2 Tim. 2:11,12. Rev. 2:26,27. 3:21. 5:10. 20:4.
† Chal. *high ones*, that is, *things*, or, *places*.
z *See on* 7. 2:40—43.

ophecies, and the register of the offences of
e criminals to be judged, &c. (*Marg. Ref.* e
g.—*Notes*, *Deut.* 33:2. *Jude* 14—16. *Rev.* 20:
—15.)—This language is especially applica-
e to the general judgment; but that cannot
the prophetical meaning of the passage: for
is plain that God the Father is here spoken
as the Judge; whereas the Son will appear
the sole Judge in the day of final retribution:
e fulfilment of this prophecy will precede the
troduction of the millennium; the final judg-
ent will succeed to the consummation of all
ings here on earth. In short, this was spo-
n of the coming of the Lord, to destroy the
ngdom of the little horn, and to set up the
ngdom of God on earth. For the great God,
ing filled with indignation at the blasphem-
s words of this proud and impious usurper,
ll destroy all the remains of the power of the
urth beast, to which it belongs; that is, of the
oman empire, as inimical to the cause of
rist: and his body shall be destroyed and
ven to the flames; because the little horn was
e ringleader to the beast, in tyranny, cruelty,
d idolatry; and because of the close connex-
n between it and the other ten horns. Rome
ll be wholly desolated, and her hierarchy
olished; every antichristian power will be
ished; and the whole will be reduced under
e government of Christ, and those who rule
der him and for him. (*Marg. Ref.* h, i.—
otes, 15—22. *Rev.* 18: 19:)—The other beasts
d indeed been deprived of dominion, yet
eir lives were prolonged for a season:" the
untries, which had been governed by the
aldeans, Persians, and Macedonians, though
longer in possession of empire, yet contin-
d under the government of idolaters, or ene-
es to true religion; for "a beast" in the pro-
etical language is *an idolatrous, or persecut-
g power:* but when the fourth beast shall lose
s authority, his life also shall be taken away,
d no idolatrous or antichristian power shall
main in any nation; for at that time the other
asts shall be slain, which is clearly intimated
"their lives being prolonged *for a season.*"
If the existence of these idolatrous empires
to be continued through the millennium, and
the end of the world, as some expositors
ate, what can be the meaning of the words,
or a season?" (*Marg.* and *Marg. Ref.—Note*,
v. 20:7—10, *conclusion.*)

V. 13, 14. The prophet further saw "one
e the Son of man, coming with the clouds
heaven," that is, with divine majesty and glory: this must point out Christ to us, as the eternal Son of God, appearing in human nature, ascending to heaven, the throne of God, to receive the kingdom covenanted to him. (*Note*, *Ps.* 2:7—9.) He came to "the Ancient of days," who sat on the throne, and was brought in before him by the angelic attendants; and he received a glorious, universal, and everlasting kingdom, which would never vanish, or be subverted, or succeeded by any other.—'This passage not only shews, that the 'setting up of the everlasting kingdom, was to 'happen in the times of the fourth, or Roman, 'monarchy; but also, that it would happen 'when the Son of man would ascend from 'earth to heaven. ... The prophet does not rep-'resent him, as coming in the clouds, from 'heaven to earth, (as at the general judgment,) 'but as coming with the clouds of heaven from 'his former residence, towards the throne of 'God; which according to the scripture-style is 'heaven. And this is confirmed by the words 'immediately following; that "they brought him 'near before him," viz. before the Ancient of 'days. ... Though the immediate Ruler of this 'kingdom is called "the Son of man;" yet it is 'obvious, that there is something very amazing 'in the prophetic description of the high honor 'and glory, that should be given to him! Who-'ever considers these expressions' (in the four-teenth verse,) 'with impartiality, ... whatever be 'his sentiments otherwise about the Person 'spoken of, must own, that there is at least 'some difficulty, in conceiving how such ever-'lasting glory and dominion should belong to 'any one, who should be no more than the Son 'of man, or a mere creature; and particularly 'in conceiving how such magnificent things 'should be ascribed to one, who was no more 'than the Son of man, by ... the prophets, who 'inculcated so strongly and justly, that all mere 'creatures, are before God, as nothing, and less 'than nothing.' *Maclaurin.*—When Christ was about to ascend into heaven, he said, "All power is given to me, in heaven and earth." (*Notes*, *Matt.* 28:18. *Eph.* 1:15—22. *Phil.* 2:9—11.) Then his kingdom began to be set up, and the power of the fourth kingdom to decline: but it is plain from the eleventh verse, that the grand event predicted in this passage is, his glorious coming to destroy the kingdom of every Antichristian power, and to render his own kingdom universal upon earth. (*Marg. Ref.—Notes*, 23—27. *Rev.* 11:15—18. 20:1—6.)

V. 15—18. When Daniel had considered

fourth beast, which was diverse from all * the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And [a] of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, [b] whose look *was* more stout than his fellows.

21 I beheld, and [c] the same horn made war with the saints, and prevailed against them;

22 Until [d] the Ancient of days came, and [e] judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be [f] the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shal tread it down, and break it in pieces.

24 And [g] the ten horns out of this king dom *are* ten kings *that* shall arise: [h] an another shall rise after them; and he sha be diverse from the first, and he shall sub due three kings.

25 And he [i] shall speak *great* word against the most High, and shall [k] wear ou the saints of the most High, [l] and think t change times and laws; and they shall b given into his hand, until [m] a time, an times, and the dividing of time.

26 But [n] the judgment shall sit, an they shall take away his dominion, to con sume and to destroy *it* unto the end.

27 And [o] the kingdom and dominion and the greatness of the kingdom unde the whole heaven, shall be given to th people of the saints of the most High

* Chal. *those.*
a *See on* 8,11,23,24. 8:9—11.
b 25. 11:36,37.
c 8:12,24. 11:31. 12:7. Rev. 11:7—9. 12:3,4. 13:5—7. 17:6, 14. 19:19.
d *See on* 9—11.—2 Thes. 2:8. Rev. 11:11—18. 14:3—20. 19: 11—21. 20:9—15.
e *See on* 18. Is. 63:4. Matt. 19: 28. Luke 22:29,30. 1 Cor. 6: 2,3. Rev. 1:6. 3:21. 5:10. 20:4.
f *See on* 7. 2:40.—Luke 2:1.
g 20. Rev. 12:3. 13:1. 17:3,12, 13,16—18.
h *See on* 8,20. 8:9—12. 11:36. 2 Thes. 2:3—10. 1 Tim. 4:1—3.
i 8,20. 8:24,25. 11:36,37. Is. 37: 23. 2 Thes. 2:4. Rev. 13:5, 6,11.
k Rev. 6:9,10. 11:7—10. 13:7— 10. 14:12. 16:6. 17:6. 18:24.
l 2:21. 11:31,36—38. 12:11. 2 Thes. 2:4. 1 Tim. 4:1— Rev. 13:15—17.
m 4:25,32. 12:7,11,12. Rev. 1 2,3. 12:6,14. 13:5.
n *See on* 10,11,22. 2 Thes. 2: Rev. 11:18. 20:10,11.
o *See on* 14,18,22.—Ps. 149.5- 9. Is. 49.23—26. 54:3. 60.11- 16. Zeph. 3:19,20. Zech. 14: Rev. 20:4.

these emblems of future times, he foresaw that idolatrous empires would occasion great and durable calamities to the church of God, before a happy event could be expected: yet he did not fully understand what was meant, nor how matters would end; and he was therefore much grieved and troubled in mind. (*Marg.* and *Marg. Ref.* r, s.) So that, desiring information from one of the numerous attendants "of Him that sat on the throne," he received the following interpretation. In general, the four beasts, signified "four kings," or kingdoms, that were to arise up on earth, which would oppose the church of God: yet the saints would at length "take the kingdom, and possess it for ever," not only personally in heaven, but collectively on earth, after the ruin of the fourth kingdom; for they would rule with Christ to the end of time, and nothing would succeed this kingdom on earth, but the everlasting glory of heaven. (*Marg. Ref.* y.—*Notes*, 19—22. 2: 34,35,44,45. *Is.* 2:2—5.) It is with reference to this, probably, that the apostle says, "The promise that he should be the heir of the world was given to Abraham." (*Note*, *Rom.* 4:13.)

Out of the earth. (17) 'Shall be of the earth, 'earthy, and have nothing of an heavenly 'spirit in them: whereas the kingdom of Christ 'is an heavenly kingdom, which the saints 'shall possess.' *Lowth.* (*Marg. Ref.* x.)

V. 19—22. Daniel seems to have been satisfied with knowing in general, that the three first kingdoms would resemble such monarchies, as he had seen: but he was anxious to learn more about the kingdom, intended by the fourth beast, which was so different from all the rest, and so formidable with "teeth of iron, and nails of brass." (*Note*, 7.)—The "nails of brass" were not before mentioned. Brass was the emblem of the third kingdom in Nebuchadnezzar's dream, (2:39.) and some suppose this to intimate, that the fourth kingdom would employ the power of the third kingdom in the east, to oppress other nations; though the seat of the fourth kingdom, the body of th beast, was in the west!—The prophet, how ever, supposed this to represent some mor formidable enemy of the church, than any o the others; as well as far more powerful an oppressive in its conquests. He wanted als to know more concerning the ten horns; bu especially "the little horn," of which he ha further observed, that "his look was more stou than his fellows." The Roman court an Pontiff, from very inconsiderable beginnings for many ages domineered over those king doms intended by the ten horns, in the mos audacious manner; laying them under inter dicts and excommunications, levying heav taxes on them; deposing kings, and disposing of their dominions; absolving their subject from their oaths of allegiance, and excitin them to rebellions and insurrections; claimin a supremacy in all causes; and so trampling on the greatest monarchs, as never was don by any other power. Daniel had also noticed that this horn had "made war with the saints and prevailed against them:" and accordingly the persecutions, massacres, and religious wars excited by the church and bishop of Rome have occasioned the shedding of far more blood of the saints of God, than all the perse cutions of professed heathens from the foun dation of the world. (*Marg. Ref.* c.—*Notes*, *Rev* 11:7—12. 13:5—7. 17:9—14.) This is the char acter of the same power, described by St. John as "the great harlot, who was drunk with th blood of the saints and martyrs of Jesus." (*Note*, *Rev.* 17:6.)—It was predicted also tha this horn would prevail against the saints "until the Ancient of days should come," to give judgment against it, in favor of his saints and till they should be put in full possession of the kingdom, as one with Christ their glorious Head; and this certainly refers to future times. (*Note*, 8.) These were the particulars, which Daniel wanted to have interpreted to him: and there was a great propriety, in matters of this nature being thus fully revealed to him, whose

? whose kingdom *is* an everlasting kingdom, and all * dominions shall serve and obey him.

) 2:44. 4:34. Ps. 145:13. Is. 9: 7. Luke 1:33. John 12:34. (Ps. 2:6—12. 22:27,28. 72:11. | 86:9. Is. 60:12. Ob. 21. Rev. 11:15. * Or, *rulers*. Rev. 17:14. 19:16.

28 Hitherto *is* [r] the end of the matter. As for me Daniel, [s] my cogitations much

r 8:17,19. 11:27. 12:9,13. s *See on* 15.—3:27. 10:8,16.

chief concern must be about the affairs of the church and of true religion: whilst Nebuchadnezzar's dream, of the same four monarchies, related wholly to their temporal dominion. (*Marg.* and *Marg. Ref.* z—b. d, e.)

V. 23—27. The answer of the angel, to Daniel's inquiry, has been particularly adverted to in the preceding interpretation. He informed the prophet, that "the fourth beast should be the fourth kingdom," which should arise upon earth; and this could be no other than the Roman empire. This would be "diverse from all kingdoms:" the kingdoms of Alexander's successors were not remarkably different from those which had preceded them; but the Roman state was entirely dissimilar from them all, in its forms of government, and in various particulars. It would "devour the whole earth, and tread it down and break it in pieces." If we should explain this only of the land of Judah, it is obvious that the Chaldeans caused more grievous and permanent calamities to that land, than ever the successors of Alexander did; yet nothing comparable to those inflicted by the Romans: but it evidently refers to their extensive conquests in every part of the known world. When this kingdom had been divided into ten horns, or kingdoms, "another should come up after them," "diverse from the first," who should subdue three kings," or three of the kingdoms before mentioned. (*Marg. Ref.* f—h.) But how was Antiochus Epiphanes different from his predecessors? Or how could he subdue three of the kings, which were in order of succession before him? Or how could he come up, *after* the ten horns," if he were one of them? We can therefore find this little horn no where, but within the Roman empire. The monstrous power of the church and bishop of Rome, has been far more different from every other species of tyranny, than the Roman empire was from all other monarchies: and it has been seen how this power subdued three of the ten kingdoms.—This little horn would "speak great things against the most High:" let it be noted how much emphasis is laid on this circumstance; and we have noticed, and shall have frequent occasion to mention, some of the blasphemous and impious words of the Roman Antichrist. (*Note*, 8.)—He would also "wear out the saints of the most High." The persecutions of Antiochus Epiphanes were only for a few years: whereas those of the popedom and its instruments have continued through many centuries; and, though now somewhat suspended, are probably not terminated: so that their duration and severity have "worn out the saints" of God, more than any other persecutions ever did.—He would also "think," or devise, "to change times and laws." It could not be considered as any thing very singular, for a king to alter the laws in his own dominions, or as to *secular* matters; and no change, greatly for the worse, could be made in the *religious* laws and customs of the idolatrous nations: but that the little horn should presume to change the laws respecting religion, not excepting the laws of God,) and this through the dominions of the other ten horns, as well as in his own kingdom, would be wonderful indeed. The close connexion, however, of this little horn with the other ten horns; its influence over them, and their destruction, as well as his, in consequence of this connexion; evidently shew, that this was what the prophet beheld with astonishment. And has not the papal power arrogated the prerogative of making times holy or unholy, contrary to the word of God? Has it not commanded men every where to abstain from meat, and cease from work, when God required no such thing? has it not multiplied its holy days, till scarcely four of the six working days have been left for man's labor? at the same time, has it not licensed intemperance and excess on its festivals and carnivals, and authorized licentious diversions on the Lord's own holy day? This power has pretended to change God's laws, or to dispense with obedience to them, that its own new laws might be observed, forbidding to marry, and licensing fornication, and many things of this sort. (*Marg. Ref.* l.—*Notes*, 11: 36,37. 1 *Tim.* 4:1—5. *Rev.* 13:11—17.)—Thus matters would be left in his hands, "till a time, and times, and the dividing of time," that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month, (and this was the general computation,) make just one thousand two hundred and sixty days; and those prophetical days signify one thousand two hundred and sixty years; a number which we shall repeatedly meet with in the Revelation of St. John. (*Marg. Ref.* m.—*Notes*, 12:5—9, *v.* 7. *Rev.* 11:1—6, *vv.* 2,3. 12:3—6, *v.* 6,12—17, *v.* 14. 13:5—7, *v.* 5.) At the expiration of this term, the dominion of this horn will cease: he will be judged, condemned, and consumed, and his authority never revived to the end of the world. Then "the kingdom, under the whole heaven, will be given to the people of the saints." (*Notes*, 13—18.) The most High will set up his everlasting and universal kingdom; all other rulers and governors will serve and obey him.—Can this mean any thing less, than a universal prevalence of true religion, under the countenance of Christian princes, even to the end of the world, without any remarkable declension, or successful opposition? And has not enough of this extraordinary prophecy been already fulfilled, to warrant our assurance, that the remainder will be so too, as well as to demonstrate the divinity of the scriptures? —'Thus the second, as well as the first, 'prophecy of this book, relating to the four em'pires, reaches down below the end of the Ro'man empire, and to the universal empire of 'the Messiah. ... The great things said to be 'done by the little horn, and the continuance 'of his power to the time of the universal con'version of the nations, put it beyond all ques'tion, that it is not one particular person that 'is meant, but a very long succession. ... He is 'never called any other than "a little horn." ... 'His greatness is chiefly placed in great words 'and looks, joined with singular penetration 'and cunning; which is of itself a presumption, 'that the great things he was to accomplish, 'would be owing to the power of others, vol'untarily giving their power to him, after hav'ing been seduced by him. ... The following 'small number of characters, to be gathered by 'plain and easy reasoning from a few passages 'in one prophet,' (Daniel,) 'make up a singular 'description, not applicable to any power, that 'ever was or will be, but one. ... A seducing

troubled me, and my countenance changed in me: [t] but I kept the matter in my heart

t Gen. 37:10,11. Mark 9:10. Luke 2:19,51. 9:44.

'power that was to arise, after the conversion, 'the downfal, and division, of the Roman em-'pire, established in the western parts of that 'empire, when divided into so many' (ten) 'sov-'ereignties; little, in comparison of these others 'as to secular authority; but claiming and ob-'taining an universal spiritual authority over 'the body of the western kingdoms; acquiring 'and maintaining this through policy and 'craft; ... procuring a voluntary surrender of 'power from really superior sovereigns; im-'proving it so, as to be a ringleader to these 'others in apostacy, persecution, and various 'kinds of opposition to the truth; and con-'tinuing to exert such power for such ends, 'during a considerable number of ages.' *Maclaurin.* (*Note*, *Rev.* 17:9—14.) From carefully comparing what different expositors have stated concerning this "little horn," and the time at which the predicted term of 1260 years began, with the prophecies themselves, I am led to conclude, that "the little horn" was in existence for a considerable time before he was possessed either of ecclesiastical or temporal dominion. That he sprang up soon after the empire was divided into ten kingdoms. (*Note*, 2 *Thes.* 2:5—7.) That, though the bishop of Rome even then, nay before, made arrogant claims; yet the little horn was comparatively harmless, till by the decree of Phocas he was constituted 'UNIVERSAL BISHOP, AND SUPREME 'HEAD OF THE CHURCH,' A. D. 606. That by this decree, "the saints, and the times and laws, were given into his hand:" (25) he had the power of persecuting and domination, whether he immediately exercised it, or not. And that the 1260 years are to be dated from his being thus invested with absolute *ecclesiastical* dominion, and not from his becoming a temporal potentate, which did not occur till a later period. This is indeed the abstract of Mr. Faber's copious argument on this subject; in which he very successfully shews, that several other computations are inconsistent with themselves, as well as with each other; and imply, that the little horn, in many ways, was active and successful, before the time at which they date his beginning to exist. (*Faber*, Vol. I. pp. 139—170.) From the obscurity, however, of prophecy, previous to its fulfilment, we are cautioned not confidently to assign the date of future events: but, probably, at the end of 1260 years from A. D. 606, the glorious events predicted will begin to receive a remarkable accomplishment.

V. 28. Daniel, from this interpretation, foreseeing the calamities of the church, for so long a season previous to the joyful termination of them, was greatly troubled in mind, which affected his body also. He, however, laid up the matter in his memory and heart, that he might meditate on it, and derive instruction from it. (*Marg. Ref.*—*Notes*, 15—18. 8:27. *Hab.* 3:16.)

PRACTICAL OBSERVATIONS.

V. 1—14.

Those splendid achievements, and that extensive authority, which excite admiration, applause, envy, or ambition, often rank men with destructive hurricanes and savage beasts, in the judgment of God and of his saints. These are the instruments of divine vengeance on a guilty world, which is kept in perpetual agitation by their contest; as the great sea is by the raging of the conflicting winds. They are indeed diverse from each other; but agree in their aim to aggrandize themselves, and to gain the dominion, by making havoc of the human species, and trampling men under their feet: and many around them, by their flattering encomiums and delusive oratory, call on them to "arise and devour much flesh." The greater renown such chieftains receive from *posterity*, the more mischievous were they to their *contemporaries:* and whilst our youth are taught to admire the exploits of the Greeks and Romans, they are seldom led to reflect on the dire carnage, and widely spread desolations, which their wars occasioned. No savage beast, nor even the worst qualities of them all put together, can equal the odious constituents of an ambitious conqueror's character and an Alexander, or a Julius Cæsar, may be considered as a compound of pride, ambition selfishness, rage, and cruelty; whilst he can glory in the slaughter of a million of his own species, for the sole purpose of advancing his own reputation and greatness, or of extending the dominions and wealth of his idolized country. But when we look at such beasts as dreadful and terrible, and exceedingly strong and consider their fatal successes; we should recollect, that they are under the secret direction of God, whose "counsel shall stand, and he will do all his pleasure:" and thus we shall be preserved from either admiring or dreading them. For these lions, and monsters of more savage breed, are all chained: the dominion given them has its appointed extent and duration; their wrath shall turn to the praise of the Lord, and "the remainder of it he will restrain." Whilst he has work for them as his executioners, they have rapid success; when that is done they disappear, or are broken in pieces: and as one of them after another is removed, and the earth seems to be at rest, being delivered from a scourge and a curse; another rises up perhaps still more outrageous and mischievous. But, in whatever form, age, or place, they "practise and prosper;" or whatever be their courage and sagacity, or their arrogance, impiety, and cruelty, in war, or in persecution; their thrones will be cast down, to make way for the kingdom of "the Ancient of days," the everlasting God, whose works and counsels are all in glorious justice, holiness, wisdom, and majesty; and whose wrath is a devouring fire against all his enemies. He will "put down all authority" which exalts itself against him: and the terrible displays of his power and wrath, in his temporal judgments on the nations, form an emblem of that day, when we must all appear before his tribunal to give an account of our works: "when the books shall be opened, and all, whose names shall not be found written in the book of life, will be cast into the lake of fire;" "when thousand thousands shall minister unto him, and ten thousand times ten thousand shall stand before him." Ere that solemn decisive season shall arrive, for the manifestation of the glory of God to all worlds, in his dealings with his creatures; the doom of each of us will be determined, at the hour of our death: and before the end shall come, the Father will openly and actually give unto his incarnate Son, our Mediator and Judge, the inheritance of the nations, as his willing subjects. Of this he gave a proof, when he "raised him from the dead, and gave him glory:" when the divine Savior ascended up on high, and was brought by his attending angels before the Ancient of days; and when all "power in heaven and earth was given to him."

CHAP. VIII.

Daniel has a vision of a ram, and a he-goat that overcame the ram, 1—7. The horn of the goat is broken, and four horns come up in its stead, 8. A little horn springs from one of them, and becomes exceedingly great, and does much mischief, 9—12. The duration of these events, 13, 14. Gabriel shews Daniel, that this vision related to the kingdom of the Medes and Persians as conquered by the Macedonians; and to a power that would thence arise, and extensively, and for a long time, prevail against the church, 15—25. The certainty and remote futurity of the events; and Daniel's grief, astonishment, and sickness, 26, 27.

IN [a] the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* [b] me Daniel, after that which appeared unto me at the first.

2 And [c] I saw in a vision; and it came to pass, when I saw, that I *was* at [d] Shushan *in* the palace, which *is* in the [e] province of Elam; and I saw in a vision, and I was by the river of [f] Ulai.

3 Then [g] I lifted up mine eyes, and saw, and, behold, there stood before the river [h] a ram which had two horns; and the two horns *were* high; but [i] one *was* higher than *the other, and the higher came up last.

4 I saw the ram [k] pushing westward, and northward, and southward; so that no beast might stand before him, [l] neither *was there any* that could deliver out of his hand; [m] but he did according to his will, and became great.

a *See on* 7:1.
b 15. 7:15,28. 9:2. 10:2,7. 11:4.
c 3. *See on* 7:2,15.—Num. 12:6. Heb. 1:1.
d Neh. 1:1. Esth. 2:8. 3:15. 7: 16. 8:15. 9:11,15.
e Gen. 10:22. 14:1. Is. 21:2. Jer. 25:25. 49:34—39. Ez. 32: 24.
f 16.
g 10:5. Num. 24:2. Josh. 5:13. 1 Chr. 21:16. Zech. 1:18. 2:1. 5:1,5,9. 6:1.
h 20. 2:39. 7:5.
i 5:31. 6:28. Ezra 1:2. 4:5. Esth. 1:3. Is. 13:17. 21:2. 44: 28. Jer. 51:11.
* Heb. *the second.*
k 5:30,31. 7:5. 11:2. Is. 45:1—5. Jer. 50: 51:
l 7 Job 10:7. Ps. 7:2. 50:22. Mic. 5:8.
m 5:19. 11:3,16,36.

V. 15—28.

Hitherto it has been permitted, that the depravity of man should be exposed, in the conduct of many rivals and competitors to "the Lord of glory;" of many enemies, who have opposed his cause, and made havoc of innumerable multitudes of his saints: and have prevented the success of their efforts, in spreading that glorious cause, which they loved more than their lives. Yet they have never prevented the eternal felicity of any one chosen vessel of mercy; nor could "the gates of hell ever prevail against the church."—Idolatry, impiety, arrogance, and persecution have generally been concomitants; and have always been odious and pernicious; but never so odious and pernicious, as when covered with a mask of religion. There have been and will be many antichrists; but he "that sits in the temple of God, and exalts himself above all that is called God, or is worshipped," has been more fierce and "stout than his fellows;" and has "worn out the saints of the most High, and thought to change times and laws," more than they all: and his condemnation will be proportionably dreadful; for the judgment shall sit, and "the Lord will destroy him with the breath of his mouth, and with the brightness of his coming." (*Note*, 2 *Thes.* 2:8—12, *v.* 8.) Other tyrants and persecutors may be spared for a season, even when dethroned; but this enemy shall be wholly destroyed, and cast into the fire. Then all idolatry and false worship shall cease, and our Redeemer shall receive dominion and glory, and a kingdom over all people, nations, and languages, which shall never pass away nor be destroyed.—We must not indeed be ambitious of temporal power, or use unhallowed means to subvert even antichristian tyranny: but we may pray that God our Savior would plead his own cause, and fulfil his word, and make his truth victorious: we may desire to be instrumental in forwarding these happy events, in any way in which it may please him to employ us: and we may anticipate with joy those glorious times, when "all nations shall fall down before" our Redeemer, "and all kings shall do him service;" and when every throne on earth shall be filled by those, who do his will and seek his glory. We should make serious inquiry into these matters, as well as into other parts of God's word: and by proper examination and humble prayer, we shall thence deduce encouragement to our hope, and find strength added to our faith. We should keep them in our hearts, and expect the approaching period, when "the saints shall receive the kingdom," and their cause shall finally triumph over all opposition: and the trouble, arising from the views which we receive of the sufferings to be endured by God's people, will be counterbalanced by the expectation of so glorious an event. May we be numbered with the saints, now they are under the cross, that we may share all their triumphs, and be 'numbered with them in glory everlasting.'

NOTES.

CHAP. VIII. V. 1. The Chaldeans were not particularly concerned in the subsequent prophecies; and therefore they were written in the Hebrew tongue, as more useful to the Jews.—(*Marg. Ref.—Notes*, 2:4. 7:1.)

V. 2. Shushan, or Susa, was afterwards the capital city of the *Persian* empire; and many commentators suppose, that Daniel was there only in vision, (as Ezekiel had been carried to Jerusalem,) and that he was actually at Babylon at the time. (*Marg. Ref.—Notes*, *Neh.* 1:1. *Ez.* 8:1—4. 11:22—25. 40:2.) Indeed the language may admit of this interpretation; yet it does not appear why the scene of the vision should be Shushan, if he were not really there. But it is inquired, what he should do at Shushan, when Belshazzar, who employed him, was at war with the Medes and Persians. He might however be there, as employed in some embassy from Belshazzar to Cyrus, or some of the parties engaged in war against him. Indeed it is probable, that Shushan was at this time in the hands of the king of Babylon. Nebuchadnezzar conquered Elam, according to Jeremiah's prediction; (*Notes*, *Jer.* 49:34—39.) and it does not appear that Cyrus had at this time retaken it. Elam is indeed sometimes used for Persia; but the province of Elam was only a part of that country.—'Daniel's residing in the palace 'at Shushan shews, that he still continued in 'those posts of honor to which Nebuchadnez-'zar had advanced him. (27)' *Lowth.*—*Ulai.*] 'This river divides Susiana from the province 'of Elam, properly so called. See *Pliny.* Lowth.

V. 3, 4. The kingdom of Media and Persia, before represented by a voracious bear, was on this occasion shewn to Daniel, under the form of a ram with two horns. (20. *Notes*, 2: 39. 7:5.) The bear aptly described the nature

5 And as I was considering, behold, [n] an he-goat came from the west on the face of the whole earth, and * touched not the ground: and the goat *had* [†] a notable horn between his eyes.

6 And he came [o] to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

n 21. 2:32,39. 7:6.
* Or, *none touched* him *in the earth.*
† Heb. *an horn of sight.* 8,21. 11:3.
o *See on* 3.

7 And I saw him come close unto the ram, and he was [p] moved with choler against him, and smote the ram, and brake his two horns: [q] and there was no power in the ram to stand before him, [r] but he cast him down to the ground, and stamped upon him; and [s] there was none that could deliver the ram out of his hand.

8 Therefore the he-goat [t] waxed very

p 11:11.
q Lev. 26:37. Josh. 8:20.
r *See on* 7:7.
s *See on* 4.
t Deut. 31:20. Esth. 9:4. Jer. 5:27. Ez. 16:7.

of this monarchy; but the "ram with two horns," was its known emblem in those countries. The original word for "a ram," and that for *Elam*, or *Persia*, have a great affinity: it was usual for the kings of Persia to wear a diadem of gold made like a ram's head, and it is said that, 'rams' heads with horns, one 'higher and the other lower, are still to be seen 'on the pillars at Persepolis.' The Chaldean 'monarchy was drawing near to its end, when Daniel had this vision; and its subversion had been sufficiently predicted: this vision therefore was introduced by the emblem of the Medo-Persian empire. The two horns of this ram, one higher than the other, do not mean Darius and Cyrus, or any two princes; for the ram had two horns, when he was smitten by the goat, or the Macedonians: (7) but they signify the joint power of the Medes and Persians forming one monarchy. The Medes were the most ancient of the two nations, and had been most eminent; but the Persians became most powerful and renowned: so that "the higher horn came up last." (*Marg.* and *Marg. Ref.* i.) This ram, though comparatively a feeble animal, was seen "pushing" with his horns, "westward, northward, and southward," so that none could withstand or escape him, or prevent his executing his purposes, and becoming great. Persia lay to the east of Babylon; and the kings extended their conquests westward, as far as the Egean sea; north and north-west, they subdued various people even to the Caspian and Euxine sea; and to the south and south-west, they vanquished Egypt and several of the adjacent regions. Some of the later kings of Persia carried their arms also into the east; but it is not certain, that they made any conquests in that quarter. The kingdom of Ahasuerus indeed is said to have extended "from India to Ethiopia;" but this seems only to imply, that it reached to the borders of India. (*Note, Esth.* 1:1,2.) The principal successes of the Medes and Persians, however, were "westward, and northward, and southward." (*Marg. Ref.—Notes*, 5—7. 11:2—4.)

V. 5—7. Whilst the prophet beheld with astonishment the fury and success of the ram, he observed "an he-goat come from the west" to oppose him: this was afterwards interpreted to mean the kingdom of Greece, or Macedonia, and "the little horn the first king;" or, Alexander the Great, and those of his race, who for a short time succeeded him. (21) A *Goat* was the known emblem of this kingdom; and the Macedonians had been long called the Goats' people: For 'Caranus their first king, 'going with a great multitude of Greeks, to 'seek new habitations in Macedonia, was com-'manded by the oracle to take the goats for 'his guides to empire: and afterwards seeing a 'herd of goats fleeing from a violent storm; he 'followed them to Edessa, and there fixed the 'seat of his empire, made the goats his ensigns, 'and called the city *Ægeæ*, or the Goats' town, 'and the people *Ægeadæ*, or the Goats' people.' *Bp. Newton.*—The Persian kings had made some very formidable but unsuccessful attempts to subdue the Greeks, and by repeated injuries they had so exasperated the whole nation, that, laying aside their quarrels with each other, they united against the common enemy. The politics and successes of Philip king of Macedon, and other circumstances, had concurred to make way for Alexander the Great, to accomplish his design of leading an army into Asia, to conquer if possible the Persian empire. With a small body of most valiant and well disciplined soldiers, the flower of Greece and Macedon, he marched into Asia; and his progress and successes were so rapid, that his army seemed, as it were, to fly above, and "not to touch," the surface of "the earth:" and when Darius the Persian king came to meet him, with armies perhaps twenty times as large, he was attacked with such impetuosity, and routed with such immense slaughter; that by the loss of three great battles, his power was utterly broken, he was pursued as a fugitive, and at length slain by his own servants. Afterwards Alexander with unexampled celerity marched his forces into every part of this extensive empire, bearing down all opposition, and receiving the submission of cities and nations; till the ram, the Medo-Persian kingdom, was cast down to the ground, and "stamped upon," or trodden under foot by the victor, and none could deliver it, or any part of it, out of the hands of the Macedonians. (*Marg. Ref.—Note*, 7:6.) When Alexander first menaced Asia with an invasion, Darius treated his proposals and design with the most affronting contempt; and he afterwards attempted to bribe his physician to poison him: these injuries had so exasperated the king and his troops, that they pursued Darius rather as an assassin, than as a competitor for honor and empire; and the he-goat attacked the ram, as "moved with choler" against him.—It is recorded by Josephus, that this prophecy was shewn to Alexander by the Jewish high priest on the following occasion. Whilst Alexander besieged Tyre, the high priest of the Jews refused to pay tribute to him, because he had sworn allegiance to Darius: and this refusal so enraged the conqueror, that he set out in great haste to avenge himself on that nation. But, in answer to the prayers of the high priest and people, the former was directed in a vision to go forth to meet Alexander, in his pontifical vestments, attended by the other priests in their sacred apparel: and when the enraged victor met this procession, he bowed down before the high priest with religious awe and veneration. This behavior astonished all present: but he informed them, that whilst he was planning his expedition, at Dio in

great: and [u] when he was strong, [x] the great horn was broken; and for it came up four notable ones, [y] toward the four winds of heaven. [*Practical Observations.*]

9 And out of one of them [z] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward [a] the pleasant *land*.

10 And it waxed great, *even* * to the [b] host of heaven, and it cast down *some* of the host and of the stars to the ground, [c] and stamped upon them.

u 4:31. 5:20. 2 Chr. 26:16. Ps. 82:6,7. Ez. 28:9.
x 22. 7:6. 11:4.
y 7:2. Matt. 24:31. Mark 13:27. Rev. 7:1.
z 23,24. 7:8,20—26. 11:21,25.
a 11:16,41,45. Ps. 48:2. 106:24. Jer. 3:19. Ez. 20:6,15. Zech. 7:14.
* Or, *against*.
b 24,25. 11:28,30,33—36. Is. 14: 13. Rev. 12:4.
c 7. 7:7.

11 Yea, [d] he magnified *himself* even † to [e] the prince of the host, and ‡ by him [f] the daily *sacrifice* was taken away, [g] and the place of his sanctuary was cast down.

12 And § an host was [h] given *him* against the daily *sacrifice*, by reason of transgression, [i] and it cast down the truth to the ground; [k] and it practised and prospered.

13 ¶ Then I heard [l] one saint speak-

d 25. 5:23. 7:25. 11:36. 2 Kings 19:22,23. 2 Chr. 32:15—22. Is. 37:23,29. Jer. 48:26,42. 2 Thes. 2:4. Rev. 13:5—7.
† Or, *against*.
e Josh. 5:14,15. Heb. 2:10. Rev. 17:14. 19:13—16.
‡ Or, *from*.
f 12. 11:31. 12:11. Ex. 29:38—42. Num. 28:3. Ez. 46:14.
g *See on* 9:26,27. Luke 21:5,6, 24.
§ Or, *the host was given over for the transgression against the daily* sacrifice.
h 11.31—35. Rev. 13:7.
i Ps. 119:142. Is. 59:14. 2 Thes. 2:10—12.
k 4. 11:36. 1 Sam. 23:9. Job 12:6. Jer. 12:1,2. Rev. 13:11 —17.
l *See on* 7:16.—12:5,6. Deut. 33:2. Zech. 1:9—12,19. 2:3,4. 14:5. 1 Thes. 3:13. 1 Pet. 1: 12. Jude 14.

Macedon, he had seen in a dream this very person in this very habit, inviting him to come into Asia, and promising him success in his expedition; and that he now meant to adore the God of the Jews, (who had directed and prospered his expedition,) in the person of his high priest. Accordingly he peaceably entered Jerusalem, and offered sacrifices in the temple, where the high priest shewed him these prophecies of Daniel, in which it was foretold that a king of Greece should subvert the Persian empire. It is certain that Alexander granted many peculiar privileges to the Jewish nation; and this can hardly be accounted for, without admitting the truth of these events as recorded by Josephus.

V. 8. After the Macedonian kingdom had acquired extraordinary greatness and power, Alexander was cut off, when he was in the prime of his life, and in the full career of victory and prosperity; through excessive intemperance, and not without the suspicion of poison. In a few years after, the insignificant remains of his family were extinct; and then the great and noble horn of the goat was broken. Afterwards his captains had fierce contests about his dominions; till at length, four kingdoms arose, which continued for some time, and were "notable," conspicuous and eminent in the world: the kingdom of Egypt was to the south; that of Syria, and its dependencies, to the east; that of Thrace, with Bythinia, &c. to the north; and that of Macedonia to the west. (*Marg. Ref.—Notes*, 22. 2:39. 7:6. 11:2—5.) Thus four horns sprang up from the head of the goat, in the place of the one which had been broken: but the power neither continued in the same family, nor was any one of these kingdoms equal to that of Alexander himself.

V. 9—12. (23—25.) Expositors in general used in former times to interpret this "little horn" to mean Antiochus Epiphanes, of whose persecutions we have an account in the books of Maccabees: but modern interpreters of prophecy have shewn that this interpretation is not at all satisfactory; and have given us entirely other views of the subject. According to the first opinion, this part of the prophecy may be thus explained. From one of the four kingdoms, into which the dominions of Alexander were divided, came forth "a little horn;" which represented Antiochus Epiphanes, descending from the kings of Syria. This would occur "in the latter time of their kingdom," and Antiochus lived but a little time, before the Romans subdued the Grecian empire: it would also be "when the transgressors were come to the full;" (23) that is, when the Jews had made themselves ripe for judgment by their crimes. This horn denoted "a king of fierce countenance," and Antiochus was a king of a most ferocious cruelty; and one that "understood dark sentences;" or, of designing subtlety. "His power would become mighty, but not by his own power:" (24) for from low beginnings he would arise to great prosperity, by the assistance of allies. After the Romans had conquered his father Antiochus the Great, and exceedingly weakened his dominions; and Seleucus, his brother, had drained all his treasures to pay the sum stipulated to the Romans; Antiochus, who had been a hostage at Rome, returned home in a very obscure manner: but being favored by Eumenes, king of Pergamus, he obtained the kingdom in preference to his brother's posterity, and became in time powerful and formidable; carrying war into Egypt, "to the south;" and into Persia, and Armenia, "to the east:" and especially he subdued and oppressed the land of Judah, called "the pleasant land," because of the temple and ordinances of God. Thus "he waxed great," and employed his power "against the host of heaven," and "cast down some of the stars to the ground, and stamped on them;" this might figuratively describe his persecution of God's worshippers, and the cruelties which he exercised against many of the excellent and eminent persons among them. And he not only "magnified himself" against the high priest, and the rulers of the Jews; but against God himself, "the Prince of this host," the Prince of princes: for he set up the image of Jupiter Olympus in the temple, profaned every thing with swine's flesh, compelled the Jews to blaspheme God; put a stop to the administration of all the sacred institutions, and desolated and polluted the whole sanctuary. For, to punish the sins of the Jews, "an host was given him against the daily sacrifices," i. e. God gave him power to prevail against them: so that the truth was by him cast down to the ground, and he *practised* wickedness, and *prospered* in it: (24) accomplishing his deep and dark machinations, by the most crafty politics; behaving with the utmost arrogance; and making and infringing solemn treaties and agreements, to compass the destruction of multitudes. But at length, when he was coming, full of rage, to execute vengeance on the Jews, who opposed his tyranny; he was seized with a most loathsome and dire disease, and died miserably by the evident judgment of God, without the inter-

ing, and another saint said unto * that certain *saint* which spake, [m] How long *shall be* [n] the vision *concerning* the daily *sacrifice*,

* Or, *the numberer of secrets*, or, *the wonderful numberer*. Heb. *Palmoni*. Judg. 13:18. | *marg.* Is. 9:6. Matt. 11:27. Luke 10:22. John 1:18.

m 12:6. Ps. 74:9,10. 79:5. Is. 6:11. Rev. 6:10. n *See on* 11,12

vention of any human power. Thus some interpret this prophecy. (*Notes*, 11:21—30.) But many insuperable objections lie against this interpretation. 'A horn of a beast is never 'taken for a single person: it always signifies a '*new* kingdom; and the kingdom of Antiochus 'was an *old* one. Antiochus reigned over one 'of the *four* horns; and the little horn was a '*fifth*, under its proper kings. This horn was 'at first a little one, and waxed exceeding great; 'but so did not Antiochus. ... His kingdom on 'the contrary was weak, and tributary to the 'Romans; and he did not enlarge it. The horn 'was "a king of fierce countenance, and de-'stroyed wonderfully, and prospered and prac-'tised:" ... but Antiochus was frighted out of 'Egypt by a mere message of the Romans, and 'afterwards routed and baffled by the Jews. 'The horn was mighty by another's power; 'Antiochus acted by his own. ... The horn cast 'down the sanctuary to the ground, and so did 'not Antiochus; he left it standing. The sanc-'tuary and host were trampled under foot two 'thousand and three hundred days, (14) and in 'Daniel's prophecies days are put for years; but 'the profanation of the temple, in the reign of 'Antiochus, did not last so many natural days. '... These were to last ... to "the end of the in-'dignation" against the Jews; and this indigna-'tion is not yet at an end. They were to last 'till the sanctuary which had been *cast down* 'should be cleansed; and the sanctuary is not 'yet cleansed.' *Sir Is. Newton.*—'Antiochus's 'kingdom was nothing more than a continua-'tion of one of the four kingdoms: and cannot 'possibly be reckoned as a fifth kingdom 'springing up among the four. ... When he 'stood up "the transgressors in the Jewish na-'tion were not come to the full." ... The holy 'city was inhabited 'with all peace; and the ''laws were kept very well; because of the ''godliness of Onias the high priest, and his ''hatred of wickedness.' 2 *Mac.* 3:1.' *Bp. Newton.* These, and other expositors, therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia; which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy: and as these formed no part of this goat, "the horn grew strong not by its own power." The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this Prince of the host," the King of kings; both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty and dark machinations against their opposers. (*Notes*, 2:40—43. 7:7,8,19—27. 11:31—35.) With this interpretation of Sir Isaac Newton and Bishop Newton, the writer of this comment had *acquiesced*, though not with full satisfaction; till the appearance of Mr. Faber's Dissertation on the Prophecies. But the careful examination of his arguments and statement on the subject has convinced him, that the Mohammedan delusion, and not that of the papacy, is here pointed out. The copious reasonings, calculations, and quotations of this learned writer, cannot possibly be even condensed into so small a compass, as to be here inserted; and the reader must be referred to the work itself. (*Faber on the Prophecies*, Vol. I. chap. v.) A few hints, however, may be adduced.—It seems unnatural to make "the little horn" of the he-goat, or the third beast, that is, of the Macedonian empire, exactly the same as "the fourth beast," or the Roman empire; especially in a prophecy, in which the fourth beast is not once mentioned: and the arguments above deduced, in support of that opinion, are by no means conclusive. It appears to me unaccountable, on mature reflection, that there should be, in these concise, yet most comprehensive prophecies of Daniel, so many repeated and particular predictions of the papal delusions in the west; and not a hint of the Mohammedan delusion in the east, the progress and effects of which have been most extensively mischievous; and are specially and separately noted as such by St. John. (*Notes*, *Rev.* 9:) 'The Holy Spirit, now pur-'posing to describe the exploits of another 'great enemy to Christianity, recals, in the 'vision of the ram and the he-goat, the atten-'tion of Daniel, to the second and third em-'pires, whose prophetic history had been al-'ready detailed, for the purpose of introducing 'another "little horn," which was to come up 'out of one of the principal horns of the Mace-'donian beast, as the former "little horn" 'sprang up among the ten horns of the Roman 'beast.' *Faber*, p. 190. It must be far more natural and reasonable, to look for the little horn of the he-goat, in the regions which formed the Macedonian empire, as broken into four divisions; than in any part of the Roman empire, even when extended to the same regions. It is plain, that the rise of the papal ecclesiastical authority, by which "the saints of the Most High" were delivered into the hands of the bishop of Rome, by the edict of Phocas, constituting him universal bishop, A. D. 606; and the first dawn of Mohammed's religious imposture occurred in the same year: and, in all probability, the two delusions will be terminated precisely at the same time. (*Note*, 23—25.) In neither case, as it appears to me, is the *temporal* dominion *exclusively*, or even *primarily* foretold; but the *religious delusion*. It does not then remain to be inquired, either when the pope became a temporal prince, or when Mohammed began his conquests. The little horn of the west, and that of the east, seem to have entered on the work of spiritual delusion, at the same period. It being carefully kept in mind, that the *religious imposture* and its effects, in both cases, are primarily meant; and the *temporal* authority, merely as subservient to them; it will not be any objection to this interpretation, that the dominion of the Mohammedans began to decline in a few centuries, and probably will be extinct, before the close of the 1260 years: for the effects of the spiritual delusions will nevertheless remain, till dispelled by the triumphant light of divine truth: as will the papal delusion also, however the pope, and the dominion of the

o and the transgression *of desolation, to give both the sanctuary and the host p to be trodden under foot?

14 And he said unto me, q Unto two thousand and three hundred †days, r then shall the sanctuary be ‡cleansed.

o 9:27. 11:31. 12:11. Matt. 24:15. Mark 13:14. Luke 21:20.
* Or, *making desolate.*
p 7:23. Is. 63:18. Luke 21:24. Heb. 10:29. Rev. 11:2.
q 7:25. 12:7,11,12. Rev. 11:2, 3. 12:14. 13:5.
† Heb. *evening, morning.* 26. Gen. 1:5.
r Is. 1:27. Rom. 11:26,27. Rev. 11:15.
‡ Heb. *justified.* Is. 45:25. Gal 3:8.

[*Practical Observations.*]

15 ¶ And it came to pass, when I, *even*

kingdoms, supporting his ecclesiastical dominion, may be crushed. The extreme corruption of the professed Christian church, and the worship of images, and angels, and saints, and manifold other corruptions, which had long been gaining ground in the church, gave occasion to the Mohammedan delusion, and plausibility to it as a protest against the idolatry of Christians, as well as of Gentiles: (23) and Mohammedism in an especial manner gained its first successes, and for a long time chiefly prevailed, in the regions which had constituted the corrupt parts of the eastern church. When Christian churches were converted into mosques; "the daily sacrifices" might be said to be "taken away:" and the numbers of nominal Christians, who were thus led to apostatize, and of real Christians and ministers, who perished by the sword of this warlike persecuting power, fulfilled the prediction, that "he cast down some of the host, and of the stars to the ground, and stamped on them." Mohammed allowed that Jesus was an eminent prophet; but he declared, that he himself was above him, and came to supply his deficiencies, and supersede his gospel. Thus he "magnified himself to the Prince of the host," and "stood up against the Prince of princes;" and his success through an amazing extent of country, in which his religion is upheld to this day, sufficiently shewed, that he "cast down the truth to the ground," and that "he practised and prospered." (24) This was to take place in the latter time of the Grecian kingdom; (23) and it is well known, that the remains of the eastern empire, (properly speaking, the Grecian kingdom,) and the power of the Greek church, as distinguished from the Latin, were subverted by the Mohammedans; so that a mere skeleton of the latter has hitherto subsisted in the east. Whoever has read any part of the Koran, remarkable for sententious general obscurity; plausible, yet conveying no precise ideas; suited to impose on the ignorant and credulous, but incapable of enduring enlightened investigation; will see the propriety of the terms, "understanding dark sentences:" and the severe and overbearing requirements of its tenets, expressly enforced by the sword, surely mark out "a king of fierce countenance."—Considered as a spiritual delusion, its power has been mighty, but not by *its own power;* not by *the energy of the doctrine*, or by *a divine power attending it*, as Christianity prevailed against all opponents; but by the sword of war. Mohammed tried, with little success, what preaching would do: but he prevailed only so far as to procure a few powerful adherents, by whose influence he raised an army, and by whose valor and prowess he soon accomplished great things. Yet his worldly policy, and that of his adherents and successors, was equal to their valor in war; and never perhaps exceeded, except by the little horn of the fourth beast, or the papal antichrist. (*Note*, 23—25.) Neither this little horn of the he-goat, nor the little horn of the fourth beast, sprang up at first, within the regions belonging to the Macedonian empire; in this respect the objections to each interpretation are equal: but Mohammedism soon spread from Mecca in Arabia, into Syria, and occupied *locally*, as well as *authoritatively*, the ancient dominion of the he-goat, and does the same to this day; which the popish delusion has never done at any time, or in any degree. Mohammed and his successors came on numbers, who suspected no such harm; and while they promised themselves peace he prevailed against them: (25) of this Mr. Faber has adduced several remarkable instances. And finally, whatever human power has effected, or may effect, against the temporal dominion of the Mohammedan empire; the spiritual delusion will certainly be destroyed "without hand," or immediately by God himself, probably at the very time, when "the man of sin" also shall be destroyed. (*Marg.* and *Marg. Ref.—Notes*, 2 *Thes.* 2:8—12. *Rev.* 11:15—18. 19:11—21.)

V. 13, 14. 'The word rendered here "cer-'tain saint," is translated in the margin, "The 'Numberer of secrets," or, "The wonderful 'Numberer;" and must mean a person of ex-'traordinary rank, as being able to unfold those 'secrets which were hid from angels; and is 'therefore justly supposed to mean the Son of 'God, called the Wonderful Counsellor, '(*Is.* 9:6.) as being acquainted with all God's 'purposes and designs. *John* 1:18.' *Lowth.*—'The difficulty, or impossibility rather, of mak-'ing these two thousand three hundred years 'accord with the times of Antiochus, I sup-'pose, obliged the ancients to consider Antio-'chus as the type of Antichrist. ... The question 'was asked, not only how long the daily sacri-'fice shall be taken away, and "the transgres-'sion of desolation" continue; but also how 'long the vision shall last. So the answer is 'to be understood; and these days, the whole 'time from the beginning of the vision, to the 'cleansing of the sanctuary.' *Bp. Newton.*—Some difficulty is found, in determining the precise time, from which to date these two thousand three hundred years: and the case is the same, in respect of the thousand two hundred and sixty years, repeatedly stated to be the term of the desolations of the church, both by Daniel and St. John. (*Notes*, 12:5—13. *Rev.* 11:1,2.) "The abomination that maketh desolate" is mentioned, 11:31. A similar phrase, "for the overspreading of abominations he shall make it desolate," occurs 9:27. In both these passages, the desolating judgments brought on Jerusalem and the Jews, by the idolatrous Romans, are evidently meant, and our Lord explains them in this sense, when predicting those events. (*Notes*, 9:25—27, *v.* 27. 11:31. *Matt.* 24:15—18, *v.* 15.) In those texts, no particular dates or circumstances are mentioned, which interfere with this interpretation. But the words, in this place, "the transgression of desolation;" (*Marg.*) are so connected with circumstances and dates, which cannot be made in any way to coincide with those events, that it is evident some other are intended. The dates in these verses must be considered in connexion with those in the twelfth chapter. 'We are informed by Daniel, 'that "at the end of a time, and times, and half 'a time," or "1260 years," the restoration of the 'Jews will commence; and that all the matters, 'foretold in his preceding predictions, will be

• I Daniel, had seen the vision, and [t] sought for the meaning, then, behold, there stood before me [u] as the appearance of a man.

16 And [x] I heard a man's voice [y] between *the banks of* Ulai, which called, and said, [z] Gabriel, [a] make this *man* to understand the vision.

17 So he came near where I stood: and when he came [b] I was afraid, and fell upon my face: but he said unto me, [c] Understand, [d] O son of man; for [e] at the time of the end *shall be* the vision.

s *See on* 7:28.
t 7:16—19. 12:8. Matt. 13:36. 24:15. Mark 4:12. 13:14. 1 Pet. 1:10,11. Rev. 13:18.
u 10:5,16. Josh. 5:14. Is. 9:6 Ez. 1:26—28. Matt. 24:30. Rev. 1:13.
x 10.11,12. Acts 9:7. 10:13. Rev. 1:12.
y 2. 12:5,6.
z 9:21. Luke 1:19,26.
a 9:22,23. 10:14,21. 12:7,8. Zech. 1:9,&c. 2:4. Heb. 1:14. Rev. 22:16.
b 10:7,8,16. Gen. 17:3. Ez. 1:28. Matt. 17:8. Mark 9:4,5. Rev. 1:17. 19:9,10. 22:8.
c 15. 9:23. 10:11.
d *See on* Ez. 2:1. 6:2.
e 19. 9:27. 11:35,36. 12:4,13. Hab. 2:3.

18 Now as he was speaking with me [f] I was in a deep sleep on my face toward the ground: but [g] he touched me, and * set me upright.

19 And he said, Behold, [h] I will make thee know what shall be in [i] the last end of the indignation; for at the time appointed the end *shall be.*

20 The [k] ram which thou sawest having two horns, *are* the kings of Media and Persia.

21 And [l] the rough goat *is* the king of Grecia: and [m] the great horn that *is* between his eyes *is* the first king.

f 17,27. 10:8,9. Luke 9:32. 22:45.
g 10:10,16,18. Gen. 15:12. Job 4:13. Ez. 2:2. Zech. 4:1. Acts 26:6.
* Heb. *made me stand upon my standing.*
h *See on* 15—17.—Rev. 1:1.
i 17,23,24. 9:26,27. 11:27,35,36 12:7,8. Rev. 10:7. 11:18. 15:1 17:17.
k *See on* 3.—11:1,2.
l *See on* 5—7.—10:20. 11:2
m *See on* 8. 11:3.

'accomplished: that "from the time, that the 'daily sacrifice shall be taken away," and "the 'abomination that maketh desolate set up, 'there shall be 1290 years," to some event or 'another, which however he does not specify; 'and that "blessed is he that waiteth, and 'cometh to the 1335 years," after the time 'when "the abomination of desolation" shall 'be set "up." (*Dan.* 12:7,11,12.) ... Numbers, 'which by no efforts of calculation can be made 'to harmonize with the era of the siege of Je-'rusalem.' *Faber*, Vol. I. 199. (*Notes*, 12:5—9, *v.* 7,11—13.) Much more than 1335 years have passed, since the siege and destruction of Jerusalem by the Romans, about A. D. 70; but no extraordinary events, either as to the Jews, or in fulfilment of Daniel's prophecies, have yet occurred, or any thing to place those who lived during them in a happy situation. Bp. Newton, compelled, as it may seem, by chronological numbers, explains the prophecy in the twelfth chapter of the Mohammedan delusion: (*Note*, 12:11—13.) yet "the abomination, that maketh desolate" mentioned in that chapter; (12:7.) is doubtless the same as that here spoken of. 'Daniel informs us, ... that he 'heard a certain saint inquiring, "How long 'shall be the continuance of this vision," (which 'treats of) "this daily sacrifice," (taken away 'by the little horn) "and this transgression of 'desolation, to give both the sanctuary and the 'host to be trodden under foot?" The answer 'made to this question was "Unto 2300 days," 'or, as the LXX read "2400 days," or as certain 'copies mentioned by Jerome read, "2200 days," '"then shall the sanctuary be cleansed." Bp. 'Newton doubts, whether these prophetic days 'are to be calculated from the establishment 'of the Persian empire, from the invasion of 'Asia by Alexander, or from the beginning of 'the history of the little horn.—Whatever doubt 'there may be upon this point, and whatever 'difficulty there may be in ascertaining which 'of the three readings is the true one; I can-'not but think, that it is sufficiently evident, 'both that the 1260 days are a certain part of 'the 2300 days, and that these two periods ex-'actly terminate together in the self same year. '—We are expressly told, that the vision of the 'ram and the he-goat, whenever it begins, 'reaches to "the time of the end," "or to the last 'end of the indignation:" (17,19.) and we are no 'less expressly informed, that to the end of the 'wonders, predicted by Daniel, there shall "be 'three times and a half, or 1260 days." (12:7,9.)

'Hence it necessarily follows, that since th 'period of 2300 days, and the period of 126 'days, both equally reach to "the time of th 'end," or to the end of the predicted wonders 'they both exactly terminate together. Thu 'it appears that the period of 1260 days is i 'fact the latter part of the greater period o '2300 days.' *Faber*, Vol. I. pp. 207—211. 'Th 'prophet represents the two-horned Medo 'Persian ram, not as rising from the sea, bu 'as standing by his river: in other words, h 'does not speak of the origin of the monarchy '... but of some period, which he does not spe 'cify, in the course of its regular and settle 'government. Now the Medo-Persian ran 'rose in the year A. C. 536. ... He continue 'standing, ... till ... A. C. 330. ... It appears there 'fore, that the date of the vision must be fixe 'somewhere between the year A. C. 536 ... an 'the year A. C. 330.' *Faber*, Vol. I. 228, 229 If the 1260 years, so often spoken of, bega A. D. 606, they must end A. D. 1866. ... An 2300 reckoned backward from that period will bring us to the year A. C. 334. An though we must not place too much confidence in the exactness of such calculations yet the main points in this argument seem unquestionable. (*Note*, 23—25.) It may perhaps be worthy of notice, that it is now about two thousand three hundred and seventy-three years, since Daniel had this vision: and, no doubt the end of the two thousand and three hundred days, or years, is not very distant.

V. 15—19. The eternal Son of God seems to have stood before the prophet, in "the appearance of a Man," and with a human voice to have called unto the angel Gabriel, to explain the vision to him. 'The power to com-'mand the angel shewed it was God.'—But the glory of what he saw, and the overpowering influences of the prophetic Spirit, filled Daniel with terror and astonishment: so that he fell on his face, and sunk into a deep sleep; till he was awakened, and raised up, and made to know what would come upon his people, in "the last end of the indignation," and about the time appointed for the termination of it. (*Note*, 13,14.)—But in what sense could Antiochus's persecutions be called "the last end of the indignation;" seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day? (*Marg. Ref.*)

V. 21. *Grecia.*] *Javan*, Heb. whence *Ionia* (*Note*, *Gen.* 10:2—5.) 'Greece was the chief

22 Now, that being broken, [n] whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And [o] in the latter time of their kingdom, [p] when the transgressors are [*] come to the full, [q] a king of fierce countenance, [r] and understanding dark sentences, shall stand up.

24 And his power shall be mighty, [s] but not by his own power: and he shall destroy wonderfully, and [t] shall prosper, and practise, and [u] shall destroy the mighty and the [†] holy people.

25 And [x] through his policy also he shall cause craft to prosper in his hand; and he shall [y] magnify *himself* in his heart, and by [‡] peace shall destroy many: he shall also [z] stand up against the Prince of princes; [a] but he shall be broken without hand.

26 And [b] the vision of the evening and the morning which was told is true: [c] wherefore shut thou up the vision; [d] for it *shall be* for many days.

27 And I Daniel [e] fainted, and was sick *certain* days; afterward I rose up, [f] and did the king's business; and I was astonished at the vision, [g] but none understood *it*.

n 11:4.
o 10:14. Num. 24:24. Ez. 38:8,16. 1 Tim. 4:1.
p Gen. 15:16. Matt. 23:32. 1 Thes. 2:16.
* Heb. *accomplished.*
q *See on* 9—12. 7:8,11,20,25. Deut. 28:50.
r 25. 11:21,24. 2 Thes. 2:9—11. Rev. 13:11—14. 19:20.
s Rev. 13:3—9. 17:12,13.
t *See on* 12.—11:36.
u 10,11. 7:25. 11:31—36. Rev. 13:10. 16:6. 17:6. 19:2.
† Heb. *people of the holy ones.*
x *See on* 23,24.—7:8. 11:23—25, 32,33.
y 11:36,37. Jer. 48:26.
‡ Or, *prosperity.* 11:21.
z *See on* 11. 11:36. Rev. 17:14. 19:16.
a 2:34,35,44. 7:26. 11:45. Job 34:20. Acts 12:23. Rev. 19:19—21.
b *See on* 11—15.
c 12:4,9. Rev. 10:4. 22:10.
d 10:1,14. Is. 24:22. Hos. 3:3,4.
e *See on* 7. 7:28. 10:8,16. Hab. 3:16.
f 2. 2:48,49. 5:14. 1 Sam. 3:15.
g *See on* 15—17.

'province of this empire, from whence it had 'its original and name.' *Lowth.* (*Note*, 9—12.)

V. 22. 'Four kingdoms shall be set up by 'Alexander's generals, who shall be of the same 'nation with him, although not of his posterity; nor shall they have that power or extent 'of dominion which he possessed.' *Lowth.* (*Notes*, 8. 11:2—4.)

V. 23—25. Many things belonging to these verses have already been anticipated: because it appeared most adviseable to place in one view, the reasons which have induced the author to alter his former expositon of the prophecy. (*Marg.* and *Marg. Ref.*—*Notes*, 9—14. 11:40—43.)—No doubt, the character here given of this "little horn," and the prediction of his exploits, as expositors have copiously shewn in a variety of circumstances, do accord to those of the Roman Antichrist: but do they accord to him exclusively? Probably, the more any sober-minded man studies the history of Mohammedism, the fuller will be his conviction, that the features of the two delusions (as of twin sisters,) are far more alike than it is generally supposed.—'The Christian churches began very early to degenerate from their primitive purity, and to apostatize in the manner predicted by St. Paul. The apostacy, however, was long confined to individuals, nor did "the transgressors come to the full," until it was publicly authorized and upheld by the spiritual head of the catholic church. But in the year 606, when the "saints were delivered into the hand" of the papal horn, the apostacy became an embodied system; for immediately afterwards idolatry was openly and shamelessly established by the sovereign pontiff. In this year then the 1260 days commenced; "the transgressors came to the full;" consequently in this year we must look for the rise of "the king." Accordingly the Mohammedan apostacy commenced in the east in the self same year, that the pope was constituted bishop of bishops, and supreme head of the church in the west. Insomuch that Dr. Prideaux, struck with this wonderful chronological coincidence, could not refrain from exclaiming that Antichrist seemed at that time to have set both his feet on Christendom together, the one in the east, the other in the west.' *Faber*, Vol. I. pp. 256, 257.—'The coincidence of the rise of Mohammedism, and the commencement of popery properly 'so called, is thus stated by Mr. Whitaker. 'Daniel states the rise of Mohammed as to 'take place, when "the transgressors are come 'to the full." St. Paul says that "the delusion 'of the Man of sin" shall be sent as a punish-'ment because men "believed not the truth, 'but had pleasure in unrighteousness," where 'surely the same period, (that in which the 'sins of the people call for judgment,) is char-'acterized for the rise of the two powers. 'Now St. John assigns to each of them the 'same duration, and speaks of "the time of 'their end" as the same; and consequently they 'must begin at the same time; in exact cor-'respondence with each of the separate dec-'larations of the two former writers. Such 'coincidences in prophecy, of which the holy 'penmen themselves do not seem aware, prove, 'like the same in history, that the writers drew 'originally from the same source, with this 'only difference, that in the former case their 'information must have more than a human 'origin, even the operation of that "self same 'Spirit, who divideth to every man severally as 'he will."' *Faber*, Vol. I. p. 225.

Dark sentences. (23) חידות: *Riddles*, or *enigmas.* (See on *Note*, 1 *Kings* 10:1,2, *v.* 2.) The word aptly describes the obscure and affected sublimity of the Koran.

V. 26. 'The vision of the two thousand three 'hundred mornings and evenings, mentioned 'in the fourteenth verse.' *Lowth.* (*Marg. Ref.*—*Note*, 13,14.)—'The "shutting up of the vision," implies that it should not be understood 'of some time: and we cannot say that it was 'sufficiently understood, so long as Antiochus 'Epiphanes was taken for the little horn. .. 'The vision being "for many days" must necessarily infer a longer term, than the calamity under Antiochus, of three years, or three 'years and a half.—Such a vision could not 'be called long to Daniel, who had seen so 'much longer before.—Two thousand three 'hundred years, ... may properly enough be 'said to be "for many days."' *Bp. Newton.* (*Marg. Ref.*)

V. 27. Daniel's fainting, sickness, and astonishment, at the prospect of the evils which he saw coming on his people and on the church, are circumstances, which confirm the supposition, that calamities of very long continuance

CHAP. IX.

Daniel, being assured that the end of the captivity was near, fasts; humbles himself in confessing his sins and those of his people; and earnestly prays for the restoration of Jerusalem, 1—19. Gabriel is sent to inform him, that the city, being rebuilt, shall continue for seventy weeks of years; when the Messiah, having been cut off for the sins of his people, and the covenant confirmed with many; the legal sacrifices would be terminated, and desolating judgments overwhelm both the city and nation, 20—27.

IN the first year of [a] Darius the son of Ahasuerus, of the seed of the Medes * which was made king over the realm of the Chaldeans;

a 5:31. 6.1,28. 11:1. * Or, *in which he, &c.*

were predicted. He, however, at length recovered his health and composure, and attended to the business, about which the king had employed him: though it seems he had only a very imperfect understanding of this extraordinary vision.

PRACTICAL OBSERVATIONS.

V. 1—8.

As the scriptures were written in the language of the people, to whom they were especially addressed; so ought they to be faithfully translated into the language of every country, to which they are sent; that men may have free access to them, and be made wise to eternal salvation. Indeed every thing, in religion, should be made as plain as possible to the meanest capacity, and to the most illiterate: and whatever counteracts this intention savors more of the subtlety of Antichrist, than of the wisdom and simplicity of Christ.—"When holy men of God spake as they were moved by the Holy Ghost," they declared future events, as if they had been eye-witnesses of the performance of them. To "this light, that shineth in a dark place, we shall do well to take heed," until the day of glory dawn in our hearts, and "the witness in ourselves" establish at once our belief of the truth of the scriptures, and the assurance of our own interest in the blessings there revealed. (*Notes*, 2 *Pet.* 1:19. 1 *John* 5:9,10.)—The most feeble of the creatures become formidable enemies, if God be pleased to employ them against us; and it often happens, in providence as well as in grace, that "the first become last, and the last first."—Powerful men commonly employ themselves in pushing down their neighbors, and trampling upon them: they are not willing, that any should stand before or escape them; for they desire to do their own will, and become unrivalled in greatness, whatever mischiefs they bring upon others. But such men lay the axe to the root of their own greatness: they multiply enemies along with their successes: and thus others avenge the cause of the oppressed; and fulfil the righteous judgments of God; even when urged forward by their own impetuous ambition, rapacity, or resentment. When prosperous warriors thus drive furiously, and carry all before them, and millions admire their consummate valor and conduct, or their good fortune; perhaps their enterprises are little better than madness, though rendered successful by Providence, till they have reached their appointed limits; and then in the midst of their career of prosperity, they are suddenly removed: and while men dispute about the second causes of the disaster; it is plain that the first great Cause of all had no more of his plan for them to execute, and therefore he cut them off, to make room for other instruments. We perceive this clearly by comparing these prophecies with the records of their accomplishment; and we shall see it as evident in the case of others, as in that of Alexander, if we steadily exercise our faith on the word of God, and judge of every character, action, and event, by that rule.

V. 9—14.

When turbulent conquerors are "suddenly broken" without remedy, the earth might be quiet, but that others arise in their stead, to keep the nations in perpetual tumult, and to drench the earth with the blood of its inhabitants.—This is an abstract of the history of mankind: nor have the pleasant lands, where the light of heavenly truth has most clearly shined, escaped these desolations.—Those who fill the earth with war, are frequently disposed to vex the church with persecution; and they often scarcely think themselves mighty in power, till they have declared war against the armies of the living God, and trampled down those, who are burning and shining lights on earth, and who shall shine as stars in the kingdom of God for ever. Whether they intend it, or not, they "magnify themselves against the King of kings, the Prince" of the holy army of martyrs, when they persecute his people. They may indeed so far prevail as to put a stop to the public preaching of the gospel, and administration of divine ordinances; they may silence the ministers and trample on the truths and sanctuary of Christ; they may "destroy wonderfully the mighty and holy people" of God; they may unite fierceness with policy and power, "and practise and prosper:" yet their successes will have an appointed period: and when the hypocrites are detected, or cut off, and the believers are sufficiently proved and purified, they will "be broken without hand." Many, who for a time had power given them for these purposes, have thus run their course, and perished miserably in their sins.—The two thousand and three hundred days will soon expire, when every enemy shall be destroyed, and the sanctuary cleansed; when the time of the indignation shall come to an end, and the church's tears shall terminate in joy and praise.

V. 15—27.

While some things are exceedingly plain in these prophecies, for our conviction; let us remember that difficulties still remain, among other reasons, to be a touchstone of our modesty and sincerity. If we humbly desire to understand the meaning of them, our great Prophet will lead us into it as far as is good for us: but we may be thankful to be taught by the instrumentality of men, and by the silent teaching of the Holy Spirit: for the glory even of angels, if they were to appear to us sinful worms of the earth, would scarcely be supportable; and the best of us should need much encouragement to endure their visible presence, or to hear their kindest words: at so great a distance has sin placed us from the world of spirits, to which otherwise we should have been most nearly allied! But amidst all our doubts and discouragements, on our own account, or that of the gospel, we may, if true believers, look forward with a cheerful hope of a happy event; and we should thus endeavor to compose our minds for attending on the business, to which we are severally appointed, in the church and in the world.

NOTES.

CHAP. IX. V. 1. *Marg.* and *Marg. Ref.*—*Notes*, 5:30,31. *Ezra* 1:1—4.—*Darius.*] 'This is 'the same person, who is called Cyaxares, the 'son of Astyages, by the heathen historians,

2 In the first year of his reign, I Daniel [n] understood by books the number of the years, whereof the word of the LORD came [c] to Jeremiah the prophet, that he would accomplish seventy years in [d] the desolations of Jerusalem.

3 And [e] I set my face unto the Lord GOD, to seek by prayer and supplications, [f] with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and [g] made my confession, and said, O Lord, [h] the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We [i] have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by [k] departing from thy precepts, and from thy judgments:

[*Practical Observations.*]

6 Neither [l] have we hearkened unto thy servants the prophets, which spake in thy name to [m] our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, [n] righteousness * *belongeth* unto thee, but [o] unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* [p] near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, [q] to us *belongeth* confusion of face; to our kings, to our princes, and to our fathers; [r] because we have sinned against thee.

9 To [s] the Lord our God *belong* mercies and forgivenesses, [t] though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, [u] which he set before us by his servants the prophets.

11 Yea, [x] all Israel have transgressed thy law, even by departing, that they

b 8:15,16. Ps. 119:24,99,100. Matt. 24:15. Mark 13:14. Acts 8:34. 1 Tim. 4:13. 2 Tim. 3:15—17. 1 Pet. 1:10—12. 2 Pet. 1:19—21. Rev. 1:3.
c 2 Chr. 36:21. Jer. 25:11,12. 27:7. 29:10. Zech. 7:5.
d Ps. 74:3—7. 79:1,2. Is. 6:11, 12. 24:10—12. 64:10. Jer. 7:34. 25:18. 26:6,18. Lam. 1:1. Mic. 3:12.
e 6:10. Neh. 1:4. Ps. 102:13—17. Jer. 29:12,13. 33:3. Ez. 36:37. Jam. 5:16—18.
f 10:2,3. Ezra 8:21. 9:5. 10:6. Neh. 1:4. 9:1. Esth. 4:1—3, 16. Ps. 35:13. 69:10,11. Is. 22:12. Joel 1:13. 2:12. Jon. 3:6—9. Luke 2:37. Acts 10:30. Jam. 4:8—10.
g 5—12. Lev. 26:40—42. 1 Kings 8:47—49. 2 Chr. 7:14. Neh. 9:2,3. Ps. 32:5. Jer. 3:13. 1 John 1:8—10.
h Ex. 20:6. 34:6,7. Num. 14:18, 19. Deut. 5:10. 7:9. 1 Kings 8:23. Neh. 1:5. 9:32. Jer. 32:17—19. Mic. 7:18—20. Nah. 1:2—7. Luke 1:72. Rom. 8:28. Jam. 1:12. 2:5. 1 John 5:2,3.
i 1 Kings 8:47—50. 2 Chr. 6:37—39. Ezra 9:6. Neh. 1:6—8. 9:33,34. Ps. 106:6. Is. 64:5—7. Jer. 3:25.
k Ps. 18:21. 119:102. Is. 59:13. Ez. 6:9. Hos. 1:2. Mal. 3:7. Heb. 3:12.
l 10. 2 Kings 17:13,14. 2 Chr. 33:10. 36:15,16. Is. 30:10,11. Jer. 6:16,17. 7:13,25,26. 25:3—7. 26:5. 29:19. 32:32,33. 44:4,5,16. Zech. 1:4—6. 7:8—12. Matt. 21:34—40. 23:37. Luke 20:10—12. Acts 7:51,52. 13:27. 1 Thes. 2:15,16.
m Ezra 9:7. Neh. 9:32,34.
n 8,14. Deut. 32:4. Ezra 9:13. Neh. 9:33. Ps. 51:4,14. 119:137. Jer. 12:1. Luke 23:40,41.
* Or, *thou* hast, &c.
o Ezra 9:6,7. Ps. 44:15. Is. 45:16,17. Jer. 2:26,27. 3:25. Ez. 16:63. 36:31. Rom. 6:21.
p Deut. 4:27. 2 Kings 17:6,7. Is. 11:11. Jer. 24:9. Am. 9:9. Acts 2:5—11.
q *See on* 6,7.
r Jer. 14:20. Lam. 1:7,8,18. 3:42. 5:16.
s 7. Ex. 34:6,7. Num. 14:18,19. Neh. 9:17,31. Ps. 62:12. 86:5, 15. 130:4,7. 145:8,9. Is. 55:7. 63:7. Lam. 3:22,23. Jon. 4:2. Mic. 7:18,19. Eph. 1:6—8. 2:4—7.
t *See on* 5.—Neh. 9:18,19,26—28. Ps. 106:43—45. Jer. 14:7. Ez. 20:8,9,13,14.
u *See on* 6.—2 Kings 17:13. 18:12. Ezra 9:10,11. Neh. 9:13—17. Heb. 1:1.
x 2 Kings 17.18—23. Is. 1:4—6. Jer. 8:5—10. 9:26. Ez. 22:26—31

'with whom Josephus agrees. ... Astyages had 'the name of Ahasuerus among the Jews, as 'appears by a passage in Tobit, (14:15.) where 'the taking of Nineveh is ascribed to Nebu'chadanosor and Assuerus, who were the same 'with Nabopollasar, Nebuchadnezzar's father, 'and Astyages.' *Lowth.*

V. 2, 3. It is probable that Daniel received the answer to his prayer, which is recorded in the concluding part of this chapter, a short time before he was cast into the den of lions; and it was an excellent introduction to that trial of his faith and piety. (*Notes*, 6:)—He learned from the books of the prophets, especially from the writings of Jeremiah, that the desolations of Jerusalem would continue seventy years, which he understood were drawing to a conclusion. (*Marg. Ref.* b—d.) 'We may observe from hence, that the proph'ets studied the writings of those prophets 'who were before them, for the more perfect 'understanding of the times when their proph'ecies were to be fulfilled.' *Lowth.* These seventy years were dated from the latter end of the third, or beginning of the fourth, year of Jehoiakim, when Daniel was carried captive, and this was the sixty-ninth of them. (See on *Note* 1:1,2.)—The prophet was considerably above eighty years of age at this time, and chief President of the whole kingdom: yet he diligently set himself to seek from God, by prayer and fasting, with every token of sorrow, humiliation, and self-denial, the performance of his promised mercy to his afflicted people, and his future blessings upon them. He had his regular hours of prayer three times a day, and we may be sure that he did not forget his people on those occasions: (*Note*, 6:10, 11.) yet he regarded it as a duty incumbent on him, to set apart stated seasons for mortification and devotion, in the distressed state of his people and the church of God. (*Marg. Ref.* e, f.)

V. 4. It may be supposed, that Daniel enlarged very much on these particulars, in his copious supplications, of which he has given a compendium. In these he first confessed the sins of himself and his people, and professed his belief in the terrible greatness and power of Israel's God, and his covenanted mercy and favor to those, who loved him and kept his commandments: for others were only nominal Israelites, who had forfeited their privileges by their crimes, and by impenitence and unbelief. (*Marg. Ref.*—*Notes*, *Ex.* 20:6. 34:5—7. *Lev.* 26:40—42. *Ezra* 9:6. *Neh.* 1:5—11. 9:2,3. *Mic.* 7:18—20. *Nah.* 1:2—6. *Rom.* 8:28—31, *v.* 28. *Heb.* 12:22—29.)—'The better men are, the 'greater is the sense of their guilt, and the 'deeper is their humiliation. (*Job* 42:6. 1 *Tim.* '1:15.)' *Lowth.* (*Notes* and *P. O. Matt.* 8:5—13. *Note*, *Eph.* 3:8.)

V. 5, 6. *Marg. Ref.*—*Notes*, 7—10. 1 *Kings* 8:46—53. *Ezra* 9:7. *Neh.* 9:26—34. *Ps.* 106:6,7, 34—38.

V. 7—10. 'He sheweth, that whensoever

might not obey thy voice; therefore [y] the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath [z] confirmed his words, which he spake against us, and against [a] our judges that judged us, by bringing upon us a great evil: for [b] under the whole heaven hath not been done, as hath been done upon Jerusalem.

13 As [c] *it is* written in the law of Moses, all this evil is come upon us: [d] yet * made we not our prayer before the LORD our God, [e] that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD [f] watched upon the evil, and brought it upon us: for [g] the LORD our God *is* righteous in all his works which he doeth; for we obeyed not his voice.

15 And now, O Lord our God, [h] that hast brought thy people forth out of the land of Egypt with a mighty hand, [i] and hast † gotten thee renown, as at this day; [j] we have sinned, we have done wickedly.

16 O Lord, [k] according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, [l] thy holy mountain: because, for our sins, and [m] for the iniquities of our fathers, [n] Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and [o] cause thy face to shine upon [p] thy sanctuary *that is* desolate, [q] for the Lord's sake.

y Lev. 26:14,&c. Deut. 27:15—26. 28:15,&c. 29:26,&c. 30:17—19. 31:17,18. 32:19—42.
z Is. 44:26. Lam. 2:17. Ez. 13:6. Matt. 5:18. Rom. 15:8.
a 1 Kings 3:9. Job 12:17. Ps. 2:10. 148:11. Prov. 8:16.
b Lam. 1:12. 2:13. 4:6. Ez. 5:9. Joel 2:2. Am. 3:2. Matt. 24:21. Mark 13:19. Luke 21:22.
c *See on* 11.—Is. 42:9. John 10:35.
d Job 36:13. Is. 9:13. Jer. 2:30. 5:3. Hos. 7:7,10,14.
* Heb. *entreated we not the face of, &c.*
e Deut. 29:4. Ps. 85:4. 119:18, 27,73. Is. 64:7. Jer. 31:18. Lam. 5:21. Luke 24:45. John 6:45. 8:32. Eph. 1:17,18. 4:21. Jam. 1:5.
f Jer. 31:28. 44:27.
g *See on* 7.—Neh. 9:33. Ps. 51:14.
h Ex. 6:1,6. 14: 15: 32:11. 1 Kings 8:51. Neh. 1:10. Jer. 32:20—23. 2 Cor. 1:10.
i Ex. 9:16. 14:18. Neh. 9:10. Ps. 106:8. Is. 55:13.
† Heb. *made thee a name.*
j *See on* 5.—Luke 15:18,19,21. 18:13.
k 1 Sam. 12:7. Neh. 9:8. Ps. 31:1. 71:2. 143:1. Mic. 6:4,5. 2 Thes. 1:6. 1 John 1:9.
l *See on* 20.—Ps. 87:1—3. Joel 3:17. Zech. 8:3.
m Ex. 20:5. Lev. 26:39,40. Ps. 106:6,&c. Matt. 23:31,32. Luke 11:47—51.
n 1 Kings 9:7—9. Ps. 44:13,14. 79:4. Is. 64:9—11. Jer. 24:9. 29:18. Lam. 1:8,9. 2:15,16.
o Num. 6:23—26. Ps. 4:6. 67:1. 80:1,3,7,19. 119:135. Rev. 21:23.
p Lam. 5:18.
q *See on* 19.—John 16:24. 2 Cor. 1:20.

'God punisheth, he doth it for just cause: and 'thus the godly never accuse him of rigor, 'as the wicked do; but acknowledge that in 'themselves there is just cause why he should 'so entreat them.'—Daniel also recollected, that abundant mercies and forgivenesses, as well as perfect justice, belonged to God: so that even the rebellious might hope in him, when brought to a sense of their guilt and danger.—The kings of Judah and Israel were dead, and there were at that time no inhabitants of Judah or Jerusalem; but the prophet considers not only the generation of Israel then living, but also the several orders of men, who, in former ages, had provoked God to pour out vengeance on the nation. He shews that the whole blame lay on them, and that they had all acted most shamefully. Some had been covered with "confusion of face," as true penitents, and the rest would inherit everlasting shame and contempt. (*Marg.* and *Marg. Ref.*—*Note*, 12:2,3.)

Set before us, &c. (10) Or, "Placed before our faces." The plain instructions and pressing exhortations of the prophets are thus described, in order to aggravate the guilt of those, who notwithstanding persisted in rebellion. (*Marg. Ref.* u.—*Notes*, 2 *Kings* 17:12—15. *Neh.* 9:26—30. *Zech.* 1:5,6. 7:8—13. *Acts* 7:51—53.)

V. 11. *Marg. Ref.*—*Notes*, *Deut.* 27:15—26. 28:15. 29:10—15,19—25. *Lam.* 2:17. *Ez.* 20:33—38.

V. 12. (*Marg. Ref.*) The destruction of Jerusalem by the Romans, and the condition of the Jews during almost eighteen centuries, have far more exceeded all the miseries caused by the Chaldeans in taking Jerusalem, and in the Babylonish captivity, than those miseries exceeded the judgments inflicted on other nations: and, is it not then evident, that the guilt of crucifying the Messiah, and rejecting his Gospel, was immensely more atrocious, than all their previous transgressions? (*Note*, 25—27.)

V. 13. *As it is written*, &c.] 'A devout acknowledgment of God's justice and providence in making his judgments exactly fulfil 'the threatenings denounced many ages before 'by Moses. (*Lev.* 26:14, &c. *Deut.* 28:15, &c.)' *Lowth.*—Thus every succeeding part of the sacred writings attests and proves the divine authority of those parts which preceded. The *history* relates the fulfilment of former *predictions;* and then new prophecies are added, which future events accomplish. (*Note*, *Is.* 42:8,9.)

Yet made we not, &c.] Few of the Jews, comparatively, humbly prayed for deliverance from their troubles, as expecting it from the power and mercy of God: and some, who prayed to him for help in affliction, did not seek for his converting grace, or desire to be turned from all their iniquities, and to understand his truth and will. (*Marg. Ref.* d, e.—*Notes*, *Is.* 64:6—8, *v.* 7. *Jer.* 31:18—20. *Lam.* 5:19—22, *v.* 21. 2 *Tim.* 2:23—26.)

V. 14. *Marg. Ref.*—*Note*, 7—10.—*Watched.*] The Jews had watched for opportunities of committing wickedness; and therefore the Lord watched his opportunity of executing deserved punishment upon them: that is, he did it at the most proper time, and in the most effectual manner, in order to make known the glory of his holy name. (*Note*, *Jer.* 31:27,28.)

V. 15, 16. *Marg.* and *Marg. Ref.* h, i. l. n.—*Thy righteousness.* (16) The Lord had glorified his "righteousness" in punishing the people for their sins; but his justice would also consist with the exercise of mercy towards them: and, as he had promised to deliver and restore them, it was become in some sense *an act of righteousness* to do it; the honor also of his word and of his holy name required this, and it involved all the interests of truth and righteousness on earth. 'According to all thy 'merciful promises and the performance there-'of.' (*Marg. Ref.* k.—*Notes*, *Ps.* 7:8—11 143:1, 2. 1 *John* 1:8—10, *v.* 9.)

V. 17. *Marg. Ref.*—*Notes*, *Num.* 6:24—26.

18 O my God, [r] incline thine ear, and hear, open thine eyes, and behold our desolations, and the city * which is called by thy name: [s] for we do not † present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; [t] O Lord, forgive; O Lord, hearken, and do: [u] defer not, for [x] thine own sake, O my God: [y] for thy city and thy people are called by thy name. [*Practical Observations.*]

20 ¶ And [z] whiles I was speaking, and praying, and [a] confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God, [b] for the holy mountain of my God;

r 1 Kings 8:29. 2 Kings 19:16. Ps. 17:6,7. Is. 37:17. 63:15—19. 64:12.
* Heb. *whereupon thy name is called.* Jer. 7:10. 14:9. 15:16. 25:29. 1 Cor. 1:2.
s Is. 64:6. Jer. 14:7. Ez. 36:32.
† Heb. *cause to fall.* Jer. 37:20. *marg.*
t Num. 14:19. 1 Kings 8:30—39. 2 Chr. 6:21,25—30,39. Am. 7:2. Luke 11:8.
u Ps. 44:23—26. 74:9—11. 79:5. 85:5,6. 102:13,14. Is. 64:9—12.
x Ps. 79:8—10. 102:15,16. 115:1,2. Jer. 14:7,20,21. Ez. 20:9,14,22. 36:22. 39:25. Eph. 1:6, 12. 3:10.
y *See on* 18.—Ps. 79:6. Is. 63:16—19. Jer. 14:9. 25:29.
z 10:12. Ps. 32:5. 145:18. Is. 58:9. 65:24. Acts 4:31. 10:30, 31.
a *See on* 4.—Ec. 7:20. Is. 6:5. Rom. 3:23. Jam. 3:2. 1 John 1:8—10.
b *See on* 16.—Ps. 137:5,6. Is. 56:7. 62:6,7. Zech. 8:3. Rev. 21:2,10.

21 Yea, whiles I *was* speaking in prayer, even [c] the man Gabriel, whom I had seen in the vision at the beginning, being caused [d] to fly ‡ swiftly, [e] touched me about [f] the time of the evening-oblation.

22 And [g] he informed *me* and talked with me, and said, O Daniel, I am now come forth to § give thee skill and understanding.

23 At [h] the beginning of thy supplications the ‖ commandment came forth, and I am come to shew *thee;* [i] for thou *art* ¶ greatly beloved: therefore [k] understand the matter, and consider the vision.

24 Seventy [l] weeks are determined upon thy people, and upon thy holy city, to ** finish the transgression, [m] and to †† make

c 8:16. 10:16. Luke 1:19,26.
d Ps. 103:20. 104:4. Is. 6:2. Ez. 1:11,14. Heb. 1:7.
‡ Heb. *with weariness,* or, *flight.*
e 8:18. 10:10,16,18. Is. 6:6,7. Acts 12:7. Heb. 1:14.
f 1 Kings 18:36. Ezra 9:5. Matt. 27:46. Acts 3:1. 10:3,9.
g *See on* 24—27.—8:16. 10:21. Zech. 1:9,14. 6:4,5. Rev. 1:1.
§ Heb. *make thee skilful of understanding.*
h 10:12.
‖ Heb. *word.*
i 10:11,19. Luke 1:28.
¶ Heb. a man *of desires.* Cant. 7:10. Ez. 24:16. 26:12. *margins.*
k Matt. 24:15.
l Lev. 25:8. Num. 14:34. Ez. 4:6.
** Or, *restrain.* Matt. 1:21. 1 John 3:8.
m Lam. 4:22. Col. 2:14. Heb 9:26. 10:14.
†† Or, *seal up.* Ez. 28:12.

Ps. 4:6—8. 67:1—3.—*The Lord's sake.*] That is, either for "his own name's sake," and not for their sake; (*Ez.* 36:22,32.) or for the sake of Christ, "the Lord," as most Christian interpreters have understood it.—'For the sake of the Messias, known by the title of the Lord among the Jews; (*Ps.* 110:1.) and called "Messiah the Prince." (25) All God's promises are fulfilled in and for the sake of Christ. (2 *Cor.* 1:20.)' *Lowth.*—Jerusalem must be rebuilt and the Jews restored, in order to the performance of the promises concerning the Lord Christ. *Note, Hos.* 1:6,7.)

V. 18. *Marg.* and *Marg. Ref.*—*Notes,* 1 *Kings* 8:28—30,46—53. 2 *Kings* 19:14—19. *Neh.* 1:5—11. 9:31—35. *Is.* 64:6—8. *Jer.* 14:7—9. *Ez.* 36:31—37.—*We do not,* &c.] 'Declaring that the godly flee only unto God's mercies, and renounce their own works, when they seek for the remission of their sins.'

V. 19. 'He could not content himself with any vehemency of words: for he was so led with a fervent zeal; considering God's promise made to the city, in respect of the church, and for the advancement of his glory.' (*Marg. Ref.*—*Notes, Ps.* 44:23—26. 79:8—13. 102:12—22. *Is.* 63:15—19. 64:9—12.)—Perhaps Daniel feared lest the promised blessing should be delayed, through the neglect of the people: supposing that but few of them earnestly prayed for it. (*Notes, Jer.* 29:11—14. *Ez.* 36:37.)—The humble, fervent, believing importunity of his prayer, is most admirable, and worthy of imitation.

V. 20. *Marg. Ref.*—*My sin,* &c.] Daniel's character stands so fair in scripture, for wisdom and piety, from early youth to extreme old age, that we should scarcely have known that he was a sinner if he had not told us so: yet doubtless he was proportionably humbled before God for his sins of heart and life; and considered the continued calamities of the nation as a chastisement of his offences, as well as for those of his countrymen. (*Notes, Ec.* 7:19,20. *Is.* 6:5. 53:4—6, *v.* 6. *Jam.* 3:1,2, *v.* 2. 1 *John* 1:8—10. 3:4—6, *v.* 5.)

V. 21—23. While Daniel was thus humbling himself before God, and earnestly pleading in behalf of his people and Jerusalem, and for blessings on the church of God; the angel Gabriel, (called here "the man," because he appeared in human form,) whom he had seen in a former vision, (8:16.) came flying swiftly, as one in haste and earnest, to answer his prayers and relieve his anxiety. He touched Daniel about the time of the evening-oblation, the hour when it had been offered while the temple was standing; or at three o'clock in the afternoon; about which hour Christ our Sacrifice expired. (*Marg. Ref.* f.—*Notes,* 1 *Kings* 18:36,37. *Acts* 10:3—8, *v.* 3.) Probably, Daniel had spent all the former part of the day, in fasting, prayer, and religious exercises, and was about to conclude for the present: but, whilst he was thus earnestly engaged, the angel "touched him," and excited his attention; informing him that he was commissioned to instruct him in the most important matters, connected with the subject of his prayers: for he had no sooner begun to pray, than the Lord commanded Gabriel to come to him; as he was a man "greatly beloved," a special favorite of heaven, even one in whom the Lord greatly delighted. (*Marg.* and *Ref.*) Therefore he should understand the plan of Providence, and be enabled to consider the vision in a satisfactory manner. (*Marg.* and *Marg. Ref.* g—k.—*Notes, Matt.* 24:15—18, *v.* 15. *Rev.* 1:3. 22:6,7.)—It is probable, that Daniel had prayed, not only for the restoration of the Jews from captivity, and the rebuilding of the city and temple; but also, that they might be preserved from returning to those sins which had brought the calamities upon them; for the continuance of divine favor to them; and for all the blessings which were expected from the coming of the promised Messiah: and the following vision was an answer to these prayers and desires of his heart. (*Note Is.* 65:24,25, *v.* 24.)—'Learned men have observed a near affinity between the prophecy 'of Daniel, and the Revelation of St. John 'and we may take notice, that much the same

an end of sins, and [n] to make reconciliation for iniquity, and [o] to bring in everlasting righteousness, and [p] to seal up the vision and *prophecy, [q] and to anoint [r] the most Holy.

25 Know therefore [s] and understand, *that* [t] from the going forth of the commandment to †restore and to build Jerusalem, unto [u] the Messiah [v] the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall ‡be built again, and the §wall, [x] even in ||troublous times.

26 And after threescore and two weeks shall [y] Messiah be cut off, ¶but not fo himself: and the people of [z] the prince tha shall come shall destroy the city and th sanctuary; [a] and the end thereof *shall b* [b] with a flood, and unto the end of the wa ** desolations are determined.

27 And he shall [c] confirm the covenan with many for one week: and in the mids of the week he shall [d] cause the sacrific and the oblation to cease, and for †† th overspreading of [e] abominations he sha make *it* desolate, even until the consum mation, and [f] that determined shall b poured upon the desolate.

n Lev. 8:15. 2 Chr. 29:24. Is. 53:10. Rom. 5:10. 2 Cor. 5:18—20. Col. 1:20,21. Heb. 2:17.
o Is. 51:6,8. 53:11. 56:1. Jer. 23:6. Rom. 3:21,22. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. Heb. 9:12—14. 2 Pet. 1:1.
p Matt. 11:13. Luke 24:25—27,44,45. John 19:28—30.
* Heb. *prophet.* Acts 3:22.
q Ps. 2:6. *marg.* 45:7. Is. 61:1. Luke 4:18—21. John 3.34. Heb. 1:8,9.
r Mark 1:24. Luke 1:35. Acts 3:14. Heb. 7:26. Rev. 3:7.
s *See on* 23.—Matt. 13:23. Mark 13:14. Acts 8:30.
t Ezra 4:24. 6:1—15. 7:8,11—26. Neh. 2:1—8. 3:1,&c.
† Or, *build again.*
u John 1:41. 4:25.
v 8:11,25. Is. 9:6. 55:4. Mic. 5:2. Acts 3:15. 5:31. Rev. 1:5. 19.16.
‡ Heb. *return and be builded.*
§ Or, *breach,* or *ditch.*
x Neh. 4:8,16—18. Eph. 5:16.
|| Heb. *strait of times.* Neh. 6:15.
y Ps. 22:15. Is. 53:8. Luke 24:26,46. John 11:51,52. 12:32—34. 2 Cor. 5:21. Gal. 3:13. 1 Pet. 2:24. 3:18.
¶ Or, *and shall have nothing.* John 14:30.
z Matt. 22:7. 23:38. 24:2. Mark 13:2. Luke 19:43,44. 21:6,24. Acts 6:13,14.
a Matt. 24:6—14. Mark 13:7.
b 11:10,22. Is. 8:7,8. Jer. 46:7,8. Am. 8:8. 9:5.
** Or, *it shall be cut off by desolations.*
c Is. 55:3. Jer. 31:31—34. 32:40—42. Ez. 16:60—63. Ma 26:28. Rom. 15:8,9. Gal. 13—17. Heb. 6:13—18. 8:8-13. 9:15—20. 10:16—18. 1 20,21.
d Matt. 27:51. Heb. 10:4—2
†† Or, *with the abominable a mies.* 8:13. 12:11. Matt. 2 15. Mark 13:14. Luke 21:2
e 40:36. Is. 10:22,23. 28:2 Luke 21:24. Rom. 11:26.
f Lev. 26:14,&c. Deut. 4:26—2 28:15,&c. 29:18,&c. 30:17,1 31:28,29. 32:19,&c. Ps. 69:2 —28. 1 Thes. 2:15,16.

'title is given to them both. Daniel is styled ' "a man greatly beloved;" ... and the character 'given to St. John, is that of "the disciple 'whom Jesus loved." (*John* 21:20,24.)' *Lowth.*

V. 24. We have, in this and the following verses, one of the most undeniable prophecies of Christ, and of his coming and salvation, which is found in the whole Old Testament: and they contain the true reason, why the Jews are unwilling to call Daniel a prophet; as this prediction demonstrates, that Jesus was the promised Messiah, and that they are guilty of the most obstinate unbelief, in expecting another Messiah, so many centuries after the time expressly fixed for his coming, and after the actual and undeniable accomplishment of the other parts of the same prophecy. There are indeed difficulties in expounding the passage, which have occasioned different opinions among commentators; yet all agree in the great outlines. It is universally allowed, that the seventy weeks here mentioned, mean "seventy weeks" of years; that is, four hundred and ninety years.—'Seventy weeks contain ten *Ju-'bilees;* ... and denote the bringing in of the most 'complete Jubilee.' *Lowth.* Were it undoubted, that in this *chronological* prophecy, express reference was intended to the year of jubilee; it would subvert the author's opinion and arguments on that subject. (*Notes*, *Lev.* 25:8—13,20—22.) But this is by no means certain.—This period was "determined," or decreed. (*Notes*, *Luke* 22:21—23, *v.* 22. *Acts* 4:23—28, *v.* 28.) During this term, the Jews would enjoy the peculiar privileges of the people of JEHOVAH; and Jerusalem being rebuilded, would retain the name of "the holy city:" but about the expiration of these years, a sacrifice would be offered, making effectual atonement for sin, superseding the necessity of the repeated legal sacrifices and sin-offerings: and thus "making an end of sins," (or *'the sin-offerings,'*) "and making reconciliation," (or *atonement,*) "for iniquity, and bringing in everlasting righteousness" for the complete justification of every believer. Then the time allotted for the law and the prophets would expire; the kingdom of God would be preached; and all the visions and prophecies of the scriptures, concerning Christ, would receive their accomplishment, in this Holy One of God being anointed by th Holy Ghost, and in all respects perfected an exalted as the Messiah. (*Marg.* and *Marg. Re —Notes*, *Is.* 51:4—8, *vv.* 6,8. *Jer.* 23:5,6. *Rom.* 17. 3:21—26. 5:11. 1 *Cor.* 1:26—31, *v.* 30. 2 *Cor* 5:18—21, *v.* 21. *Heb.* 7:26—28. 9:24—26. 10:1 —18.)—The marginal readings vary, in som respects, from the translation: but they do no appear materially to affect the meaning.—*T finish transgression.*] *Marg.* Perhaps, "to fin ish transgression," means the commission o that crime by the Jewish nation, when they adopted the counsel, and followed the example of their rulers, scribes, and priests; and demanded the crucifixion of Jesus, exclaiming "His blood be upon us and upon our children," by which the measure of their guilt was filled up. The original word is not used by Moses for any of the legal sacrifices. (*Notes*, *Matt.* 23 34—39.)—*To seal up*, &c.] 'To fulfil the 'prophecies of foregoing ages concerning the 'Messias, and to confirm them, by making the 'events to answer the prediction, as the setting 'of a seal confirms the authenticalness of any 'writing.' *Lowth.*—The word, rendered "prophecy," is *prophet:* (*marg.*) and may be understood of Christ, the great Prophet of the church, being openly preached to mankind in this character. (*Notes*, *Deut.* 18:15—19. *Acts* 3: 22,23.)—"The most holy," is literally "Holy of holies," 'an expression which usually signifies 'the inner sanctuary; and it is very properly 'applied to the Messias, who was greater than 'the temple: (*Matt.* 12:6.) because in him ' "dwelt the fulness of the Godhead," (*Col.* 2:9.) 'whereupon he calls his body "the Temple." '(*John* 2:21.)' *Lowth.*

V. 25—27. The former verse gives a general view of the subject, but these enter more into particulars. The prophet was called on to "observe and understand," that from the "going forth of the commandment to restore Jerusalem, unto the Messiah, would be seven weeks, and sixty-two weeks;" during the seven weeks the streets and walls of the city would be rebuilded, amidst much opposition, and in turbulent times. (*Marg.* and *Marg. Ref.* t—x. —*Notes*, *Neh.* 3:—6:) After the expiration of the sixty-two weeks, (making sixty-nine in all,) or in the seventieth week, the Messiah would

be cut off, by a violent death, but not for any offence of his own. (*Marg.* and *Marg. Ref.* y. —*Notes, Is.* 53:4—12. 2 *Cor.* 5:18—21, *v.* 21. 1 *Pet.* 2:18—25, *v.* 24. 3:17,18. 1 *John* 2:1,2. 3:4—6, *v.* 5.) Then the people, of a prince who should come, would destroy both Jerusalem and the temple, and bear down all before them like a deluge of waters; for "unto the end" of that war "desolations" of the most dreadful kind 'were determined upon." (*Marg. Ref.* z. a, b. —*Notes, Is.* 8:6—8. *Matt.* 22:1—10, *v.* 7. 24:6—8, 15—18,29—31. *Mark* 13:14—23. *Luke* 21:20—28.) But before this, the Messiah ("the Messenger of the covenant," who was to be "given as a Covenant to the people,") would "confirm the covenant with many for one week:" the last week of the seventy, whether ending at the death of Christ, as some compute, or extending to two or three years after that event, as others. For, by his own personal ministry, and afterwards by that of his apostles, multitudes of the Jews would accede to the new covenant mediated by him, and way would be made for the calling of the Gentiles also. (*Marg. Ref.* c.—*Notes*, 2 *Sam.* 23:5. *Is.* 42:5—7. 55:1—3. *Zech.* 9:11. *Mal.* 3:1—4, *v.* 1. *Heb.* 8:6—6, *v.* 6,7—13, *v.* 10. 12:22—25, *v.* 24. 13:20,21.) —And his sacrifice of himself, offered during this week, (perhaps towards the middle of it,) would *virtually* terminate the Mosaic dispensation, and vacate the ceremonial law: so that all other sacrifices and oblations would thenceforth be in every respect inefficacious. (*Marg. Ref.* d.—See on *Note*, 24.) But the Jewish nation in general, adhering to these sacrifices, and scornfully rejecting that of the Messiah; would, in consequence, see the idolatrous standards of hostile invaders, (which they justly counted "an abomination,") appear in the land and about Jerusalem; as a token of the desolations, which were about to overspread the whole city and country, and to pursue the devoted inhabitants; till all the vengeance, which had been determined and predicted, had been poured out upon them: and by the destruction of Jerusalem and the temple, the sacrifices there offered would actually be caused to cease. (*Marg.* and *Marg. Ref.* e, f.—*Notes*, 13,14. 11:31. 12:11—13. *Matt.* 24:15—18, *v.* 15.) —They were no longer "shadows of good things to come," instituted acts of worship, and 'means of grace.' *Commemoration* immediately succeeded to *prefiguration;* Christian ordinances to clevitical; and from the time when Jesus expired on the cross, when "the veil of the temple was rent," the dispensation of the Messiah superseded that of Moses, the whole of which became as a cancelled bond. (*Note, Col.* 2:13—15.) This seems a general outline of the events here foretold; and historical records sufficiently shew its general accomplishment, though some difficulty in subordinate matters may still remain.—'There are four edicts, recorded in scripture, to which these words,' the going forth of the commandment, &c.;") may seem applicable; viz. the edict in the first year of Cyrus, (*Ezra* 1:1.) in the second of Darius, (*Ezra* 6:1. *Hag.* 1:1.) in the seventh of Artaxerxes, (*Ezra* 7:7.) and in the twentieth. (*Neh.* 1: 2:)—There are some things in the prediction which, when duly adverted to, give good ground for passing by the two first edicts. And as to the two last, it has been well observed, ... that Christ's death happened seventy weeks of *solar* years after one of them, and as many weeks of *lunar* years after the other. ... The two first edicts speak only about the rebuilding of the temple, ... without one word about rebuilding the city; whereas the prediction speaks about an edict 'for "rebuilding the city, and the walls and 'streets of it," without one word about re-'building the temple; though in foretelling the 'second destruction of the city, that of the tem-'ple is also mentioned. ... But the third edict, 'that of the seventh of Artaxerxes, though it 'does not contain the very exprcssions of Dan-'iel's prediction; yet it contains things, to 'which these expressions are ... applicable. '... Sir Isaac Newton justly observes, that the 'dispersed Jews became a people and a city, 'when they returned into a ... body politic; 'and that was in the seventh year of Ar-'taxerxes Longimanus; when Ezra, ... by the 'king's commission, erected magistrates all over 'the land, to govern the people according to 'the law of God and of the king: under Ezra 'they first became a polity or city by a govern-'ment of their own. ... But there is another 'character, which is perhaps yet more decisive. 'According to the prediction, the edict ... must 'be only seven weeks before completing the 'building of the city: for one and the same 'event, viz. the appearance of the Messiah, 'which is placed only sixty-two weeks after 'the building, is placed only sixty-nine after 'the edict: which demonstrates, that the dis-'tance between the edict and the building could 'be no more than seven weeks. ... Now the two 'first edicts were made long before; ... for in 'the twentieth of Artaxerxes, (above eighty 'years after the latest of those edicts,) it was 'told Nehemiah, that the wall was broken 'down, the gates burnt with fire, and the place 'of his father's sepulchres lay waste.' *Maclaurin.* The date of the going forth of the decree to restore and rebuild Jerusalem, cannot therefore be reckoned from the time of Cyrus's decree, or that of Darius. It is generally fixed to the commission granted to Ezra by Artaxerxes in the seventh year of his reign; though some prefer the commission granted to Nehemiah by the same prince, in his twentieth year, and so reckon the years by the shorter computation. But as the *lunar* years were made to coincide with the *solar* by intercalatory months; in order to the due observance of the sacred festivals, (*Note, Lev.* 23:4.) this computation seems inadmissible, and solar years must be intended. The former therefore seems much more satisfactory; and is only objected to, because Nehemiah's commission especially related to the rebuilding of the walls of Jerusalem; whereas Ezra's was of a more general nature. But the expressions here used may be understood figuratively, of resettling the whole Jewish constitution in church and state, which Ezra began and Nehemiah carried on or finished; as well as of rebuilding and fortifying the city. The most eminent chronologers compute it to have been nearly four hundred and ninety years from the commission granted to Ezra, to the death of Christ; and some contend that it was so with the greatest exactness. —This period was divided into three subordinate ones. During seven weeks, or forty-nine years, "the street and wall," or rampart, (*marg.*) were to be "builded in troublous times." This takes in the space that intervened between the granting of Ezra's commission, and the completion of Nehemiah's work, (as recorded in the last chapter of his book, and which contains the last history in the Old Testament,) or perhaps some time longer. From the return of the Jews, in virtue of Cyrus's decree, till the days of Artaxerxes Longimanus, (though the temple had been rebuilded, and some parts of the city,) the affairs of the Jews continued in great disorder, both as to the state of the city, and the regulation of their civil and reli-

gious concerns. From Ezra's commission, however, they began to assume a more promising aspect: and, notwithstanding the troubles excited by various enemies, matters were at length brought into better order, both as to the temple and its worship, and as to the police and defence of the city; and the state was guarded with wholesome laws impartially executed. These things were accomplished in troublesome times, as the histories of Ezra and Nehemiah shew: but afterwards the nation became populous and powerful, and Jerusalem very strong and almost impregnable. These were the events, that occurred in the first seven weeks: and from the expiration of that term to the beginning of the gospel by the ministry of John the Baptist, as some compute, or to that of our Lord, were four hundred and thirty-four years, or sixty-two weeks: and the last week, or seven years, is allotted to the ministry of John and of Christ himself, until his crucifixion: for he was to be cut off, *after* "the seven and the sixty-two weeks," or in the seventieth week: but as it is said, that "in the midst," or *in the half part* "of the week," he would cause the sacrifice to cease; some conclude, that the last week extended beyond his crucifixion, to the time when the gospel began to be preached to the Gentiles also. We cannot, however, be *absolutely certain* in respect of minute calculations: but whether before, or just after, the death of Christ, every thing was done within this last week, or seven years, which was requisite for introducing the gospel-dispensation, for confirming the new covenant of grace, and for the calling of multitudes to partake of its blessings. The legal sacrifices then lost their obligation and efficacy; the condemnation of the Jewish nation was denounced and ratified by Christ himself; and preparation was soon made for its execution, though it was not fully completed till about forty years afterwards: these intermediate years being like the time, which intervenes, between the condemnation and the execution of a malefactor. Those insurrections, however, soon began, which induced the Romans to make war upon the Jews. Then their armies under Vespasian and Titus, erected their idolatrous standards in the holy land, and surrounded Jerusalem; the city was besieged, taken, and desolated, and left to be trodden down by the Gentiles; immense multitudes perished miserably; the temple was destroyed by the soldiers, contrary to the orders of the general; the remnant of the Jews were dispersed through all nations; and those judgments "were poured out" as an irresistible deluge on that people, which have continued to this day. Thus the general interpretation is plain, notwithstanding some difficulties.—'It is very use-'ful to observe, that (supposing all these things 'to be real causes of some kind of obscurity; 'namely, of that obscurity which is impenetra-'ble by superficial attention, but is consistent 'with convincing evidence upon due search,) 'the veil of apparent obscurity, which distin-'guishes prophecy from history, is a proof of 'wise contrivance; ... seeing, what on first view 'increases the obscurity, on due inquiry, in-'creases the evidence, and determines the 'meaning of the prediction.' *Maclaurin.*—Indeed inattention to the words of the prophecy itself has been the chief cause of those differences of opinion, which prevail in explaining it; it contains internal characters, which, carefully noted, fix the time of its accomplishment very satisfactorily.—It is, however, undeniable, that Daniel foretold, that the Messiah would come within less than five hundred years from a decree granted for rebuilding Jerusalem; h shewed that he would be put to death by legal sentence; (for so the word implies;) an he expressly predicted, that in consequenc Jerusalem and the temple would be desolate and the nation of the Jews exposed to tremen dous punishments, of which no termination mentioned. Within that time, Jesus of Naza reth appeared: he answered in every respec to the description given of him by all the propl ets: he was put to death as a deceiver; yet va multitudes became his disciples, and Christian ity gained a permanent establishment. Afte a time, Jerusalem and the temple were de stroyed; and the state of the Jews to this da is a striking comment on this prediction. Ho can it then be denied, that Daniel spake b divine inspiration? or that Jesus is the promis ed Messiah? Both these important poin might be fully demonstrated by this one propl ecy, even if it stood single: how much mor when it is only one star, so to speak, in a re splendent constellation; or one among a grea number of predictions, all of which combin with united evidence to demonstrate the sam grand truths!

Messiah the prince. (25) *Notes, Gen.* 49:10. *Chr.* 5:2. *Ps.* 2:1—6, *vv.* 3,6. 110:1—4. *Matt.* 1,2. 25:34—40, *v.* 34. 27:37,38. *Acts* 5:29—31.- *Not for himself.* (26.) *Marg. Note, John* 14:29- 31.—'The vulgar Latin render the words t 'this sense, "'The people that deny him, sha 'be no longer his." 11:17. Heb.' *Lowth.* (*Not Hos.* 1:8—10.)—"He shall have no successor. *Rab. Crooll.* As of the risen Messiah's king dom there shall be no end, so he has no suc cessor.

PRACTICAL OBSERVATIONS.
V. 1—5.

Those who were in ancient times most em nent in wisdom and piety, and favored wit most frequent communications from heaven paid the greatest reverence to the writte word of God: and spiritual pride, or enthus asm, alone renders men regardless of this sa cred standard, because of superior knowledg or supposed new revelations; for the genuin Spirit of prophecy would have a directly con trary effect.—The most exalted in rank, an they who are most occupied in important em ployments, are under greater obligations, an have more urgent need, than other men, t spare time for the study of the scriptures an prayer.—The promises of God are intended t encourage our petitions for their accomplish ment. No personal ease or prosperity ca render the believer regardless of the desola tions, or indifferent about the prosperity, o Zion: and no constancy in stated exercises o devotion should prevent us from sometime setting apart extraordinary seasons for praye and fasting; that we may more deeply humbl ourselves before God for our sins, and thos of our people; and with more earnest and un divided attention, seek his blessings on ou undertakings and on his cause. Nor will th aged believer, if growing in grace, and no prevented by bodily infirmities, excuse himse from these self-denying and humiliating dutie —Our addresses to the Lord our God shoul always be attended with humble confession of our own unworthiness, and reverential aw of his holy, great, and terrible majesty; eve whilst we plead before him, as "the God wh keepeth covenant and mercy with his people. Love to him, shewn by obeying his command ments, is the proper evidence that we are in terested in these blessings: nor can those wh live in sin, and are conscious that they "hav

CHAP. X.

Daniel, after long mourning and fasting, has a vision, the glory of which overpowers him, 1—9. An angel comforts and strengthens him; and noticing the opposition of the prince of Persia, the assistance of Michael, and the coming of the prince of Grecia, promises him further information, 10—21.

IN the third year of [a] Cyrus king of Persia, a thing was revealed unto Daniel, [b] whose name was called Belteshazzar; [c] and the thing *was* true, [d] but the time appointed *was* * long: [e] and he understood the thing, and had understanding of the vision.

a 1:21. 6:28. 2 Chr. 36:22,23. Ezra 1:1,2,7,8. 3:7. 4:3,5. 5:13—17. 6:3,14. Is. 49:28. 45:1.
b 1:7. 4:8. 5:12.
c 8:26. 11:2. Gen. 41:32. Luke 1:20. Rev. 19:9.
d 11. 12:4,9.
* Heb. *great.*
e 1:17. 2:21. 5:17. 8:16. 9:22, 23.

committed iniquity, and done wickedly, and rebelled in departing from his precepts," take comfort from his covenant and mercy, till they repent and seek forgiveness, and have their hearts thus influenced to love and obey him. But, such as freely confess their sins, and labor for language to express their sense of the magnity and multitude of their transgressions, give a hopeful evidence, that they are prepared for returning peace, and for a gracious answer to all their supplications.

V. 6—19.

No rank or order of men in the community s free from blame, in respect of the accumulation of national guilt: and if kings or princes refuse to hearken to the faithful ministers of God; they render the mercy of God, in thus varning them, an occasion of deeper guilt and condemnation.—In all our sufferings we should cknowledge the justice of the Lord, and that he is glorious even in our punishment; and that hame and confusion of face are our portion, s we have sinned away our mercies and exposed ourselves to his severe rebukes. Yet ve must not yield to despondency: for "to the LORD our God belong mercies, and forgivenesses, though we have rebelled against him;" nay, his pardoning grace is even greater than ll our crimes. He will indeed execute his hreatened judgments on guilty nations, and pour out his curse on impenitent sinners, according as it is written in the book of the law: he will thus establish his word, which he has poken against the wicked, in bringing a great vil upon them, even far greater than befel erusalem: and so long as men neglect prayer, r do not pray "to be turned from their iniquies, and to be made to understand the truth" f God, he will "watch upon the evil to bring upon them," being "righteous in all his orks." Yet he is ever ready to deliver those, ho humble themselves before him and call pon him, and to exert that power which he so loriously displayed, when he brought Israel ut of Egypt.—When we humbly confess our ins, and plead his promises, and beseech him, r "the honor of his name" and the credit of is cause, to help and deliver us, that Jerusam may not become a reproach, we may condently expect in due time an answer of peace: nd we never pray more acceptably, than hen we are satisfied about our own concerns, nd earnestly entreat our God and Father to cause his face to shine on his sanctuary, for ne sake" of Christ "the LORD our righteousess;" and when we "present our supplications efore him, not for our righteousnesses, but r his great mercies."

V. 20—27.

The fervent and importunate cries of zealus Christians are well pleasing to the Lord: e will "forgive, and hearken, and do:" whilst ney are speaking he is preparing an answer; nd all his angels, though *invisible*, are his inistering spirits to convey blessings to "the eirs of salvation." They fly swiftly to exute every one of his commands: but they specially delight in performing kind services praying souls; who, being accepted in Christ, are "greatly beloved," in proportion to the degree in which they resemble him and seek his glory.—The Lord gives skill and understanding, in answer to prayer, and they who well consider his words, shall receive instruction in every thing which concerns them.—All blessings bestowed on sinners centre in Christ, and come to them through his all-sufficient atoning sacrifice: and the most eminent believers need frequently to be reminded to look off from forms, and types, and shadows, and outward privileges, unto the anointed Holy One, who was cut off by an ignominious excruciating death, "suffering once for sins, the Just for the unjust, that he might bring us to God." Thus he finished whatever the types prefigured, the prophets foretold, or the justice of God and the honor of the law required, in order to the pardoning and subduing of our transgressions, the atoning for our iniquity, our reconciliation to God, our everlasting righteousness and sanctification. Here is the Foundation of our hope, our "Fountain opened for sin and uncleanness," our Way of access to the throne of grace, and our entrance into heaven. This seals the sum of prophecy, and confirms the covenant with many: and, whilst we rejoice in the blessings of salvation, we should remember the groans which the purchase of them cost our Redeemer.—But "how can they escape, who neglect so great salvation?" The desolations of Jerusalem, and the slaughter or long continued dispersion of the Jews, by "the overspreading of abomination;" and the pouring out of divine vengeance on the murderers of Christ, not only evince the truth of the scriptures, but loudly warn others not to copy so fatal an example.—When the Lord commands, the city will be builded, and its prosperity secured, even in turbulent times; and at his word desolations rush in like a flood, from which no outward privileges can defend us: but the streets and walls of the true Jerusalem, which has been so long building in troublesome times, will at length be completed by the ruin of every adversary; and "peace will be within her walls, and prosperity within her palaces." Let us pray for this "peace of Jerusalem, for they shall prosper that love her."

NOTES.

CHAP. X. V. 1. This chapter begins Daniel's last vision, which he had about four years after the preceding one. It is continued to the end of the book: and it is stated, that as the things revealed would certainly take place, so the time would be long before they would all be accomplished. To the death of Antiochus Epiphanes, of whom exclusively many interpret the latter part of the vision: no more than three hundred and seventy years intervened; and Daniel had predicted events vastly more remote: but on another interpretation, which is supported by the highest authorities, and by the most conclusive reasonings, it will appear that many parts of this vision are not yet accomplished, and indeed that they look forward almost to the end of time: and thus Daniel himself seems to have understood them.

2 In those days [f] I Daniel was mourning three *full weeks.

3 I [g] ate no †pleasant bread, neither came flesh nor wine in my mouth, [h] neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, [i] as I was by the side of the great river, which *is* [k] Hiddekel;

5 Then I lifted up mine eyes, and looked, [l] and behold ‡a certain man [m] clothed in linen, whose [n] loins *were* girded with fine gold of [o] Uphaz:

6 His body also *was* [p] like the beryl, and [q] his face as the appearance of lightning, and his eyes as lamps of fire, and [r] h arms and his feet like in color to polishe brass, and the voice of his words [s] like th voice of a multitude.

7 And I Daniel [t] alone saw the visio for the men that were with me saw not th vision; [u] but a great quaking fell upo them, [v] so that they fled to hide them selves.

8 Therefore [x] I was left alone, and sa this great vision, [y] and there remained n strength in me: for my §comeliness wa [z] turned in me into corruption, and I re tained no strength.

9 Yet heard I the voice of his words and when I heard the voice of his words then [a] was I in a deep sleep on my face and my face toward the ground.

f Ezra 9:4,5. Neh. 1:4. Ps. 42: 9. 43:2. 137:1—5. Is. 66:10. Jer. 9:1. Matt. 9:15. Rom. 9:2,3. Jam. 4:9,10. Rev. 11:3.
* Heb. *weeks of days.* 9:24—27.
g 6:18. Is. 24:6—11. 1 Cor. 9: 27.
† Heb. *bread of desires.* 11:8. Job 33:20. Am. 5:11. Nah. 2: 9. *margins.*
h 2 Sam. 19:24. Matt. 6:17.
i 8:2. Ez. 1:3.
k Gen. 2:14.
l 12:6,7. Josh. 5:13. Zech. 1:8. Rev. 1:13—15.
‡ Heb. *one man.*
m 12:6. Ez. 9:2.
n Is. 11:5. Eph. 6:14. Rev. 1: 13—15. 15:6,7.
o Jer. 10:9.
p Ex. 28:20. Ez. 1:16. 10:9. Rev. 21:20.
q Ez. 1:14. Matt. 17:2. Luke 9:29. Rev. 1:14—16. 19:12.
r Ez. 1:7. Rev. 1:15. 10:1.
s Ez. 1:24. Rev. 10:3,4.
t 2 Kings 6:17. Acts 9:7. 22:9.
u Ez. 12:18. Heb. 12:21.
v Gen. 3:10. Is. 2:10. Jer. 23: 24.
x Gen. 32:24. Ex. 3:3. John 16:32. 2 Cor. 12:2,3.
y *See on* 7:23. 8:17,27.—Ha 3:16. Matt. 17:6. Mark 9: Rev. 1:17.
§ Or, *vigor.*
z Gen. 32:25,31. 2 Cor. 12:7
a 8:18. Gen. 2:21. 15:12. Je 4:13. 33:15. Cant. 5:2. Luk 9:32. 22:45.

(*Marg.* and *Marg. Ref.*) "And he understood the matter, and knowledge was unto him by the vision." Thus the concluding words may be literally rendered: he acquired much knowledge of these events, in addition to what he had before, by this vision; though some things still remained obscure to him. (12:8.)

The time appointed, &c.] צבא. The time of warfare was long, or great. (*Job* 7:1. *Marg.*) The severe conflict, which the true church of the living God would sustain against successive powerful and malignant enemies, seems peculiarly noted by this term. (*Notes*, *Gen.* 3: 14,15. 2 *Cor.* 10:1—6. 2 *Tim.* 4:6—8.)

V. 2, 3. Daniel had been at this time seventy-three years in captivity, and could not be less than ninety years of age; yet he spent three weeks in mournfully humbling himself before God.—It is probable, that he was greatly affected, at witnessing the backwardness of the Jews to avail themselves of Cyrus's proclamation; perhaps fearing, lest his example, in serving the king of Persia, should be misunderstood by them. He doubtless would also hear, from time to time, discouraging accounts of the difficulties, which his brethren in Judea had to encounter: and many think, that machinations were then carrying on against them in the Persian court, which might throw still greater obstacles and discouragements in their way. (*Notes*, *Ezra* 4:) But, whatever induced him thus to observe so long a season of fasting and prayer, he abstained, during the whole time from all relishing food, and from wine, subsisting on bread and vegetables, drinking only water, and avoiding the use of those ointments and other indulgences, which his station and time of life seemed to render necessary. (*Marg.* and *Marg. Ref.*—*Note*, 1:8—16.)—This was very different from the fasts of later ages, in which men indeed abstain from flesh; but eat other delicacies, and drink strong liquors without prohibition or scruple.

Full weeks. (2) "Weeks of days." *Marg.* This distinguishes them from the *weeks of years*, in the foregoing chapter. (*Note*, 9:24.)

V. 4—9. Part of the time of Daniel's fasting must have coincided with the season, appointed for the passover and the feast of unleaven ed bread, which took up from the fourteent to the twenty-first of the first month: but th passover could not be observed, in any othe place than Jerusalem; and the distressed stat of the nation rendered fasting peculiarly prop er at that time.—Hiddekel, or Tigris, was nea Shusan, where, it is probable, Daniel at tha time resided. (*Marg. Ref.* i, k.) Whilst he wa walking on the banks of that river, for con templation or devotion, with attendants at distance, he lifted up his eyes, and saw on in the form of a man, who could be no othe than "the Son of God."—'The description St 'John gives of Christ, as High Priest of th 'church, (*Rev.* 1:15.) seems to be taken fron 'this place of Daniel; which proves that th 'person here described can be no other tha 'the Son of God; which may be further con 'firmed by comparing the person describe 'here, and 12:6,7. with *Rev.* 10:2,5,6. who i 'there represented as setting his right foot o 'the sea, and his left upon the land, as Sove 'reign Lord of both elements. (*Matt.* 28:19.) *Lowth.* (*Notes*, 12:5—9. *Rev.* 1:12—20. 10:2— 7.) His priestly garment of linen was an em blem of his purity, and the equity of his ad ministration, and the excellency of his media torial work. His girdle, of the finest gold might denote his faithfulness to his word, an readiness to perform all things which he ha undertaken for his church: "his body, like th beryl," might signify his heavenly beauty an excelleney: his face as lightning, and "his eye as lamps of fire," might shew the terror of hi frown, and his discernment and knowledge o all hearts and all events: "his arms and feet as polished brass," might imply his glorious power. as engaged to defend and support hi people, and to tread down their enemies: an "the voice of his words, like the voice of multitude," might signify the extensive effica cy of his word to save or to destroy. (*Marg Ref.* l—s.—*Notes*, *Ez.* 1:15—25, *v.* 24,26—2 10:3—7.)—Daniel alone saw the vision of thi glorious Person; for his attendants were s alarmed, that they fled to hide themselves and even he was so overwhelmed by it, a to be deprived of strength and courage; an

10 ¶ And, behold, [b] an hand touched me, which * set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, [c] a man † greatly beloved, [d] understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, [e] I stood trembling.

12 Then said he unto me, [f] Fear not, Daniel: for [g] from the first day that thou didst set thine heart to understand, and to [h] chasten thyself before thy God, thy words were heard, [i] and I am come for thy words.

13 But [j] the prince of the kingdom of Persia withstood me one and twenty days: but, lo, [k] Michael, ◊ one of the chief princes, came to help me: and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befal thy people [l] in the latter days: for yet [m] the vision *is* for *many* days.

b 16,18. 8:18. 9:21. Jer. 1:9. Rev. 1:17.
* Heb. *moved.*
c *See on* 9:23.—John 13:23. 21:20.
† Heb. *of desires. See on* 3.—Ps. 45:11. Cant. 7:10.
d *See on* 8:16,17. 9:22,23.
‡ Heb. *upon thy standing.* Acts 26:16.
e Job 4:14—16. 37:1. Mark 16:8. Acts 9:6.
f 19. Is. 35:4. 41:10,14. Matt. 28:5,10. Mark 16:6. Luke 1:13,30. 2:10. 24:38. Acts 18:9, 10. 27:24. Rev. 1:17.
g 2,3. 9:20—23. Is. 58:9. 65:24. Acts 10:4,30,31.
h Lev. 16:29,31. Num. 29:7. Ps. 69:10.
i 11. 9:20—22. Acts 10:3—5.
j 20. Ezra 4:4—6,24. Zech. 3:1,2. Eph. 6:12. 1 Thes. 2:18.
k 21. 12:1. Jude 9. Rev. 12:7.
◊ Or, *the first.* Col. 2:10. 1 Pet 3:22.
l *See on* 2:28.—Gen. 49:1. Deut. 4:30. 31:21. Is. 2:2. Hos. 3:5. Mic. 4:1. 2 Tim. 3:1.
m 1. 8:26. 12:4,9. Hab. 2:3.

15 And when he had spoken such words unto me, [n] I set my face toward the ground, and I became dumb.

16 And, behold, *one* [o] like the similitude of the sons of men [p] touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O [q] my lord, by the vision [r] my sorrows are turned upon me, and I have retained no strength.

17 For how can ‖ the servant of this my lord [s] talk with this my lord? for as for me, [t] straightway there remained no strength in me, neither is there breath left in me.

18 Then there came [u] again and touched me *one* like the appearance of a man, and [x] he strengthened me,

19 And said, [y] O man greatly beloved, [z] fear not; peace *be* unto thee, [a] be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, [b] Let my lord speak; for [c] thou hast strengthened me.

n *See on* 9.—8:18. Ez. 24:27. 33:22. Luke 1:20.
o 5,6,18. 8:15. 9:21. Ez. 1:26. Phil. 2:7,8. Rev. 1:13.
p 10. Is. 6:7. Jer. 1:9. Ez. 3:27. 33:22. Luke 1:64. 21:15.
q 17. 12:8. Ex. 4:10,13. Josh. 5:14. Judg. 6:13,15. 13:8. John 20:28
r 8,9. 7:15,28. 8:17,27. Ec. 1:18.
‖ Or, *this servant of my lord.* Matt. 22:43,44. Mark 12:36.
s Gen. 32:30. Ex. 24:10,11. 33:20. Judg. 6:22. 13:21—23. Is. 6:1—5. John 1:18.
t *See on* 8.
u *See on* 10,16. 8:18.
x 1 Sam. 23.15. Job 16:5. 23:6. Is. 35:3,4. Luke 22:32,43. Acts 18:23. 2 Cor. 12:9,10. Eph. 3:16. Phil. 4:13. Col. 1:11.
y 11. 9:23. John 11:3,5,36. 15:9—14. 19:26. 21:20.
z *See on* 12.—Judg. 6:23. Is. 41:10,14. 43:1,2. Luke 24:36—38. John 14:27. 16:33. Rev. 1:17.
a Josh. 1:6,7,9. Is. 35:4. Hag. 2:4. Zech. 8:9,13. 1 Cor. 16:13. Eph. 6:10. 2 Tim. 2:1.
b 1 Sam. 3:9,10.
c *See on* 18.—Ps. 138:3.

his countenance was changed to a pallid and ghastly hue, like that of a corpse. Yet was he not wholly incapacitated for hearing the words of the Lord, though he lay prostrate on the ground in humble adoration of his glorious majesty; his senses and faculties being closed from all other objects as in a deep sleep. (*Marg. Ref.* t—a.—*Notes*, 15—19. 8:15—19. *Matt.* 17:1—4. *Acts* 9:7—9.)

V. 10—14. Whilst Daniel lay prostrate on the earth, "an hand touched" him; this seems to have been a created angel, and not the Son of God: and the prophet was lifted upon his knees and hands, that he might attend to the vision. The angel encouraged him as before, (9:23.) by assuring him, that he was peculiarly dear to the Lord; and called on him to understand, or attend to, what he was about to speak, and to stand up for that purpose; as he was sent to give him important information. (*Marg.* and *Marg. Ref.* b—d.) Thus excited, Daniel "arose, and stood trembling;" and the angel proceeded to encourage him to lay aside his terrors, for which he had no cause: for since "the first day, that he set his heart to understand" the causes of his people's calamities, and what would be the event of them; and to *chasten*, or rather *humble*, himself by fasting and mortification; (*Marg. Ref.* h.—*Note*, *Ps.* 35:13,14.) his prayers were heard: and the angel was now come to him on that account. But he had been employed during the three weeks of Daniel's fasting and prayer, in warding off the mischief, which was rising against his people in the Persian court.—The "prince of the kingdom of Persia" cannot mean Cyrus, who was friendly to the Jews: but his son Cambyses, who managed affairs in his father's absence upon some expedition, and who was set against the Jews by their enemies, might be intended; and the angel had been so long watching over his designs, in order to defeat them. (*Marg. Ref.* i, j.—*Note*, *Ezra* 4:4—6.)—But many think an evil angel was meant, who presided, under "the god of this world," over that department, to watch his opportunity of doing mischief to the church. (*Notes*, *Zech.* 3:1—4. *Eph.* 6:10—13. 1 *Thes.* 2:17—20, *v.* 18. *Rev.* 12:3—6.) Some indeed explain it, of the guardian angel, intrusted with the care of Persia: but it is palpably absurd to suppose one holy angel set to oppose another holy angel: and indeed the interpretation, which introduces *presiding* angels, holy or unholy, seems to have little or no scriptural ground to rest on. (*Notes*, 20,21. 11:39.) The angel, however, who spake to Daniel, was detained all this time to defeat the machinations of the enemies of Israel; and yet could not have prevailed, but that Michael, one of the chief princes, (whom many think to denote Christ,) came to his assistance, (*Marg.* and *Ref.* i—k.—*Notes*, 20,21, *v.* 21. 12:1. *Jude* 9,10. *Rev.* 12:7—12, *v.* 7.) while employed to watch the measures of the Persian rulers: but he was at that time sent to make known to Daniel what would befal his people in remote future ages, even "in the latter days." (*Marg. Ref.* l, m.)

V. 15—19. This angel who was helped by Michael, or the whole scene before him, appeared so awful and glorious to Daniel, that he was astonished and struck dumb by what

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return [d] to fight with the prince of Persia: and when I am gone forth, lo, [e] the prince of Grecia shall come.

d *See on* 13.—Is. 37:36. Acts 12:23.

e 7:6. 8:5—8,21. 11:2—4.

21 But [f] I will shew thee that which is noted in the scripture of truth: and *there is* none that [*] holdeth with me in these things, but [g] Michael your prince.

f 8:26. 11: 12: Is. 41:22,23. 43: 8,9. Am. 3:7. Acts 15:15—18.

* Heb. *strengtheneth himself.*

g 13. 9:25. 12:1. Jude 9. Rev. 12:7.

he saw and heard: but one like to a man, touched his lips, and then he was enabled to speak; and he complained, that instead of deriving comfort from the vision, his sorrows were renewed by it, and he was utterly overcome; for how could the poor servant endure to speak with his glorious Lord? so that it was no wonder that he was left fainting and breathless. Again therefore one touched him, in appearance as a man; and communicated strength to him; and then the prophet was enabled to hear the words which he spake to him. (*Marg.* and *Marg. Ref.*—*Notes*, 4—9. *Job* 40:3—5. 42:1—6, *vv.* 5, 6. *Is.* 6:1—7. *Hab.* 3:16.)

How can, &c. (17) '"How can the servant 'of this my Lord, talk with that my Lord?" 'that is, the other person that first appeared to 'me with so majestic a presence, at whose 'sight I was perfectly confounded.' *Lowth.*—This supposes, at least with probability, that the angel mentioned in the preceding verses, is here meant; not that glorious Person before described, but an angel deputed by him.—*O man*, &c. (19) 'Thou needest not be under 'such terrible apprehensions, as if this vision 'did portend thee some mischief: ... for it is a 'peculiar token of God's favor to thee. (*Judg.* '6:22. 13:22.)' *Lowth.*

V. 20, 21. The angel next inquired, whether Daniel well understood for what purpose he came to him. Thus reminding him, that he was sent to instruct him concerning the things which would befal his people: but when he had executed this commission he would return back, and continue to counteract the devices of the Persian kings against the Jews, and of the powers of darkness, as working in and by them, even till that monarchy should terminate; by which many fatal effects would be prevented, and many troubles averted. And when that commission was executed, the prince of Grecia would come; or the Macedonian empire, under Alexander and his successors, would be established, and the chief danger and trouble to the Jews would arise from that quarter. But he would proceed more fully to open and enlarge on the prophecies of the former scriptures to the same effect; or rather to shew what was written in the book of God's secret purposes, of which all prophecies are as an abstract.—'God's 'decrees are spoken of, as if they were com-'mitted to writing, and registered in a book. '... (*Deut.* 32:34. *Ps.* 56:8. *Is.* 65:6. *Mal.* 3: '16.)' *Lowth.* But Daniel might be assured, that he had not one friend in the court of Persia, who would concur with the angel, to forward the prophet's designs in behalf of his people, but "Michael their Prince;" and that he must depend on him alone to disappoint the devices which were forming against them.—This forms the introduction to the prophecies in the next chapters, which were not proposed as emblems, but in plain language.—A great deal is advanced by respectable expositors on these verses, about tutelary and guardian angels, presiding over different countries, as if they strove one against another, each for his favorite country. This may indeed consist with either *paganism* or *popery*, but it is utterly incompatible with *Christianity*. The passage is allowed to be difficult: but perhaps careful consideration may allow the interpretation above given to be satisfactory. Daniel was chief president in Persia: yet, not one of the princes or counsellors, of that empire, cordially united with him in doing good to the Jews: he must therefore look above, to Michael their Prince, and his mighty angels, who would at length effect a revolution, by turning the dominion from Persia to Greece, which would be more favorable to the Jews, than Persia in after-times was. (*Marg.* and *Marg. Ref.* d—f.—*Notes*, 10—14. 7:6. 8:5—7. 11:2—4.)

PRACTICAL OBSERVATIONS.

This world will continue to be a vale of tears, to the greatest and best of men, as long as they live in it: for when they are most exempted from personal trials, they often see most cause to mourn over the calamities of the church, and the sins which occasion them. When we duly lay these things to heart, and diligently seek to understand on what account God contends with us, or his people; and, as consciously guilty, afflict and humble ourselves by self-denial in things lawful, disrelishing earthly comforts, while such important concerns engross our attention; we may expect peculiar answers to our prayers.—The more we delight in communion with God, the less we shall be attached to the pleasures of sense; and the more willing we shall be to forego them, that we may be at liberty for nobler joys.—They, who accustom themselves in youth to self-denial, will find it less grievous when they grow old: and in all cases, fasting, temperance, meditation, and prayer, are happy means of obtaining discoveries of the glory of Christ to our souls. But we are better fitted to receive these discoveries by faith, than to behold, with our bodily eyes, the refulgency of his personal and mediatorial excellences: and the secret defence and support of his providence and grace are more suited to our state in this world; than the thunder of his power manifested in our behalf, or his majestic word audibly spoken to us. (*Notes*, *Ex.* 19:16—20. 20:18—20. *Deut.* 5:22—29. *Heb.* 12:15—24.) Our frail and vile bodies are not able to support such glorious displays nor will be, till "mortality shall be swallowed up of life:" the least intimations of the visions of God would fill us with terror; nor could we behold them, (unless supernaturally supported,) without being overwhelmed with astonishment, and even reduced to corruption. We may then be thankful to be spoken to by men like ourselves, and by the small still voice of his teaching and comforting Spirit: and we should learn, from these records, to adore the unseen glorious majesty of God our Savior, and to be humbled under the sense of our meanness and sinfulness; seeing one of the best beloved of our race could not find courage and strength, even to converse with a ministering spirit of the world above, in whom he saw such superior excellence and glory. The Lord will, however, support his servants under the discoveries of his majesty, and the sense of their own vileness, and he will prepare them to hear his word: when he has cast

CHAP. XI.

A prediction of the Persian empire being overthrown by the Grecian, and the Grecian divided into four parts, 1—4. A prophecy of the kings of the south and of the north, through several generations, 5—30: and of the dominion, success, and destruction of powers hostile to the people of God, 31—45.

ALSO I, [a] in the first year of Darius the Mede, *even* I, stood [b] to confirm and to strengthen him.

2 And now [c] will I shew thee the truth: Behold, there shall stand up yet [d] three kings in Persia; and the fourth shall be [e] far richer than *they* all: and by his strength through his riches he shall [f] stir up all against the realm of Grecia.

3 And [g] a mighty king shall stand up, that shall rule with great dominion, and [h] do according to his will.

4 And when [i] he shall stand up, his kingdom shall be broken, [j] and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall [k] be plucked up, even for others besides those.

5 ¶ And the [l] king of the south shall be strong, [m] and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

a *See on* 5:31. 9:1.
b 10:13,19. Acts 14:22.
c 8:26. 10:1,21. Prov. 22:21. John 10:35. 18:37,38. Rev. 21:5.
d Ezra 4:5,6.
e Ps. 73:6,7.
f 25. 7:5. 8:4.
g 7:6. 8:5—8,21.
h 16,36. 4:35. 5:19. 8:4. Eph. 1:11. Heb. 2:4. Jam. 1:18.
i Job 20:5—7. Ps. 37:35,36. 49: 6—12. 73:17—20. Luke 12:20.
j 7:6. 8:8,22. Ps. 39:6. Ec. 2: 18,19. 4:3. Matt. 12:25.
k 7:8. Jer. 12:15,17. 18:7. 31: 40. 45:4.
l 8,9,11,14,25,40.
m 3,4.

them down, he will again raise them up, and make them know that he has loved them; and he will gradually turn their trembling and sorrow into holy joy and confidence in him.—When we judge, and humble, and chasten ourselves before God, we are most likely to escape his chastening.—While Satan, and his angels, and various evil counsellors, excite princes to devise mischief against his church; we may rejoice that Christ our Prince, and all "his mighty angels," hold with us in these things, and counteract the machinations of our enemies: but we ought not, by any means, to expect that many others will favor us, in this evil world, or in the courts of the princes of this world. All things, however, which are written in the scriptures of truth, will certainly be accomplished, and the whole counsel of God shall be established.—Our prayers are often in a way of being effectually answered, before we have any assurance of their being accepted: let us then "not be weary of well-doing," but continue in prayer, and we shall certainly prevail if we faint not.

NOTES.

CHAP. XI. V. 1. The angel here continues his discourse; and, to what he had before said of his superintending the affairs of Persia, (*Note*, 10:20,21.) he adds, that in the first year of Darius, (when perhaps it was debated whether the Jews should be liberated or not,) he was employed to confirm and establish him in his favorable dispositions. This measure was then in contemplation, but it was not determined on till after the death of Darius, and the succession of Cyrus. (*Marg. Ref.—Note*, *Ezra* 1:1—4.)

V. 2—4. 'I will shew thee the succession of 'the Persian and Grecian empire, in plain and 'naked truth, not in symbolical or figurative 'representations, as it was shewed before.' *Lowth.* (*Marg. Ref.* c.)—'The memorable 'events, which were revealed to Daniel, in the 'vision of the ram and the he-goat, are here 'again more clearly and explicitly revealed, in 'his last vision, by an angel: so that this latter 'prophecy may, not improperly, be said to be 'a comment and explanation of the former.' *Bp. Newton.* (*Notes*, 7:6. 8:5—7.)—The three kings of Persia, here mentioned, were Cambyses, the son of Cyrus; Smerdis the Magian, who falsely pretended to be another of his sons; and Darius Hystaspis who married Cyrus's daughter. (*Notes*, *Ezra* 4:4—9,17—24.) Xerxes the son of this Darius was the fourth king in Persia, after Cyrus, who, having inherited, or acquired, riches immense beyond conception, stirred up all his subjects and allies to invade Greece. For this expedition, he collected the largest army that is read of in history, consisting, all together, of more than five millions of men; besides the Carthaginians, and others, whom he excited to war against the Grecians in other quarters. But, though this tremendous invasion exceedingly wasted Greece: yet it was resisted by a very small number of the inhabitants, with the most determined valor, and the most decided success. The Persian troops were shamefully routed and dispersed, incredible numbers perished, and Xerxes returned home in disgrace, and almost unattended. This was one of the most memorable expeditions recorded in history: and it gave rise to those long wars, and that inveterate hatred, between the Greeks and Persians, which ended in the subversion of the Persian empire by Alexander. So that the prophecy, touching upon the principal events, passes over the nine subsequent Persian kings from Xerxes to the time of Alexander, as less worthy of notice; and contrasts his successful expedition against Persia, with Xerxes's unsuccessful invasion of Greece. Alexander is here called "a mighty king, who should stand up, and rule with great dominion, and do according to his will;" which implies, not only his extensive conquests and absolute authority; but his capricious tyranny, which cost some of his most faithful followers their lives, when they ventured to oppose his inclinations. But when he had acquired the summit of success, power, and renown, he was suddenly cut off; and his dominions were divided into four parts, not to his posterity, but to his captains; who did not equal the honor of his kingdom, which was thus "plucked up," for the benefit of others, and not of his own family.—The natural brother, and the sons, with the mother and wife, of Alexander, in about fifteen years, perished, chiefly by treachery and murder; and then no remains of his family were left: and his captains, after many destructive wars, were all destroyed or reduced, except four, who became heads of four subordinate kingdoms. 'Cassander reigned in Greece and the 'west, Lysimachus in Thrace and the north, 'Ptolemy in Egypt and the south, and Seleu-'cus in Syria and the east.' *Bp. Newton.* (*Marg. Ref.—Notes*, 2:39. 7:5,6. 8:8,22.)

V. 5. The dominions of Alexander were divided into four parts: but two of these kings soon became more eminent than the others, and often seized upon a great part of their do-

6 And in [n] the end of years they shall [*] join themselves together; for the king's daughter of the south shall come to the [o] king of the north, to make [†] an agreement: but she shall not [p] retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and [‡] he that begat her, and he that strengthened her in *these* times.

7 But [q] out of a branch of her root shall *one* [r] stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, [s] and shall prevail;

8 And shall also carry captives into Egypt [t] their gods, with their princes, *and* with [§] their precious vessels of silver and of gold: and he shall continue *more* years than the king of the north.

n 13. *marg.* Ez. 38:8,9.
* Heb. *associate themselves.*
o 7,13,15,40.
† Heb. *rights.*
p Job 38:15. Ps. 10:5. Ez. 30:21. Zech. 11:16,17.
‡ Or, *whom she brought forth.*
q Job 14:7. Is. 9:14. 11:1. Jer. 12:2. Mal. 4:1.
r 20. Ps. 49:10—13. 109:8. Luke 12:20.
s Ps. 55:23. Ez. 17:18.
t Gen. 31:30. Ex. 12:12. Num. 33:4. Deut. 12:3. Judg. 18:24. Is. 37:19. 46:1,2. Jer. 43:12,13. 46:25. Hos. 8:6. 10:5,6.
§ Heb. *vessels of their desire.* 1:2,3. 10:3. Is. 2:16. Hos. 13:15. *margins.*

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall [‖] be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, [u] and overflow, and pass through: then shall he return and be stirred up, *even* [x] to his fortress.

11 And the [y] king of the south shall be [z] moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but [a] the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, [b] his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

13 For [c] the king of the north shall re-

‖ Or, *war.*
u 22,40. 9:26. Is. 8:7,8. Jer. 46:7,8. 51:42.
x 7,39. Is. 25:12.
y 5,9.
z 44. 8:7. Ps. 76:10.
a 10. 2:38. 1 Kings 20:13,28. Ps. 33:16,17. Ec. 9:11. Jer. 27:6.
b 5:19,20,23. 8:25. Deut. 8:14. 2 Kings 14:10. 2 Chr. 25:19. 26:16. 32:25. Prov. 16:18. Is. 10:7—12. Ez. 28:2,5,17. Hab. 2:4—6. Acts 12:22,23. 1 Tim. 3:6. 1 Pet. 5:5.
c *See on* 6,7.

minions: namely the kings of Egypt and of Syria, called, in this prophecy, the kings of the south and of the north, as Egypt lay to the south, and Syria to the north, of Judea. These two kingdoms alone are noticed in what follows; because Judea lay between them, and was affected by their contests and transactions.—This verse is rather obscure: it is, however, generally allowed to mean, that Ptolemy Lagus king of Egypt would soon become powerful, as one of Alexander's princes: but that another of them, even Seleucus Nicator, king of Syria, would be strong above him; for he was the conqueror of the conquerors, and gained the ascendency over them, engrossed a very large proportion of Alexander's dominions, and outlived all his competitors. (*Marg. Ref.*) "The king of the south shall be strong; and one of his princes shall be strong above him, and shall rule with great dominion." *Sept.*

V. 6. Antiochus Soter succeeded Seleucus Nicator, and was succeeded by Antiochus Theus, in the kingdom of Syria: and Ptolemy Philadelphus reigned in Egypt after his father Ptolemy Lagus. During this time, there were frequent wars between these neighboring and rival monarchs. But at length they entered into a treaty of peace; to confirm which Antiochus agreed to put away his wife Laodice with her sons, and to marry Berenice the daughter of Ptolemy. Thus "the daughter of the king of the south came to the king of the north," to make an agreement with him, and brought with her an immense dowry. (*Marg.* and *Marg. Ref.* n, o.) But she could not retain the power of the arm, the interest which she had acquired: for Antiochus recalled Laodice, and put away Berenice; and Laodice, fearing another change poisoned her husband, and caused Berenice to be murdered with her attendants. So that Antiochus himself could not stand his ground, or retain his power: and Berenice was delivered to destruction, and those that brought her, and he "whom she had brought forth," or her son; (for so the words are generally rendered;) nor was her father able to defend her, for he died about the same time. Such were the consequences of this disastrous marriage and alliance. (*Marg.* and *Ref.* p.)

V. 7—9. Ptolemy Euergetes, brother to Berenice, "a branch out of the same root," standing up in his father's estate, came with a great army to avenge his sister's death on Seleucus Callinicus, son of Laodice, who had succeeded to the throne of Syria. And he entered forcibly into the fortress, or strongest places, of that kingdom, and easily prevailed against Seleucus. So that when a sedition in Egypt recalled him home, he carried away with him many captives; and not only the nobles, but the gods, of Syria were thus brought into Egypt. It is said that he took home with him no less than two thousand five hundred idols; among which were some, which Cambyses had formerly carried out of Egypt: and for this service the superstitious Egyptians honored him with the title of *Euergetes*, or the *Benefactor.* With these captive princes and images, he also carried off immense treasures; and, having avenged himself on Seleucus, he continued more years than he, surviving him four or five years, and remaining unmolested in his own kingdom. (*Marg.* and *Marg. Ref.*)

V. 10—12. Seleucus Ceraunus, and Antiochus the Great, the sons of Seleucus Callinicus, were stirred up to war against the king of Egypt, in hopes of recovering the territories which had been taken from their father. But Ceraunus was poisoned by one of his discontented captains; and Antiochus was left to pursue the war alone. This circumstance was marked in the prophecy: for after mention had been made of "his sons," it is added "He," or *one of them*, "shall certainly come, &c." Ptolemy Philopater had succeeded Energetes, his father, in the kingdom of Egypt, before these events took place: and Antiochus made war upon him, over-ran the countries that he held in Asia, and spread desolations like a flood whatever regions he passed through. Then, making a truce with Ptolemy, during

turn, and shall set forth a multitude greater than the former, and shall certainly come, * after certain years, with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south; also the † robbers of thy people shall [d] exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and [e] cast up a mount, and take the ‡ most fenced cities: and the arms of the south [f] shall not withstand, neither § his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him [g] shall do according to his own will, and none shall stand before him: and he shall stand in the ‖ glorious land, which by his hand shall be consumed.

17 He shall also [h] set his face to enter with the strength of his whole kingdom, and ¶ upright ones with him; thus shall he do: and he shall give him the daughter of women, ** corrupting her: but she shall not stand *on his side*, [i] neither be for him.

* Heb. *at the end of times, even years.* 4:16. 12:7.
† Heb. *children of robbers.*
d Acts 4:25—28. Rev. 17:17.
e Jer. 5:10. 6:6. 33:4. 52:4. Ez. 17:17.
‡ Heb. *city of munitions.*
f *See on* 6. 8:7.—Josh. 1:5. Prov. 21:30,31.
§ Heb. *the people of his choices.*
g *See on* 3:36.—8:4.
‖ Or, *goodly land.* 41,45. *marg.* 8:9. Heb. *land of ornament.*
h 19. 2 Kings 12:17. Ez. 4:3,7. 25:2. Luke 9:51.
¶ Or, *much uprightness*, or, *equal conditions.*
** Heb. *to corrupt.*
i Ps. 56:9. Ez. 17:17. Matt. 12:30. Luke 11:23. Rom. 8:31.

which both parties treated of peace, and prepared for war; Antiochus returned to attack Ptolemy's forces and overcame them, and carried the war even to the borders of Egypt, which he threatened with an invasion. This exceedingly exasperated Ptolemy, who marched against him with a great army, gave him battle, entirely defeated Antiochus's numerous forces, obliged him to retreat to Antioch, and thence to send ambassadors to treat of peace. But Ptolemy did not pursue the advantages of this decisive victory; for, being elated with his success, he gave himself up to the most disgraceful debaucheries. After the retreat of Antiochus, he visited the cities of his Asiatic dominions, and Jerusalem among the rest: and being, with great difficulty, restrained from entering into the holy of holies, he was so displeased with the Jews, that he destroyed, some say forty thousand, others sixty thousand, of his Jewish subjects in Egypt by a most furious persecution; and casting down so many tens of thousands of his own subjects did, of course, weaken his kingdom and conduce to its ruin. (*Marg.* and *Marg. Ref.*)—*Overflow.* (10) *Marg. Ref.* u.—*Notes*, 22,23,40—43, *v.* 40. 9:25—27, *v.* 26. *Is.* 8:6—8.

V. 13—16. "After certain years," (*marg.*) that is, about fourteen years afterwards, Antiochus the Great, having recovered from the effects of his late defeat; and Ptolemy Philopater being dead, and succeeded by his son Ptolemy Epiphanes, who was only four or five years of age; Antiochus raised a greater army than before, and amassed very large sums of money to defray the expenses of the war, by which he hoped to deprive Ptolemy of his dominions. And at the same time, that Antiochus marched his army to attack the Egyptian provinces, many other enemies stood up against the king during his minority. For the conduct of his father, and of those abandoned ministers who now governed in his name, had so disgusted the Egyptians, that they were ready to join Antiochus; and Philip, king of Macedon, made a league with him against Ptolemy, stipulating to divide his kingdom between them. The persecuted Jews also became refractory, and broke off from their allegiance to the king of Egypt, to join Antiochus; for this seems to be the meaning of the words translated, "the robbers of thy people." These *revolters* exalted themselves against their former masters; and so helped to establish, or accomplish, this vision, or prophecy: but they were reduced by Ptolemy's forces, who under Scopas gained many advantages against those of Antiochus, and recovered possession of Cælo-Syria, and Palestine. The presence, however, of that prince turned the scale in his favor; for he soon recovered what Scopas had taken, and besieged and took the strong city Zidon, and others of Ptolemy's best fortified cities. So that the king of Egypt could not withstand his arms, even with his choicest troops; but he carried all before him, and succeeded in his designs, and established his authority in the land of Judah, "the glorious land" of God's chosen people, and of his special presence; which was by him *consumed*, in furnishing subsistence to his troops: or rather it was by him *established*, as some render the word; for it was favored, and prospered greatly under his government. (*Marg.* and *Marg. Ref.*)

The robbers, &c. (14) פריצי, from פרץ, *rumpere, erumpere, disrumpere.* The word commonly means *robbers*, because they break through all restraints of law, and violently oppose their rulers, as well as violently rob their neighbors: but it may signify *Revolters*, as breaking loose from those, who had acquired dominion over them. Thus the verb in Hithpahel is used, 1 *Sam.* 25:10. 'The expression of Josephus is 'remarkable, that the Jews submitted to Sco-'pas by force; but to Antiochus they submitted 'willingly.' *Bp. Newton.*

Shall be consumed. (16) וכלה. Και τελεσθησεται εν τη χειρι αυτου. *Sept.* 'Thus Theodoret explains 'it, "and it shall be perfected by his hand," 'that is, "it shall prosper:" for so likewise Jo-'sephus hath taught us, ... that the Jews, of 'their own accord having received Antiochus 'were greatly honored by him.' *Bp. Newton.*

V. 17. Antiochus, after this success, set himself with all the strength of his kingdom, to get possession of Egypt, being assisted by the Jews, called "upright ones," as worshipping Jehovah, in contradistinction to idolaters; or, as the phrase may mean, *making an agreement with him*, that is, with Ptolemy: for Antiochus attempted to circumvent him by treaty, as well as to subdue him by arms. Thus he endeavored to accomplish his purpose: and to induce Ptolemy to enter into treaty with him, he gave him his daughter Cleopatra in marriage; whose singular beauty is supposed to be intimated by the expression, "the daughter of women," that is, *a most accomplished daughter of women.* In this he meant fraudulently, for he thought to corrupt his daughter to betray the interests of her husband; but the project failed: for Ptolemy was aware of the artifice, and kept upon his guard; and Cleopatra preferred the interests of her husband to

18 After this shall he turn his face unto [k] the isles, and shall take many; but a prince [*] for his own behalf shall cause [†] the reproach offered by him to cease; without his own reproach [l] he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: [m] but he shall stumble and fall, and not be found.

[*Practical Observations.*]

20 Then shall stand up in his [‡] estate [§] a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in [‖] anger, nor in battle.

21 And in his [¶] estate shall stand up [n] a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom [o] by flatteries.

22 And [p] with the arms of a flood shall they be overflown from before him, and shall be broken; yea, [q] also the prince of the covenant.

23 And after the league *made* with him he shall [r] work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter [**] peaceably even upon

k Gen. 10:4,5. Jer. 2:10. 31:10. Ez. 27:6. Zeph. 2:11.
* Heb. *for him.*
† Heb. *his reproach.*
l Judg. 1:7. Hos. 12:14. Matt. 7:2.
m Job 20:8. Ps. 27:2. 37:36. Jer. 46:6. Ez. 26:21.
‡ Or, *place* 7.
§ Heb. *one that causeth an exactor to pass over the, &c.*
‖ Heb. *angers.*
¶ Or, *place.* 7,20.
n 1 Sam. 3:13. Ps. 12:8. 15:4. Is. 32:5,6. Nah. 1:14.
o 32,34. Judg. 9:1—20. 2 Sam. 15:2—6. Ps. 55:21.
p 10. 9:26. Is. 8:7,8. Am. 8:8. 9.5. Nah. 1:8. Rev. 12:15,16.
q 8:11,25.
r 8:25. Gen. 34:13. Ps. 52:2. Prov. 11:18. Ez. 17:13—19. Rom. 1:29. 2 Cor. 11:13. 2 Thes. 2:9,10.
** Or, *into the peaceable and fat, &c.*

those of her insidious father, and even joined in an embassy to the Romans craving protection against him. (*Marg.* and *Marg. Ref.*)—*Upright ones*, &c.] Ευθεια παντα μετ' αυτυ ποιησει. *Sept. Et recta faciet cum eo.* Vulg.

V. 18, 19. Antiochus, not being able to execute this project, turned his arms another way, and attacked many of the isles and cities bordering on the Mediterranean sea. (*Marg. Ref.* k.) This offended the Romans, who deemed themselves insulted by this treatment of their allies: and in their own behalf, to vindicate the honor of their state, they proclaimed war against him, and in a short time, their consuls and commanders drove him out of Europe; pursued him into Asia; by a most decisive victory deprived him of a great part of his dominions, and compelled him to submit to a very hard and dishonorable peace. He then returned in disgrace to Antioch, his strong hold. Nor did he long survive these defeats, for, finding difficulty in raising the very large sums of money which the Romans exacted from him, he attempted to plunder a rich temple of Jupiter Belus, in the province of Elymais, where he was slain by the enraged inhabitants. So that he soon after "stumbled, and fell, and was not found." (*Marg.* and *Marg. Ref.*)

V. 20. "Then shall stand up one in his estate, that causeth an exactor to pass over the glory of his kingdom." (*Marg.*) Seleucus Philopater, who succeeded his father, being obliged to pay a large annual tribute to the Romans, performed nothing memorable, except levying money from his subjects, for this and other purposes. These exactions tarnished "the glory of his kingdom;" and within a few days, or years, (for he reigned twelve years,) he was slain by Heliodorus, whom he had employed to rob the temple of God at Jerusalem. Thus he was destroyed "neither in anger, nor in battle," but by treachery: for Heliodorus hoped to succeed to the throne; as Demetrius the son of Seleucus was a hostage at Rome, and Antiochus his brother was absent from the Syrian court. This project however was disappointed.

V. 21. Antiochus, who succeeded his brother Seleucus, was returning from Rome when he heard that he had been murdered by Heliodorus. "The honor of the kingdom was not given to him:" for Heliodorus intended to seize it for himself; others aimed to give it to the king of Egypt; and Demetrius the son of Seleucus was the proper heir of it: so that no party thought of placing Antiochus on the throne. But "he came in peaceably, and obtained it by flatteries." He flattered Eumenes, king of Pergamus, and his brother Attalus, and by fair promises engaged them to support him: he flattered the Syrians with a fair shew of clemency; and, as some say, by pretending to hold the crown for his nephew till his return from Rome, by which he obtained peaceable possession: and he flattered the Romans, with the assurance of being a faithful and good ally; and thus he got possession of the kingdom, to the exclusion of all his rivals. He was also in turn flattered with the title of *Epiphanes*, or, *the illustrious;* though some more justly called him *Epimanes*, or, *the madman.* However, the expression of the angel to Daniel, "a vile person," or *a despicable man*, most suited him; for his frantic, indecent, and contemptible behavior, in many respects, proved him to be all which can be implied in such a title. (*Marg.* and *Marg. Ref.*)

V. 22, 23. Antiochus was at first successful in war: for "with the arms of a flood shall they be overflowed before him;" or, "the arms of the overflower shall be overflowed before him;" that is, Heliodorus and his other opponents, whose power seemed ready to bear all before it, were speedily borne down by Antiochus, and entirely destroyed. "Yea, also the prince of the covenant." Most expositors understand this of the Jewish high priest, the prince of God's covenanted people: for as soon as Antiochus was seated on the throne, he expelled Onias from the high priesthood, and sold it to his younger brother Jason for a large sum of money; and Onias was soon after cruelly murdered by Antiochus's deputy. But after this agreement with Jason he acted deceitfully: for, induced by another sum of money, Antiochus by force of arms deposed Jason, and advanced Menelaus his brother to that dignity. Some, indeed, explain this of Ptolemy Philometer; between whom and Antiochus a league, or covenant of peace, had been ratified: yet afterwards he wrought deceitfully, and at length, when become sufficiently strong, he made war upon Ptolemy: but it does not appear, why Ptolemy should be called "the prince of the covenant."—"For," or rather "*and*, he shall come up and shall become strong with a small people." He had come from Rome with few attendants: his power in Syria was at first inconsiderable;

the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; [s] he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall * forecast his devices against the strong holds, even for a time.

25 And he shall [t] stir up his power, and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him.

26 Yea, they [u] that feed of the portion of his meat shall destroy him, and his army shall [x] overflow: and many shall fall down slain.

27 And both these kings' † hearts [y] *shall be* to do mischief, and they shall [z] speak lies at one table; [a] but it shall not prosper: for [b] yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against [c] the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the [d] time appointed he shall return, and come toward the south; but it shall not be [e] as the former, or as the latter.

30 For [f] the ships of Chittim shall come against him: therefore he shall be grieved, and return, [g] and have indignation against the holy covenant: so shall he do; he shall even return, and [h] have intelligence with them that forsake the holy covenant.

s Judg. 9:4. Prov. 17:8. 19:6.
* Heb. *think his thoughts.* 7:25. Prov. 23:7. Ez. 38:10. Matt. 9.4.
t 2,10. Prov. 15:18. 28:25.
u 2 Sam. 4:2—12. 2 Kings 8:14, 15. 10:6—9. Ps. 41:9. Mic. 7:5,6. Matt. 26:23. Mark 14:20. John 13:18,26.
x 10,22.
† Heb. *their hearts.*
y 2 Sam. 13:26—28. Ps. 12:2. 52:1,2. 58:2. 64:6. Prov. 12:20. 23:6—8. 26:23—26.
z Ps. 62:9. Jer. 9:3—5. 41:1—3.
a *See on* Prov. 19:21. Ez. 17:9,10,15.
b 29,35,40. 8:19. 10:1. Hab. 2:3. Acts 1:7. 17:31. 1 Thes. 5:1.
c *See on* 22,30—32. 8:24.—Acts 3.25.
d 8:19. 10:1. Is. 14:31. Acts 17:26. Gal. 4:2.
e 23,25.
f Gen. 10 4. Num. 24:24. 1 Chr. 1:7. *Kittim.* Is. 23:1,12. Jer. 2:10. Ez. 27:6.
g *See on* 28. 7:25.—Rev. 12:12,13,17.
h Neh. 6:12—14. Matt. 24:10.

yet from small beginnings he became exceedingly strong. (*Marg. Ref.*)

The arms of a flood, &c. (22) Και βραχιονες τυ κατακλυζοντος κατακλυσθησονται απο προσωπυ αυτυ. *Sept.* This translation requires only a small change of the vowel points, and is much more appropriate.

V. 24—26. Antiochus had greater success, both against the Egyptian provinces in Asia, and against that kingdom itself, than any of his predecessors had had: and he also exceeded them in liberality, or rather ostentatious extravagance; for he "scattered among" the people, wherever he went, the prey which he had taken from his enemies, the spoil of cities and temples, the riches of his friends, and his own revenues; so that his profusion exceeded that of any of his progenitors. Thus he fixed the people in his interests: and when his authority was established at home, he began to "forecast devices" against the strong-holds of Ptolemy, which still held out against him; and he prepared during some years for the war that he meditated. At length, with all his power and courage, he led a great army against the king of Egypt, who sent his generals with a mighty force to oppose his progress: but Antiochus prevailed, through the fraudulent counsels and treacherous conduct of Ptolemy's partisans. And the next year, Antiochus obtained still more decided advantages, and got possession of almost all Egypt. (1 *Mac.* 1:16—19.) For Ptolemy's ministers and servants helped in different ways to ruin his interests; as some of them betrayed his cause, and others exasperated the people to revolt by their mal-administration and detestable conduct: and thus Ptolemy Physcon his brother was set up for king in opposition to him. By these means Antiochus's forces prevailed, and great numbers of Ptolemy's were slain. (*Marg.* and *Marg. Ref.*)

Overflow, &c. (26) 'The arms of Antiochus 'shall overrun the whole kingdom of Egypt, 'like a sudden inundation.' *Lowth.* (10,22.)

V. 27, 28. It is not known, by what means Ptolemy Philometer came into the hands of Antiochus; he seems, however, to have been his prisoner. Thus they frequently ate at the same table, or met at the same council-board: and pretended to be amicably disposed, and to enter into a treaty: but they were both bent on mischief, and told lies to each other. Antiochus professed a great regard to Ptolemy's interest, and to secure him against the designs of his brother; and Ptolemy professed to confide in Antiochus, and to deem himself bound to him by the strongest ties: whereas Antiochus only meant to weaken the two brothers, by fomenting their discords, till he should be able to seize upon the whole kingdom; and Ptolemy was aiming to effect a reconciliation with his brother, that they might unite in expelling the invader. But this fraud did not fully prosper on either side: Antiochus could not get possession of the whole kingdom; and Ptolemy could not drive him out of it. Antiochus was at length induced to leave Egypt, and return to Syria with immense treasures which he had seized on; and his heart was turned against the holy covenant: for, the report being spread of his death, it occasioned some insurrections and great rejoicings among the Jews; which so exasperated him, that he resolved to be revenged on the nation. Accordingly he besieged and took Jerusalem, slew forty thousand of its inhabitants, and sold twice that number for slaves: he then polluted the temple with swine's flesh and various defilements; he even entered with violence into the holy of holies; he plundered the sacred treasures; and having succeeded thus far he returned home to Antioch. (*Marg.* and *Marg. Ref.* y—a. c.—1 *Mac.* 1:20—28. 2 *Mac.* 5:5—22.) 'Jerome observes, that both the Greek and 'Roman historians relate, that after Antiochus 'returned from Egypt, he came into Judea, 'that is "against the holy covenant," and spoil-'ed the temple, and took away a great quantity 'of gold, and having placed a Macedonian gar-'rison in the citadel, he returned into his own 'land.' *Bp. Newton.—The end shall be at the time appointed.* (27) *Marg. Ref.* b.—*Note*, 29,30.

V. 29, 30. After an interval of two years, "in the time appointed," (27) Antiochus returned to renew his attempts against Egypt, and finding that the two brothers were amicably providing for their common safety, he

31 ¶ And [i] arms shall stand on his part, and [k] they shall pollute the sanctuary of strength, and [l] shall take away the daily *sacrifice*, and they shall place [m] the abomination that * maketh desolate.

32 And such as do wickedly against the

i 8:24,25. Rev. 17:12—14. | Ez. 7:20,21. 9:7. 24:21,22.
k *See on* 8:11.—Lam. 1:10. 2:7. | l *See on* 8:12,13,26. 9:27.
m 8:13. 9:27. 12:11. Matt. 24:15. Mark 13:14. Luke 21:20. | * Or, *astonisheth.* Acts 13:41.

made war upon them with great impetuosity and success. However, this expedition terminated in a different manner, than either of the preceding: for the Roman state sent ambassadors to him, at the request of the Ptolemies, commanding him to lay down his arms, and not to molest their allies. Perhaps these ambassadors came in Grecian ships, or the name "Chittim" signifies the several European countries that border on the Mediterranean sea. (*Marg. Ref.* f.—*Note*, *Num.* 24:23,24.) These executed their commission in the most peremptory and decisive manner: for one of them, named Marcus Popillius Lenas, made a circle with his cane round Antiochus, and insisted on his answer before he passed out of that circle; being determined to declare war against him, if he hesitated to comply with his demands: and Antiochus, not daring to bring upon himself the whole power of the Romans, who were then free from other wars, was forced to submit. Thus he was checked in his full career of victory, to his extreme vexation; and returning home, full of grief and shame, he vented his indignation against the Jews, the covenant-people of God: 'for he detached Apol-'lonius with an army of twenty-two thou-'sand men, who coming to Jerusalem, slew 'great multitudes, plundered the city, set fire 'to it in several places, and pulled down the 'houses and walls round about it. Then they 'builded on an eminence, in the city of David, a 'strong fortress, which might command the 'temple; and issuing from thence, they fell on 'those who came to worship, and shed inno-'cent blood on every side of the sanctuary, and 'defiled it: so that the temple was deserted, and 'the whole service omitted; the city was for-'saken of its natives, and became an habitation 'of strangers. "So he did;" and after his return 'to Antioch he published a decree, which oblig-'ed all persons, upon pain of death, to conform 'to the religion of the Greeks: and so the Jew-'ish law was abrogated, the heathen worship 'was set up in its stead, and the temple itself 'was consecrated to Jupiter Olympius. In 'transacting ... these matters, "he had intelli-'gence with them that forsook the holy cove-'nant;" Menelaus, and the other apostate Jews 'of his party.' *Bp. Newton.* (1 *Mac.* 1:29—61. 2 *Mac.* 5:24—26. 6:1—9.)—Indeed the distresses of the Jews in those days arose principally from the machinations of their countrymen, who joined the enemies of their nation and religion. (*Marg.* and *Marg. Ref.*) 'There is 'not so complete and regular a series of these 'kings, there is not so concise and comprehen-'sive an account of their affairs, to be found in 'any author of those times. The prophecy is 'really more perfect than any history: no one 'historian hath related so many circumstances, 'and in such exact order, as the prophet hath 'foretold them. So that it was necessary to 'have recourse to several authors, Greek and 'Roman, Jewish and Christian, and to collect 'something from one, and something from 'another, to explain and illustrate the great va-'riety of particulars contained in this prophecy. '... No one could thus declare "the times and 'seasons," (*Acts* 1:7.) but "he who hath them 'in his own power." ' *Bp. Newton.*

V. 31. Thus far the prophecy is clear, and the interpretation satisfactory; but the subsequent part is very difficult, and commentators have differed exceedingly about it. Some have explained the whole of Antiochus Epiphanes; some have made him a type of Antichrist; and others extend a part of it to the subsequent kings of Syria. But, though very little of that which follows in this vision, can be explained of the short-lived exploits of Antiochus; yet a similarity of character and conduct, between him and future oppressors of God's people might give occasion to the inspired writer, or rather to the angel, to glide from one to the other by an almost imperceptible transition.—As Antiochus had the power of the sword, his captains seized on the sanctuary, which had been strongly fortified, and was itself the defence of the people: and they polluted it, in various ways; and placed a base idol in the temple of God, which was an abomination that desolated the city and sanctuary, by driving thence all pious Jews: they also builded idol-altars in all the cities of Judah. This therefore may apply to Antiochus. (*Marg. Ref.* l m.) But very eminent expositors suppose, that the transition before mentioned begins here to be made: and, as it must shortly be admitted, it cannot be better introduced, than in this place. 'In the same year that Antiochus, by the com-'mand of the Romans, retired out of Egypt, 'and set up the worship of the Greeks in Judea, 'the Romans conquered the kingdom of Mace-'don, the fundamental kingdom of the empire 'of the Greeks, and reduced it into a Roman 'province; and thereby began to be put an end 'to the reign of Daniel's third beast. This is 'thus expressed by Daniel; "and *after him* 'arms," that is, the Romans, "shall stand up." '... *Arms* are every where in this prophecy put 'for the military power of a kingdom; and they 'stand up, when they conquer and grow pow-'erful. Hitherto Daniel described the actions 'of the kings of the north and the south: but 'upon the conquest of Macedon by the Romans, 'he left off describing the actions of the Greeks, 'and began to describe those of the Romans in 'Greece.' *Sir Is. Newton.* (*Notes*, 7:1—8. 8:3—12.)—*Arms.*] Not *armor*, but the "arms" of the human body; as in other parts of this prophecy. (*Note*, *Ez.* 30:20—26.)—'In support of this 'interpretation, it may be further added, that 'the Jews themselves, as Jerome informs us, 'understood this passage, neither of Antiochus 'Epiphanes, nor of Antichrist, but of the Ro-'mans; of whom it was said above, that "the 'ships of Chittim shall come, and he shall be 'grieved." After some time, says the prophet, 'out of the Romans themselves, who came to 'assist Ptolemy, and menaced Antiochus, there 'shall arise the emperor Vespasian; there shall 'arise his arms and seed, his son Titus with an 'army, and they shall pollute the sanctuary, 'and take away the daily sacrifice, and deliver 'the temple to eternal desolation.' *Bp. Newton.* —'We must know, that after the death of An-'tiochus Epiphanes, the third kingdom comes 'no more into the holy reckoning; none of the 'Greek kings after him being at all prophesied 'of. ... The reason of this is, because during the 'reign of Antiochus, Macedonia, (whence that 'kingdom sprang,) with all the rest of Greece, 'came under the Roman obedience. From 'thence therefore the Holy Ghost begins the 'rise of the fourth kingdom, yea, the Roman 'historians themselves mark out that time for 'the rise of their empire.' *Mede.*—'Our Savior

covenant [n] shall he [*] corrupt by flatteries: but [o] the people that do know their God [p] shall be strong, and do *exploits*.

33 And they that [q] understand among the people shall instruct many: [r] yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

n Prov. 19:5. 26:28.
* Or, *cause to dissemble.* 2 Thes. 2:9—12. Rev. 13:12—15.
o 1 Chr. 28:9. Ps. 9:10. Jer. 31:34. John 17:3. 2 Cor. 4:3—6. 1 John 2:3,4. 5:20.
p Mic. 5:7—9. 7:15—17. Zech. 9:13—16. 10:3—6,12. 12:3—7. 14:1—4. Mal. 4:2,3. 2 Tim. 2:1—3. Heb. 10:32,33. Rev. 6:11. 7:9,10. 12:7—11.
q 12:3,4,10. Is. 32:3,4. Zech. 8:20—23. Matt. 13:11,51,52. 28:20. Luke 24:44—47. Acts 4:2—4. 11:26. 14:21. 2 Tim. 2:24,25.
r Matt. 10:21. 20:23. 24:9. John 16:2. Acts 12:2,3. 1 Cor. 4:9. 2 Tim. 1:12. 4:6. Heb. 11:34—37. Rev. 1:9. 2:13. 6:9. 7:14. 13:7—10. 17:6.

34 Now when they shall fall, [s] they shall be holpen with a little help: but many shall [t] cleave to them with flatteries.

35 And [u] *some* of them of understanding shall fall, [x] to try [†] them, and to purge, and to make *them* white, [y] *even* to the time of the end: because *it is* yet for a time appointed

[*Practical Observations.*]

s Rev. 12:2—6,13—17. 13:1—4.
t Matt. 7:15. Acts 20:29,30. Rom. 16:18. 2 Cor. 11:13—15. Gal. 2:4. 1 Tim. 4:1,2. 2 Tim. 3:1—7. 4:3. Tit 1:11. 2 Pet. 2:1—3,18,19. 1 John 2:18,19. 4:1,5. 2 John 7. Jude 4. Rev. 2:20. 13:11—14.
u 33. 8:10. Matt. 16:17. 26:56, 69—75. John 20:25. Acts 13:13. 15:37—39.
x 12:10. Deut. 8:2,3,16. Prov. 17:3. Zech. 13:9. Mal. 3:2—4. 4:1—3. Jam. 1:2,3. 1 Pet. 1:6,7. Rev. 2:10.
† Or, *by them.*
y 29,40. 8:17,19. 9:27. 10:1. 12:4,11. Hab. 2:3. Rev. 14:15. 17:17.

'himself, making use of the same phrase, "the 'abomination of desolation" in his prediction 'of the destruction of Jerusalem, may convince 'us, that this part of the prophecy refers to that 'event.' *Bp. Newton.*—The emphatical manner, in which our Lord quotes this prophecy of Daniel, greatly confirms this argument. Indeed the concluding verse of the ninth chapter contains nearly the same language, in an express prediction of the destruction of Jerusalem by the Romans. (*Marg.* and *Marg. Ref.* m. —*Notes*, 8:13,14, *v.* 13. 9:25—27, *v.* 27. *Matt.* 24:15—18.) There can remain little doubt with any one, who carefully compares the concluding part of this chapter and the next chapter, with the other scriptures; who accurately examines the import of the words employed; and who attentively considers the records of history; that the *fourth kingdom*, even that of the Romans, is predicted, if not *exclusively*, yet *principally*. First Rome Pagan, then Rome Christian, and then Rome Papal, must be intended; whether the transition be made at this verse, or not till the thirty-sixth: for no other power, which has hitherto appeared on earth, at all answers to the description here given, or has had dominion during so long a term of time, as the angel plainly marks out.—The persecutions and profanations of the temple, by Antiochus Epiphanes, began about one hundred and sixty-eight years before the Christian Era: he died in less than four years afterwards. The Romans soon began to disturb the Jews: at length Pompey, about sixty-three years before the Christian Era, took Jerusalem, and entered into the holy of holies. He, however, neither plundered the temple, nor in any other respect profaned it. But from that time, Jerusalem was dependent on the Romans, and subject to those whom they made kings or governors, till the destruction of the city and temple by Titus: and in the year of our Lord one hundred and thirty-two, the emperor Adrian caused a temple to be erected to Jupiter Capitolinus, on the very spot where the temple of God before stood, and banished the Jews from Jerusalem and its neighborhood. Thus "the abomination that maketh desolate," was effectually placed "in the sanctuary of strength," to pollute it; and "the daily sacrifice was taken away." Yet these events seem also to have been, in some degree, figures of the corruptions, introduced into the Christian church, by the idolatries of Papal Rome.

V. 32, 33. Antiochus doubtless corrupted many of the Jews to do wickedly: and the remnant that knew, trusted, and loved their God, were greatly strengthened, and did wonders, in supporting his cruel tortures, and resisting his usurped and abused authority: but it cannot be said, that they instructed many, or made numerous converts to their religion. They indeed endured severe things; yet it was not for "*many* days;" three years and a half being a very short time in the language of prophecy. —Whereas the Romans not only destroyed Jerusalem, and took away the daily sacrifice; but during their dominion they both crucified Christ, persecuted his followers, and also set themselves to extirpate Christianity: and their magistrates used the most alluring promises and flatteries, as well as the most terrible threatenings, to prevail with Christians to apostatize and worship idols. Many were thus corrupted and did wickedly: but the real Christians were enabled to resist all these temptations, and to adhere to their religion with the most heroic constancy: and through the whole extent of the Roman empire, as well as in other places, Christianity was rapidly propagated. At the same time the Christians, and the ministers of Christianity, were exposed to death by the sword and flame, and were carried captive, and stripped of their property during "many days:" for the ten persecutions of the Roman emperors lasted almost three hundred years, with only short intermissions of rest and peace. The dispersion of the apostles, teachers, and Christians, in the primitive times, by persecution, greatly promoted the promulgation of the Gospel. They understood, and were wise, and carried their wisdom with them, and instructed immense multitudes. (*Marg.* and *Marg. Ref.*—*Notes*, *Matt.* 10:16—23. 24:9—14. *Acts* 20:19—21. 2 *Cor.* 11:21—27. 2 *Tim.* 3:10—12. *Rev.* 6: 7:)

V. 34, 35. When the Jews fell under the persecutions of Antiochus, Mattathias of Modin, and his son Judas Maccabeus, revolted from the persecutors; and after the death of Mattathias, Judas repeatedly vanquished the armies of Antiochus with far inferior forces: at length he recovered Jerusalem, cleansed the sanctuary, restored the worship of God, and survived Antiochus: and both the priesthood and sovereignty remained in that family for several generations. The small force of these Jewish heroes might be called "a little help;" yet in fact it proved a most effectual help. The two books of Maccabees must be referred to on this subject; for it occupies the greatest part of them.—But if we advert to what succeeded the persecutions mentioned in the preceding note, we shall perceive a much more unexceptionable interpretation. After the Christians had long fallen under the power of their persecutors, the conversion of Constantine gave them deliverance: they were no longer persecuted, but favored by the Roman emperor and his deputies. Yet this proved only "a little help" to the cause of true religion. It added indeed much to the temporal pros-

36 And the king shall [z] do according to his will; and he shall [a] exalt himself, and magnify himself above every god, and shall [b] speak marvellous things against [c] the God of gods, and shall prosper [d] till the indignation be accomplished: [e] for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor [f] the desire of women, nor [g] regard any god: for he shall magnify himself above all.

z *See on* 16. 8:4.—John 5:30. 6:38.
a *See on* 7:8,20.—2 Thes. 2:4. Rev. 13:5,6. 17:3.
b *See on* 8:11,24,25.
c 2:47. Deut. 10:17. Josh. 22:22 Ps. 136:2.
d 7:20—25. 8:19. 12:7,11—13. Rev. 11:2,3. 12.14. 13:5.
e 4:35. 9:26,27. Job 23:13,14. Ps. 33:10,11. Prov. 19:21. Is. 46:10,11. Acts 4:28. Rev. 10:7. 17:17.
f Gen. 3:16. Deut. 5:21. 21:11. Cant. 7:10. Ez 24:16. 1 Tim. 4:3.
g Gen. 3:5. Is. 14:13. 2 Thes 2:4.

perity of the church, but it greatly tended to debase the character of professed Christians. Especially, it caused many to "cleave to them with flatteries:" for hypocrisy became prevalent among both the clergy and laity, who were intent on flattering the emperor and those in authority, for their own interest. (*Marg. Ref.* s, t.—*Notes*, *Rev.* 12:1—6,13—17.) And indeed persecution soon revived, and Christians were permitted to fall into these calamities, to try and prove them, and to distinguish them from hypocrites, as well as to purge away their defilement and make them white.—This would continue "to the time of the end; because it was yet for an appointed time." The persecutions which Christians have suffered from their professed fellow Christians, began from the days of Constantine, and have continued more or less to this day; and they will continue till "the appointed time" of the Jews' conversion, the ruin of every Antichristian power, and the final and universal promulgation of the Gospel. The persecutions, however, of the twelve hundred and sixty years, under the little horn of the fourth beast, seem principally intended. (*Marg. Ref.* u—y.—*Notes*, 36. 7:23—27.) And it does not appear to me, that any particular part of that period is *exclusively* meant: or that any thing *precisely* fixes and restricts the fulfilment of the prediction, to the persecutions of the sixteenth century, during the progress of the reformation, as Mr. Faber thinks, and labors to prove; and on which he builds very much indeed.

To try them, &c. (35) '"Some of them of understanding shall fall," (that is, *perish*,) "in purifying them, and in purging them, and in making them white, &c." ... As laboring to 'propagate their tenets, and as attempting to 'purge, reform, and make white a corrupt and 'degenerate church.' *Faber*, Vol. I. pp. 295. 297. —It does not appear that this translation can be established. The first verb is generally used for purifying metals by fire: and the pronoun *them* is not found after either of the latter verbs. If, however, it were admitted, it would not restrict the meaning to any one period of the 1260 years: as, surely, the prophesying of the witnesses in sackcloth, during that whole term, means a zealous attempt to purify a degenerate church. (*Note*, *Rev.* 11:3—6.)

V. 36. After the Romans had stopped the progress of Antiochus in Egypt, he was no more able to do according to his will, or to exalt himself: he indeed "spake marvellous things against the God of gods;" but he could not be said to "magnify himself against every god," for he was remarkable for his superstition and idolatry. The prophecy therefore could not receive its accomplishment in him.—"Then the king shall do according to his will, &c." 'Under the name "king" must be understood 'the Roman state, under what kind of govern-'ment soever.' *Mede*.—'The prophet was speak-'ing of the persecutions, which would be per-'mitted for the trial and probation of the church, 'after the empire was become Christian; and 'now he proceeds to describe the principal 'author of these persecutions. ... After the em-'pire was become Christian, there would spring 'up in the church an Antichristian power, that 'should act in the most absolute and arbitrary 'manner, exalt itself above all laws human and 'divine; dispense with the most sacred and 'solemn obligations; and in many respects 'enjoin what God had forbidden, and forbid 'what God had commanded. ... This power 'too was to continue in the church, and "pros-'per, till the indignation be accomplished; for '*that* that is determined shall be done." 'This must denote some particular period; or 'otherwise it is no more than saying, that God's 'indignation shall not be accomplished, till it 'be accomplished.—This is the same as what 'before was called, (8:19.) "the last end of the 'indignation," and (9:27.) "the consummation;" 'and it meaneth the last end and consummation 'of God's indignation against his people, the 'Jews. (12:7.)' *Bp. Newton*.—St. Paul seems to have referred to this prophecy of Daniel, in his extraordinary prediction of "the Man of Sin;" and in great measure to have sanctioned the general outlines of the above interpretation; especially in respect of "marvellous things spoken against the God of gods." (*Marg. Ref.* —*Notes*, 2 *Thes.* 2:1—12.) The series of the predicted events also leads us to the same interpretation.—After the empire became Christian, a king (or kingdom) gradually sprang up in it, of a most absolute and tyrannical nature, "doing according to his own will," with the most avowed defiance of God's laws; and requiring the most implicit obedience from men of all ranks, orders, and nations. The emperors first exercised, or excited, this power, by ecclesiastical counsels, called and influenced by them: but it gradually passed into the hands of the clergy; and the bishop and church of Rome at last carried it to the most enormous height, exalting and magnifying themselves above every god. These have long prospered, and will, more or less, do so, till the Lord's indignation against his people shall be accomplished, and the determined period of the calamities of the church be expired.

V. 37. In what sense could it be said, that Antiochus did not regard the god of his fathers, when he compelled the Jews to worship Jupiter Olympius? or that he regarded not "the desire of women;" when, besides being married, he was excessive in indulging his lust, and did nothing to restrain others from the same? 'The desire of women, and of the mar-'ried life, the Roman should discountenance, 'when he shook off the gods of his ancestors.' *Mede*. It is certain that Constantine, the first Christian emperor, in various ways, discouraged marriage, and honored celibacy, thus acting in direct opposition to the ancient policy of Rome: and that the subsequent idolatry and blasphemy of the antichristian power, were accompanied by a proportionable discountenancing of marriage, till it was totally prohibited to the ministers of religion.—By "the de-

38 * But † in his estate shall he honor the God of ‡ forces: and ‖ a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and § pleasant things.

* Or, *But in his stead.*
† Heb. *as for the almighty God, in his seat he shall honor, yea, he shall honor a God,*
&c 1 Tim. 4:1,2.
‡ Or, *munitions.* Heb. *Mauzzim.*
‖ Rev. 13:12—17. 17:1—5. 18:12.
§ Heb. *things desired.* Is. 44:9.

sire of women," the desire of marriage seems to be meant: and where on earth has any power or government permanently and avowedly stigmatized marriage as dishonorable, and almost idolized celibacy and virginity, except that of Rome, even from the conversion of the emperors to Christianity to this day; and except those who have retained some measure of her antichristianity?—This interpretation, which all protestant commentators, at least, have hitherto given of the words, rendered "the desire of women," has been decidedly opposed by Mr. Faber: and it must be owned, that the original word, for *desire*, (חמדה) is generally used in scripture in a somewhat different construction. (*Faber*, Vol. I. pp. 303—308.) "The desire of women," may either mean, 'the desire of possessing women,' or 'the desire which women have for some special object.' "The desire of Israel," as an English phrase, may mean, 'the object which Israel desired,' or 'the *desire* itself which Israel felt for that object:' but the former is evidently the meaning in the passage referred to; (1 *Sam.* 9:20.) and the original phrase is generally, if not constantly, used in this manner. Thus the expression "the love of God," may mean, either his love to us, or our love to him; and grammarians in this way commonly distinguish the genitive, or possessive. On this ground Mr. Faber concludes, that "the Desire of women," is some object of worship, whom this king shall disregard: and he supposes, that the Messiah is meant, who is called, "the Desire of all nations." (*Note*, *Hag.* 2:6—9, *v.* 7.) That text, however, stands alone in scripture, to support this interpretation: whereas the other accords with several prophecies. No doubt, on the ground of the promise concerning the Messiah, women, *in the chosen line*, desired children, in hopes of being parents, or ancestors, of that great Deliverer. But after the *same word of* God, which gave the first promise, had fixed the Messiah's line, to Abraham, to Isaac, and to Judah, and afterwards to the descendants of David; there can be no more reason for ascribing the desire of having children, in women in Israel not of this line, to this hope; than that of the Grecian women, and many others, who have expressed an equally strong reluctance to being childless. (*Note*, *Judg.* 11:34—40.) And why the Messiah should be called, 'the Desire of women," in general, rather than of men, in a prophecy, delivered many hundred years after it had been predicted, that he should descend from David; and not to be fulfilled till almost two thousand years after his birth, does not appear This interpretation, therefore, does not seem to me to be established; though enough has been advanced to require learned men to reconsider the current exposition. If "the desire of women" mean, 'that which women desire,' why may not marriage still be intended? The history of the whole human race proves, that honorable marriage to one husband is the general 'desire of women," with but comparatively few exceptions. (*Note*, *Gen.* 3:16.) Indeed, marriage is more generally and strictly "the desire of women" than of men; though the *desire of having women*, is much more general among men, than that of *having men* is among women: for men are far less generally satisfied with one wife, than women with one husband; as polygamy, concubinage, and promiscuous fornication in every age and nation have clearly proved. And the prohibition of marriage, to priests secular and regular, has always been attended with discouraging the marriage of women, and the encouragement of vows of virginity, even in those, who could not judge for themselves in such a case, because of their youth. Convents of nuns have regularly, and almost necessarily, attended those of monks and friars; and in both senses, the apostle's prediction, of "a power forbidding to marry," as well as Daniel's of a power "not regarding the desire of women," has been literally fulfilled.—Mr. Faber, and some others, conclude from the expression, "nor regard any god," (compared with the 36th verse,) that the predicted power must be an *avowed* atheist.—But if he "honor the god of forces, and a god whom his fathers knew not," (38) how can he be an *avowed* atheist? He, who sets his own authority above that of "whatever is called or worshipped," fully answers the description; though he may find it convenient to retain a profession of some religion, nay, of orthodox Christianity, and "a form of godliness." If a succession of men require obedience to their own commands, which evidently contradict those of God; if they establish or claim the power of dispensing with the laws of the only God, whom they profess to worship, that they may attain their own purposes; and this habitually and openly from age to age; they "magnify themselves above all that is called God or worshipped," though not avowed atheists.—(*Marg. Ref.*—*Notes*, 2 *Thes.* 2:2—12. 1 *Tim.* 4:1—3. 2 *Tim.* 3:1—5. 1 *John* 4:1—3.)—Whether some more daringly impious, infidel, or even atheistical character, may not be assumed by that succession of men, who, as the little horn of the fourth beast, have hitherto oppressed the church, and corrupted the gospel, near the close of the twelve hundred and sixty years, I will not presume to determine. Indeed, I think this probable; and also, that this prophecy of Daniel will be made far more clear, when these events shall have occurred. But the attempts made to prove the accomplishment of it, in the paroxysm of atheism, during the first years of the French revolution, and in the subsequent events, do not appear to me to have been in any degree successful: for nothing in this transaction has yet occurred, which, either for *extent* or *duration* can answer to the language used in the prophecy.

V. 38. "For together with God, in his seat shall he honor *Mahuzzim;* even together with that God whom his ancestors knew not, shall he honor (*them*) with gold, and with silver, and with precious stones, and with pleasant things." *Mede.* (*Marg.* and *Marg. Ref.*) *Mahuzzim* is the plural of the word, translated *a fortress, a strong tower*, or a *rock*, in very many places of the scripture, and in this very chapter, 7,10,19. Heb. 'True Christians, have, 'with David, but one *Mahoz*, the "Mahoz of 'salvations:" but apostate Christians have their 'many Mahuzzim.' By 'the strange and for-'eign God, (38) whom the Roman church 'should at length acknowledge, is meant Christ: 'for though to the Jew every strange and for-

39 Thus shall he do in the * most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for † gain.

* Heb. *fortresses of munitions.*

40 ¶ And [i] at the time of the end shall

† Heb. *a price.* Rev. 13:9—13. i *See on* 35. 8:17. 12:4,9.

'eign god was a false god; yet to the Gentiles, 'who worshipped none but idols, the foreign 'God was the true. Therefore the philoso-'phers at Athens, when St. Paul preached 'Christ to them, said he preached a foreign 'God.' *Mede.* To this it may be added, that the true God was to them the UNKNOWN GOD; "whom their fathers knew not." 'With 'this foreign God, he shall worship Mahuzzim, 'gods-protectors, such as saints and angels are 'supposed to be.' *Mede.* The translation of this verse, as above given, seems far more literal, than our version: and it is certain, that from the time, when the Roman power began to profess the worship of the true God, and of Christ his co-equal Son, whom their fathers, knew not,) they began to corrupt Christianity, by substituting saints and angels, as protectors and mediators, in the place of the genii and demons of paganism. They did not renounce the worship of God, or the mediation of Christ; but along with this "one God and one Lord," they worshipped "gods many and lords many:" and the reader may find, in Mr. Mede's works, and in Sir Isaac Newton's observations on this prophecy, most astonishing instances of the early introduction of this idolatry, and the gross language used by the fathers even of the fourth century in respect of it. Mr. Mede's interpretation of this clause seems to me at least well grounded; but it has not been generally admitted.—"And the god Mahuzzim, in his estate he shall honor; even a god whom his fathers knew not, &c." *Bp. Newton.* But Mahuzzim is plural, and denotes towers, or fortresses: whereas the word translated "God," in the second clause, is singular, and cannot mean the same with Mahuzzim; but must signify, either the true God, or some particular idol or false god.—The verse may be translated thus; "And *with* God," (or, *instead* of God,) "Mahuzzim in his estate shall he honor; even with God," (or instead of God,) "those whom his fathers knew not shall he honor, &c." *Bp. Newton.*—If this translation be adopted, then the objects of worship, which the fathers of those concerned had not known, are the same as Mahuzzim.—It should, however, be observed, that the translation or interpretation of this clause, in either way, does not in the least deduct from the certainty of the exposition in other respects. The meaning evidently is, that the worship of *Mahuzzim*, of *protectors*, and *guardians*, instead of God, as God, or with God, is indisputably predicted, if there be any meaning in words: and the practice of the church of Rome, and also in the eastern, as well as the western division of the empire, after it professed Christianity, from very early ages to this day, is plainly intended; while the profusion of rich oblations, at the shrines of their saints, fully explains and illustrates the concluding part of the verse. 'And who is there 'so little acquainted with ecclesiastical histo-'ry, as not to know, that the worship of saints 'and angels was established both in the Greek 'and Latin church? They were not only in-'vocated and adored, as patrons, intercessors, 'and guardians of mankind; but festival days 'were instituted to them, miracles were as-'cribed to them, churches were erected to 'them; their very relics were worshipped, and 'their shrines and images were adorned with 'the most costly offerings, and were *honored* 'with gold, and silver, and with precious stones, 'and desirable things. And what renders the 'completion of the prophecy still more remark-'able is, that they were celebrated and adored 'under the title of Mahuzzim, of bulwarks and 'fortresses, of protectors and guardians of 'mankind.' *Bp. Newton.*—Even the dead bodies of saints were called by the fathers of the fourth century, (as Chrysostom, Hilary, Theodoret, Gregory, Nyssen, and others,) 'great 'towers of the martyrs, fortifying cities more 'strongly, than any impregnable wall of ada-'mant,' and much more to this effect. Such expressions are to be found in many ancient, and even modern, liturgies and manuals of prayers, applied to the virgin Mary, and to saints and angels: and in the eighth century this idolatrous worship was fully established by law.

V. 39. "And he shall make" (or appoint) "for his strong-holds Mahuzzim, along with the foreign God whom he acknowledges; he shall multiply honor:" (that is, to the Mahuzzim, whom he shall make,) "and he shall cause them to rule over many, and shall divide the earth for a reward." Thus the verse may be translated, perhaps as literally as the construction will admit of. The word rendered "do," in our version, is known to have a most extensive meaning, and may well be supposed here to signify to make, or *appoint.* If this be admitted, then the interpretation is plain. The strong-holds of this antichristian power are his churches and monasteries, which he would consecrate to saints, or angels, or *to* GOD *and his saints.* Having once acknowledged these Mahuzzim, as objects of religious worship, as *gods-protectors;* he would honor them more and more, from age to age. He would invest them with a dominion, (as far as he could do it,) not only over men on earth, but even over those who have entered the unseen world; and induce immense multitudes to seek deliverance out of purgatory, for their deceased relations and friends, from their powerful intercession; and to purchase, at a vast expense, masses and prayers from the priests and monks for that purpose.—Let it here be remembered that this power has invested the apostle Peter with the keys of heaven itself, in order that, as his successor, the pope might claim the same authority over the eternal state of mankind at large!—And finally, he would divide the earth among them. 'St. George 'shall have England, St. Andrew, Scotland, 'St. Dennis, France, St. James, Spain, St. 'Mark, Venice, &c. and bear rule as presidents 'and patrons of their several countries.' *Mede.* The secular possessions of the Pope, are called *St. Peter's patrimony;* and *Peter's pence*, as a tax levied from the several countries, subject to the popedom. This, with a variety of emoluments, from the incomes of the bishops and clergy, and the disposal of the richest preferments, commonly to foreigners; were "the price," or valuable consideration, for which he divided the land; and doubtless, this dividing of the earth among the Mahuzzim, was made a source of great gain, accruing from the several countries thus placed under the guardian care of these several saints.—'"Thus shall he do: ... to the defenders of Ma-'huzzim, together with the strange God whom

[k] the king of the south push at him: and the king of the north shall come against him [l] like a whirlwind, with chariots, and [m] with horsemen, and with many ships: and he shall enter into the countries, and shall [n] overflow and pass over.

41 He shall [o] enter also into the * glorious land, and many *countries* shall be overthrown: but these shall escape out of his

k *See on* 5,6. Ez. 38:14—18.
l Is. 5:28. 21:1. 66:15. Jer. 4:13. Zech. 9:14.
m Ez. 38:4,15. Rev. 9:16. 16:12.
n *See on* 10,22.
o *See on* 45.—Ez. 38:8—13.
* Or, *goodly land.* 16. Heb. *land of delight*, or, *ornament.*

hand, [p] *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall † stretch forth his hand also upon the countries: [q] and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and [r] the Libyans and the Ethiopians *shall be* [s] at his steps.

p Is. 11:13,14. Jer. 9:26. 48:47. 49:6.
† Heb. *send forth.*
q Ez. 29:14,15. Zech. 10:10,11. 14:17,18. Rev. 11:8.
r *See on* Jer. 46:9,10. Ez. 38:5,6.
s Ex. 11:8. Judg. 4:10.

he shall acknowledge, ... he shall multiply honor; ... and he shall cause them to rule over many, and the earth shall he divide for a reward."—The defenders and champions of Mahuzzim were the monks, and priests, and bishops,.... and religious orders: and that they have been honored, and reverenced, and almost adored, in former ages; that their authority and jurisdiction have extended over the purses and consciences of men; that they have been enriched with noble buildings and large endowments, and have had the choicest of the lands appropriated for church-lands, are points of such public notoriety, that they require no proof.' *Bp. Newton.*—The word rendered *strong-holds* may, in a figurative sense, mean *defenders;* as *Mahuzzim* (*towers*) may signify *protectors:* and thus Bishop Newton's translation is very just, and in general the explanation is striking: but what then are we to understand by *the strange God?* He is here distinguished from the Mahuzzim; though the Bishop's interpretation of the preceding verse seems to make him the same. But it has been shewn, that the God, whom the ancestors of this power had not known, cannot be the same as the Mahuzzim; because in both places, the word is singular, (in a language, which generally has the name of God in the plural,) and must mark out some *one* object of worship, distinct from the Mahuzzim. If therefore Mr. Mede's interpretation be not admitted, perhaps that may be most entitled to attention, which supposes the worship of the consecrated bread, as if Christ were bodily present by transubstantiation, to be intended.—However, whether the Mahuzzim, or their defenders, (the defenders of gods-protectors!) be meant, the history of the church throughout the whole ancient Roman empire, to this day, most surprisingly verifies the prediction. This interpretation, however, may be objected to, as making the grand subject of this last vision, of Daniel, in great measure to coincide with those before stated in the seventh and eighth chapters; especially in respect of the fourth beast, and the little horn of the fourth beast. But if the angel interpreted to the prophet, in plain language, what had before been shewn him under emblems, and more obscurely; as it is manifest he did, in the former part of the chapter; why may he not be supposed to proceed in the same way, in the latter part? This does indeed, as here expounded, enter into particulars, and mention circumstances, not before adduced; especially as including the corruptions of the eastern church also: but the grand outline is the same. What may hereafter unexpectedly follow from the paroxysm of continental Atheism, the French revolution, the usurpation of Napoleon Bonaparte, and his dynasty, we cannot say: but present appearances in no degree favor the opinion, that these things separately or conjointly are here predicted: and as to the rest, our posterity will be most competent to judge; and probably will discover, that we have all been mistaken more or less. (*Notes, Rev.* 11:13,14. 14:14—20.)

V. 40—43. The kings of the north and the south were the kings of Syria and Egypt, till these kingdoms were swallowed up by the Roman empire. But "at the time of the end," that is, of the prosperity of that empire, when it was about to be broken to pieces, say many commentators, (*Marg. Ref.* i, k.) "the king of the south would push at him:" this predicts, as they suppose, the victories of the Saracens under Mohammed and his successors; who coming from the south made war upon the eastern division of the Roman empire, and seized on several of its finest provinces: yet they did not utterly subvert it. And indeed the doctrine of Mohammed was first forged at Mecca, and the supremacy of the Pope was established by a grant from Phocas, in the very same year, A. D. 606: so that the little horn of the third beast, and that of the fourth beast, began their reign together, and will probably terminate them nearly at the same time. (*Notes,* 7:23—27. 8:9—14.) But though the Saracens from the south, or Arabia, dismembered and weakened the eastern empire; yet the Turks from Scythia, a northern region, totally subverted it. This king of the north came against the king of the south, (who had subjugated the eastern part of the Roman empire,) "like a whirlwind, with chariots and with horsemen," of which the Turkish armies chiefly consisted: "and with many ships," without which they could not have got possession of so many maritime countries: thus they entered and overflowed them like an inundation, and so passed over. They overspread the western parts of Asia, and then passing over into Europe, they fixed their empire at Constantinople, upon the ruins of the eastern empire, which had long before been divided from that of Rome in the west. (*Notes, Rev.* 9:)—Among other conquests, it was predicted that this "king of the north" would "enter into the glorious land," or the land of Canaan: this the Turks did, and they are masters of it to this day. (*Marg.* and *Marg. Ref.* o.) "And many countries were by them overthrown," as Syria and Palestine: but they were never able to subdue the Arabian tribes, or the mixed people, which inhabited the regions formerly occupied by Edom, Moab, and Ammon, whose posterity are probably now incorporated with the Ishmaelites and Midianites. (*Marg. Ref.* p.) These escaped them: and the Ottoman emperors even now pay the Arabs an annual pension of forty thousand crowns, for the safe passage of their pilgrims and caravans to Mecca; and yet even this often fails of protecting

44 But tidings out of the [t] east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacle of his palaces [u] between the seas, [x] in the * glorious holy mountain; yet [y] he shall come to his end, and none shall help him.

t 11,30. Ez. 38.9—12. Rev. 16:12. 17:13. 19:19—21.

u Joel 2:20. Zech. 14:8.
x 16,41. Ps. 48:2. Is. 2:2. 14: 13. Mic. 4:2. 2 Thes. 2:4.
* Or, *goodly.* Heb. *mountain of delight of holiness.*

y 2:35. 7:26. 8:25. Ez. 38:22, 23. 39:2. 2 Thes. 2:8. Rev. 13:10. 14:14—20. 19:19—21. 20:2,9.

them from plunder.—Thus the Turkish princes stretched forth their hands to grasp these countries, and got possession of their treasures, and were enriched and strengthened by the acquisition; carrying away also great multitudes of the inhabitants captive to Constantinople: and these and other regions of Africa remain in their hands to this day, along with their Asiatic and European dominions. The expression, however, "the time of the end," seems to fix the period pointed out by this prophecy to later ages, than those of the Saracens, or even those of the Turks. If, therefore, any persons should be dissatisfied with the above interpretation, I should not oppose the opinion, that the whole of it is still future and unaccomplished. In that case, I shall not presume even to conjecture what power is meant by "the king of the north," or "the king of the south;" or whether the things spoken (40,41.) be intended of the power described in the preceding verses, or of "the king of the north," or what events are intended.—Possibly, the several powers who have hitherto, in different places, combined against the true church, will be set against each other. The papal kingdoms, or whatever power shall succeed them, may help to destroy the Mohammedan power, and be in part destroyed by it. The restoration of the Jews to their own land, when converted to Christianity, and the effects of this, may be predicted: but if the prophecy be not fulfilled, I presume not to prophesy from it. Nothing hitherto, that I know of, has occurred, as an accomplishment of it, beyond what has been mentioned.—It may, probably, relate to the same events, which are predicted by Ezekiel, concerning Gog and Magog, as introducing the Millennium. (*Notes*, *Ez.* 38: 39: *Joel* 3:9—17. . *Rev.* 14:14—20. 16: 19:11—21.)

V. 44, 45. This part of the prophecy doubtless relates to events yet future. Some conjecture that the Persians, who border on the Turkish dominions to the east, and the Russians who lie north of them, will unite against the Turks; that in the land of Canaan the latter will fix their camp with great ostentation, as well as wage the war with great fury; and that there they shall receive such a defeat, as shall end in the utter subversion of their monarchy. But it may perhaps refer to events, which have before been mentioned, namely, the return of the Jews to their own land after their conversion, and the assistance to be given them by the Christian European powers; which tidings from the east and north will no doubt greatly trouble the Turkish princes, who possess the country that is again to be restored to the Jews. And thus going forth with great fury to war against the Jews, and having pitched their camp between the Mediterranean sea and the Dead sea, in the mountains of Judea, they will be suddenly and surprisingly ruined without help or recovery. Thus the ruin of the eastern antichrist will not be far distant from that of the western; both of which seem to be predicted in this chapter. (*Marg.* and *Marg. Ref.*—*Notes*, 40—43. *Ez.* 38:)—The word rendered, "to make away," signifies *to curse*, or *to devote to utter destruction*, and may intimate, that the war would be on a religious account.

PRACTICAL OBSERVATIONS.

V. 1—19.

The predictions of the scripture not only confirm the doctrines contained in it; but they tend to establish our faith in the over-ruling providence of God, which is thus sensibly demonstrated to us.—Little do men in general imagine, how much even the determinations of princes and senates are influenced by the agency of good or bad spirits. In mercy to his people, the Lord employs his mighty angels to strengthen and confirm those who know him not, in every determination and measure, which he sees will prove for the good of his servants: and they are thus imperceptibly directed by an internal influence, when they most entirely follow their own inclinations.—While wealth and power animate men to engage in ambitious projects; they are sure, whether successful or not, to involve multitudes in ruin: and the projectors only continue for a few days, to act "according to their own will, and rule with great dominion;" and then they are taken away and make room for others.—The debates of councils, and the solemn treaties of princes, are frequently such a mixture of dissimulation and selfishness, that they cannot endure an impartial investigation: and their most plausible schemes often terminate in most complicated disasters. But ambition, avarice, and revenge, or similar passions, still keep the world in motion; one turbulent chieftain succeeds to the estate of another; success and power continually change sides, as well as riches and renown. Great prosperity increases men's pride, or emboldens self-indulgence; and thus tends to their ruin: and he, who is a slave to his lusts, can never be strengthened, even by "casting down ten thousands" of his enemies. But, how can kings expect to be strengthened by the murder of their own industrious and conscientious subjects, through cruel persecutions? By such measures they drive them into revolts, and thus many stand up against them. The vision, however, will be established, and the purpose of God accomplished, let who will stand or fall. When his designs are effected, men are left to provoke such as are more powerful and proud than themselves, till they stumble and fall, and are not found.

V. 20—35.

As some monarchs have been the firebrands of the world; so others have been mere sponges of the people, whose chief glory has been to raise taxes from them like sordid usurers: and such have often perished by the machinations of designing men. They, whom the world calls *illustrious*, are often in the Lord's account *vile persons:* and such as obtain "the honor of a kingdom," are sometimes deserving of the greatest ignominy and detestation.—Whilst the potsherds of the earth strive with each other, they are properly matched; and in turn they prevail and are prevailed against, deceive and are deceived. But they commonly are ambitious of contending with the cove-

CHAP. XII.

Michael will deliver he people of God out of extreme trouble, 1. The resurrection of the dead, and the happiness of the righteous, 2, 3. Daniel is ordered to shut up these words, till a time when they would be better understood, 4 The duration and end of these predicted events, 5—12. The prophet is bidden to go, and enter his rest in peace, 13.

AND [a] at that time shall [b] Michael stand up, [c] the great Prince which standeth for the children of thy people: and [d] there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time [e] thy people shall be delivered, every one *that shall be* found [f] written in the book.

2 And [g] many of them that sleep in the dust of the earth shall awake, [h] some to everlasting life, and some to shame *and* [i] everlasting contempt.

3 And [k] they that be * wise shall [l] shine as the brightness of the firmament: and they that [m] turn many to righteousness, as the stars for ever and ever.

a *See on* 11:45.
b 10:13. Jude 9. Rev. 12:7.
c 9:25. 10:21. Is. 9:7. Ez. 34:24. 37:24. Eph. 1:21. Rev. 1:5. 17:14. 19:11—16.
d 9:12,26. Is. 26:20,21. Jer. 30:7. Matt. 24:21. Mark 13:19. Luke 21:23,24. Rev. 16:17—21.
e Is. 11:11,&c. 27:12,13. Jer. 30:7. Ez. 37:21—28. 39:25—29. Hos. 3:4,5. Joel 3:16—21. Am. 9:11—15. Ob. 17—21. Zech. 12:3—10. Rom. 11:5,6,15,26.
f Ex. 32:32,33. Ps. 69:28. Is. 4:3. Ez. 13:9. Luke 10:20. Phil. 4:3. Rev. 3:5 13:8. 20:12,15.
g Job 19:25—27. Is. 26:19. Ez. 37:1—4,12. Hos. 13:14. Matt. 22:29—32. John 11:23—26. 1 Cor. 15:20—22,51—54. 1 Thes. 4:14. Rev. 20:12.
h Matt. 25:46. John 5:28,29. Acts 24:15.
i Is. 66:24. Jer. 20:11.
k 11:33,35. Prov. 11:30. Matt. 24:45. 1 Cor. 3:10. 2 Pet. 3:15
* Or, *teachers*. Acts 13:1. Eph. 4:11. Heb. 5:12.
l Prov. 4:18. Matt. 13:43. 19:28. 1 Cor. 15:40,41. 1 Thes. 2:19,20. Rev. 1:20.
m Jer. 23:22. Luke 1:16,17. John 4:36. Phil. 2:16,17. Jam. 5:19,20.

nanted people of God, and thus they enter into an unequal contest with their Maker. When they see the church weak and outwardly exposed, they forget that her "Redeemer is mighty:" and their natural enmity against the holy covenant of God renders them exceedingly ready to take offence, or to vent their indignation against his people, when others affront and injure them: and they will generally find apostates and hypocrites, with whom to "hold intelligence" in these ruinous measures. When arms stand on their part, they do not fear to pollute God's sanctuary, and to desolate Zion by their abominations; and by their flattering promises they allure wicked professors to join them. Those, however, who know God, will put their trust in him, and he will enable them to stand their ground, to bear their cross, and to maintain their conflict.—Frequently, when the church is most wasted by persecution, it is most honored with able preachers, and replenished with numerous converts through their instructions.—But outward prosperity seldom greatly helps the cause of godliness: many at such times "cleave to" the people of God "by flatteries," and hypocrites multiply much more than true believers. Even they that have understanding, are often left to fall into some fiery trial, or even to be baffled by temptation, to prove and purify them: but their sufferings and conflicts will have an end, at the time when destruction shall overtake the workers of iniquity.

V. 36—45.

How dreadfully do the transactions of the visible church illustrate the doctrine of man's depravity! The blasphemies and impious abrogations of the divine laws, to make way for man's inventions; the denying of the Head, in order to worship creatures; the most diabolical pride united with voluntary humility; the most carnal and abandoned conduct, cloked under the appearance of the greatest mortification; the most lavished profusion joined with the most extreme avarice and extortion, have been found in the greatest degree, among the rulers of the professedly Christian church! But these are antichristian abuses, which will soon come to an end, however men may now practise and prosper in them. The end of the Lord's indignation against his people, and of his patience towards his enemies, approaches: and if we would escape the ruin of the infidel, the idolater, and the superstitious and cruel persecutor, as well as that of the profane, we must make the oracles of God our standard of truth and duty, the foundation of our hope, and the light of our paths, through this dark world to the glorious inheritance above.

NOTES.

CHAP. XII. V. 1. Michael signifies, *Who is like God?* And this name, with the title of "the great Prince, which standeth for the children of thy people," clearly points out the divine Savior, and cannot properly be understood of a created angel. (*Marg. Ref.* b, c.—*Note*, 10:10—14, *v.* 13.) If the words, "at that time," be referred to the destruction of Jerusalem by the Romans, Christ's standing up may be explained of his incarnation, for the redemption of his people; and of the introduction of the gospel dispensation, just before those calamities began: but if we interpret "at that time," to refer to the ruin of the eastern and western Antichrists, as just before predicted; then Christ will stand up in his glorious power, to terminate the afflictions of his people, and to make his cause triumph over all opposition. "The time of trouble," as including all that the Jews have suffered from the crucifixion of Christ to the present day, and all that yet remains for them to suffer, till their conversion to Christ and consequent restoration, has been so great and permanent, that their afflictions during their bondage in Egypt, or in the Babylonish captivity, and all their other persecutions from the beginning to the coming of Christ, were very light in the comparison. (*Marg. Ref.* a. d.—*Notes*, 9:12. *Gen.* 49:10. *Deut.* 28:46. *Luke* 21:22—24.) Yet there were in the apostles' days, and have been since in every age, "a remnant according to the election of grace," who have been preserved from the national sin of unbelief, and from the punishments which have been inflicted on them for it. Nay, the unbelieving progenitors have been spared for the sake of those chosen ones, who were in due time to descend from them: and so every one has been, and will be delivered, who is found written in the book of God's secret purposes as his elect; or in the register of true believers, when those purposes are made known by the event. (*Marg. Ref.* e.—*Notes*, *Is.* 6:13. 65:8—10. *Matt.* 24:21, 22. *Rom.* 11:1—6. *Rev.* 13:8—10.) The afflicted state of the church, and the events with which it shall terminate, seem to be also predicted. (*Notes*, *Rev.* 11:3—14. 14:14—20. 16:)

V. 2, 3. As these verses conclude the series of prophetic events, which have been deduced from the days of Daniel, to the complete setting up of Christ's kingdom on earth; it seems obvious to interpret them of the general resur-

4 But thou, O Daniel, [n] shut up the words and seal the book, *even* [o] to the time of the end: [p] many shall run to and fro, and knowledge shall be increased.

[*Practical Observations.*]

5 ¶ Then I Daniel looked, and behold, there stood [q] other two, the one on this side of the [*] bank of the river, and the other on that side of the bank [r] of the river.

6 And [s] *one* said to the [t] man clothed in linen, which *was* [†] upon the waters of the river, [u] How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when [x] he held up his right hand and his left hand unto heaven, and sware by him that [y] liveth for ever, [z] that *it shall be* for a time, times, and [‡] an half; [a] and when he shall have accomplished to scatter the power of [b] the holy people, all these *things* shall be finished.

8 And I heard, [c] but I understood not: then said I, O my Lord, [d] what *shall be* the end of these *things?*

9 And he said, [e] Go thy way, Daniel: for the words *are* [f] closed up and sealed till the time of the end.

n 8:26. Rev. 10:4. 22:10.
o 9. 8:17. 11:40.
p 11:33. Is. 11:9. 29:18,19. 30:26. 32:3. Zech. 14:6—10. Matt. 24:14. Rom. 10:13. Rev. 14: 6,7.
q 10:5,6,10,16.
* Heb. *lip.*
r 10:4.
s 8:16. Zech. 1:12,13. Eph. 3:10. 1 Pet. 1:12.
t *See on* 10:5,6. Ez. 9:2. Rev. 15:6. 19:14.
† Or, *from above.* Rev. 10:2—5.
u 8:13. Ps. 74:9. Rev. 6:10.
x Deut. 32:40. Rev. 10:5,6.
y 4:34. Job 27:2. Jer. 4:2.
z 11,12. 7:25. 8:14. Rev. 11:2, 3,15. 12:6,14. 13:5.
‡ Or, *a part.*
a Luke 21:24. Rev. 11:7—15.
b *See on* 8:24. Deut. 7:6. 26: 19. Is. 62:12. 1 Pet 2:9.
c Luke 18:34. John 12:16. Acts 1:7. 1 Pet. 1:11.
d *See on* 6. 10:14.
e 13.
f 4. 8:26. Is. 8:16. 29:11. Rev. 10:4.

rection. To whatever other event we endeavor to apply them; no adequate interpretation can be given of the words, "some to shame and everlasting contempt." For admitting that hypocrites do enter the visible church with true believers at every revival; yet their profession of faith cannot be an "awaking to everlasting shame and contempt." The awaking also of those, "that sleep in the dust," is very different from *the resurrection of the souls*, mentioned by St. John, (*Note, Rev.* 20:4—6, *v.* 4.) and the language so accords with that of the New Testament respecting the general resurrection, that it must be expounded of it as the closing event of all, when "that which is determined shall be done."—The word rendered "many," may signify "of the multitude," &c. or if we retain our translation, we may consider it as similar to that of St. Paul, "by one man's disobedience, *many* were made sinners." No doubt then the resurrection of the dead, the day of judgment, and the eternal state of retribution are here predicted; and that shame and everlasting contempt, as well as torment and misery, which will be the lot of the wicked. (*Marg. Ref.* g—i.—*Notes, Job* 19:23—27. *Is.* 26:19—21. 66:24. *Matt.* 13:36—43, *vv.* 41—43. 25:31—46. *John* 5:28,29. *Rom.* 5:15—19. *Rev.* 20:11—15.)—But besides the happiness of the righteous, which is mentioned in general, but most expressive terms, those things are added which seem restrictively to mark out faithful ministers. (*Note*, 11:32,33.) They are *wise*, both for their own salvation, and to "win souls:" wise teachers of divine truth. (*Marg.*) "They make men wise," or "make them to understand," "and shall shine as the brightness of the firmament." They turn "many unto righteousness," or "justify many;" teaching them the way, in which sinners are justified and sanctified by faith in Christ: or, "make many righteous:" and, as a gracious recompense of their diligence and faithfulness, they shall be "as stars for ever and ever." (*Marg. Ref.* k—m.—*Note*, 1 *Pet.* 5:1—4.)

V. 4. The angel, by way of conclusion, intimated to Daniel, that this prophecy would remain obscure, and as "a sealed book," of which little would be understood, "till the time of the end;" i. e. till the things predicted drew to a conclusion. (*Marg. Ref.* n, o.—*Notes*, 5—9, *v.* 8:26. *Is.* 29:9—12. *Rev.* 5:1—7.) The fact has evidenced this to be the case: immense difficulties have always been acknowledged in many of Daniel's prophecies, and they have been "as words shut up" even from believers in general. But at "the time of the end, many shall run to and fro, and knowledge shall be increased." (*Marg. Ref.* p.) In these latter ages many have bestowed great pains, in searching into history, to illustrate those parts of these prophecies which are already accomplished; and by comparing them with other scriptures, to form some judgment of what yet remains to be fulfilled: and thus much light has been thrown on them. As they shall gradually be more and more accomplished, they will be better understood; and future generations will be far more surprised and instructed by them, than we are. The expression of "running to and fro," may refer to the promulgation of the gospel in the latter ages, by the active labors of faithful ministers and missionaries, which will make way for the fulfilment of the remaining prophecies, by increasing in the world the knowledge of divine truth. Of this, we have in our days seen a most promising beginning; and have reason to think, that by the exertions of missionaries from different societies, and those of the Bible Society, in various ways, "knowledge," in those things which relate to the only living and true God, and Jesus Christ the Son of God, and salvation by him alone, is increasing rapidly, through a large proportion of the habitable globe; and a way preparing for its increase in all the other parts of the earth. This may well animate our prayers, and stimulate our efforts.

V. 5—9. When the angel had finished his discourse, Daniel was led to look around him, and he saw two other angels, one on each side of the river Tigris. He saw also "upon," or rather *above*, "the waters of that river, a man clothed in linen;" this was doubtless Christ our spotless High Priest; who rules over many people, of which sitting or standing upon the waters is an emblem. (*Notes*, 10:4—9.) One of the attending angels asked him, "How long shall it be to the end of these wonders?" in answer to which inquiry, he "lifted up both his hands to heaven," as swearing by the eternal JEHOVAH, that it would be "for a time, times, and an half." (*Marg.* n—y.—*Note, Rev.* 10:2—7.) This is the same period, which we before met with; (7:25.) and which we shall repeatedly find in the Revelation of St. John.

10 Many [g] shall be purified, and made white, and tried; [h] but the wicked shall do wickedly: and none of the wicked shall understand; [i] but the wise shall understand.

11 And from [k] the time *that* the daily *sacrifice* shall be taken away, [l] and [*] the abomination that [†] maketh desolate set up, *there shall be* [m] a thousand two hundred and ninety days.

12 [n] Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But [o] go thou thy way till the end *be:* [‡] for thou shalt [p] rest, and [q] stand in thy lot at the end of the days.

11:35. Ps. 51:7. Is. 1:18. Ez. 36:25. Zech. 13:9. 1 Cor. 6: 11. 2 Cor. 7:1. Tit. 2:14. Heb. 12:10. 1 Pet. 1:7,22. Rev. 3: 18. 7:13,14. 19:8,14.

h 1 Sam. 24:13. Is. 32:6,7. Ez. 47:11. Hos. 14:9. Rom. 11: 8—10. 2 Thes. 2:10—12. Rev. 9:20,21. 16:11. 22:11.

i 11:33,35. Ps. 107:43. Prov. 1:5. 2:1—5. Mark 4:11. Luke 24:45. John 7:17. 8:47. 18:37. 1 Cor. 2:10—16. 1 John 5:20.

k 8:11,12,26. 11:31.

l 8:13. 9:27. 11:31. Matt. 24: 15. Mark 13:14. Rev. 11:2.

* Heb. *to set up the abomination, &c.*

† Or, *astonisheth.*

m 7,12. 7:25. 8:14. Rev. 11:2, 3. 12:6,14. 13:5.

n Rom. 11:15. Rev. 20.4.

o 9.

‡ Or, *and thou, &c.*

p 3. Is. 57:1,2. Zech. 3 7 Matt. 19:28. Luke 2:29,30. 2 Cor. 5:1. 2 Thes. 1:7. 2 Tim. 4: 7,8. Rev. 14:13.

q Ps. 1:5. Luke 21:36. Jude 14,15.

It signifies three years and a half, or twelve hundred and sixty days: beginning from the time, when the king, before prophesied of, made way for one "to scatter the power of the holy people," until that scattering shall be accomplished; for then "all these things shall be finished." (*Marg. Ref.* z—b.) This period must not be calculated from the destruction of Jerusalem by the Romans, and the subsequent dispersion of the Jews; for they then ceased to be "the holy people:" but from the time, when "the saints were delivered into the hand" of "the little horn;" and antichristian usurpers received power to scatter true Christians, by false doctrines, persecutions, massacres, and religious wars, to the approaching period when these powers shall be subverted. It has been seen, that the imposture of Mohammed, and the papal usurpation, began about the same time; and we may allow both to be included, as a twofold attack upon the church, under the secret direction of the devil and his angels. (*Notes*, 7:23—27. 8:9—12. *Rev.* 11:1 —6. 12:3—6. 13:5—7.) When Daniel heard this, he was conscious that he did not understand it: he therefore made further inquiries respecting it; and was again reminded, that the "words were to be closed, and sealed up to the time of the end." (*Marg. Ref.* c—f. *Note*, .)

What shall, &c. (8) 'Or, as Mr. Mede translates the words, "What are these latter times thou speakest of?" ... Be content with what has been made known to thee: ... for the fuller explication of this prophecy is deferred till the time of its accomplishment draws near.' *Lowth.*

V. 10. During the long continued troubles of the church, the Lord intended to carry on his work, and to purify and sanctify a great multitude, even by means of these trials: and, whilst the wicked would practise wickedness without remorse, and none of them would understand the meaning of these prophecies; they would gradually be unveiled to the wise and righteous, and especially to those, who were occupied in causing others to understand them. This would be effected by the teaching of the Holy Spirit, by the accomplishment of them in providence, and by carefully comparing one part of the sacred oracles with another. (*Marg. Ref.*—*Notes*, 2,3, *v.* 3. 11:32—35, *vv.* 33, 5.)

V. 11—13. 'The setting up of "the abomination of desolation," seems to be a general phrase, and comprehensive of various events. It is applied by the writer of the first book of Maccabees (1:54.) to the profanation of the temple by Antiochus, and his setting up the image of Jupiter Olympius upon the altar of God. It is applied by our Savior (*Matt.* 24:15.) to the destruction of the city and temple by the Romans. ... It may, for the same reason, be applied to the Roman emperor Adrian's 'building a temple to Jupiter Capitolinus in 'the same place where the temple of God had 'stood; and to the misery of the Jews ... which 'followed. It may, with equal justice, be ap- 'plied to the Mohammedans invading and des- 'olating Christendom, and converting the 'churches into mosques; and this latter event 'seemeth to have been particularly intended in 'this passage.' (11.) 'If this interpretation be 'true, the religion of Mohammed will prevail 'in the east twelve hundred and sixty years: 'and then a great and glorious revolution will 'follow; perhaps the restoration of the Jews, 'perhaps the destruction of Antichrist. 'But 'another still greater and more glorious will 'succeed: and what can this be so probably as 'the full conversion of the Gentiles to the 'church of Christ; and the beginning of the 'millennium, or reign of the saints upon earth? 'for "blessed is he that waiteth and cometh to 'the thousand three hundred and thirty-five 'days." ' *Bp. Newton.* (*Marg.* and *Marg. Ref.* k, l.—*Notes*, 8:13,14. 9:25,27, *v.* 27. 11:31. *Matt.* 24:15—18.) These twelve hundred and ninety days must be calculated from the same time, as "a time, times, and a half;" or three years and a half, or forty-two months, or twelve hundred and sixty years; and they reach to thirty years beyond them. The subversion of the kingdom of the papal Antichrist, and the destruction of the seat of the beast, and of the Mohammedan delusion, (*Rev.* 18: 19:) will probably be at the end of the twelve hundred and sixty years: thirty years more may be taken up in wholly extirpating every antichristian power; and the last number of thirteen hundred and thirty-five years, which reaches forty-five years beyond that time, may predict the complete introduction of the millennium, when "the earth shall be filled with the glory of the LORD, as the waters cover the sea;" and happy will they be, who wait and live to see that time. (*Notes*, *Rev.* 11:15—18. 20:1—6.) Daniel, having received this information, was directed to prepare for death and rest in heaven, for he would stand in his lot, as a glorified saint, to witness the accomplishment of these predictions. (*Marg.* and *Marg. Ref.* o—q.—*Notes*, *Is.* 57:1,2. *Luke* 2:26—32. *Rev.* 14:12,13.) —Let any one carefully compare the terms and dates in these two concluding chapters of Daniel, with the scriptures referred to in the margin, and the references on the notes on the chapters which have been commented on; and it is probable that he will no longer doubt, that the prophet Daniel, and the apostle John, in revelation, spake of the same transactions.—'What an amazing prophecy is this, 'comprehending so many various events, and 'extending through so many successive ages; 'from the first establishment of the Persian em- 'pire, above five hundred and thirty years be- 'fore Christ, to the general resurrection! ... How 'much nobler and more exalted the sense, more

'important and more worthy to be known by 'men, and to be revealed by God, when taken 'in this extended view, and applied to this long 'and yet regular series of affairs, by the most 'easy and natural construction, than when 'confined and limited to the times and actions 'of Antiochus, to which yet it cannot be recon-'ciled by the most strained and unnatural in-'terpretation!' *Bp. Newton.*

PRACTICAL OBSERVATIONS.

V. 1—4.

Our glorious Prince and Savior, who once appeared on earth to make atonement for our sins, and who now is at the right hand of the Father, as our Advocate to plead our cause; will be sure to "stand up in behalf" of his people in the extremity of their trials and temptations, and to make them triumphant over all their enemies: nor can any troubles prevent the everlasting felicity of a single person, whose "name is written in the book of life." But none of our deliverances will be complete till that hour cometh, when "all that are in the graves shall hear the voice of the Son of God, and shall come forth: they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." At that decisive season, when the multitude of the wicked shall not only be the objects of disdain and abhorrence to the righteous Judge of all, and his saints and angels, without any mixture of compassion or mercy; but shall even loathe and despise each other; the righteous shall obtain glory, honor, immortality, and eternal life. Let us then seek wisdom and righteousness, resist temptation manfully, bear up under troubles cheerfully, and wait for a happy issue of all our conflicts and sorrows.—But what peculiar and abundant encouragement may the faithful preachers of the gospel derive from this subject, amidst all their fatigues and difficulties, and the contempt and persecution, which they encounter in this evil world! For they are truly "wise, and shall shine in glory as the brightness of the firmament;" and every one, whom they are the instruments of turning unto righteousness, will be an addition to their crown of glory and rejoicing in the day of Christ. Let us not then "be weary of well doing; for in due season we shall reap, if we faint not." (*Notes, Gal.* 6:6—10, *vv.* 9,10. *Phil.* 2:14—18, *v.* 16.)

V. 5—13.

If we are enabled to obtain a well grounded assurance of eternal happiness, and are diligently employed in our proper work; we may be well satisfied, though a part of the sacred scriptures should be "sealed up" from us: for God has so ordered it, that some things are to be closed from our view, and reserved for the use of future generations. We ought not, however, to be willingly ignorant of any part of revelation; but should, with modesty and humility, bestow much pains to understand and explain the sacred oracles, that knowledge may be increased: and when many are thus employed, some will discover one thing, and some another, and the whole will become better understood. May the Lord send forth many preachers and laborers in various ways "who may run to and fro" all over the earth to guide those who sit in darkness, into the ways of truth and righteousness!—Our Lord and Savior, who rules over the "raging of the waters and the madness of the people," is the sole Proprietor of this knowledge: even angels, when they desire to look down and inquire into the affairs of his church, seek all their information from him; and he gives his servants on earth wisdom and knowledge, answerable to their occasions. We should then apply to him continually for instruction; what he communicates we should thankfully receive, but we should inquire no further into those things which he sees good to conceal. We know in general, that the prevalence of his enemies, "to scatter the power" of his saints has an appointed period: and that he is continually "purifying to himself a peculiar people zealous of good works," even when wickedness most abounds and prospers: that all the trials of believers, yea, and all their temptations too, (though they often for the moment blacken and defile them,) shall eventually combine to "purify and make them white:" and that, when persecution stops the public administration of divine ordinances, and idolatry renders the visible church an abomination and a desolation; still there is a scattered or hidden remnant, who are wise to understand the ways of God, which "none of the wicked understand."—But glorious times approach. Happy will they be, who live to see them; yea, happy are believers at all times; they rest in God by faith now, and a rest is reserved for them in heaven at last. They may then cheerfully look forward to a dying hour, when the Lord will bid them "depart in peace, for their eyes have seen, and their hearts have experienced, his salvation; they may expect to rest in their happy lot in the end of their days, and in heaven to share the triumphs of the church on earth, which they here foresaw, or longed and prayed for, but did not live to witness. (*P. O. Rev.* 20:1—6.)

THE BOOK OF HOSEA.

The twelve remaining prophecies have long been considered as one book. It is thought, that St. Stephen referred to this arrangement, when quoting a passage from Amos, he says, "As it is written in the book of the prophets:" (*Acts* 7:42.) and it is certain, that in the first ages of Christianity, both Jews and Christians numbered up the books of the Old Testament, according to it. This may help to shew what those books were, to which Christ and his apostles referred, as *The Scriptures*, and *The oracles of God.*—The writers of this part of scripture are

generally called THE MINOR PROPHETS; not that their writings were inferior, in excellency or authority, to the larger works of the other prophets: but merely on account of their brevity. —They are not placed exactly after the order, in which the prophets delivered them. Nine of them prophesied before the captivity; three (Haggai, Zechariah, and Malachi,) prophesied after the Jews were returned from Babylon; and some of the former were as early, or more so, than the prophet Isaiah; especially Jonah, who evidently preceded all the others. As to the rest, the various schemes formed, and the different opinions held, by very learned men, and the slender grounds on which in some cases they rest their opinions, shew that it is a subject of more difficulty than use. A general reference to the prefaces to each prophecy; and to the dates affixed to it, or the different parts of it, must here suffice.

t may be supposed that these prophets who wrote little, and many who wrote nothing, were eminent and useful preachers of righteousness, to their own generations; and perhaps some of them did more service in their own time, than those who have left more behind them for the benefit of posterity: at least the Lord generally dispenses his gifts and services in this manner.

losea, whose prophecy we now enter upon, exercised his sacred office for a great many years: he predicted the captivity of the ten Tribes long before it arrived, yet he probably lived to witness its near approach. He is supposed to have been of the kingdom of Israel, though his prophecies frequently relate to Judah also. His style is remarkably concise, sententious, and unconnected, though some parts are peculiarly pathetic, animated, and sublime. His general scope was to convince his people of their exceeding sinfulness, and to warn them by the terror, and lead them by the goodness of God to repentance. His predictions of events, which soon took place, are numerous: but those relating to the state of Israel and Judah for many ages, the conversion of the gentiles, and the future restoration of Israel, are peculiarly distinct and striking; they coincide with those of the other prophets; and the extraordinary fulfilment of several of them, in past and present times, both proves the divine inspiration of the writer, and gives assurance that the rest will in due time be accomplished.—Considering the brevity of this prophecy, few parts of the Old Testament are more fully attested by quotations, or clear references, in the New. (Comp. 1:10,11. 2:23. with *Rom.* 9:25,26. 1 *Pet.* 2:10. —6:6. with *Matt.* 9:13.—10:8. with *Luke* 23:30. *Rev.* 6:16.—11:1. with *Matt.* 2:15.—13:14. with 1 *Cor.* 15:54,55.)—Very strong language has been used, by some learned men, on the corrupt state, in which the original text of the minor prophets in general, and of Hosea in particular, has been sent down to us; and abundant corrections, some on very slender authority, others purely conjectural, some where they might seem to render the sense more clear, others where, to me at least, they appear to render it more obscure, have been proposed.—But this method, if freely encouraged, is a desperate remedy: it tends to add to, and take from, the word of God, and to substitute the conjectures of men, in the place of his infallible oracles. In a few instances, with great caution and sobriety, on the united authority of manuscripts and versions, a slight alteration may be admissible: but in general, it is probable, that the humble, diligent, and pious student of scripture will find, that the text, as it now stands, contains in every part an important and instructive meaning. Industry, (with earnest prayer,) in endeavoring to understand the sacred oracles, in their present state, would perhaps do more to render the meaning of them intelligible, explicit, and impressive; than all the labor which is taken to correct and improve the text: and if at last, a few passages remained obscure or ambiguous; this would by no means be of such bad consequence, as conjectural alterations, or alterations on dubious authority.

he translation of this prophecy, likewise, has been much complained of: and perhaps some passages are less exactly and clearly rendered, than usual. But it is no easy matter to give an unexceptionable version of so concise an ancient book, which is on many accounts peculiarly difficult: and it is very doubtful, whether, all things considered, a better translation could at present be made, than that which we already possess: at least such attempts, in this and other instances, do not appear to have been very successful.

C. 786.

B. C. 786.

CHAP. I.

account of the prophet, and of the times when he lived, 1. t God's command, and to expose the idolatry of Israel, he kes a wife of whoredoms; and calls his children, by names xpressive of the judgments which were coming on his people, —9. The increase and restoration of Judah and Israel, unr one Head is predicted, 10, 11.

THE [a] word of the LORD that came unto [b] Hosea the son of Beeri, [c] in the days of [d] Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The [e] beginning of the word of the LORD by Hosea. And the LORD said to Hosea, [f] Go, take unto thee a wife of whore-

r 1:2,4. Ez. 1:3. Joel 1:1. . 1:1. Zech. 1:1. John 10. 2 Pet. 1:21.

b Rom. 9:25 *Osee.*
c Is. 1:1. Mic. 1:1.

d 2 Kings 14:16—29. 15:1,2,32. 16: 18: 2 Chr. 26:—32:
e Mark 1:1.

f 3:1. *See on* Is. 20:2,3. Jer. 13: 1—11. Ez. 4: 5:

NOTES.

CHAP. I. V. 1. This is the general title of book: Hosea wrote "the word of the LORD, t came to him." (*Marg. Ref.* a.) His name he same as *Joshua*, or *Jesus*, except as these componnded with the first syllable of the rd JEHOVAH. It signifies *salvation*. (*Notes*, *h.* 13:16. *Matt.* 1:20,21.)—All the kings of Judah, who succeeded each other during Hosea's ministry, are mentioned: but Jeroboam king of Israel alone, under whose reign he began to prophesy; for after Jeroboam's death the affairs of Israel fell into the utmost confusion. (*Marg. Ref.* c, d.—*Notes*, 2 *Kings* 14:21 —28. 15:8—30. 2 *Chr.* 26:—29:) If we suppose, that the prophet exercised his ministry for a

doms and [g] children of whoredoms: [h] for the land hath committed great whoredom, *departing* from the LORD.

3 So [i] he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, [k] Call his name Jezreel; for yet a little *while*,

g 2:4. 2 Pet. 2:14. *marg.*
h Ex. 34:15,16. Deut. 31:16. 2 Chr. 21:13. Ps. 73:27. 106:39. Jer. 3:1—4,9. Ez. 6:9. 16:23. Rev. 17:1,2,5.
i Is. 8.1—3.
k 6,9. Is. 7:14. 9:6. Matt. 1:21. Luke 1:13,31,63. John 1:42.

[l] and I will *avenge the blood of Jezreel upon the house of Jehu, and [m] will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that [n] I will break the bow of Israel [o] in the valley of Jezreel. [*Practical Observations.*]

6 ¶ And she conceived again, and bare

l 2 Kings 9:24,25. 10:7,8,11,17,29—31. 15:10—12.
* Heb. *visit.* 2:13. 9:7. Jer. 23:2.
m 2 Kings 15:29. 17:6,&c. 18:9—12. 1 Chr. 5:25,26. Jer. 8. Ez. 23:10,31.
n 2:18. Ps. 37:15. 46:9. Jer. 49:34,35. 51:56.
o Josh. 17:16. Judg. 6:33.

few of the last years of Jeroboam, and of the first of Hezekiah, we shall find that he labored in the work nearly seventy years, and must have lived to a very great age. No information is given of the time in which he delivered any one of his predictions. (*Note*, *Is.* 1:1.)

V. 2, 3. The prophet was called to enter on his prophetical office, in a very remarkable manner. When he was, as it seems, a very young man, he was commanded by the Lord, to marry "a wife of whoredoms;" one notorious for that vice, and whose children would be considered as "children of whoredoms." This was intended to be an emblem of the Lord's dealings with the idolatrous Israelites, whom he had espoused to himself. And accordingly Hosea married Gomer the daughter of Diblaim. —It has been much disputed, whether this were done in reality or in vision; or whether it were any thing more than a parable, which he was commanded to speak to the people. But it seems to be taking an unauthorized liberty with scripture, to explain *narrative* into *vision* or *parable*, without absolute necessity, or the least intimation of it in the text. (*Note*, *Jer.* 13:1—7.)—Even if we consider it as a reality, many difficulties remain to be obviated. It is argued, that it would have been inconsistent with the prophet's character, to marry a notoriously bad woman: and therefore some have conjectured, that she was previously reformed, as Rahab the harlot had been, before she was married to Salmon. Others imagine, that she bore a good character when the prophet married her, but afterwards became "a wife of whoredoms," and her children were brought under the suspicion of being "children of whoredoms:" and this is more plausible than the former, which by no means accords to the thing signified. (*Marg. Ref.* f—h.—*Note*, 3:1—3.) But perhaps it may be shewn, that it was not unlawful, or immoral, for the prophet to marry a licentious woman, on such an occasion. Some restrictions were laid upon the priests in these respects; but Hosea, not being a priest, was not concerned in them. (*Notes*, *Lev.* 21:7,10—15. *Ez.* 44:22.) Gomer was an Israelite, and so not included in the prohibitions of intermarrying with Gentiles. The rule in the New Testament, of believers marrying "only in the Lord," was doubtless always obligatory, as to the spirit of it, in ordinary cases; because most important consequences depend on it: but, (like the laws against the marriages of near relations,) though generally and highly expedient, it cannot be deemed of immutable and indispensable obligation; for cases may be imagined in which it must be violated, or other *moral* laws of God be broken. (*Notes*, *Lev.* 18:6—17. 1 *Cor.* 7:39,40. 2 *Cor.* 6:14—18.) The express command of God would suffice to authorize any deviations from ordinary rules, which were not of immutable and moral obligation: and it is impossible, that he should actually command an immoral action; though he might command what, without such a command, would be wrong for a man to do, as he enjoined the extirpation of the Midianites and the Canaanites, men, women, and children. (*Notes*, *Num.* 31:2,14—18. *Josh.* 7:24.) So that it might not only be lawful for the prophet thus to marry, but be his bounden duty; and to bear the heavy cross that it would lay on him. —The Israelites were idolatrous in Egypt, before their national espousals to the Lord at mount Sinai, as well as afterwards; so that they were, through their successive generations, unto him, as "a wife of whoredoms, and children of whoredoms:" (*Note*, *Ez.* 20:7—9.) it would therefore form a more affecting picture of God's unmerited goodness and unwearied patience, and of their perverseness and ingratitude, by which they grieved him, wearied him out, and dishonored him, if we take it literally, than if we adopt any other interpretation of it. A man, who had a wife, who both before and after marriage was guilty of incontinence, would be ready to look upon her children with suspicion, and to consider them as "children of whoredoms;" and others would be apt to think the same: this was the case of the Lord respecting the people of Israel; and it will perhaps afterwards appear, that the conduct of the prophet exactly pictured that of God to Israel, with respect to his past, present and predicted future dealings, with that favored but ungrateful nation. (*Notes*, *Ez.* 16:23:

V. 4, 5. *Gomer*, the name of Hosea's wife may signify *consumption*. This might in general denote the speedy ruin of the kingdom of Israel for their idolatries. The names, also which God commanded the prophet to give his sons by Gomer, referred to the different gradations, by which that ruin would come upon them.—Jezreel was the city, where Jehu smote the family of Ahab: the name signifies the *seed of God*, or *scattered by God*, as seed is when sown: Jehu had executed judgment on Ahab's family, and was recompensed for that service, by the continuance of the kingdom in his family to the fourth generation. But his subsequent conduct evinced, that he was actuated by selfish motives in all that he did; the ambition, cruelty, and hypocrisy, of which he was then guilty, were to be avenged on his house, after their subsequent idolatry and iniquity had ripened them for this destruction; and then the kingdom would speedily cease from the house of Israel. (*Marg.* and *Marg. Ref.* k, l.—*Notes*, 2 *Kings* 9:25,26. 10:29—31. This was predicted towards the close of the reign of Jeroboam, the grandson of Jehu, whose son Zachariah was soon murdered by Shallum who usurped the throne: and from that time the history of the kingdom of Israel contains little else than conspiracies, murders and usurpations; till it was subverted by the Assyrians, and the people were *scattered* o

a daughter. And *God* said unto him, Call her name * Lo-ruhamâh: [p] for I will [†] no more have mercy upon the house of Israel; [‡] but I will [q] utterly take them away.

7 But [r] I will have mercy upon the house of Judah, and [s] will save them by the LORD their God, and will not save them [t] by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived and bare a son.

9 Then said *God*, Call his name § Lo-ammi: for ye *are* not my people, and I will not be your *God*.

* That is, *Not having obtained mercy.* 2:23. 1 Pet. 2:10.
† 2 Kings 17:6, &c. Is. 27:11.
‡ Heb. *not and any more to have.*
Or, *that I should altogether pardon them.*
See on 9:15—17.

r 11:12. 2 Kings 19:35.
s Is. 7:14. 12:2. 49:6. Jer. 23:5,6. Zech. 2:6—11. 4:6. 9:9, 10. Matt. 1:21—23. Tit. 3:4—6.
t Ps. 33:16. 44:3—6.
§ That is, *Not my people.* Jer. 15:1.

10 Yet [u] the number of the children of Israel shall be as the sand of the sea, which cannot be measured, nor numbered; [x] and it shall come to pass, *that* ‖ in the place where [y] it was said unto them, Ye *are* not my people, *there* it shall be said unto them, [z] *Ye are* the sons of the living God.

11 Then shall [a] the children of Judah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: [b] for great *shall be* the day of Jezreel.

u Gen. 13:16. 32:12. Is. 48:19. Rom. 9:27,28. Heb. 11:12.
x *See on* Rom. 9:25,26.
‖ Or, *instead of that.*
y 2:23. Is. 43:6. 49:17—22. 54:1—3. 60:4, &c. 66:20. 1 Pet. 2:9,10.
z John 1:12. Rom. 8:14—17. 9:26. 2 Cor. 6:18. Gal. 4:6,7. 1 John 3:1,2.
a 3:5. Is. 11:12,13. Jer. 3:18,19. 23:5—8. 30:3. 31:1—9. 33:15—26. 50:4,5,19. Ez. 16:60—63. 34:23,24. 37:21—25. Mic 2:12,13. Zech. 10:6—9. Rom 11:25,26.
b Ps. 22:27—30. 110:3. Rom. 11:15.

God, through the various provinces of the Assyrian empire. (*Notes*, 2 *Kings* 14:23—28. 15:—31. 17: 18:9—12. 1 *Chr.* 5:25,26.)—Perhaps one fatal battle was afterwards fought in the alley of Jezreel, in which the Assyrians rake the bow, or destroyed the military force, f the kingdom of Israel.

V. 6, 7. The daughter, which Gomer next are, has been considered as an emblem of the nfeebled state of Israel, after the fall of Jehu's amily: her name signifies "Not having obtain-d mercy," (*Marg.* and *Ref.*) and implied that God would finally cast off the kingdom of Is-ael, as a separate people, and no more shew hem the special mercy, which he bears to his hosen inheritance. (*Marg.* and *Marg. Ref.* , q.—*Note*, 9:15—17.) But at the same time ie, promised that he would "have mercy on udah, and save them by the LORD their God," nd not by the weapons of war. (*Marg. Ref.* r—.—*Notes*, 2 *Kings* 19:30—35. *Ezra* 1:1—4.) Some explain this of the deliverance of Judah rom the Assyrian invasion, by the miraculous estruction of Sennacherib's army, and not by ny human means: others of their return from aptivity, by the Lord's powerfully inclining he heart of Cyrus to release them. We should ot however lose sight of the great salvation by the LORD their God," when he was "mani-ested in the flesh" to effect even that spiritual edemption, of which all the temporal deliver-nces of his people were no more than types nd shadows. Of this salvation all the proph-ts wrote; the Jewish nation was continued n possession of their privileges, till "this Horn f salvation was raised" up among them. *Notes*, *Is.* 40:9—11. 45:20—25. *Jer.* 23:5,6. *Zech.* 2:6—13. 4:4—7. 9:9,10. *Matt.* 1:20—23. *Tit.* 3:4—7.) His victories were obtained, not y bow or sword, but by his precious blood nd powerful grace: and he will at last save he Jews, and recover them from their present ispersions; for which purpose, they are evi-ently reserved from age to age a separate eople; whilst the Israelites have either been ncorporated among them, or among the gen-les. (*Notes*, *Num.* 23:9. *Jer.* 30:10,11.)

V. 8—10. "Lo-ammi" signifies, *Not my peo-le*; (*marg.*) as Israel had not sought or "ob-ained mercy." God would no longer own hem as his people; they would be left entirely o renounce his worship, and he would utterly ast them out of his special protection. Yet e would not break his promise made to their fathers: the numbers of the Israelites would still be "as the sand of the sea." Multitudes of their tribes would be joined to the Jews, or converted along with them to Christ: and the innumerable millions of the Gentiles, who should become the children of God by faith in Jesus Christ, would be indeed the true Israel and "the seed of Abraham," as united to that one Seed to whom the promises were made. So that, in the places, where it had heretofore been said, that the inhabitants were not God's people, there would many be addressed as the children of the living God. (*Marg.* and *Marg. Ref.*—*Notes*, *Rom.* 4:9—12. 9:24—29. *Gal* 3:15—18, *v.* 16,26—29. 1 *Pet.* 2:9,10.)

I will not be your God. (9) Or, "I will not be unto you," that is a Husband, or Father, or God. (*Note*, 2:2—5.) 'I will no more own you 'for my people, nor continue my protection 'over you. (*Lev.* 26:12. *Ez.* 11:20. 14:11.)' *Lowth.*

V. 11. This may refer to the union of the Israelites with the Jews, who came up under Zerubbabel after the captivity: they were not divided as before, but "appointed themselves one head," or captain and ruler over them all. (*Note*, *Ezra* 1:7—11.) Or it may relate to the conversion of the Israelites as well as the Jews to Christ, in the primitive times: or rather to that future period when the Jews, and all the Israelites who are or shall be incorporated with them, or wherever dispersed, shall gather together, and submit to Christ, as their Head of authority, direction, protection, and influence; and so come up out of the land of their captivity: for, as the *scattering* of the people by the Lord has been great and long; so the day of their being gathered from their dispersion shall be very glorious in itself, and in its consequences; which seems to be intended by "the day of Jezreel." (*Marg. Ref.*—*Notes*, 4,5. 3:4,5. *Jer.* 3:16—18. *Ez.* 34:23—31. 37:20—22. *Mic.* 2:12,13. *Rom.* 11:11—15.)

PRACTICAL OBSERVATIONS.
V. 1—5.

It would seldom be expedient, and sometimes it would not be lawful, for us to exercise all that tenderness, compassion, and liberal kindness to those, who grossly violate their relative and social engagements, which the Lord shews to us, after all our ingratitude, unfaithfulness, and misbehavior to him: but he has provided a method, in which to display

CHAP. II.

Israel is convicted of aggravated idolatry and base ingratitude, and threatened with heavy judgments, 1—13. God allures them with promises of reconciliation, and of many blessings to them, and to others by their means, 14—23.

SAY ye [a] unto your brethren, * Ammi; and to your sisters, † Ruhamah.

2 [b] Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: [d] let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest [e] I strip her naked, and set her as in the day that she was [f] born, and make her [g] as a wilderness, and set her like [h] a dry land, [i] and slay her with thirst.

4 And [k] I will not have mercy upon her children; for they *be* the [l] children of whoredoms.

5 For [m] their mother hath played the harlot: she that conceived them [n] hath done shamefully: for she said, [o] I will go after my lovers, that [p] gave *me* my bread and my water, my wool and my flax, mine oil and my ‡ drink. [*Practical Observations.*]

a *See on* 1:9—11.
* That is, *My people.* Ex. 19:5,6. Jer. 31:33. 32:38. Ez. 11:20. 36:28. 37:27. Zech. 13:9.
† That is, *Having obtained mercy.* 23. Rom. 11:30,31. 2 Cor. 4:1. 1 Tim. 1:13. 1 Pet. 2:10.
b Is. 50:1. Jer. 2:2. 19:3. Ez. 20:4. 23:45. Matt. 23:37—39. Acts 7:51—53. 2 Cor. 5:16.
c Is. 50:1. Jer. 3:6—8.
d 1:2. Jer. 3:1,9,13. Ez. 16:20. 23:43.
e 10. Is. 47:3. Jer. 13:22,26. Ez. 16:37—39. 23:26—29. Rev. 17:16.
f Ez. 16:4—8,22.
g Is. 32:13,14. 33:9. 64:10. Jer. 2:31. 4:26. 12:10. 22:6. Ez. 19:13. 20:35,36.
h Jer. 2:6. 17:6. 51:43.
i Ex. 17:3. Judg. 15:18. Am. 8:11—13.
k 1:6. Is. 27:11. Jer. 13:14. 16:5. Ez. 8:18. 9:10. Zech. 1:12. Rom. 9:18. 11:22. Jam. 2:13.
l 1:2. 2 Kings 9:22. Is. 57:3. John 8:41.
m 2. 3:1. 4:5,12—15. Is. 1:21. 50:1. Jer. 2:20,25. 3:1,6—9. Ez. 16:15,16,28. 23:5—11. Rev. 2:20—23. 17:1—5.
n 9:10. Ezra 9:6,7. Jer. 2:26, 27. 11:13. Dan. 9:5—8.
o 13. 8:9. Is. 57:7,8. Jer. 3:1—3. Ez. 23:16,17,40—44.
p 8,12. Judg. 16:23. Jer. 44:17,18.
‡ Heb. *drinks.*

the honor of his justice and holiness, whilst his grace abounds to the chief of sinners.—We should be ready to bear any trial or cross in our persons, or in domestic and relative life, which the Lord pleases to appoint for us. He has a right to our implicit submission; our sharpest afflictions are far less than our deservings; and he can make up all losses to us, and comfort us in the most disquieting circumstances.—That situation may become safe and easy to us, when the Lord appoints it for us, which would have been intolerable and perilous, if we had thrust ourselves into it: and when we are obedient to God's command, we may trust our characters with him, and venture all consequences; even though we act contrary to the general sentiments of mankind in ordinary cases.—We should be broken and wearied out, with a very little part of that perverseness from others, with which we try the patience and grieve the Spirit of our God: nor can any event in life sufficiently illustrate his long-suffering and mercy to his people, and their base and ungrateful conduct to him.—But, while the upright soul, who loathes and mourns over his sins, may still hope in that mercy, which he is conscious of having abused; let the proud, hypocritical, and hardened rebel beware. His specious and hollow services will have their reward; but his pride and hypocrisy will meet with their merited punishment: and though avarice, ambition, and iniquity may for a time advance a man's family, or even promote the prosperity of a nation; yet they will at length bring down a load of vengeance, which will scatter or sink them in infamy and ruin.

V. 6—11.

The Lord's mercy is infinite and "everlasting towards them that fear him:" but it has its limits in respect of impenitent sinners and guilty nations: the time approaches when he "will no more have mercy" on them for ever: and dreadful will be the case of those, who shall "have not obtained mercy," when death shall summon them to God's tribunal! But "the salvation of the righteous is of the LORD:" he saves them by his own mercy, truth, and power, from guilt and sin, from Satan and this present world, and from all their enemies; that they may "serve him in righteousness and true holiness before him, all the days of their lives:" and *they* need fear no dangers, who have God for their "Shield and exceeding great Reward." Though many of his professed people have been cast off, and he would no more be their God; yet the number of his true Israel can never be known. Blessed be his name, that in our land, of which it might once have been said, "Ye are not my people;" it may now be said of numbers, "Ye are the children of the living God." May it be truly said of the writer, and every reader of these Observations!—Let us then join ourselves to his worshippers, and enlist under the banner of our appointed Head; that with one accord we may leave the land of our captivity, and march forward to the Canaan above; celebrating as we proceed the glory of our Redeemer, the greatness of our deliverance, our invaluable privileges, and our joyful prospect.—And let us pray for that glorious day, when the scattered Jews shall gather themselves to Christ, and be again numbered amongst his seed, his true Israel; and when there shall be "one LORD and his name One," through all the nations of the earth. (*Notes, Zech.* 14:6—9, *v.* 9. *Matt.* 6:9.)

NOTES.

CHAP. II. V. 1. God had promised, that "where it had been said to them, Ye are not my people, there it should be said, Ye are the children of the living God;" which has been explained of the calling of the Gentiles and the dispersed Israelites into the church; (*Note*, 1:8—10.) and the Jews are here exhorted to acknowledge them as brethren, and to call them "Ammi," or "My people," and "Ruhamah," or "Having obtained mercy." (*Note*, 1:6,7.) They were required to treat all, who had obtained mercy, and were become God's people, as brothers and sisters; and to congratulate them on their admission to this happy estate. It may also intimate that when Israel should be cast off from being God's peculiar people, there would still be found a remnant, to whom his servants might thus address themselves, at the time when the prophet wrote, and when the Jewish nation was rejected after the coming of Christ. (*Notes. Acts* 15:22—29. 1 *Pet.* 2:9—11.)—Some expositors interpret this of the general restoration of the Jewish nation: but St. Paul evidently quotes the passage referred to, as a prediction of the calling of the Gentiles. (*Marg.* and *Marg. Ref.*—*Notes*, 21—23. *Rom.* 9:24—29.)

V. 2—5. While the servants of God were directed to own, as brethren, the converted Gentiles, and the restored of Israel; they were

6 Therefore, behold, [q] I will hedge up thy way with thorns, and * make a wall, that she shall not find her paths.

7 And [r] she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, [s] I will go and return to my [t] first husband; [u] for then *was it* better with me than now.

q Job 3:23. 19:8. Lam. 3:7,9. Luke 15:14—16. 19:43.
* Heb. *wall a wall.*
r 5:13. 2 Chr. 28.20—22. Is. 30:2,3,16. 31:1—3. Jer. 2:28, 36,37. 30:12—15. Ez. 20:32. 23:22.
s 5:15. 6:1,2. 14:1. Ps. 116:7. Jer. 3:22—25. 31:18. 50:4,5. Lam. 3.40—42. Luke 15.17—20.
t Jer. 2:2. 3:1. 31:32. Ez. 16:8. 23:4.
u 13:6. Deut. 6:10—12. 8:17, 18. 32:13—15. Neh. 9:25,26. Jer. 14:22. Dan. 4:17,25,32. 5:21.

8 For [x] she did not know that I gave [y] her corn, and † wine, and oil, and multiplied her silver and gold, ‡ *which* they prepared for Baal.

9 Therefore [z] will I return, and [a] take away my corn in the time thereof, and my wine in the season thereof, and will § recover my wool and my flax *given* to cover her nakedness.

x Hab. 1:16. Acts 17:23—25. Rom. 1:28.
y 5. 10:1. Judg. 9:27. Jer 7:18. 44:17,18. Ez. 16:16—19. Dan. 5:3,4,23. Luke 15:13. 16:1,2.
† Heb. *new wine.* 4:11. Is. 24:7—9.
‡ Or, wherewith *they made Baal.* 8:4. 13:2. Ex. 32:2—4. Judg. 17:1—5. Is. 46:6.
z Dan. 11:13. Joel 2:14. Mal. 1:4. 3:18.
a 3. Is. 3:18—26. 17:10,11. Ez. 16:27,39. 23:26. Zeph. 1:13. Hag. 1:6—11. 2:16,17.
§ Or, *take away.*

called on to plead in the name of God "with their mother," or the church and nation of Israel. When the prophets protested against idolatry, and the pious remnant separated from idolaters, though their kings, princes, and priests, and the bulk of the nation were of that number; they then "pleaded with their mother." When Christ and his apostles severely reproved the chief priests, scribes, Pharisees, and the nation in general, and foretold their rejection and the calling of the Gentiles, they pleaded with their adulterous mother, and took the Lord's part against her: and, by encouraging penitent publicans, harlots, Samaritans, and gentiles, they said "to their brethren, Ammi, and to their sisters Ruhamah."—It might be deemed undutiful for sons to plead against their mother; yet the honor of their God and Father on this occasion required it. She was therefore to be reminded, that the Lord no longer considered her as his wife, or himself as her Husband; and that he would proceed to execute judgment on her, unless she deeply repented and was thoroughly reformed. (*Marg. Ref.* b, c.—*Notes*, 1:8—10, *v.* 9. *Is.* 50:1—3. *Jer.* 3:1—11. 26:1—9.) This was expressed, by "putting away her whoredoms out of her sight, and her adulteries from between her breasts, &c." and it implied a command, to put away all the idols from the land, and to avoid whatever might tempt them or others to that crime; and to pull down, as it were, the idols which were set up in their hearts. If this were not done immediately, the Lord threatened, that he would "strip her naked, &c." that is, he would deprive the people of all their honorable distinctions and invaluable advantages, and reduce them to the most abject, contemptible, and miserable condition, similar to their bondage in Egypt, in the infancy of the nation; and would leave them, as in a wilderness, to perish with hunger and thirst. (*Marg. Ref.* d—h.—*Notes*, *Ez.* 16:3—8,35—43. 23:27.) Nor would he "have mercy on their children:" for they were born of idolaters, brought up in idolatry, and even dedicated to idols; and therefore God regarded them as "children of whoredoms." (*Marg. Ref.* k—m.—*Notes*, 2,3. 5:7. *Mal.* 2:10—12.) And indeed what else could be expected of them, when their mother had been so abandoned, as to run into the most shameful practices? For the people in general ascribed their plenty and prosperity, in things temporal, to the bounty of their idols; and were emboldened to go on in the abominable worship of them, by abounding in every thing which they could abuse to sensuality.—Thus the heathens used to worship one imaginary deity as the giver of their corn, another as the giver of their wine, or of their fruit; and, in the festivals kept in honor of these idols, they ran into the most shameful excesses.—'By lovers are meant, 'in the first place, the idols with which the Is-'raelites committed spiritual fornication: (*Jer.* '3:1.) and then the idolatrous nations, whose 'alliance the Israelites courted, and in order to 'it practised their idolatries.' *Lowth.* (*Marg. Ref.* n, o.—*Notes*, 8,9. *Judg.* 9:26—29, *v.* 27. *Jer.* 44:15—18. *Ez.* 16:15—22.)—There seems no sufficient reason for interpreting this chapter exclusively of the ten tribes, as many expositors do.

V. 6, 7. The Lord did not intend wholly to cast off all the seed of Israel; and therefore, speaking of the nation in general, he declared his purpose of keeping them from sinking into universal idolatry.—While the infatuated harlot was eagerly bent on following after her lovers; God purposed to make a thorn-hedge across her road, through which she could not pass without greatly tearing herself; nay, to build a wall which she could not get over to find her paths. So that, though she attempted "to follow her lovers, she should not overtake them." That is, the Lord would so punish his people by heavy judgments, as to preserve them from total idolatry: thus while very great numbers would perish, a remnant would be recovered and preserved from that abomination. (*Marg.* and *Marg. Ref.* q, r.—*Notes*, 3:4,5. 14:1—3. *Is.* 27:7—11, *v.* 9. *Ez.* 20:33—38. 36:25—27. 37:23. 39:23—29. *Luke* 15:13—16.) When the ten tribes were carried into Assyria, and the Jews to Babylon, neither their idols nor their idolatrous allies could do them any good: and not being able to overtake them, or to find protection and deliverance from them, they would be convinced of their folly, in forsaking the living God for dead idols, their first Husband for these worthless lovers: and so, coming to themselves, they would be led to return home, to repent, to seek reconciliation, and re-admission to their former privileges. This seems immediately to predict the restoration of the Jews and many Israelites with them, from the Babylonish captivity, when they were effectually recovered from gross idolatry: but the future conversion of the nation may also be intended. (*Marg. Ref.* s—u.—*Notes*, 5:15. 6:1—3. *Ps.* 116:7. *Jer.* 31:18—20. *Luke* 15:17—19.)

V. 8, 9. The people did not understand, consider, or acknowledge, that the Lord gave them all their temporal mercies; and this ignorance or forgetfulness exposed them to be tempted to abuse them in sacrifices, oblations, or vestments, prepared for Baal and other idols. (*Marg.* and *Marg. Ref.* x, y.—*Notes*, 13:1,2. 2 *Chr.* 24:4—14, *v.* 7. *Hab.* 1:12—17. *Acts*

10 And [b] now will I discover her * lewdness in the sight of her lovers, [c] and none shall deliver her out of mine hand.

11 I will also [d] cause all her mirth to cease, [e] her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will [†] destroy her vines and her fig-trees, whereof she hath said, [f] These *are* my rewards that my lovers have given me: and [g] I will make them a forest, and the beasts of the field shall eat them.

13 And [h] I will visit upon her [i] the days of Baalim, wherein [k] she burned incense to them, and [l] she decked herself with her ear-rings and her jewels, and [m] she went after her lovers, and [n] forgat me, saith the LORD. [*Practical Observations.*]

b 3. Is. 3:17. Jer. 13:22,26. Ez. 16:36,37. 23:29. Luke 12:2,3. 1 Cor. 4:5.
* Heb. *folly*, or, *villany*.
c 5:13,14. 13:7,8. Ps. 50:22. Prov. 11:21. Mic. 5:8.
d 9:1—5. Is. 24:7—11. Jer. 7:34. 16:9. 25:10. Ez. 26:13. Nah. 1:10. Rev. 18:22,23.
e 1 Kings 12:32. Is. 1:13,14. Am. 5:21. 8:3,5,9,10.
† Heb. *make desolate*.
f 5. 9:1.
g Ps. 80:12,13. Is. 5:5,6. 7:23. 29:17. 32:13—15. Jer. 26:18. Mic. 3:12.
h 9:7,9. Ex. 32:34. Jer. 23:2.
i 9:10. 13:1. Judg. 2:11—13. 3:7. 10:6. 1 Kings 16:31,32. 18:18,&c. 2 Kings 1:2. 10:28. 21:3.
k 11:2. Jer. 7:9. 11:13. 18:15.
l Ez. 23:40—42.
m 5,7. Jer. 2:23—25.
n Deut. 6:12. 8:11—14. 32:18. Judg. 3:7. 1 Sam. 12:9. Job 8:13. Ps. 78:11. 106:13,21. Is. 17:10. Jer. 2:32. Ez. 22:12. 23:35.

14 [o] Therefore, behold, [p] I will allure her, [q] and bring her into the wilderness, [r] and speak [‡] comfortably unto her.

15 And [s] I will give her her vineyards from thence, and [t] the valley of Achor [u] for a door of hope: and [x] she shall sing there, [y] as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [§] Ishi; and shalt call me no more [‖] Baali.

17 For [z] I will take away the names of Baalim out of her mouth, [a] and they shall no more be remembered by their name.

o Is. 30:18. Jer. 16:14.
p Cant. 1:4. John 6:44. 12:32.
q 3. Jer. 2:2. Ez. 20:10,35,36. Rev. 12:6,14.
r Is. 35:3,4. 40:1,2. 49:13,&c. 51:3,&c. Jer. 3:12—24. 30:18—22. 31:1—37. 32:36—41. 33:6—26. Ez 34:22—31. 36:8, &c. 37:11—28. 39:25—29. Am. 9:11—15. Mic. 7:14—20. Zeph. 3:9—20. Zech. 1:12—17. 8:19—23. Rom. 11. 26,27.
‡ Or, *friendly*. Heb. *to her heart*. Gen. 34:3. Judg. 19:3. *marg*.
s 12. Lev. 26:40—45. Deut. 30:3—5. Neh. 1:8,9. Is. 65:21. Jer. 32:15. Ez. 28:26. Am. 9:14.
t Josh. 7:26. Is. 65:10.
u Lam. 3:21. Ez. 37:11—14. Zech. 9:12. John 10:9. Acts 14:27.
x Ex. 15:1—21. Num. 21:17. Ps. 106:12.
y 11:1. Jer. 2:2. Ez. 16:8,22,60.
§ That is, *My husband*. 7. Is. 54:5. Jer. 3:14. John 3:29. 2 Cor. 11:2. Eph. 5:25—27. Rev. 19:7.
‖ That is, *My lord*.
z Ex. 23:13. Josh. 23:7. Ps. 16:4. Zech. 13:2.
a Jer. 10:11.

17:22—25.) To convince them of this, the Lord intended to resume his grant: it had been but a loan to them, which he would recover by distraining upon them for it; seeing they had thus most evidently forfeited it.—'At the 'very season when she expects to receive the 'fruits of the earth, her enemies shall invade 'her, and destroy them.' *Lowth.* (*Marg. Ref.* z. a.—*Notes*, 10—13. *Is.* 3:16,17, *v.* 17,18—26, *vv.* 24—26. *Ez.* 16:15—22.)—*They prepared unto Baal.* (8) "Wherewith they made Baal." *Marg.* (*Note*, *Ex.* 32:2—6.) Αυτη δε αργυρα και χρυσα εποιησε τη Βααλ. *Sept.*—*To the image of Baal.* (*Rom.* 11:4. Gr.)

V. 10—13. God himself determined to cause all the nations, whose idols the Israelites had worshipped, to witness their wickedness and shame; nor should any deliver them from deserved punishment. They observed festivals in honor of their idols: yet they seem to have paid regard to some of those appointed in the law, and to have made them seasons of jovial mirth and sensual indulgence: and the Jews came from the worship of idols, to celebrate them at the temple. (*Marg.* and *Marg. Ref.* b. e.—*Notes*, 9:4—6. 1 *Kings* 12:26—33. *Jer.* 7:8—11. *Ez.* 16:35—43. 23:28,42. *Rev.* 17:15—18.) But the Lord would turn their mirth into mourning; when, by his desolating judgments, he destroyed all their vines and fig-trees, which they vainly supposed were given them by their idols, as a recompense for worshipping them. Thus he would visit on the nation the sins of all those days and years, during which they had worshipped Baalim, or idols; when they had resembled an adulteress, who adorns herself with her most costly attire, at the expense of her injured husband, that she may be the more agreeable to her wicked paramours: for they were entirely forgetful of the authority of God and their obligations to him.—Jehu had "destroyed Baal out of Israel;" but the people had substituted other idols in his place; and so had filled up the measure of their father's crimes: and the Jews set up the worship of Baal, and adhered to it, till the Babylonish captivity. (*Notes*, 9:1,2. 2 *Kings* 10:28—31. 21:3. 23:4. *Jer.* 19:5.) It is probable, that the idolaters adorned themselves with great care, as well as wore peculiar garments, when worshipping their idols. (2 *Kings* 10:22.)—'By shewing how harlots 'trim themselves to please others, he declareth 'how that superstitious idolaters set a great 'part of their religion in decking themselves on 'their holy days.' (*Marg. Ref.* f—n.)—*Lewdness.* (10) נבלתה, from נבל, *a fool*. "Folly," or "villany." *Marg.* Ακαθαρσιαν. *Sept.*

V. 14—17. The preceding prophecies were fulfilled, in the captivities of Israel and Judah, and perhaps in the present dispersion of the Jews. But when these judgments had prepared the way, the Lord intended to deal with them in a more gentle manner. He would "allure," or persuade, them to return to him, by invitations and hopes of reconciliation and felicity: he would thus draw them off from worldly pleasures and carnal confidences, and make all their former delusions to vanish, so that they would see themselves as in a barren wilderness, and exposed to inevitable ruin, except the Lord helped them; as the case had been with their fathers in the wilderness. And when they should thus be reduced to despair of help, he would speak comfortably to them, and encourage them to trust in his mercy, grace, and providence. (*Marg.* and *Marg. Ref.* o—r.—*Notes*, *Ex.* 16:1—3. 17:1—4. *Deut.* 8:2,3. 32:10—12. *Ez.* 20,33—38.) Thus he would from that destitute and forlorn condition, restore them to the possession of their former privileges; as if fruitful vineyards were suddenly given in a barren wilderness: and "the valley of *Achor*," or *Trouble*, (where Achan was stoned,) in which Israel had fallen before his enemies, would be "for a door of hope;" preparing them for mercy, by humbling them, and leading them to renounce their idols, and

18 And [b] in that day [c] will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and [d] I will break the bow, and the sword, and the battle, out of the earth, [e] and will make them to lie down safely.

19 And [f] I will betroth thee unto me, [g] for ever: yea, I will betroth thee unto me [h] in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: [i] and thou shalt know the LORD.

b Is. 2:11,17. 26:1. Zech. 2:11. 14:4,9.
c Job 5:23. Ps. 91:1—13. Is. 11:6—9. 65:25. Ez. 34:25.
d Ps. 46:9. Is. 2:4. Ez. 39:9. Mic. 4:3. Zech. 9:10.
e Lev. 26:5,6. Ps. 23:2. Jer. 23:6. 30:10. 33:16. Ez. 34:25. Mic. 4:4. Zech. 3:10.
f Is. 54:5. 62:3—5. Jer. 3:14,15. John 3:29. Rom. 7:4. 2 Cor. 11:2. Eph. 5:25—27. Rev. 19:7—9. 21:2,9,10.
g Is. 54:8—10. Jer. 31:31—36. 32:38—41. Ez. 37:25—28. 39:29. Joel 3:20.
h Ps. 85:10. Is. 45:23—25. 54:14. Jer. 4:2. Rom. 3:25,26. Eph. 1:7,8.
i Jer. 9:24. 24:7. 31:34. Ez. 38:23. Matt. 11:27. Luke 10:22. John 3:35. 17:3. 2 Cor. 4:6. Phil. 3:8. Col. 1:10. 2 Tim. 1:12. Heb. 8:11. 1 John 4:6. 5:20.

21 And it shall come to pass in that day, [k] I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth:

22 And the earth shall hear the corn, and the wine, and the oil; [l] and they shall hear Jezreel.

23 And [m] I will sow her unto me in the earth; [n] and I will have mercy upon her that had not obtained mercy: [o] and I will say to *them which were* not my people, Thou *art* my people; and they shall say, [p] *Thou art* my God.

k Is. 65:24. Zech. 8:12. 13:9. Matt. 6:33. Rom. 8:32. 1 Cor. 3:21—23.
l 1:4,11.
m Ps. 72:16. Jer. 31:27. Zech. 10:9. Acts 8:1—4. Jam. 1:1. 1 Pet. 1:1,2.
n 1:6. Rom. 11:30—32. 1 Pet. 2:9,10.
o 1:10. Zech. 2:11. 13:9. Rom. 9:25,26.
p 8:2. Deut. 26:17—19. Ps. 22:27. 68:31. 118 28. Cant. 2:16. Is. 44:5. Jer. 16:19. 32:38. Zech. 8:22,23. 14:9,16. Mal. 1:11. Rom. 3:29. 15:9—11. 1 Thes. 1:9,10. Rev. 21:3,4.

seek help from God alone.—This valley was also one of the first acquisitions of Israel in Canaan, and an encouraging earnest of their possessing the whole. (*Marg. Ref.* s—u.—*Notes*, *Josh.* 7:24—26. *Is.* 65:8—10, *v.* 10.)—Thus, being delivered from all their enemies and sorrows, they would sing praises with joyful hearts, as their fathers had done before, when they saw the Egyptians dead upon the sea-shore. (*Marg. Ref.* x, y.—*Notes*, *Ex.* 15:1—21.) From that time they would be more cordially attached to the Lord than ever: no longer "calling him *Baali*," or *my Lord*, or *Master*, alluding to the authority, rather than the affection of a husband; but "*Ishi*," which is the language of cordial affection, in a woman speaking to her husband. For, the abuse of the word *Baalim*, in the worship of their idols, should lead to a total disuse of it, so that it should no more be remembered or employed by them. (*Marg.* and *Marg. Ref.* z, a.—*Notes*, *Ex.* 23:13. *Josh.* 23:7. *Is.* 65:11,12. *Jer.* 10:11. *Zech.* 13:2,3.)—This may primarily foretel their restoration from the Babylonish captivity: yet it may also be applied to the conversion of the Jews and Israelites to Christ, in the apostolic days, and to the future conversion of that nation.—Perhaps the incarnation of Christ may be referred to, in the name here mentioned, *Ishi*, *My Husband*, or literally *My Man*. (*Note*, *Is.* 32:1,2.)—The word "Baal" is used for Husband, when God is meant, in several places, *Is.* 54:5. *Jer.* 31:31. Heb.) but "Ish" or "Ishi" in this application of it, occurs in no other place.—*Allure.* (14) מפתיה. *Note*, 1 *Kings* 22:19—23, *v.* 20.—*Shall sing.* (15) Or, "Be humbled." ענתה: ταπεινωθησεται. *Sept. Note*, *Deut.* 8:2.

V. 18—20. When the people were weaned from idols, and attached in love and faithfulness to the worship of God; he would then not only renew his covenant with them, but he would make a covenant in their behalf "with the beasts of the field," and every animal: that is, he would take care that no creature should do them any harm, and that all should concur in doing them good. Their land was occupied by "the beasts of the field," during the captivity, when it had been desolated by war: but he would afterwards rid the country of them, and defend it from invaders, and make it a quiet and secure habitation for them. (*Marg. Ref.* b—e.—*Notes*, *Job* 5:20—23. *Ps.* 91:3—13. *Is.* 11:6—9. *Ez.* 34.23—31. *Rom.* 8:34—39.) Nay, he would betroth them to himself, as their Husband, their kind Friend, Protector, and Companion, in the most solemn and public manner. (*Marg. Ref.* f—h.—*Notes*, *Is.* 54:4—10. 62:1—7. *Matt.* 9:14,15. *John* 3:27—36, *v.* 29. 2 *Cor.* 11:1—6, *v.* 2. *Eph.* 5:21—33 *Rev.* 19:7—10.) He would engage the honor of his righteousness, wisdom, loving kindness, mercy, and truth, for their security; employ these attributes for their good, and glorify himself in his dealings with them: he would communicate to them "wisdom, and righteousness, and sanctification, and redemption;" he would enrich, ennoble, adorn, and rejoice them, with all the comforts and blessings of the marriage-relation; and perform all his precious promises to them: and thus he would cause them to know him, as their LORD and God.—This may be understood of the conversion of the Jews to Christ; and of the inestimable blessings and privileges of the spiritual Israel, of all true believers, to which they are admitted by faith in Christ, and union with him; and a participation of his righteousness, unsearchable riches, and mediatorial blessings: but the future conversion and restoration of Israel is especially predicted. (*Notes*, 3:4,5. *Is.* 11:11—16. 12:1—6. *Jer.* 30:5—9. *Ez.* 36:25—38. 37:15—28. 39:23—29. *Am.* 9:13—15. *Ob.* 5:17—21. *Mic.* 7:14—17.)

Know, &c. (20) 'Thou shalt find that I am, 'and will be, a gracious Lord unto thee.' *Bp. Hall.* (*Marg. Ref.* i.)

V. 21—23. When this happy change should take place in Israel's condition, which had before been so desolate and perilous, all things in heaven and earth would contribute to their advantage. This is represented in very bold figurative language: the heavens are introduced as beseeching the Lord to fill their clouds with water, that they might water the land; and he promises to hear them: the earth is represented as calling on the heavens to pour down rain, and they hear: the fruits of the ground call also on the earth to furnish them with supplies, and are heard; and these again regard the desires and wants of Jezreel, or that people, who had been "the seed of God," yet by him *scattered*, but who are then to be gathered to him. (*Notes*, 1:4,5,11.) All nature seems

alive and active in helping converted Israel: and the abundant supply of their spiritual wants, in answer to the prayers of the people and ministers of Christ, and through the ordinances of his appointment may also be thus typified. The dispersion of Israel and Judah would at length prove, like the *scattering of seed* upon the earth, in order to a large increase; for God would (through them, when dispersed as seed in the earth,) "have mercy on them who had not obtained mercy," and gather those among his people, who had not before owned, worshipped, and rejoiced in him as their God. This is applied by the apostle to the conversion both of Jews and Gentiles to Christ: and the latter part of the chapter evidently foretels that restoration of Israel, which shall be "as life from the dead" to the nations of the earth. (*Marg. Ref.* k. m. p. —See on *Note*, 18—20. *Notes*, *Is.* 4:2. *Mic.* 5:7—9, *v.* 7. *Zech.* 8:20—23. 10:5—12, *v.* 9. 13:8,9. *Rom.* 9:24—29, *vv.* 25,26. 11:11—15.)

PRACTICAL OBSERVATIONS.

V. 1—5.

We ought gladly and thankfully to own and love all those as brethren, whom God appears to have "put among his children;" and encourage them with the consideration, that they have obtained mercy, and are become his people.—But the ministers of Christ must not connive at the corruptions in doctrine or worship, or the other evil practices or customs of that religious community, which claims the authority, and stands in the relation to them, of a "mother:" for the glory of God, and the interests of his truth and righteousness, should be far nearer to our hearts, than the credit or favor of our fellow-creatures, however related to us or advanced above us. And indeed, every Christian ought, by his example, profession, and conversation, to protest against the superstitions, errors, or abuses of that church, to which he belongs, or from which he has been brought forth: for eminently pious persons are sometimes raised up within those corrupt churches, which God is about to give up to destruction; on purpose to bear testimony against them, and call men to repentance: that a remnant may be preserved or rescued from the contagion which has infected the rest.—If men would escape sin and condemnation, they must put all occasions of evil out of sight, repress the rising sinful inclination of the heart, and shun whatever may be a temptation to them, or render them temptations to others. —Impenitent sinners will soon be stripped of all their abused advantages and worldly prosperity, and exposed to the utmost shame, contempt, and misery: and those who have trained up their children in impiety, iniquity, or false religion, cannot reasonably expect, that God will confer spiritual blessings upon them. Idolaters, and the supporters of divers kinds of false religion, often ascribe their temporal enjoyments to their sins or idols, and thus are emboldened to commit still more iniquity: whereas the Lord "giveth us all things richly to enjoy," and the devil tempts men to consume them upon their lusts.

V. 6—13.

When we are infatuated, by the violence of any head-strong passion, or harassing temptation, and bent upon the gratification of depraved inclinations; it is a special mercy to have our way "hedged up with thorns," or closed by some insurmountable wall, that we may not be able to overtake our beloved idols and pleasures: and if pain, sickness, or any calamity, keep us from sin, we should be thankful for it.—Every godly man will habitually prefer suffering to sin: and it is even a mercy to ungodly men to be kept by severe affliction from "treasuring up wrath against the day of wrath." But, if insurmountable obstructions, and inextricable difficulties, not only disable them for a time from finding any pleasure in their sins, or from committing them, but are the means at length of bringing them to themselves, to perceive and lament their folly in departing from God, and to return to him, humbly seeking forgiveness and salvation; the mercy is inestimably precious. (*Note*, 2 *Chr.* 33:12,13. *P. O.* 11—25. *Dan.* 4:10—18. *Notes*, *Luke* 15:13—19. *P. O.* 11—24.) When professors of the gospel depart from the ways of God, and meet with no such thorn-hedges and strong walls to impede their sinful course, and to bring them back ashamed and humbled, their case looks very dark: but if backsliders are by such discipline led to say, 'I will go and 'return to the LORD, that I may again have the 'comfort of communion with him, and of my 'relation to him; for then it was far better with 'me than now;' we should encourage and exhort them to be firm and decided in so doing. If men forget, or consider not, that their comforts come from God, and so use them in a sinful manner; he will often *in mercy* take them away, to bring the offenders to reflect on their folly and danger. When he turns unjust stewards out of their stewardship, and calls them to give an account of it, none of their friends or idols can deliver them out of his hand; and all shall see, and be constrained to confess, that they deserve their ignominy and misery. —In this our land of affluence and abundance, what numbers prepare their corn, wine, oil, gold, and silver for Baal, by their excess, luxury, and ostentation! And often the behavior of those, who are employed in gathering in the precious fruits of the earth, seems to be an attempt to revive the bacchanalian riots of ancient idolaters. (*Note*, *Ruth* 2:4.)—Men, who live in allowed sin, and then pretend to rejoice in God's ordinances, or on religious festivals, (as many ungodly persons do in their carnal way of celebrating Christmas, and other seasons commemorated among Christians,) are most awfully deceived: "all such rejoicing is vain," and tends to "weeping and gnashing of teeth."

V. 14—23.

When sinners seem ripe for vengeance; the Lord sometimes shews his sovereign grace, in having mercy on them. In order to bring them to repentance, he both drives them from their sins by his terrors and judgments, and "allures" them, by discoveries of his love, and hopes of acceptance and happiness. He often deprives them of all hope and comfort in the world, and from themselves: and when their humiliation, terrors, and sorrows tend to desperation, he speaks comfortably to their hearts. He brings them into a desolate wilderness, where no joy can be found, except from his mercy; and thence he gives them all the provisions of his grace, and the comforts and privileges of his salvation. He makes the valley of deep dejection, and extreme trouble, to be "a door of hope" to them; and drives them to despair of earthly joy, and help from themselves; that, being shut out from every other door, they may more earnestly knock at mercy's gate until it be opened. Then their terrors and sorrows are terminated; he brings them out of the horrible pit, and puts a new song into their mouths, and they sing, "O LORD, I will praise thee, though thou wast angry with me, yet thine anger is turned away, and

CHAP. III.

The Lord's intended future kindness to Israel, notwithstanding their wickedness; illustrated by the emblem of Hosea's conduct towards his adulterous wife, 1—5.

THEN said the LORD unto me, [a] Go yet, love a woman beloved of *her* [b] friend, yet an adulteress; [c] according to the love of the LORD toward the children of Israel, who [d] look to other gods, and [e] love flagons of * wine.

2 So [f] I bought her to me for fifteen *pieces* of silver, and *for* [g] an homer of barley, and an [†] half homer of barley.

3 And I said unto her, [h] Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days [i] without a king, and without a prince, and [k] without a sacrifice, and with-

a 1:2,3.
b Jer. 3:20. *marg.* Matt. 26:50.
c 11:8. Deut. 7:6,7. Judg. 10:16. 2 Kings 13:23. Neh. 9:18,19,31. Ps. 106:43—46. Jer. 3:1—4,12—14. 31:20. Mic. 7:18—20. Zech. 1:16. Luke 1:54,55.
d Ps. 123:2. Is. 17:7,8. 45:22. Mic. 7:7.
e 4:11. 7:5. 9:1,2. Ex. 32:6. Judg. 9:27. Am. 2:8. 6:6. 1 Cor. 10.7,21. 1 Pet. 4:3.
* Heb. *grapes.*
f Gen. 31:41. 34:12. Ex. 22:17. 1 Sam. 18:25.
g Lev. 27:16. Is. 5:10. Ez. 45:11.
† Heb. *lethech.*
h Deut. 21:13.
i 10:3. Gen. 49:10. John 19:15.
k 2 Chr. 15:2. Dan. 8:11—13. 9:27. 12:11. Matt. 24:1,2. Luke 21:24. Acts 6:13,14. Heb. 10:26.

thou comfortedst me: behold God is become my salvation, I will trust and not be afraid." (*Note, Is.* 12:1—3.)—The Lord loses none of his authority by his condescending love to us; yet his awful majesty thus becomes the object of our confidence and delight: and believers are enabled to expect all that tenderness and kindness from their holy God, which a beloved wife can expect from the most affectionate husband; yea, far more. But he saves them from their idols, and sets them against their sins, and both inclines and enables them to walk before him "in newness of life;" as well as gives them the joy of his favor and salvation.—If his new covenant be made with us, he will make "all things to work together for our good," and every creature shall help us: for all things are ours, even death itself; and we may lie down with peace and security in his clay-cold bed, having committed our Spirit into the Redeemer's hands. (*Notes, Acts* 7:54—60. *Rom.* 8:28—39. 1 *Cor.* 3:18—23. *Phil.* 1:21—26.) Happy then are they, who are thus betrothed to the Lord, "in righteousness, judgment, loving-kindness, mercies, and faithfulness!" though in themselves poor and polluted, weak and foolish; yet in him they have wisdom, strength, and righteousness; and they are enriched, ennobled, arrayed with garments of salvation, and made most blessed for evermore. Even the worst of transgressors are now invited to seek, and encouraged to hope for, union with the Lord of life and glory, in this honorable and endeared relation; nor can too much be expected from his grace, who shed his precious blood for rebels and enemies. Let us then seek an interest in these blessings, compared with which all others are worthless: let us remember, that we are sown in the earth as seed, that in our several places we may conduce to the conversion of our fellow sinners; that *they* may seek and "obtain mercy, who had not obtained mercy;" and that *they* may say to the Lord, "Thou art my God," who have been strangers and enemies. (*Notes, Matt.* 5:13—16. 1 *Pet.* 1:1,2.) Let us keep this object in view, in all our actions and our whole conversation; and let us continually pour out our supplications, for ourselves and all around us, to God, who "gives grace and glory, and withholds no good thing from those that walk prightly." (*Note, Ps.* 84:11,12.)

NOTES.

CHAP. III. V. 1—3. Some interpret this, as a vision, or parable which the prophet spake to the people: and those, who consider it as a fact, have some hesitation in deciding, whether it related to Hosea's former wife, or to another woman on whom he was to fix his affections. (*Note,* 1:2,3.) It seems, however, most probable, that it is the continuation and conclusion of the prophet's account of the transaction, with which his prophetical office began, and which was a picture of the Lord's dealings with Israel. He had married a woman of bad character, and had treated her with affection and kindness; yet she afterwards became an adulteress and departed from him. She had been "beloved of her friend" and husband, but proved unfaithful: yet he continued to love her; and he was directed to go and shew his love by his conduct towards her. Instead of a public prosecution, or a private divorce; (*Marg. Ref.* a, b.—*Note, Matt.* 1:18,19.) he went with overtures of reconciliation, and only required that she would remain in a state of separation from him "for many days," a competent time to evince the sincerity of her repentance; and that she would no more renew her adulteries, but reserve herself for him: and then he promised to consider himself as her husband, and at length to take her back to him.—The money and the barley, with which he bought her to him, accorded to the customs of those times, when they often gave dowries for, instead of receiving them with, their wives. (*Notes,* 12:12—14. 1 *Sam.* 18:23—27.) This implied, that the marriage had been virtually dissolved by her adulteries: and perhaps it served, or was intended, for her maintenance during the days of her seclusion, and to keep her from the temptation of becoming a harlot for subsistence. And the small sum of money, (about £1. 17s. 6d.) and the coarseness of the provisions, being barley, not wheat, might denote the disgraced and abject condition, to which sin had reduced her; and might intimate, that she ought to submit to present inconveniences, and wait patiently the time of being restored to favor.—We may conclude, from the things signified by this transaction, that she submitted to the terms, was received again by the prophet, and behaved better afterwards. For this was "according to the love of the LORD for the children of Israel."—Some interpret this almost wholly of the kingdom of Israel: but the prophecy requires us to understand it of the whole people, descended from Abraham, Isaac, and Jacob. They had been espoused to the Lord in the wilderness, notwithstanding their idolatries in Egypt: and yet, after all the displays of his love to them through their successive generations, they were always prone to fix their eyes on base idols: this was adultery, a violation of their marriage-covenant. (*Marg. Ref.* c, d.—*Notes, Ez.* 16: 20:17—23. 23:) They "also loved flagons of wine," they were attached to idolworship, because in it they gave unbridled license to their sensual appetites. (*Notes, Ex.* 32:1—6. *Num.* 25:1—3.) But the Lord still had

out * an image, and without [l] an ephod, [m] and *without* teraphim:

5 Afterward shall the children of Israel return, and [n] seek the LORD their God [o] and David their king: and shall [p] fear the LORD and his goodness [q] in the latter days.

* Heb. *a standing*, or, *statue*, or, *pillar*. Is. 19:19.
l Ex. 28:4. Lev. 8:7. Judg. 8:27. 17:5. 1 Sam. 2:18. 14:3. 21:9. 22:18. 23:6,9. 30:7. 2 Sam. 6:14.
m Gen. 31:19. *marg.* Judg. 17:5. 18:17—24. 2 Kings 23:24. *marg.* Ez. 20:32. 21:21. *marg.* Mic. 5:11—14. Zech. 13:2.
n 5:6. Is. 27:12,13. Jer. 3:22, 23. 31:6—10. 50:4,5.
o 1 Kings 12:16. Is. 55:3,4. Jer. 30:9. 33:17. Ez. 34:23,24. 37:22—25. Am. 9:11. Acts 15:16—18.
p Ps. 130:3,4. Jer. 33:9. Ez. 16:63. Rom. 2:4.
q Num. 24:14. Deut. 4:30. Is 2:2. Jer. 30:24. Ez. 38:8,16. Dan. 2:28. 10:14. Mic. 4:1. Rom. 11:25—31.

love for the nation: and though he meant to deprive them of their privileges, exclude them from his church for many days, and to debase and reduce them to great distress; yet they would still subsist as a distinct people, and at length be anew betrothed to him, and reinstated in his favor, and the full enjoyment of their privileges. (*Notes*, 4,5. 2:18—23. *Rom.* 11:25—32.)—'The words which our translation 'renders "flagons of wine," may be translated "cakes of (dried) grapes." Such were the cakes, probably, which the Jews offered to the queen of heaven. (*Jer.* 7:18. 44:19.) ... The ex-'pression signifies in general those entertain-'ments, which they were partakers of in the 'idol-temples. *Am.* 2:8. 1 *Cor.* 10:7,21.' *Lowth.*

Thou shalt not be for another man. (3) 'The 'sentence may be thus translated more agreea-'bly to the original. "Thou shalt not have an 'husband, neither will I have thee to my wife," 'i. e. Thou shalt continue for some time in a 'state of widowhood. The Hebrew phrase *Lo 'tehi laish* properly signifies, *Thou shalt not 'have an husband*, and so it is rendered ... *Ez.* '44:25. ... The LXX render it to the same sense 'Ουδε μη γενη ανδρι, and so it is used by St. Paul, '*Rom.* 7:3.' *Ibid.*

V. 4, 5. The kingdom of Israel was soon after this entirely ruined, and the people were either incorporated with the Jews, or with the nations among whom they resided; or left in so remote and undiscovered a situation, as to be hitherto not distinguishable from the rest of mankind: and they have had neither king, prince, priest, sacrifice, nor religious establishment, from that day to this. The Jews remained for several years without these advantages, during the Babylonish captivity; yet their civil and religious constitution was again restored. But, since the rejection of that nation at the introduction of Christianity, and the destruction of their city and temple by the Romans; they have continued to this time, for much above seventeen hundred years, without king or prince of their own nation; and without priest and sacrifice, or any thing substituted in the place of the temple-worship: and (which is still more remarkable,) they have also remained without "an image, ephod, or teraphim," without any of those idolatrous observances and apparatus, to which they were so generally attached when this prophecy was uttered!—'From the destruction of Jerusalem 'by Vespasian, unto this day; ... they have had 'no republic or civil government of their own; 'but live every where like so many exiles, only 'upon sufferance: they have had neither priests 'nor sacrifice, their temple being destroyed, 'where only they were to offer sacrifice. And 'yet the want of a place, where to perform the 'most solemn part of their public worship, 'does not tempt them to idolatry, or make 'them fond of image-worship, or any such 'idolatrous practice which was the epidemical 'sin of their forefathers.' *Lowth.*—Let it be here recollected that this prediction *follows* that of the calling of the Gentiles. (*Note*, 2:18—20.)—This is surely a most astonishing prophecy, of events directly contrary to all human probability; yet undeniably taking place, not on a particular occasion, or for a short time, but through very many revolving centuries and in the most distant regions. How could Hosea have foreseen this, had not God inspired him? And does not this demonstrate (in the only way by which such things can be demonstrated,) the divine inspiration of this prophecy, and of those by whom it is quoted? (*Marg. Ref.*)—It was also predicted, that afterwards they should return, (from their state of rejection and unbelief,) "and seek the LORD their God, and David their king." (*Marg. Ref.* n, o.—*Notes*, *Is.* 55:4,5. *Jer.* 30:5—9. *Ez.* 34:23—31. 37:20—28.) It should be particularly observed, that it is not said, "that David their king" shall come unto them: but that "they shall seek ... David their king," as being already come, though rejected and neglected by them. This even their own writers explain of the promised Messiah, and doubtless it foretold their future conversion to Christ; for which they are evidently preserved a separate people: neither a part of the true church, nor yet given up to spiritual adultery; but put aside on a separate scanty maintenance, in a debased condition, for a long time, (like Hosea's wife,) to be at length received to favor again.—It is added, "they shall fear the LORD and his goodness:" the discovery which these events shall make of the Lord's goodness, and of his unmerited kindness and mercy to them in Christ Jesus, will fill them with reverential awe of him and a fear of offending so kind a Friend; and will fix their hearts in the spiritual worship of him, and conscientious obedience to his commandments. (*Marg. Ref.* p.—*Notes*, *Ps.* 130:3,4. *Rom.* 2:4—6.) This would be "in the latter days" under the Gospel-dispensation, and in the later ages of it, even in that approaching period, when they shall be converted to Christ, and gathered from their present dispersions. (*Marg. Ref.* q.—*Notes*, *Deut.* 4:29—31. *Jer.* 30:19—22.)

Without an image, &c. (4) *Marg.* and *Marg. Ref.* k—m.—Several learned men, considering this verse as a *threatening*, and, properly maintaining that to be preserved from idolatrous worship was no *punishment*, labor to put a construction on the words, as if they related to some parts of the Mosaic instituted worship. But, as it is simply *a prophecy*, this effort is needless and certainly useless; for the words cannot bear that meaning, according to the general use of them in scripture. (*Notes*, *Gen.* 31:19. 35:1—4. *Ex.* 34:11—17. *Judg.* 8:27. 17:2—5. 18:13—26. *Ez.* 21:19—22. *Zech.* 10:2,3.)

PRACTICAL OBSERVATIONS.

When we consider the ingratitude and folly even of some believers, their frequent idolatrous attachment to worldly objects and sensual gratifications, and hankerings after them, which is proportionably an unfaithfulness to God and a departure from him; we shall admire his persevering love to them, almost as much as his condescension and compassion to sinners, in the glorious salvation provided for

CHAP. IV.

God denounces judgments on Israel, for their aggravated impieties and iniquities, 1—5. He exposes the ignorance and wickedness of the priests, and determines to reject them, 6—11. To punish the idolatry and profligacy of the people, he will leave their wives and daughters to commit lewdness, without present punishment, 12—14. He warns Judah, not to imitate Israel's crimes, which are still further reproved, 15—19.

[a] HEAR the word of the LORD, ye children of Israel: [b] for the LORD hath a controversy with the inhabitants of the land, because *there is* [c] no truth, nor mercy, [d] nor knowledge of God in the land.

2 By [e] swearing, and lying, and killing, and stealing, and committing adultery, they break out, and * blood [f] toucheth blood.

3 Therefore shall [g] the land mourn, and every one that dwelleth therein shall languish, [h] with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet [i] let no man strive, nor reprove another: for thy people *are* [k] as they that strive with the priest.

5 Therefore shalt thou fall in the day, [l] and the prophet also shall fall with thee

a 1 Kings 22:19. Is. 1:10. 28:14. 34:1. 66:5. Jer. 2:4. 7:2. 9:20. 19:3. 34:4. Am. 7:16. Rev. 2:11,29.
b 12 2. Is. 1:18. 3:13,14. 5:3. 34:8. Jer. 25:31. Mic. 6:2.
c Is. 59:13—15. Jer. 6:13. 7:3—6. Mic. 7:2—5.
d Jer. 4:22. 5.4. John 8:55. Rom. 1:28. 1 Cor. 15:34.
e Is. 24:5. 48:1. 59:2—8,12—15. Jer. 5:1,2,7—9,26,27. 6:7. 7:6—10. 9:2—8. 23:10—14. Ez. 22:2—13,25—30. Mic. 2:1—3. 3:2,3,9—12. 6:10—12. 7:2—4. Zeph. 3:1—5. Zech. 5:3,4. 7:9—11.

* Heb. *bloods*.
f 5:2. 6:9. Lam. 4:13—15. Matt. 23:35—37. Acts 7:52. 1 Thes. 2:15. Rev. 17:6.
g Is. 24:4—12. Jer. 4:27,28. Joel 1:10—13. Am. 1:2. 5:16. 8:8—10. Nah. 1:4.
h Jer. 4:25. 12:4. Ez. 38:20. Zeph. 1:3.
i 17. Am. 5:13. 6:10. Matt. 7:3—6.
k Deut. 17:12. Jer. 18:18.
l 9:7,8. Is. 9:13—17. Jer 6:12—15. 8:10—12. 14:15,16. 23:9, &c. Ez. 13:9—16. 14:8—10. Mic. 3:5—7. Zech. 11:8. 13:2.

them, and the price with which it was effected. And, as far as consists with other duties, we should copy his example, in our readiness to forgive and be reconciled to those, who have most ungratefully and grossly injured us. —The dislike of men to true religion arises from their preference of worldly to spiritual pleasures: they therefore love an object and a form of worship, which allow them to indulge, instead of requiring them to mortify, their corrupt inclinations. But God will purify the objects of his special love from these base propensities; he will rebuke, disgrace, and afflict them for their sins; he will unite his overtures of reconciliation, and tokens of love, with various humiliating dispensations; he will bring them to repent, to submit to correction, to separate from sin and worldly idols, and patiently to wait for him: and when they are thus willing to reserve themselves for him alone, he will give himself to them as their God and Portion. Those, for whom mercy is purposed and reserved, are yet often left, for a time, in a state of humiliating desertion, without any comfortable communion with him, in order to prove their faith and patience: many of them live a great while in an unconverted state; yet are restrained from such crimes, as would utterly ruin them, or prevent them from filling up their appointed stations in the church. In due season they are brought to "seek the LORD," to trust in the divine Savior, and to rejoice in his holy comfort. And, though their first fear of God arise from a view of his terrible holy majesty, and his righteous and powerful vengeance; yet the discovery of his goodness, and his love to sinners through Jesus Christ, and the experience of his mercy and grace, sweetly lead their hearts to a filial reverence of so kind and glorious a Friend and Father, to an habitual fear of offending and dishonoring him, to a dread of his frown and correcting rod, and an adoring awe of him, when they present their worship and services before him. May we, who live in these latter days, thus "fear the LORD and his goodness:" and may both Jews and Gentiles all over the earth thus seek and worship the God and Father of our Lord Jesus Christ, and rejoice in his salvation.

NOTES.

CHAP. IV. V—3. Hosea is here supposed, by expositors in general, to address the kingdom of Israel exclusively; and perhaps he spake immediately to those of the ten tribes, as living among them: yet his reproofs and exhortations were so framed, as to suit the case of the Jews also, when they came into their hands.—The former chapters seem to have formed one general subject, consisting of several messages delivered to the people, when at God's command he married Gomer; when her children were born and named; when she departed from him; and when he proposed to her terms of reconciliation. But he here began to speak to them in direct language, concerning their gross immoralities and idolatries. —The children of Israel, or the whole family of Jacob, are called upon to "hear the word" of God, who had "a controversy with all the inhabitants of the" promised "land;" for though he meant first to proceed against Israel, Judah would not escape, without repentance and entire reformation. (*Marg. Ref.* b.—*Notes*, 12:1,2. *Ps.* 50:1—6. *Is.* 5:3,4. *Mic.* 6:1,2.) The ground of this controversy was, "because there was no truth, nor mercy, nor knowledge of God in the land;" there was hardly any sincerity, veracity, or fidelity to be found among them; they were dissemblers in religion, and they were deceivers, impostors, and cheats in their commerce with each other. As there was no honesty among them, it could scarcely be expected there should be any mercy, or compassion and kindness to the poor and afflicted; and in fact they were cruel and selfish extortioners and oppressors of the poor: and they neither knew the character of God, nor his truth or will, so as to be influenced by it, to piety, justice, or charity. (*Marg. Ref.* d. —*Notes*, 1 *Chr.* 28:9. *Jer.* 9:23,24. 22:13—19. *Rom.* 1:28—32.) But their desperate inward wickedness broke out into multiplied and aggravated perjuries, blasphemies, lies, murders, thefts, and adulteries; the whole body politic was become like one putrid ulcer, or bleeding cancer, or many all running into one. (*Notes*, *Is.* 1:5,6. 59:1—8. *Jer.* 5:26—31. *Ez* 22:2—13, 25—28. *Mic.* 3:1—4,8—12.) Especially, the whole land was full of murders, which were committed in the conspiracies of one usurper against another, in which the adherents of each slaughtered ruler were cut off by the victorious party, in great numbers, one company after another. (*Marg.* and *Marg. Ref.* c. e, f.—2 *Kings* 15:10,14,25,30.—*Notes*, 1 *Kings* 16:8 —14,23.) Therefore the most distressing calamities were coming on the land, which would reduce all the inhabitants to the extremest miseries, and end in its total desolation; till neither beasts, fowls, nor fishes were left.

in the night, and I will * destroy [m] thy mother.

6 ¶ [n] My people are † destroyed [o] for lack of knowledge: [p] because thou hast rejected knowledge, [q] I will also reject thee, that thou shalt be no priest to me: [r] seeing thou hast forgotten the law of thy God, [s] I will also forget thy children:

7 As [t] they were increased, so they sinned against me: [u] *therefore* will I change their glory into shame.

8 They [x] eat up the sin of my people;

* Heb. *cut off.*
m 2:2. Is. 50:1. Jer. 15:8. 50:12. Ez. 16:44,45. Gal. 4:26.
n 12. Is. 1:3. 3:12. 5:13. Jer. 4:22. 8:7.
† Heb. *cut off.*
o 1. 6:6. 2 Chr. 15:3. Job 36:12. Prov. 19:2. Is. 27:11. 45:20. Jer. 5:3,4,21. Matt. 15:14. 2 Cor. 4:3—6.
p 1 Sam. 2:12. Prov. 1:30—32. Is. 28:7. 56:10—12. Jer. 2:8. 8:8,9. Mal. 2:7,8. Matt. 23:16—26.
q Zech. 11:8,9,15—17. Mal. 2:1—3,9. Matt. 21:41—45. Mark 12:8,9. Luke 20:16—18.
r 8:14. 13:6. 2 Kings 17:16—20. Ps. 119:61,139. Is. 17:10. Matt. 15:3—6.
s 1:6. 1 Sam. 2:28—36. 3:12—15.
t 10. 5:1. 6:9. 13:6,14. Ezra 9:7.
u 1 Sam. 2:30. Jer. 2:26,27. Mal. 2:9. Phil. 3:19.
x Lev. 6:26. 7:6,7.

and they ‡ set their [y] heart on their iniquity.

9 And there shall be, [z] like people, like priest: and I will § punish them for their ways, and ‖ reward them their doings.

10 For [a] they shall eat, and not have enough: [b] they shall commit whoredom, and shall not increase, because they have [c] left off to take heed to the LORD.

11 Whoredom and wine and new wine [d] take away the heart.

[*Practical Observations.*]

12 ¶ My people [e] ask counsel at their

‡ Heb. *lift up their soul to, &c.* Ps. 24:4. 25:1.
y 1 Sam. 2:29. Is. 56:11. Mic. 3:11. Mal. 1:10. Rom. 16:18. Tit. 1:11. 2 Pet. 2:3.
z Is. 9:14—16. 24:2. Jer. 5:31. 8:10—12. 23:11,12. Ez. 22:26—31. Matt. 15:14.
§ Heb. *visit upon.* 1:4. *marg.*
‖ Heb. *cause to return.* Ps. 109:17,18. Prov. 5:22. Is. 3:10,11. Zech. 1:6.
a Lev. 26:26 Prov. 13:25. Is. 65:13—16. Mic. 6:14. Hag. 1:6. Mal. 2:1—3.
b 14. 9:11—17.
c 2 Chr. 24:17,18. Ps. 36:3. 125:5. Jer. 34:15,16. Ez. 1 24,26. Zeph. 1:6. 2 Pet. 20—22.
d 12. Prov. 6:32. 20:1. 23:27-35. Ec. 7:7. Is. 5:12. 28:7 Luke 21:34. Rom. 13:11—1
e Jer. 2:27. 10:8. Ez. 21:2 Hab. 2:19.

These are figurative expressions denoting the entire destruction or dispersion of all the people. (*Marg. Ref.* g, h.—*Notes, Is.* 19:5—10. *Jer.* 4:19—27. *Zeph.* 1:2,3.)

V. 4, 5. '"Yet no man contendeth; and no 'man reproveth." This is a natural rendering, 'and gives a very usual sense to the Hebrew 'future.' *Bp. Newcombe.* While wickedness of all kinds was openly committed; there was no one, either magistrate, or priest, or prophet, who protested against it, or steadily opposed it.—According to our version, the words imply, that the case was desperate; all were too wicked to be employed as reprovers, or too proud and obstinate to endure reproof. Nay, they were ready to turn against their reprovers and destroy them, even when authorized by God himself; being of the spirit of Korah and his company, when they strove against "Aaron *the priest* of the LORD;" or like Joash king of Judah, who stoned "Zechariah *the priest*," the son of his benefactor Jehoiada, when he reproved him for his sins. (*Marg. Ref.* i, k.—*Notes, Num.* 16:8—11,35. *Deut.* 17:8—13. 2 *Chr.* 24:17—22. *Ps.* 106:16—18.)—Some object to this interpretation, because it could not be a crime to contend with idolatrous priests: but the conduct of Israel towards the prophets of God, and others who reproved them, might resemble that of such as had contended with his priests.—They would therefore fall in the approaching day of vengeance, or when they thought themselves most secure; and the ruin of their false prophets would be like that of those, who are surprised with calamity "in the night," when the terror and distress are more affecting than in the day-time: yea, the Lord would "slay the *mother*," as well as the *children;* the whole constitution of the church and nation, as well as individual Israelites, or Samaria the capital of Israel. (*Marg.* and *Marg. Ref.* l, m.) 'If thou fallest in the day, the proph-'ets shall not be long after thee; they shall fall 'in the night: and I will destroy the very church 'and kingdom, whereto thou appertainest.' *Bp. Hall.*

Strive with the priest. (4) 'This seems to be a 'proverbial expression, to denote a stubborn 'and incorrigible temper: for it was a capital 'offence by the law, for any to behave them-'selves in a presumptuous manner against the 'injunctions of the priest. (*Deut.* 17:12.)' *Lowth.*

V. 6. The professed worshippers of JEHOVAH were perishing, in the most entire ignorance of true religion: (*Marg.* and *Marg. Ref.* n —*Notes*, 1—3. *Prov.* 19:2. *Acts* 17:22—25.) and this was in great measure the fault of the priests and teachers, who utterly neglected their duty, and indeed were incapable of performing it. The whole company of priests seem to be here addressed, as one person: as they had despised and rejected knowledge and wilfully forgotten the word of God; therefore God would reject them and take no care of their posterity. (*Marg. Ref.* p—s.—See or *Note, Deut.* 33:10.—*Notes, Is.* 28:7,8. 56:9—12 *Mal.* 2:4—9. *Matt.* 15:12—14. 23:13—23. *Luke* 11:52. *John* 8:54—59, *v.* 55. 9:39—41. 16:1—3.)—This could not be *exclusively* addressed to the priests of the golden calves, and other priests in Israel, whom God had never owned as his priests, and therefore could not reject: but it must, in part at least, be spoken of the family of Aaron, whom he had appointed to the priesthood, but would at length reject for their ignorance and wickedness. Some of these might reside in Israel; but most of them were in Judah, which must therefore be here included.

V. 7—11. In proportion as the priests increased in numbers and prosperity, they grew more and more wicked: the Lord would therefore render the honor, which had been conferred on them, an occasion of their deeper disgrace; by exposing their crimes, and inflicting ignominious punishment upon them. (*Marg. Ref.* t, u.—*Notes*, 13:5—8. *Mal.* 2:4—9.) They were so far from attempting to reform the people, that they were well pleased to have the sin-offerings multiplied: for they feasted on the flesh, and had many perquisites from them; and they therefore delighted in the iniquity of the people, as increasing their incomes. 'They live upon the sin-offerings of 'the people; and are so far from restraining 'them, that they take delight in seeing them 'commit iniquity; because the more they sin, 'the greater is the number of the sin-offerings, 'which are the priests' portion.' *Lowth.* (*Marg.* and *Marg. Ref.* x, y.)—Thus absolutions, indulgences, and dispensations have long enriched the Romish clergy; and *spiritual* courts have prosecuted such offenders, as could afford to pay fines and fees, apparently for no

stocks, and their staff declareth unto them.
[f] For the spirit of whoredoms hath caused *them* to err, and they have [g] gone a whoring from under their God.

13 They [h] sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: [i] therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 * I will not [k] punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, [l] and they sacrifice with harlots: [m] therefore the people *that* doth not understand shall † fall

15 ¶ Though thou, Israel, [n] play the harlot, [o] *yet* let not Judah offend; and come not ye unto [p] Gilgal, neither go ye up [q] to Beth-aven, [r] nor swear, The LORD liveth.

16 For Israel [s] slideth back as a backsliding heifer: now the LORD will feed them [t] as a lamb in a large place.

17 [u] Ephraim *is* joined to idols: [x] let him alone.

18 Their [y] drink is ‡ sour: they have [z] committed whoredom continually: [a] her § rulers *with* shame do love, Give ye.

f 5:4. Is. 44:18—20. Mic. 2:11. 2 Thes. 2:9—11.
g 9:1. Lev. 17:7. 20:5. Num. 15:39. Deut. 31:16. 2 Chr. 21:13. Ps. 73:27. Jer. 3:1—3. Ez. 16: 23:
h Is. 1:29. 57:7. Jer. 3:6,13. Ez. 6:13. 16:16,25. 20:28,29.
i 2 Sam. 12:10—12. Job 31:9,10. Am. 7:17. Rom. 1:23—28.
* Or, *Shall I not, &c.*
k 17. Is. 1:5. Heb. 12:8.
l 1 Kings 14:23,24. 15:12. 2 Kings 23:7.
m 1,6. 14:9. Prov. 28:5. Is. 44: 18—20. 56:11. Dan. 12:10. John 8:43. Rom. 3:11. Eph. 4:13.
† Or, be *punished.*
n 12. Jer. 3:6—10. Ez. 23:4—8.
o 11:12. 2 Kings 17:18,19. Jer. 3:10,11. Luke 12:47,48. Eph. 5:11.
p 9:15. 12:11. Am. 4:4. 5:5.
q 5:8. 10:5,8. 1 Kings 12:28,29.
r Is. 48:1. Jer. 5:2. Ez. 20:39. Am. 6:10. 8:14. Zeph. 1:5,6.
s 11:7. 1 Sam. 15:11. Jer. 3: 6,8,11. 5:6. 7:24. 8:5. 14:7. Zech. 7:11. *marg.*
t Lev. 26:33. Is. 7:21—25.22:18.
u 11:2. 12:1. 13:2.
x 4. Ps. 81:12. Matt. 15:14. Rev. 22:11.
y Deut. 32:32,33. Is. 1:21,22 Jer. 2:21.
‡ Heb. *gone.*
z 2,10. 2 Kings 17:7—17.
a Ex. 23:8. Deut. 16:19. 1 Sam. 8:3. 12:3,4. Prov. 30: 15,16. Am. 5:12. Mic. 3:11 7:3.
§ Heb. *shields.* Ps. 47:9.

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other reason; and many such things have been, and are, perpetrated by the professed ministers of religion!—As these priests were the patterns of the people in their crimes, they would be involved with them in punishment, without distinction. (*Marg.* and *Marg. Ref.* z. —*Notes*, 1 *Sam.* 2:17—36. 4: *Is.* 9:13—17. 24: 1—12, *v.* 2. *Ez.* 22:26—30.) At length they would be reduced to pinching famine and unsatisfied hunger; their multiplying of wives and concubines, (contrary to the original law of marriage,) and their other scandalous fornications, and connivance at those of the people, would prevent the increase of their families; and seeing they had "*left off* to take heed to the LORD," manifold evils would come upon them. (*Marg. Ref.* a—d.—*Notes*, *Ez.* 4:9—17. *Mic.* 6:10—13. *Luke* 21:34—36.)—This shews, that the priests of Aaron's family were chiefly intended; for the priests of the calves, and those of Baal, had not, at any time, "taken heed to the LORD."—Indeed the whoredom and intemperance, both of priests and people, deprived them of understanding and judgment, and rendered their hearts and consciences unfeeling, and utterly unfit for any thing good.—'The people's sins deserved to be punished with such priests; and such priests have helped to make the people thus wicked.' *Bp. Hall.*

V. 12—14. The professed worshippers of JEHOVAH were so infatuated by their sensual indulgences and idolatrous practices, that they preferred consulting the *wood* of their images, to inquiring of God by his word, his prophets, or the high priest; and they even divined by means of "their staves," in some superstitious manner; being utterly given up to idols, and alienated from God. (*Marg. Ref.* e—g.—*Notes*, *Is.* 44:12—20. *Jer.* 10:1—8. *Ez.* 21:19—22. *Hab.* 2:18,19.)—'Because they take away God's honor, and give it to idols: therefore he will give them up to their lusts, that they shall dishonor their own bodies. (*Rom.* 1:28.)' They therefore preferred the mountains and groves, where the idols were worshipped, to his temple; because they afforded an agreeable shade, and secret recesses for their abominable impurities. (*Marg. Ref.* h.—*Notes*, *Is.* 57:3—8. *Ez.* 20:28,29.) To punish these enormities, the Lord determined to leave their daughters and wives to disgrace and distress them, by committing whoredom and adultery: nor would he inflict on them any immediate judgment for these crimes; which would eventually embolden them to proceed, and others to imitate them, and so to become the scourges of their idolatrous fathers and husbands. And indeed this would be the natural consequence of their crimes: for themselves, (the original is masculine,) though fathers and husbands, separated from their families, to associate with abandoned harlots, even with such as were *initiated*, or *consecrated*, to be priestesses of their abominable idols, and prostitutes to their worshippers. Thus they set their wives and daughters an example of the vilest licentiousness, even in religion; and did what they could to corrupt their principles and morals! And a people, which had become thus besotted and infatuated, notwithstanding all their religious advantages, could not long escape destruction. (*Marg.* and *Marg. Ref.* i—m.—*Notes*, 1—6. *Deut.* 23:17,18. 1 *Kings* 14:22—24. 2 *Kings* 23:7. *Rom.* 1:21—32.)—Many of the same charges were brought by the prophets against Judah, though Israel is here supposed to be principally intended; as it may be seen by consulting the *Marg. Ref.*

V. 15. Here Israel and Judah are separately addressed. Though Israel was given up to idolatry and iniquity, "let not Judah thus offend;" for they yet had many advantages; they still retained among them the worship of God, according to his law; and from them the Messiah was to arise. But, if the Jews meant to avoid the crimes and ruin of Israel, let them not come near the places where idolatry was practised. Gilgal had been in many instances peculiarly distinguished; but it was become notorious for idolatry. (*Notes*, 9:15—17. 12:10, 11. *Josh.* 5:9,10. 10:7. *Am.* 4:4,5. 5:4—6.) Beth aven was the same as Beth-el; it had been "the house of God," but it was at that time "the house of vanity," for so *Beth-aven* signifies. (*Notes*, 5:8—10. 10:5—8. 1 *Kings* 12:26—33.) Neither let them dare to swear by the name of JEHOVAH while worshipping their idols, for he abhorred such a coalition; or before the calves, as if these had represented him. (*Marg. Ref.* r.—*Notes*, *Jer.* 7:8—11. *Ez.* 20:39. 23:39. *Am.* 8:11—14, *v.* 14. *Zeph.* 1:4,5.

19 The [b] wind hath bound her up in her wings [c] and they shall be ashamed becaus of their sacrifices.

b Jer. 4:11,12. 51:1. Zech. 5:9—11.

c 10:6. Is 1:29. 42:17. Jer. 2:26,27,36,37. 3:24,25. 17:13.

Matt. 6:24. 2 *Cor.* 6:14—18.)—'God complain-'eth that Judah is infected, and willeth them ... 'to return in time.'

V. 16—19. Israel was become utterly intractable, and obstinate in rebellion; like a refractory heifer, which hangs back and will not draw in the yoke. (*Marg. Ref.* s.—*Notes*, 11:5—7, *v.* 7. *Jer.* 3:6—11.) The Lord therefore purposed to disperse them throughout the Assyrian empire, where they would be as much exposed to injury and violence, as a single deserted lamb in a large wilderness is to the wild beasts. Ephraim, or the kingdom of Israel, was incurably devoted to idols; and the people should no more be molested by the unwelcome warnings of prophets, or other means of reformation, but be let alone to ripen for destruction. (*Marg. Ref.* u, x.—*Notes*, 4,5. *Ps.* 81:11,12. *Matt.* 15:12—14.) '"He," Ephraim, '"is gone after their wine." (18) He is gone 'after the wine or banquets of idols.' *Bp. Newcombe.* Or, He is loathsome through drunkenness. The people were continually given up to whoredom, corporal and spiritual: their rulers were wholly corrupted, and shewed evidently their love of bribes, even shamelessly demanding them from the people, as the price of deciding in their favor. (*Marg. Ref.* a.—*Notes*, *Prov.* 30:15,16. *Ez.* 22:12,13. *Mic.* 3:8—12. 7:1—4. *Matt.* 26:14—16.) Therefore they would be hurried into captivity, as by a furious irresistible tempest; and then they would be ashamed of depending on their idolatrous or hypocritical sacrifices. (*Marg.* and *Marg. Ref.* y, z. b, c.—*Notes*, 13:15,16. *Jer.* 2:33—37. 4:11—13. 51:2.)

PRACTICAL OBSERVATIONS.

V. 1—11.

The Lord has a controversy with each of us on account of our sins; and if he contend, either in judgment or in battle, he will overcome. It is therefore our interest, as well as duty, to submit and humble ourselves before him. (*P. O. Job* 9:1—21.)—Dreadful is the case of that land, which, being favored with the sacred oracles, yet remains destitute of truth, justice, mercy, and the knowledge and fear of God, and abounds in gross immoralities. We hope this is not the case with our country; yet we cannot but perceive, that many of these reproofs are too applicable to our national character: our distempered constitution (as to religion and morality,) breaks out most grievously, by perjuries, profaneness, falsehood, murders, thefts, and shameful adulteries and licentiousness: and the additional prevalence of avowed infidelity and irreligion renders the nation as one continued leprosy; except as the Lord has yet reserved to himself a despised remnant of another character. He, however, has doubtless a controversy with the inhabitants of this favored land; and what mourning, and desolating judgments, he may see good to bring upon us, we cannot tell. Yet there is encouragement for us to protest and strive against sin, and to reprove transgressors: and though many prove refractory and incorrigible, and revile those who speak to them by the authority of God, thus exposing themselves to swift and sudden destruction, with their flattering teachers and the societies to which they belong, others are found more teachable.—But before we venture to reprove others, it behoves us to inquire, whether the reproved persons may not retort on us, "Physician heal thyself:" and surely a beam in our own ey will incapacitate us for taking a mote fron our brother's eye. We must not, however, b discouraged by lamented imperfections fron so good a work, provided we be not conscion of any allowed wickedness. (*Note*, *Matt.* 7:3—5. *P. O.* 1—6.)—But alas! what multitudes even in this enlightened land, are perishing for lack of the knowledge of God, of his law his gospel, and of their own state, interest, an duty!—Ignorance can be the parent of super stition or enthusiasm alone; without divine il lumination the heart cannot be good, and th ministry of the word is the grand means o that illumination. When therefore, the pro fessed teachers of Christianity "reject knowl edge," and forget the word of God, to pursu other studies, pleasures, or interests, the Lor will reject them, and pour contempt on thei families also.—The wealth, and tempora grandeur, of the clergy, has commonly prove an inlet to their increasing iniquity; and thei glory in this sense has indeed proved thei shame. At all times this sacred function is reproach to *him*, who is a scandal to *it;* an his honorable office renders him doubly contemptible. Too many of the clergy, even in our land, regard nothing compared with the emoluments of their office; they are not grieved at the sins of their people, provided they regularly pay their dues; and the increase o their livings pleases them more, than the spiritual good of their flocks. Thus they, as it were, feast on the sins of the people; and leave them unmolested in their evil courses, that they may have less trouble in collecting their dues. For priest and people, being both of the same nature, are liable to commit the same crimes, and incur the same condemnation; except as the same offences are more heinous, and will be more severely punished, in the former than in the latter.—Abused wealth leads to poverty, and avarice to disgrace and ruin: and when the clergy leave off to take heed to the Lord, no wonder they are left by him to disgrace themselves by the most scandalous excesses.—Sensual lusts stupify the understanding, harden the heart, and sear the conscience: how then can they, who indulge in them, be fitted for the weighty and holy work of the ministry, or indeed for any thing important and useful? (*P. O. Lev.* 10:1—11.)

V. 12—19.

Those who "like not to retain God in their knowledge," are often given up to strong delusions, and left to lead others into the same judicial infatuation. Thus they train up their families, by example, influence, and sophistry, in error and impiety, which always tend to vice and immorality. But how can they, who are unfaithful and disobedient to God, expect their wives and children to be *faithful* and obedient to them? Or how can *they* expect others to maintain their chastity, while notoriously guilty of lewdness in their own conduct? In this way men prepare scourges for themselves, and vice and misery are diffused through whole cities and communities. Let us then watch against all approaches to those evils, which have gradually led to greater impiety; and keep our religious worship wholly free from all mixture of superstition, and sensual indulgence.—While sinners obstinately reject the easy yoke of Christ, they are bringing down the heavy load of his vengeance upon themselves: and when they have pro-

CHAP. V.

The judgments of God are denounced against the priests, people, and princes, both of Israel and Judah, for their manifold sins, 1—14. An intimation is given of mercy on their repentance, 15.

HEAR ye this, [a] O priests; and hearken, ye house of Israel; and give ye ear, [b] O house of the king: [c] for judgment *is* toward you, because [d] ye have been a snare on Mizpah, and a net spread upon [e] Tabor.

2 And [f] the revolters are [g] profound to make slaughter, [*] though *I have been* [†] a rebuker of them all.

3 I [h] know [i] Ephraim, and Israel is not hid from me: for now, O Ephraim, [k] thou committest whoredom, *and* Israel is defiled.

4 [‡] They will not frame their doings to turn unto their God: [l] for the spirit of whoredoms *is* in the midst of them, [m] and they have not known the LORD.

5 And [n] the pride of Israel doth [o] testify to his face: therefore shall Israel and Ephraim [p] fall in their iniquity; [q] Judah also shall fall with them.

6 They shall [r] go with their flocks and with their herds to seek the LORD; but [s] they shall not find *him:* [t] he hath withdrawn himself from them.

[*Practical Observations.*]

7 They have [u] dealt treacherously against the LORD; for they have [x] begotten strange children: now shall [y] a month devour them with their portions.

8 [z] Blow ye the cornet in [a] Gibeah, *and*

a 4:1,6,7. 6:9. Mal. 1:6. 2:1.
b 7:3—5. 1 Kings 14:7—16. 21:18—22. 2 Chr. 21:12—15. Jer. 13:18. 22:1,&c. Am. 7:9. Mic. 3:1,9.
c 9:11—17. 10:15. 13:2.
d 9:8. Mic. 7:2. Hab. 1:15—17.
e Judg. 4:6. Jer. 46:18.
f 6:9. 9:15. Jer. 6:28.
g Ps. 64:3—6. 140:1—5. Is. 29:15. Jer. 11:18,19. 18:18. Luke 22:2—5. Acts 23:12—15.
* Or, *and, &c.*
† Heb. *a correction.* 6:5. Is. 1:5. Jer. 5:3. 25:3—7. Am. 4:6—12. Zeph. 3:1,2. Rev. 3:19.
h Am. 3:2. Heb. 4:13. Rev. 3:15.
i 9,11,13. 6:4. 8:11. 12:1. 13:1. Gen. 48:19,20. Deut. 33:17. Is. 7:5,8,9,17.
k 4:17,18. 1 Kings 12:26—33. 14:14—16.
‡ Heb. *They will not give.* Or, *Their doings will not suffer* them. Ps. 36:1—4. John 3:19, 20. 2 Thes. 2:11,12.
l 4:12. Jer. 50:38.
m 4:1. 1 Sam. 2:12. Ps. 9:10. Jer. 9:6,24. 22:15,16. 24:7. John 8:55. 16:3. 1 John 2:3,4.
n 7:10. Prov. 30:13. Is. 3:9. 9:9,10. 28:1—3.
o Is. 44:9. 59:12. Jer. 14:7. Matt. 23:31. Luke 19:22.
p 4:5. 14:1. Prov. 11:5,21. 14:32. 24:16. Am. 5:2.
q 14. 8:14. 2 Kings 17:19,20. Ez. 23:31—35. Am. 2:4,5.
r Ex. 10:9,24—26. Prov. 15:8. 21:27. Jer. 7:4. Mic. 6:6,7.
s Prov. 1:28. Is. 1:11—15. 66:3. Jer. 11:11. Lam. 3:44. Ez. 8:18. Am. 5:21—23. Mic. 3:4. John 7:34.
t Cant. 5:6. Luke 5:16.
u 6:7. Is. 48:8. 59:13. Jer. 3:20. 5:11.
x Neh. 13:23,24. Ps. 144:7,11. Mal. 2:11—15.
y Ez. 12:28. Zech. 11:8.
z 8:1. Jer. 4:5. 6:1. Joel 2:15.
a 9:9. 10:9. Judg. 19:12—15. 20:4—6. 1 Sam. 15:34. 2 Sam. 21:6. Is. 10:29,30.

ceeded to a certain degree of hardness, and determination in their crimes, the Lord says, "Let them alone:" then they receive no more warnings, feel no more convictions, are visited with no more corrections, or are left to despise them; their conscience lies dormant; and the Spirit of God strives no more with them. From the brink of this precipice may we be kept at the greatest distance! (*P. O. Heb.* 6:1—6.)—God will abhor the sacrifices and services of those who neglect honesty in their dealings: and when magistrates and rulers love to be bribed to pervert justice, it is not only most shameful and abominable, but it is a grievous symptom of approaching national judgments. And when the wrath of God, like an impetuous tempest, shall hurry sinners into everlasting ruin; they will be as much ashamed of their pharisaical or hypocritical services, as of their open impieties and iniquities.

NOTES.

CHAP. V. V. 1, 2. These idolatrous priests, and the princes and servants of the king of Israel, with the king himself, were warned to expect the speedy approach of the judgment of God against them: (*Marg. Ref.* a—c.—*Notes*, *Jer.* 13:18—21. 22:1—5. *Am.* 7:12—17. *Mal.* 2:1—3.) because they had bestowed as much pains, and used as much art, to entangle the people in idolatry to their ruin, as the fowler employed in spreading snares and nets upon the mountains, to take the birds. They doubtless used arguments, persuasions, flatteries, menaces, and persecutions, to induce the people to conform to the established worship of the golden calves. Some think, that they also set spies to watch, that none of the people went up to worship at Jerusalem, in order to ensnare and punish them. These apostates from God's worship were very deep, designing, and crafty, as well as cruel, in promoting the persecution and murder of those, who adhered to God, or who opposed them: though the Lord, by his prophets and in his providence, frequently and sharply rebuked and chastised them for their crimes. (*Marg.* and *Marg. Ref.* d—f.—*Notes*, 6:4,5,8,9.)

V. 3, 4. Ephraim, the principal tribe in the kingdom of Israel, is frequently, by a figure of speech, put for the whole. (*Marg. Ref.* i.) The Lord knew, not only that the Israelites had revolted from him, and polluted themselves with idols; but also that they were so attached to these abominations, and so alienated from him, that they were not disposed to take any steps, or do any thing which might lead the people to "repent and turn to him, and do works meet for repentance." (*Marg. Ref.*—*Notes*, 4:16—19. *Jer.* 8:5—7. *Am.* 4:6—13.)—*Not known*, &c. (4) See on *Note*, 4:1—3, *v.* 1.

V. 5. The idolatrous Israelites proudly refused to submit to God, to return to his worship, or to seek forgiveness: they insolently justified themselves, and as it were set him at defiance, by their impenitent rebellion and self-confidence: and this arrogance, which was visible even in their looks, would prove the immediate cause of their ruin: (*Marg. Ref.* n—p. —*Notes*, 7:8—10. *Ps.* 10:2—11, *vv.* 3,4. *Is.* 3:1—9, *vv.* 8,9. *Jer.* 2:31,32.) and, as Judah also was treading in their steps, they would at length fall with them, under the same condemnation. (*Note*, 4:15.)

V. 6. "This verse is meant of ... Judah, 'mentioned in the latter part of the foregoing 'verse; who though they did frequent the tem-'ple-worship, yet came thither without any 'true sense of religion. ... God is said to *hide* and '*withdraw himself*, when he will not answer 'men's prayers, nor afford them seasonable re-'lief in time of need.' *Lowth.* (*Marg. Ref.*—*Notes*, *Ps.* 50:7—15. *Prov.* 15:8,9. *Is.* 1:10—15. *Jer.* 7:21—23. *Am.* 5:21—24. *Mic.* 6:6—8.)

V. 7. The people married idolaters, and brought up their children as heathens, estranged from God and his worship. (*Marg. Ref.* u, x.—*Notes*, *Neh.* 13:23—30. *Mal.* 2:10—12.) This ripened them for destruction; so that "a month," or a short and limited time, would destroy both them, and the idols which they had chosen for their portion, with all their tempo-

the trumpet in [b] Ramah: cry aloud *at* [c] Beth-aven, [d] after thee, O Benjamin.

9 [e] Ephraim shall be desolate in the day of rebuke: among the tribes of Israel [f] have I made known that which shall surely be.

10 The [g] princes of Judah were like them that [h] remove the bound: *therefore* I will pour out my wrath upon them [i] like water.

11 Ephraim *is* [k] oppressed *and* broken in judgment, because [l] he willingly walked after the commandment.

12 Therefore *will I be* unto Ephraim [m] as a moth, and to the house of Judah [n] as * rottenness.

b 1 Sam. 7:17. 8:4. 15:34.
c 4:15. 10:5,8. Josh. 7:2. 1 Kings 12:29.
d Judg. 5:14.
e 12,14. 8:8. 9:11—17. 11:5,6. 13:1—3,15,16. Is. 28:1—4. Am. 3:14,15. 7:9,17.
f Is. 46:10. 48:3,5. Zech. 1:6. John 16:4.
g o.
h Deut. 19:14. 27:17. 2 Kings 16:7—9. 2 Chr. 28:16—22. Prov. 17:14. 22:28.
i Ps. 32:6. 88:17. 93:3,4. Matt. 7:27. Luke 6:49.
k Deut. 28:33. 2 Kings 15:16—20,29. Am. 5:11,12.
l 1 Kings 12:26—33. Mic. 6:16.
m Job 13:28. Is. 50:9. 51:8.
n Prov. 12:4.
* Or, *a worm*. Jon. 4:7. Mark 9:44—48.

13 When Ephraim saw his sickness, and Judah *saw* [o] his wound, then [p] went Ephraim to the Assyrian, and sent † to king Jareb: [q] yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim [r] as a lion, and as a young lion to the house of Judah: I, *even* I, [s] will tear and go away; I will take away, and [t] none shall rescue *him*.

15 I will go *and* [u] return to my place, [x] till they ‡ acknowledge their offence, and seek my face: [y] in their affliction they will seek me early.

o Jer. 30:12,14. Mic. 1:9.
p 7:11. 10:6. 12:1. 2 Kings 15:19,29. 16:7. 2 Chr. 28:16—18.
† Or, *to the king of Jareb;* or, *to the king* that *should plead.*
q 2 Chr. 28:20,21. Jer. 30:15.
r 13:7,8. Job 10:16. Ps. 7:2. Lam. 3:10. Am. 3:4—8.
s Ps. 7:2. 50:22. Mic. 5:8.
t Deut. 28:31. Job 10.7. Is. 5:29. Am. 2:14.
u 6. Ex. 25:21,22. 1 Kings 8:10—13. Ps. 132:14. Is. 26:21. Ez. 8:6. 10:4. 11:23. Mic. 1:3.
x 14:1—3. Lev. 26:40—42. Deut. 4:29—31. 30:1—3. 1 Kings 8:47,48. 2 Chr. 6:36,37. 7:14. Neh. 1:8,9. Job 33:27. Is. 64:5—9. Jer. 3:13. 29:12—14 31:18—20. Ez. 6:9. 20:43. 36:31. Dan. 9:4—12.
‡ Heb. *be guilty.*
y Judg. 4:3. 6:6,7. 10:10—16. 2 Chr. 33:12,13. Job 27:8—10. Ps. 50:15. 78:34. 88:16. Prov. 1:27,28. 8:17. Is. 26:9,16. Jer. 2:27. Zeph. 2:1—3. Luke 13:25.

ral possessions and advantages. (*Marg. Ref.* y.)

V. 8—10. The prophet called upon the watchmen of Israel and Judah to blow the trumpet of alarm; for the enemy was just at hand: and when the Assyrians had desolated the cities of Israel, even to Beth-aven, the principal seat of idolatry, they would fall upon Benjamin also, which belonged to the kingdom of Judah. (*Marg. Ref.* a—d.—*Notes*, 4:15. *Is.* 58:1,2.) Ephraim would be totally desolated by the enemy, in the approaching day of rebuke: for the prophet had declared, among the tribes of Israel, that only which would most surely come to pass. The princes of Judah, by violating God's law, had broken down the fence of his protection; and made way for his wrath to be poured out upon them, as an inundation of waters. (*Marg. Ref.* f—i.—*Notes*, *Gen.* 7:10—23. *Ps.* 32:6,7. *Is.* 8:6—8. *Dan.* 9:25—27, *vv.* 26,27.) 'They have violated the most 'sacred laws of God, upon which not only the 'ordinances of his worship, but likewise the 'rights and properties of men depend; and are 'become guilty of the same injustice and con'fusion with those who remove the ancient 'bounds, and landmarks. *Deut.* 19:14.' *Lowth.* —When Ahaz, king of Judah, with his princes, called in the kings of Assyria, to help him against Syria and Israel; he removed the bound, and opened the way for that inundation, which desolated Israel, and reduced Judah to deep distress. (*Notes*, 2 *Kings* 16:7—9, *v.* 7. *Is.* 7:17—20.)

V. 11, 12. The Israelites suffered exceedingly from the exactions and oppressions of their rulers, the usurpers, who succeeded each other in their depredations, and from their victorious invaders. This was permitted, in order to punish them, for their willing and persevering obedience to the laws of Jeroboam and his successors, which required them to worship the golden calves at Dan and Beth-el, and to conform to other established idolatries, in express contradiction to the law of God. (*Marg. Ref.* k, l.—*Notes*, 2 *Kings* 12:26—31. 14:15,16. *Mic.* 6:16.) He would therefore, insensibly, yet assuredly, waste their strength and prosperity, as a moth eats holes in the garment: and as Judah had proved equally submissive to the will of their idolatrous kings; he would consume them, as rottenness and worms do the wood; and so cause even stately buildings to decay and fall down. (*Marg.* and *Marg. Ref.* m—o.)

V. 13, 14. When Israel and Judah, at different times, found themselves pressed by enemies and dangers; instead of humbling themselves before God and seeking his help, they sought the protection of the Assyrians, and "sent to king Jareb;" (perhaps another name for Pul, or Tiglath-pilezer;) but instead of healing their wounds, or doing them any service, they helped to make them incurable. (*Marg. Ref.* o—q.) For this obstinacy, added to their former sins, provoked the Lord to become their open enemy, and to destroy them, as a fierce young lion would tear and carry away the helpless cattle; whilst none of their idols or allies could rescue them from his hands. (*Marg. Ref.* r—t.—*Notes*, 13:5—8. *Job* 10:14—17. *Lam.* 3:10—13.)—"Jareb" signifies *He shall plead.* (*Marg.*) The king of Assyria perhaps undertook to be arbitrator between Judah and Israel, and to mediate a peace.

V. 15. The mercy-seat was properly the Lord's *place* among his people; which he left when he came forth to execute vengeance upon them: (*Marg. Ref.* u.—*Notes*, *Ez.* 9:3,4. 10:3—7. 11:22—25.) but having done this, he meant to return to his place, and there to wait, and to leave them under their punishment, till they should repent, or plead guilty, and confess their sins, and seek his favor and protection. And he knew that, however they had before despised him, in their affliction they would feel their need of him, and seek him without delay or remissness. (*Marg. Ref.* x, y.—*Notes*, *Judg.* 10:11—16. 2 *Chr.* 33:12,13. *Job* 27:7—10. 33:19—30. *Prov.* 1:24—31. *Jer.* 22:20—23. *Luke* 15:17—19.)

Acknowledge their offence.] "Be guilty:" (*marg.*) that is, become conscious of guilt, and disposed to condemn themselves. (*Note*, *Num.* 5:6.)

PRACTICAL OBSERVATIONS.

V. 1—6.

All ranks of men must stand before God in judgment; and all ought to yield an obedient

CHAP. VI.

Exhortations to repent and hope in God, 1—3. A lamentation over those who had sinned after conviction, 4. Reproofs of obstinate sinners, and threatenings against them, 5—11.

COME, [a] and let us return unto the LORD: for [b] he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After [c] two days will he revive us: in the third day he will raise us up, and [d] we shall live in his sight.

3 Then shall [e] we know, [f] *if* we follow on to know the LORD: [g] his going forth is prepared as the morning; and he shall come unto us [h] as the rain, as the latter *and* former rain unto the earth.

a 5:15. 14:1. Is. 2:3—5. 55:7. Jer. 3:22. 50:4,5. Lam. 3:40, 41. Zeph. 2:1—3.
b 5:12—14. 13:7—9. Deut. 32: 39. 1 Sam. 2:6. Job 5:18. 34: 29. Ps. 30:7—11. Is. 30:22. Jer. 30:12—17. 33:5,6.
c 13:14. 2 Kings 20:5. Ps. 30: 4,5. 71:20. Is. 26:19,20. Ez. 37:11—13. 1 Cor. 15:4.
d Gen. 17:18. Ps. 61:7. John 14:19. Rom. 14:8.
e 2:20. Is. 54:13. Jer. 24:7. 31: 34. John 17.3.
f Prov. 2:1—5,9. Matt. 13:11, 12. John 7:17. 8:12,31,32. Acts 17:11,12. Phil. 3:13—15.
g 2 Sam. 23:4. Ps. 19:4—10. Prov. 4:18. Mal. 4:2. Luke 1:78,79. 2 Pet. 1:19. Rev. 22: 16.
h 10:12. 14:5. Job 29:23. Ps. 65:9. 72:6. Is. 5:6. 32:15. 44:3. Ez. 36:25. Joel 2:23,24. Mic. 5:7. Zech. 10:1.

ear to his word, and the warnings of his ministers to "flee from the wrath to come:" for as all have sinned, all should repent, and humbly seek his pardoning mercy.—None are exposed to severer punishment, than those who artfully entice men to sin, and ensnare them in fatal errors: and kings and priests have often been peculiarly guilty of this great transgression.—Those who apostatize from God and his truth, commonly become the bitterest enemies to such as adhere to him: they have often employed most profound dissimulation, and diabolical malice, and false accusation, to make slaughter of them, as enemies to the church and state; and rebukes and corrections have seldom deterred them from persecuting projects.—The Lord perfectly knows men: none of their designs or motives are concealed from him; though they deeply disguise them from others, and even from themselves, and cover their grossest defilements with specious pretensions.——Our doings must be carefully "framed to return to the LORD," if we would be at peace with him: for he has no delight in vain profession, and empty forms or notions; but he requires that our repentance and faith be manifested in our whole temper and conduct. But those who "know not the LORD," nor "the power of his anger," the value of his favor, and the efficacy of his converting grace; remain under the influence of that "spirit which worketh in the children of disobedience;" and will never "frame their doings to return to God."—Pride makes men obstinate in other sins, and rivets the chains which sensual or worldly lusts have forged: for "the wicked through the pride of their countenance will not seek after God," or submit to him in sincere repentance; and therefore, having fallen into iniquity, they must perish in it. With such unhumbled, unbelieving, and rebellious hearts, men may go with their flocks and herds, and the most expensive and ostentatious services, to seek the Lord: but they will not find him; for he withdraws himself from proud Pharisees and hypocrites, to commune with broken-hearted publicans and sinners. So that, by dealing treacherously with the Lord, men only deceive themselves.

V. 7—15.

The education of children, as strangers to God and his truth, exceedingly hastens the doom of guilty nations. When tokens of approaching ruin appear, ministers ought to give the alarm, before evil overtakes the criminals; and when some are cut off, "in the day of the Lord's rebuke," they must warn others to expect the same punishment, unless they repent. Such things will be generally found among the tribes of Israel; and the watchman must give warning, if he mean to deliver his own soul. (*Notes*, *Ez.* 3:17—21.)—When princes break down the fence of the divine law, by their edicts, decisions, or examples, they open the flood-gates of God's wrath: and when subjects willingly obey ungodly and persecuting statutes, they may expect to be given up to grievous oppressions and exactions; for God will disregard the interest, liberty, and security of those, who disregard his honor and renounce his service. His more ordinary judgments insensibly waste men's prosperity and comfort: but when, under rebukes, they trust to an arm of flesh, and have recourse to sinful expedients; they will not only find that these do not bring cure or deliverance, but that God will visit them with more terrible displays of his indignation. Yet "he will return to his place, his mercy-seat, and wait there to be gracious to all, who acknowledge their offences and seek his face. Many indeed, who despise him in their prosperity, appear to seek him under their afflictions: but he knows how to distinguish the upright from the hypocrite; and those who are first led by severe tribulations, to seek him earnestly, diligently, and sincerely, will find him a present Help and an effectual Refuge; as "with him is mercy and plenteous redemption," for "all those who call upon him in truth."

NOTES.

CHAP. VI. V. 1—3. The prophet took occasion, from the intimation of mercy at the close of the former chapter, to exhort the people, without delay to come together, and with one accord to return to the worship of the Lord. (*Marg. Ref.* a.—*Note*, 5:15.) The LXX join the concluding verse of the foregoing chapter, to this, and not improperly, by adding λεγοντες, "saying." With reference to the events predicted, that is, to the desolations that were coming on the people by the Assyrians and Chaldeans; the exhortation may be considered as the language of the penitents to each other, and to their neighbors, calling on them to unite in humiliation, repentance, and works meet for repentance. (*Notes*, 14:1—3. *Is.* 2:2—5. 12: 63:15—19. 64: *Jer.* 50:4—6.) They considered their miseries as the effect of God's righteous indignation. "He had torn" and smitten them, and their enemies were only his instruments; and from his mercy, truth, and power alone, they hoped for deliverance: he alone could, and they trusted he would, heal their distempers and bind up their wounds. (*Marg. Ref.* b.—*Notes*, 5:11—14. *Deut.* 32:37—39. 1 *Sam.* 2:4—8. *Job* 5:18,19.) Instead therefore, of fleeing from him as an enemy, they encouraged each other to apply to him as their Physician. For some time they would have to wait for his interposition: the nation of Israel was as it were dead; but "after two days," that is, on "the third day," the Lord would revive them; and they would "live in his sight," as his people, upon their return from the Babylonish captivity, after the appointed time of its continuance. (*Marg. Ref.* c, d.—*Notes* and *P.*

4 ¶ O Ephraim, [i] what shall I do unto thee? O Judah, what shall I do unto thee? [k] for your * goodness *is* [l] as a morning-cloud, and as the early dew it goeth away.

5 Therefore [m] have I hewed *them* by the prophets; [n] I have slain them by the words of my mouth: [†] and thy judgments *are as* the light *that* goeth forth.

6 For [o] I desired mercy, and not sacrifice; [p] and the knowledge of God more than burnt-offerings. [*Practical Observations.*]

i 11:8. Is. 5:3,4. Jer. 3:19. 5:7, 9,23. 9:7. Luke 13:7—9. 19: 41,42.
k Judg. 2:18,19. Ps. 78:34—37. 106:12,13. Jer. 3:10. 34:15,16. Matt. 13:21. 2 Pet. 2:20—22.
* Or, *mercy*, or, *kindness*.
l 13:3.
m 1 Sam. 13:13. 15:22,23. 1 Kings 14:6—12. 17:1. 18:17, 18. 20:42. 21:20—24. 22:8. 2 Kings 1:16. 2 Chr. 21:12—17. Is. 58:1. Jer. 1:10,18. 5: 14. 13.13,14. Ez. 3:9,10. 43:3. Acts 7:31—44.
n 1 Kings 19:17. Is. 11:4. Jer. 23:29. Heb. 4:12. Rev. 1:16. 2:16. 19.15,21.
† Or, *that thy judgment might be as, &c.* Gen. 18:25. Job 34:10,11. Ps. 37.6. Zeph. 3: 5. Rom. 2:5.
o 1 Sam. 15.22. Ps. 50:8,9. Prov. 21:3. Is. 1:11—17. 58:6 —10. Jer. 7:22,23. Dan. 4: 27. Am. 5:21—24. Mic. 6:6 —8. Matt. 5:7. 9:13. 12:7.
p 4:1. 1 Chr. 28:9. Jer. 22:16. 1 John 2:3,4. 3:6.

O. Ez. 37:1--14.)--The language is generally supposed to be prophetic of the resurrection of Christ on the third day, with whom, as her Surety, the whole church virtually arose from the dead, to live unto God: with him the hopes of all believers revived; his power, as risen, quickens their souls when dead in sin; and his resurrection was the earnest of the resurrection of their bodies unto everlasting life. 'The prophets, when they predicted temporal 'deliverances, were often carried out beyond 'themselves, and their first subject, if I may so 'express it, to foretel the more signal mercies 'relating to the times of the gospel.' *Lowth.* By the persevering exercise of faith, and by waiting on the Lord, in every means of becoming acquainted with him and his perfections, truth, and will, they would obtain an experimental knowledge of his mercy and faithfulness, and a comforting knowledge of their own pardon and acceptance. (*Marg. Ref.* e, f.—See on *Note*, 4:1—3, *v.* 1.—*Notes*, *John* 8: 30--36, *vv.* 31,32. *Acts* 11:23,24.)—For "his going forth was prepared as the morning:" the time that intervened between the promise of a Savior to fallen man, unto his coming, and exaltation at the right hand of the Father, resembled that which intervenes between the dawning of the day, and the meridian brightness of the sun; and he would as surely come and effect the redemption of his church, as sun-rising follows the dawn. (*Note*, *Mal.* 4:2, 3.)—His coming likewise, to save and comfort every penitent, is gradual and certain, from the first sense of guilt, to the completion of his salvation in heavenly felicity. (*Marg. Ref.* g.—*Note*, *Prov.* 4:18,19.) In neither sense, does "his going forth" resemble a meteor, or the evening-sun; but the increasing brightness of the morning from the first dawn, which can scarcely be discerned, or distinguished from other appearances, to the noon-day brightness. (*Note*, *Is.* 8:20.) The Lord would also descend upon the souls of those who waited on him, as the former and latter rain upon the earth; purifying, softening, fructifying, and refreshing them, by the influences of his Holy Spirit. (*Marg. Ref.* h.—*Notes*, 10:12,13. 2 *Sam.* 23:3,4. *Ps.* 72:4—7, *v.* 6. *Is.* 44:3—5. *Jer.* 3:2, 3. 2 *Pet.* 1:19.)

V. 4, 5. Neither Ephraim nor Judah would thus "follow on to know the LORD" and wait for him; and he spake as one that was at a loss what to do with them. (*Marg. Ref.* i.—*Notes*, 11:8—11. *Is.* 5:3,4. *Jer.* 3:19. 31:18—20.) He was not willing wholly to give them up; yet he did not deem it honorable to save them from ruin, in their present state of mind: and all means used to reform them had proved ineffectual. While they were suffering under correction or filled with terror; or when their reforming kings were exerting their pious endeavors, or the prophets were laboring among them; they seemed favorably disposed to repent and return to God: but this their goodness (unlike the morning-light, or the stated rain, *Note*, 1—3.) vanished like the empty morning-cloud and "the early dew," and produced no abiding effect on their conduct: and when the causes of these transient impressions ceased, they relapsed into idolatry and iniquity, and were as rebellious as before. (*Marg.* and *Marg. Ref.* k, l.—*Note*, 13:3,4.) In the night of adversity, they seemed religious; but the rising sun of returning prosperity dispersed all these promising appearances. For this cause the Lord sent them such awful messages by the prophets, as were suited either to "hew them" *into shape*, or to "hew them" *in pieces;* nay, "he slew them by the words of his mouth," which were like pronouncing the sentence of death on a criminal, and giving orders for his execution: and the *judgments*, that were denounced against them, were gradually and certainly approaching, as the light from the dawning of the day; instead of that *favor* which was arising upon true penitents: (3) nay, the justice of God would be as clear as the morning-light; even in the greatest miseries, to which they would be reduced. (*Marg.* and *Marg. Ref.* m, n.—*Notes*, *Is.* 11:2—5, *v.* 4. *Jer.* 1:9,10. 5:14. 23:28,29. *Ez.* 43:2—5, *v.* 3. *Rom.* 2:4—6. *Rev.* 2:14—16.)

V. 6. All the appointed sacrifices were typical of the atonement made by the promised Savior, external signs of the offerer's faith and repentance, acts of worship towards God, and means of grace to believers. But the people deemed them the *substantial* part of religion; presented them in unbelief, pride, and impenitence; and thought to compensate by them for their entire neglect of justice, mercy, and piety, and for all their scandalous crimes: and when they omitted these institutions, they thought the Lord's controversy with them was chiefly on that account. He therefore informed them, that he "desired mercy and not sacrifice," or, *rather than* sacrifice; and the knowledge of him, which produced holy fear, dependence, submission, obedience, and love, more than burnt-offerings; because they were of superior excellency and immutable obligation. (See on *Note* 4:1—3, *v.* 1. *Notes*, *John* 17:1—3, *v.* 3. 2 *Cor.* 4:4—6.) He was displeased with them for their injustice, oppression of the poor, idolatry, and impiety: and no number of sacrifices could avail them, so long as they continued in sin.—This in no way interferes with the great doctrine, of the sacrifice of Christ being the sole meritorious cause of a sinner's pardon and acceptance with God; or, that of faith alone interesting us in this atonement; or with the necessity of our attendance on instituted ordinances. But it exposes the folly of such, as trust in external observances of any kind, to compensate for their want of love to God and man: it shews, that nothing can profit us, which does not spring from repentance and faith, and is not attended with a sober, righteous, and godly life: and that externals may safely be omitted or postponed, when the exercise of mercy and kindness to

7 But they, * like men, q have transgressed the covenant: there have r they dealt treacherously against me.

8 s Gilead *is* a city of them that work iniquity, *and is* † polluted with blood.

9 And t as troops of robbers wait for a man, u *so* the company of priests murder in the way ‡ by consent; for they commit § lewdness.

10 I have x seen an horrible thing in the house of Israel: y there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah; z he hath set an harvest for thee, a when I returned the captivity of my people.

* Or, *like Adam.* Gen. 3:6,11. Job 31:33.
q 8:1. 2 Kings 17:15. 18:12. Is. 24:5. Jer. 31:32. Ez. 16:59—61. 20:37. Heb. 3:9.
r 5:7. Is. 24:16. 43:3. Jer. 3:7—11,20. 5:11. 9:6.
s 12:11. Josh. 21:33. 1 Kings 17:1.
† Or, *cunning for blood.* 5:1,2. 2 Sam. 3:27. 20:8—10. 1 Kings 2.5. Ps. 10:8,9. 59:2:3. Is. 59:6,7. Jer. 11:19. Mic. 7:2. Matt. 26:15,16. Acts 23:12—15. 25:3.
t 7:1. Ezra 8:31. Job 1:15—17. 12:6. 24:2—17. Prov. 1:11—19.
u 5:1,2. Jer. 11:9. Ez. 22:27. Mic. 3:9—11. Zeph. 3:3,4. Mark 14:1. Luke 22:2—6. John 11:47—53. Acts 4:24—28.
‡ Heb. *with* one *shoulder*, or, *to Shechem.* 1 Kings 12:25.
§ Or, *enormity.*
x Jer. 2:12,13. 5:30,31. 18:13. 23:14.
y *See on* 4:11—14,17,18. 5:3,4.—1 Kings 12:28—30. 15:30.
z Jer. 51.33. Joel 3:13. Mic. 4:12. Rev. 14:15—20.
a Job 42:10. Ps. 126:1,4. Zeph. 2:7.

our brethren requires it, and both cannot be done. (*Marg. Ref.* See on *Note*, 5:6.—*Notes*, *Matt.* 5:23,24. 9:10—13, *v.* 13. 12:7,8.)—*I desired*, &c.] חפצתי *I delighted in. Notes*, *Is.* 53:9, 10. 62:1—5.

V. 7. "Like Adam." *Marg.* 'They have 'transgressed the covenant," which I solemnly 'contracted with them; just as Adam did in 'Paradise.' *Lowth.*—Israel and Judah had also renounced JEHOVAH for base idols, as a wife treacherously forsakes her husband for strangers. (*Marg. Ref.*—*Notes*, 1:2,3. 3:1—3. 5:7. *Jer.* 3:6—11,20—25.)

V. 8, 9. Ramoth-gilead, beyond Jordan, was one of the cities of refuge, and allotted to the priests; but it was totally given up to wickedness and polluted with murder. (*Marg. Ref.* s. —*Notes*, *Deut.* 4:41—43. *Josh.* 20:7—9.) The company of priests also, that dwelt there, was a mere banditti; consenting together in robbery, murder, and every enormity; standing by each other in doing and vindicating their evil deeds.—'The Hebrew word "Aven," ' (translated *iniquity*,) 'frequently signifies *idolatry*; 'and the blood, which Gilead is said to have 'been polluted with, may mean the blood of 'their children which they sacrificed to Moloch. Dr. Wells interprets the verse, of those 'Gileadites who assisted Pekah in the murder 'of Pekahiah. (2 *Kings* 15:25.) The phrase 'translated here, "polluted with blood," literally signifies *with bloody footsteps*, being taken 'from such, as are found with their shoes 'stained with the blood they have shed. (1 '*Kings* 2:5.)' *Lowth.* (*Marg.* and *Ref.*)—*Polluted.* (8) עקבה, from עקב, *decipere*, *supplantare*, whence the name *Jacob.* (*Notes*, 5:1,2, *v.* 2. *Ez.* 22:25,26. *Mic.* 3:8—12.)—The word rendered "by consent," (9) seems to mean *towards Shechem.* The priests beset the road to Shechem, as robbers and murderers. (*Marg.* and *Marg. Ref.*)—*They commit lewdness.* (9) Or, "enormity." *Marg.* Enormous wickedness of various kinds.

V. 10. *An horrible thing.*] 'Such an apostacy 'from God, as cannot be mentioned without 'horror. (*Jer.* 2:11,12. 5:30.)' *Lowth.*—The idolatry which was begun by Jeroboam of the tribe of Ephraim, had opened the way for all the subsequent abominations, by which the kingdom of Israel was polluted. "He made Israel to sin." (*Marg. Ref.*—*Notes*, 1 *Kings* 14:15,16.)

V. 11. The seeds of idolatry, from Israel, had been sown plenteously in Judah; and thus "he" (that is, Israel, or Ephraim,) "had set" or prepared, "a harvest for" Judah also. (*Notes*, *Jer.* 51:33. *Joel* 3:9—17. *Mic.* 4:11—13. *Rev.* 14:14—20, *v.* 15.) The nation was become ripe for divine judgments, which would be inflicted by the Assyrians and Chaldeans; till God would "turn away the captivity of his people." (*Ps.* 14:7. 53:6. 126:1.) '"When I would have 'turned away the captivity of my people:" 'When I would, upon their repentance, have 'averted my judgments, which will end in their 'captivity.' *Lowth.*—"A harvest is appointed for thee, among those who lead away the captivity of my people." *Bp. Newcombe.* This translation requires only a trivial change of the pointing: and gives the clearest sense of the verse. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.
V. 1—6.

In all our troubles we should place our whole confidence in the mercy of God; and should take warning and encouragement to return to him, and exhort others to do the same. He afflicts us in providence, that we may look to him to restore our prosperity: he convinces and humbles our hearts by his Holy Spirit, and often fills the conscience with remorse and dismay, in order to prepare us for the healing balm of his salvation, and the consolations which he bestows on the contrite believer. (*Notes*, *Is.* 57:15,16,19.) No affliction or temptation therefore, no guilt or power of sin, no wounded spirit or terrified conscience, should induce us to despair of help and comfort from God. He may suffer us for a time to be seized on with "the sorrows of death, or the pains of hell," and to be "like those that go down into the pit:" but as he raised the Redeemer from the grave, so will he revive the hearts and hopes of all who trust in him, and cause them at length to walk before him, and rejoice in his manifested presence and love. (*Notes*, *Ps.* 30:5—12. 40:1—5. 71:20,21. 116:1—5.) Let us then begin and "follow on to know the LORD;" that we may experience the freeness and efficacy of his grace, the faithfulness of his promises, and the felicity of his people. The feeblest glimpse of "hope in his word," which dawns upon the humble sin-distressed soul, is a sure earnest of increasing light and comfort, till "the Son of righteousness shall arise upon him with healing in his beams;" and till he shall arrive in his presence above, and possess the fulness of knowledge, purity, love, and joy for evermore. —Increasing light and hope shall be afforded to the waiting soul, with showers of purifying, fertilizing, and comforting grace; and he, who sent "the former," will send "the latter rain" also, and perfect the good work that he has begun. (*Notes*, *Ps.* 138:8. *Phil.* 1:3—6, *v.* 6.)—But we have not the same reason to depend on our own resolutions, convictions, or hopeful beginnings, as we have to trust in the truth and mercy of our God: alas! these are as

CHAP. VII.

Heavy charges, of atrocious crimes, brought against the kings, nobles, and people of Israel, 1—10; and awful denunciations of the wrath of God against them, 11—16.

WHEN [a] I would have healed Israel, then [b] the iniquity of Ephraim was discovered, [c] and the [*] wickedness of Samaria: for [d] they commit falsehood; and the thief cometh in, *and* [e] the troop of robbers [†] spoileth without.

2 And [f] they [‡] consider not in their hearts *that* [g] I remember all their wickedness: now [h] their own doings have beset them about; they [i] are before my face.

a Jer. 51:9. Matt. 23:37. Luke 13:34. 19.42.
b 4:17. 6:8—10. 8:9. 11:12. 12:14. 13:1,2,16. Is. 28:1—3. Mic. 6:16.
c 8:5. 10:5. Ez. 16:46,51. 23:4. Am. 8:14.
* Heb. *evils.*
d 11:12. 12:1,7. Is. 59:12—15. Jer. 9:2—6. Mic. 7:3—7.
e *See on* 6:9.
† Heb. *strippeth.*
f Deut. 32:29. Ps. 50:22. Is. 1:3. 5:12. 44:19. 57:1.
‡ Heb. *say not to.*
g 9.9. Ps. 25:7. Jer. 14:10. 17:1. Am. 8:7. Luke 12:2,3. 1 Cor. 4.5. Rev. 20:12,13.
h Num. 32:23. Job 20.11—29. Ps. 9:16. Prov. 5:22. Jer. 2:19. 4:18.
i Job 34:21. Ps. 90:8. Prov. 5:21. Jer. 16:17. 32:19. Heb. 4:13.

3 They [k] make the king glad with their wickedness, and the princes with their lies.

4 They [l] *are* all adulterers, [m] as an oven heated by the baker, [§] *who* ceaseth from [‖] raising after he hath kneaded the dough, until it be leavened.

5 In [n] the day of our king the princes have [o] made *him* sick with [¶] bottles of wine; [p] he stretched out his hand [q] with scorners.

6 For [r] they have [**] made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flaming fire.

k 5:11. 1 Kings 22:6,13. Jer. 5:31. 23:1—4. 37:19. Am. 7:10—13. Mic. 6:16 7:3. Rom. 1.32. 1 John 4:5.
l *See on* 4:2,12. Jer. 5:7,8. 9:2. Jam. 4:4.
m *See on* 6,7.
§ Or, *the raiser will cease.*
‖ Or, *waking.*
n Gen. 40 20. Dan. 5.1—4. Matt. 14:6. Mark 6:21,22.
o Prov. 20:1. Is. 5:11,12,22,23. 28:1,7,8. Hab. 2:15,16. Eph. 5:18. 1 Pet. 4:3,4.
¶ Or, *heat through wine.*
p 1 Kings 13:4.
q Ps. 1:1. 69:12. Prov. 13:20. 23:29—35. Dan. 5.4,23.
r 4,7. 1 Sam. 19:11—15. 2 Sam. 13:28,29. Ps. 10:8,9. Prov. 4:16. Mic. 2:1.
** Or, *applied.*

mutable, as the others are unchangeable. Under the rod of affliction, under terrors of conscience, or under the awakening word of some Boanerges, many seem deeply impressed and well disposed to religion: but when the restraint, the scourge, the terror is removed, their transient goodness vanishes like an empty cloud, or is exhaled by temptation as the dew by the burning sun; and we mourn our disappointed expectations respecting them. What shall be done with such persons? For "if any man draw back, the Lord will have no pleasure in him." (*Notes*, *Heb.* 6:4—6. 10:35—39. 2 *Pet.* 2:20—22.) Or what shall he do to us, who are prone to a similar, if not an equal inconstancy? May he put his fear into our hearts, and set up his kingdom within us, and never, never more, leave us to ourselves, or suffer us to be overcome by temptation!

V. 7—11.

Obstinate transgressors must not expect soothing messages from a holy God: he will "hew them by the words of his prophets:" and if this do not prevail to bring them down to the dust of self-abasement, "he will slay them by the words of his mouth;" and, by executing his threatened vengeance on them, convince them of the truth of his holy word.—All oblations and external services are mere hypocrisy, whilst justice, mercy, truth, and piety are neglected: and that confidence, even in the sacrifice of Christ, is groundless presumption, which encourages any one to "continue in sin." If men had the true knowledge of God, they could not be so deluded: and if they were partakers of true faith, they could not but hate sin, and uprightly fear, love, obey, and serve our God and Savior. But under every dispensation men prove themselves the children of Adam, by breaking the law and covenant, and abusing the mercy and goodness of God: the most favored places often become most notorious for sin; the most sacred offices are filled by the worst of men; no tongue can express what horrible defilements God sees continually, even in his visible church. But whilst multitudes are ripening for destruction, a time is coming, when he will return the captivity of his people, and fill the earth with his glory: and then "Jacob shall rejoice, and Israel shall" abound in songs of grateful praise.

NOTES.

CHAP. VII. V. 1—3. The labors of Elijah, Elisha, and many other prophets; the ruin of Ahab's idolatrous family by Jehu, who destroyed Baal out of Israel; (1 *Kings* 17:—22: 2 *Kings* 1:—10:) and all that succession of mercies and warnings, which the Lord continued to them, were means used for their healing: but they eventually served the more to discover the extreme wickedness of all ranks of men; especially in Samaria, where fraud, violence, and robbery were perpetrated in the most atrocious manner. (*Marg.* and *Marg. Ref.* a—e.—*Notes*, 4:1—3. 5:1,2,11,12. 6:8,9.) For they never seriously considered that God noted, and remembered against them, all their wickedness; not even when the effects of their crimes beset them about, and caused them manifold distresses. (*Marg.* and *Marg. Ref.* f—i.—*Notes*, *Job* 22:5—14, *vv.* 12—14. *Ps.* 10:2—11, *vv.* 4,11.) But, as their kings and princes were given up to idolatry and other wickedness; the people were glad to please them, by conforming to their false worship, copying their vices, and lavishing flattering encomiums upon them; with which they were highly gratified, and rendered bolder in wickedness. —The succession of kings from Jeroboam, the son of Nebat, "who made Israel to sin," even to the prophet's time, may be intended. (*Marg. Ref.* k.)

Lies. (3) Their flatteries, or perhaps their hypocritical conformity to the established idolatry; or their slanders and false accusations of those few, who adhered to the spiritual worship and service of God.

V. 4. The whole company were adulterers, as well as idolaters, and were most eagerly bent upon the indulgence of their unlawful passions. Their hearts were inflamed with sensual desires like a heated oven. Satan or his agents had combined to excite their own lusts in kindling this fire: (*Note*, *Jam.* 1:13—15.) and they cherished and kept it burning; waiting for the opportunity of gratifying it, without regard to duty or decency. The tempter had only to prepare them the occasion of sin, as the baker prepares the dough for the heated oven; and they were ready to seize upon it.—"He will cease from waking after, &c." (*Marg.*) The baker may take l is rest

7 They are all hot as an oven, and have [s] devoured their judges; all their kings are fallen: [t] *there is* none among them that calleth unto me.

8 Ephraim, [u] he hath mixed himself among the people; Ephraim is [x] a cake not turned.

9 Strangers have [y] devoured his strength, and he knoweth *it* not: yea, grey hairs are *here and there upon him, yet he knoweth not.

10 And [z] the pride of Israel testifieth to his face: [a] and they do not return to the LORD their God, [b] nor seek him for all this.

[*Practical Observations.*]

s 8:4. 1 Kings 15:28. 16:9—11, 18,22. 2 Kings 9:24,33. 10.7, 14. 15:10,14,25,30.
t 10,14. 5:15. Job 36:13. Is. 9: 13. 43:22. 64:7. Ez. 22:30. Dan. 9:13.
u 5:7,13. 9:3. Ezra 9:1,2,12. Neh. 13:23—25. Ps. 106:35. Ez. 23:4—11. Mal. 2:11.
x 8:2—4. 1 Kings 18:21. Zeph. 1:5. Matt. 6:24. Rev. 3:15,16.
y 8:7. 2 Kings 13:3—7,22. 15: 19,29. Prov. 23.35. Is. 42:22 —25. 57:1,11.
* Heb. *sprinkled.*
z *See on* 5:5.
a 7. 6:1. Prov. 27:22. Is. 9:13. Jer. 8:5,6. 25:5—7. 35.15—17. Am. 4:6—13. Zech. 1:4.
b Ps. 10:4. 14:2. 53.2. Rom. 3:11.

11 ¶ Ephraim also is like [c] a silly dove [d] without heart: [e] they call to Egypt, they go to Assyria.

12 When they shall go, [f] I will spread my net upon them: [g] I will bring them down as the fowls of the heaven; I will chastise them, [h] as their congregation hath heard.

13 [i] Woe unto them! for they have [k] fled from me: [†] destruction unto them! because they have transgressed against me: [l] though I have redeemed them, yet they have [m] spoken lies against me.

c 11:11.
d 4:11.—Prov. 6:32. 15:32. *margins.* 17:16.
e 5.13. 8:8,9. 9:3. 12:1. 14:3. 2 Kings 15:19. 17:4. Is. 30:1—6. 31:1—3. Jer. 2:18,36. Ez. 23:4—8.
f Job 19:6. Jer. 16:16. Ez. 12: 13. 17:20. 32:3.
g Ec. 9:12.
h Lev. 26:14,&c. Deut. 28:15, &c. 29:22—28. 31:16—29. 32: 15—43. 2 Kings 17:13—18. Jer. 44:4.
i 9:12. Is. 31:1. Lam. 5:16. Ez. 16:23. Matt. 23:13—29. Rev. 3:13.
k 11:2. Job 21:14,15. 22:17. Ps. 139:7—9. Jon. 1:3,10.
† Heb. *spoil.*
l Deut. 15:15. Neh. 1:10. Ps. 106:10. 107:2,3. Is. 41:14. 43: 1—3. 63:8—10. Mic. 6:4. 1 Pet. 1:18,19.
m 3. 11:12. Is. 59:13. Jer. 18: 11,12. 42:20. 44:17,18. Ez. 18: 2,25. Mal. 3:13—15. 1 John 1:10.

till the dough be ready: for the oven is sufficiently heated, and no more needs his attention. (*Marg. Ref.—Note*, 5—7.)

V. 5—7. On the king's birth-day, or coronation-day, or on some other public occasion when he made a royal feast, his nobles tempted him to drink to the most shameful excess, "making him sick with bottles of wine;" (or "heat through wine:" *marg.*) and when he was thus intoxicated, "he stretched out his hand with scorners;" treated every thing sacred with the most impious contempt; and perhaps employed his authority to persecute the worshippers of JEHOVAH. (*Marg. Ref.* n—r.—*Note*, *Gen.* 40: 20—22. *P. O. Esth.* 1:10—12. *Dan.* 5:1—9. *Matt.* 14:6—12.) 'Some recent and notorious act of contempt to God, or to his prophets, or to public justice, is here alluded to.' *Bp. Newcombe.*—Thus they prepared themselves and each other for every daring wickedness: and perhaps some of them had their hearts inflamed with ambition and revenge, and lay in wait for that opportunity, to murder the drunken king and usurp his throne. Their furious passions rendered Satan's temptations unnecessary. Their "baker" might "sleep all the night," and in the morning find his oven as hot as he could wish it; that is, their hearts as ready for any wickedness as could be desired. For, being heated with wine and selfish and malignant passions, they murdered their magistrates and kings one after another: yet neither the people, nor any one of their kings, amid these distractions and miseries, would seek help from God! All the kings of Israel were idolaters, and most of them most atrociously wicked in other respects. (*Marg.* and *Marg. Ref.* s, t.) 'The flame of civil discord is spread among the people in general. This hath been the destruction both of the inferior magistrates, and of their kings too. An anarchy continuing for eleven years, after the death of Jeroboam the second; and afterwards his son Zechariah, and his successors, Shallum and Pekahiah, being slain by conspiracies formed against them. (2 *Kings* 15: 10,14,25.)' *Lowth.*

V. 8—10. Ephraim (or the kingdom of the ten tribes,) had intimately connected himself with the surrounding nations, by alliances, intermarriages, and communion in idolatry: yet he still professed to worship JEHOVAH. Thus he became "a cake not turned," half burnt and half dough, and none of it fit for use; a motley mixture of idolatry and the worship of God. But he was eager in iniquity, and lukewarm, yea hypocritical, in the worship of God, and partial in every attempt to reform. (*Marg. Ref.* u, x.—*Notes*, 8:2—4. *Ps.* 106:35—45. *Jer.* 12:7 —9, *v.* 9.) The strange gods and heathen alliances weakened him continually; and the neighboring nations by hostile invasions devoured his strength: yet he perceived no danger, and never suspected the cause of his decay, namely, that the hand of God was lifted up against him. (*Marg. Ref.* y.—*Notes*, 2 *Kings* 15:19,20,29. 17:1—6. *Is.* 13:22—25.) In short, he had as evident tokens of approaching ruin, as grey hairs are of old age and of the decay of the constitution: and the prophets evidently saw these symptoms and pointed them out to him, but he took no notice. This arose from his *pride*, which openly testified against him; seeing neither judgments, warnings, nor mercies, could induce him to return and seek the Lord. (*Marg.* and *Marg. Ref.* z—b.—*Notes*, 5: 5. *Jer.* 8:4—7. *Am.* 4:6—13.)

V. 11, 12. In another view of the subject, Ephraim was become like "a silly dove;" not in *innocence and gentleness*, but *in folly and timorousness*, "without heart;" having neither understanding, courage, nor resolution. He was frighted at every appearance of danger: but instead of fleeing to God for refuge, as the doves fly to their windows; he was like the *silly* dove, that flies here and there for safety, till she is taken in the fowler's net, being easily seduced into it. Sometimes he applied to the Assyrians, and sometimes to the Egyptians, without prudence, or prospect of safety: and thus he would be entangled in the net which the Lord had spread for him, and be overtaken with inevitable ruin, as the fowls are ensnared and destroyed by the fowler. (*Marg. Ref.* c—g.—*Notes*, 5:13,14. 10:5,6. 11:5 —7. 14:1—3. 2 *Kings* 15:19,20. 17:4. *Is.* 30:4,5. 31:1.) For God would certainly punish them, "as the congregation" of Israel "had" repeatedly "heard" from the prophets; and especially, as had been foretold in the books of Moses. (*Marg. Ref.* h.) '"When they hearken to their assembly." When they are swayed by the

14 And [n] they have not cried unto me with their heart, [o] when they howled upon their beds: they [p] assemble themselves for corn and wine, *and* they rebel against me.

15 Though [q] I have * bound *and* strengthened their arms, yet do they [r] imagine mischief against me.

16 They [s] return, *but* not to the most High: they are [t] like a deceitful bow: their princes shall fall by the sword for [u] the rage of their tongue: [x] this *shall be* their derision in the land of Egypt.

n Job 35:9,10. Ps. 78:34—37. Is. 29:13. Jer. 3:10. Zech. 7:5.
o Is. 52:5. 65:14. Am. 8:3. Jam. 5:1.
p 3:1 Ex. 32:6. Judg. 9:27. Am. 2:8. Mic. 2:11. Rom. 16:18. Phil. 3:19. Jam. 4:3.
q 2 Kings 13:5,23. 14:25—27. Ps. 106.43—45.
* Or, *chastened*. Job 5:17. Ps. 94:12,13. Prov. 3:11,12. Heb. 12:5—11. Rev. 3:19.
r Ps. 2:1. 62:3. Jer. 17:9. Nah. 1:9,11. Acts 4:25. Rom. 1:21. 2 Cor. 10:5.
s 6:4. 8:14. 11:7. Ps. 78:37. Jer. 3:10. Luke 8:13,14. 11:24—26.
t Ps. 78:57.
u 13. Ps. 12:4. 52:2. 57:4. 73:9. Is. 3:8. Jer. 18:18. Matt. 12:36,37. Jam. 3:5—8. 2 Pet. 2:8. Rev. 13:5,6.
x 8:13. 9:3,6. Ez. 23:32. 36:20

'counsel of their assembly to seek foreign assistance.' *Bp. Newcombe.*

V. 13—16. Deserved ruin must come upon the people, seeing they had not only transgressed against God, but fled from him, who alone could pardon and save them. Though he had often redeemed them from their enemies; yet they had "spoken lies against" him, as if he were a severe Master, and his service hard and unprofitable: or they had mocked him with hypocritical professions of repentance. (*Marg.* and *Marg. Ref.* i—m.—*Notes*, *Ex.* 20:2. *Deut.* 15:13—15. *Mic.* 6:3—5. *Matt.* 25:24—30.) Even when on the bed of sickness or death, or laboring under heavy afflictions, they howled out for anguish and terror, and vented their bitter and impatient complaints before God: they did not cry to him with their hearts; they did not humble themselves before him or expect help from him; at least they did not intend to return to his service, but only cried out, (like the unclean spirit,) "Torment me not," in a mixture of horror and enmity. (*Marg. Ref.* n. o.—*Notes*, *Job* 35:9—13. *Ps.* 78:34—37. *Matt.* 8:28,29. *P. O.* 28—34.) When they met together to pray for a favorable harvest or vintage, they sought these things only to consume on their lusts, and persisted at the very time in rebellion against God. (*Marg. Ref.* n.—*Note*, *Jam.* 4:1—3.) And when the Lord chastised them, and afterwards bound up their wounds and strengthened them, they still devised more rebellion and wickedness against him.—Even when they seemed to repent and turn to him; they only left Baal to worship the golden calves; or they rested in some form or external reformation, and never came up to true repentance, faith, spiritual worship, or holy obedience. They deceived every expectation formed of them, like a broken or a useless bow in the day of battle: their princes therefore would one after another perish by the sword, for their daring impieties and revilings of God's prophets: and their miseries would excite the derision of the Egyptians, on whom they had depended for protection against the Assyrians. (*Marg. Ref.* q—x.—*Notes*, 5—10. 6:4,5. 11:5—7. *Ps.* 78:56 60.)

PRACTICAL OBSERVATIONS.
V. 1—10.

The means used to bring sinners to repentance and salvation, whether by the labors of God's ministers, or by providential dispensations, serve only to detect and aggravate their wickedness; except they be accompanied with his special blessing.—The whole "salvation of the righteous is therefore of the LORD;" but the condemnation of the wicked is of themselves, and justly deserved.—Men commit numerous and heinous crimes, without reflection, recollection, or remorse: because "they consider not, that the LORD remembers all their wickedness," and will produce the whole of it as evidence against them, and shew all the world the justice of their punishment, by discovering the malignity of their crimes.—Alas how poor an object do men attain, who ingratiate themselves with ungodly kings and nobles, by wickedness and lies; and thus expose themselves to the wrath of God, and even increase the condemnation of their haughty patrons! The depraved hearts of men and the temptations of Satan are as congenial as fire and fuel, and concur in preparing sinners for the practice of every crime: and want of opportunity, ability, or courage, prevents more wickedness, than perhaps all other causes combined. So that the open, and even the secret enormities of men's lives, atrocious as they are, bear a very small proportion to the desperate wickedness of their hearts. But when lust is inwardly conceived and cherished, it will more or less break forth into outward sin. the devil, who first suggests the idea of forbidden indulgence, will assist in devising the means of gratification; and then sinners will proceed without further temptation, "having made ready their hearts like an oven," while they lie in wait for the opportunity. Thus adulteries, murders, and all horrible crimes are perpetrated, without hesitation or remorse when it can be done with present impunity.—Days of public festivity, though they ought to be days of praise and thanksgiving, and holy joy in God, are almost always attended with much wickedness, and followed with many fatal effects.—Intoxication leads men to every kind of impiety and immorality: but what an infamy and degradation is it for a king to be "made sick with bottles of wine," and to be a companion, and an example, to scorners and blasphemers! (*Notes*, 1 *Kings* 20:16—18. *Prov.* 20.). *P. O.* 1—16. *Notes*, 23:29—35. *P. O.* 19—35.) They, who tempt princes and rulers to such a degrading vice, can never be their friends: and not unfrequently the event shews that they were plotting their ruin; and that they were lying in wait, with hearts full of malice or ambition, to murder both body and soul, by an exquisite refinement in cruelty. (*Note*, 2 *Sam.* 13:22—29.) Whilst men thus execute the vengeance of God on each other, how seldom do those that witness such transactions, "call upon God," who alone can preserve them from being involved in similar ruin? Thus nations ripen for destruction: and such as are called Christians often differ in nothing from pagans; except in the worthless attempt to form a coalition between religion and the world, that is, between God and the devil! But we are so blind to ourselves, that neither nations, nor churches, nor individuals, can see, in their own case, those symptoms of decay and approaching ruin, which are visible to all around them. The same pride, which emboldens men to break the law of God, leads them to self-flattery, and to continue impenitent amidst the rebukes of Providence, and the

CHAP. VIII.

Reproofs of Israel's idolatry, hypocrisy, rebellion, and folly; and denunciations of deserved punishment, in which Judah also is joined, 1—14.

SET [a] the trumpet to * thy mouth. *He shall come* [b] as an eagle against [c] the house of the LORD, because they have [d] transgressed my covenant, and trespassed against my law.

2 Israel shall [e] cry unto me, My God, we know thee.

3 Israel hath [f] cast off *the thing that is* good: [g] the enemy shall pursue him.

4 They have [h] set up kings, but not by me: they have made princes, and [i] I knew *it* not: [k] of their silver and their gold have they made them idols, [l] that they may be cut off.

5 Thy [m] calf, O Samaria, hath cast *thee* off; [n] mine anger is kindled against them: [o] how long *will it be* ere they attain to innocency?

6 For [p] from Israel *was* it also: [q] the workman made it; therefore it *is* not God: but [r] the calf of Samaria [s] shall be broken in pieces.

a 5:8. Is. 18:3. 58:1. Jer. 4:5. 6:1. 51:27. Ez. 7:14. 33:3—6. Joel 2:1,15. Am. 3:6. Zeph. 1:16. Zech. 9:14. 1 Cor. 15:52.
* Heb. *the roof of thy mouth.*
b Deut. 28:49. Jer. 4:13. 48:40. Hab. 1:8. Matt. 24:28.
c 9:15. 2 Kings 13:17. Am. 8: 3. 9:1. Zech. 11:1.
d 6:7. Is. 24:5. Jer. 31:32. Ez. 16:59. Heb. 8:8—13.
e 5:15. 7:13,14. 2 Kings 10:16, 29. Ps. 78:34—37. Is. 48:1,2. Jer. 7:4. Mic. 3:11. Matt. 7: 21—23. 25:11,12. Luke 13:25 —27. Tit. 1:16. 1 John 2:4.
f Ps. 36:3. 81:10,11. Am. 1:11. 1 Tim. 5:12.
g Lev. 26:36. Deut. 28:25. Lam. 3:66. 4:19.
h 1 Kings 12:16—20. 2 Kings 15:10—30.
i Matt. 25:12. Luke 13:25,27. John 10:14. Gal. 4:9.
k 2:8. 13:2. 1 Kings 12:28. 16: 31.
l 13:9. 1 Kings 13:34. Jer. 44:7,8. Ez. 18:31.
m 6. 10:5. Is. 14:20. Acts 7:41.
n Deut. 32:22. 2 Kings 17:16—18,21—23.
o Prov. 1:22. Jer. 4:14. 13:27.
p Ps. 106:19,20.
q Ps. 115:4—8. 135:15—18. Is. 44:9—20. Jer. 10.3—9,14,15. Hab. 2:18—20. Acts 17:29. 19:26.
r 10:2,5,6. Jer. 43:12,13. 50:2.
s 2 Kings 23:15,19. 2 Chr. 31: 1. 34:6,7.

warnings of his word. "They will not return to the LORD, nor seek him for all this."

V. 11—16.

When sinners are terrified, and driven from one device to another for safety; they are so devoid of understanding, that the mercy and grace of God are frequently the only refuge, to which they never think of fleeing. But to whatever other expedients they have recourse, the Lord will take them in his net, and execute upon them those judgments, of which all his congregations have often heard. Woe then be to those transgressors, who attempt to flee from God! for in this way destruction is inevitable. But to him, as the Redeemer of Israel, the chief of sinners may approach with acceptance: and those who perish in their sins speak lies against him, if they charge their ruin either on his secret purposes, or his refusal to have mercy on them. Yet numbers, when, in deep distress, they howl forth their terrors in the form of prayers, do not cry to God with their hearts, for the blessings of his complete salvation. Even their prayers for temporal mercies only require provision for their lusts, and are united with rebellion. Whether God afflict and weaken them, or bind up and strengthen them, they continue to "devise mischief against him." Their very repentance, and conversion from one sect, sentiment, form, or vice, to another, leave them far short of conversion to God, to Christ, and holiness: for "they return, but not to the most High," and rest in some plausible scheme of hypocrisy or false religion. When they speak fair, their professions are deceitful; but when they pour forth outrageous blasphemies and lies, their tongues agree with their hearts; (*Note*, *Jam.* 3:3—6.) and their destruction will be attended with the derision and contempt of their tempters and companions in iniquity. Such is human nature! Such is the progress and end of impiety! Such shall we prove if left to ourselves! "Create in us a clean heart, O God, and renew a right spirit within us."

NOTES.

CHAP. VIII. V. 1. The prophet, as Israel's watchman, was commanded to blow the trumpet. (*Marg.* and *Marg. Ref.* a.—*Notes*, 5:8—10. *Num.* 10:2—10. *Is.* 58:1,2. *Ez.* 33:2—9. *Joel* 2: 1—3. *Am.* 3:4—8.) Thus he must give warning of the coming of the Assyrian king, with speed and violence like an eagle, against the people among whom God had dwelt; because they had now provoked him, by breaking his law and violating his covenant, to depart from them.—'Give notice of the approaching ene-'my, (5:8.) who is coming with speed and fierce-'ness, like a bird of prey (*Deut.* 28:49.) against 'the city and temple of Jerusalem. By "the 'house of the LORD," may be meant God's peo-'ple in general, whom he formerly took a pe-'culiar care of, as his own family. (9:15.) This 'may probably denote Sennacherib's invasion.' *Lowth.* (*Marg. Ref.* b—d.—*Notes*, *Jer.* 4:5—13. *Matt.* 24:26—28.)—The verse may be considered as a general warning to Judah as well as Israel: though the following verses are immediately addressed to the ten tribes.—*Transgressed*, &c.] *Notes*, 6:7. *Is.* 24:1—12, *vv.* 5,6. *Jer.* 31:31,32.

V. 2—4. When Israel should be hard pressed by the Assyrians, they would claim a relation to God, and profess to put themselves under his protection, as a people that had known and worshipped him. But their pretensions would be disregarded; for they "had cast off" him that is good, or "that which is good;" they had forsaken the LORD, and his temple and worship: they had despised his prophets and trampled on his law, by their idolatries and iniquities; and this for many ages: therefore their enemies would pursue and prevail against them. (*Marg. Ref.* e—g.—*Notes*, *John* 8:54—59. *Tit.* 1:14—16.) They had set up kings and princes of their own choosing, in opposition to his chosen race the family of David, when they revolted from Rehoboam, and through all succeeding generations: they never consulted their heavenly King, about the appointment of their earthly kings: and both they, and their kings and princes, had employed their treasures in making idols, as if on purpose to provoke God to cut them off. (*Marg. Ref.* h—k. —*Notes*, 2:8,9. *Ex.* 32:2—6. 1 *Kings* 12:16,26 —31. 16: 2 *Kings* 15:)

V. 5, 6. The calf of Samaria (or that placed at Bethel, in the kingdom of which Samaria was the capital,) could not protect its worshippers, but would "cast them off;" for the Assyrians would seize upon them and their idol also. And how long would it be, ere they cleared themselves of this idolatry? Did they never intend it? The whole of that worship was Israel's invention, from the time when the golden calf was made in the wilderness, contrary to the express command of God. (*Marg. Ref.* —*Notes*, *Ex.* 32:2—6. 1 *Kings* 12:26—29.)

7 For they have [t] sown the wind, and they shall reap the whirlwind: [u] it hath no [*] stalk; the bud shall yield no meal: if so be it yield, [x] the strangers shall swallow it up.

8 Israel is [y] swallowed up: now shall they be [z] among the Gentiles as [a] a vessel wherein *is* no pleasure.

9 For [b] they are gone up to Assyria, [c] a wild ass alone by himself: Ephraim [d] hath hired [†] lovers.

10 Yea, though they have hired among the nations, [e] now will I gather them, and they shall [‡] sorrow a little [f] for the burden of [g] the king of princes.

11 Because Ephraim hath made [h] many altars to sin, [i] altars shall be unto him to sin.

12 I have [k] written to him the great things of my law, [l] *but* they were counted as a strange thing.

13 [§] They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it;* [m] *but* the LORD accepteth them not: [n] now will he remember their iniquity, and visit their sins; [o] they shall return to Egypt.

14 For Israel hath [p] forgotten his [q] Maker, [r] and buildeth temples; [s] and Judah hath multiplied fenced cities: but [t] I will send a fire upon his cities, and it shall devour the palaces thereof.

t 10:12,13. Job 4:8. Prov. 22:8. Ec. 5:16. Gal. 6:7,8.
u Is. 17:11. Jer. 12:13.
* Or, *standing corn.*
x 7:9. Deut. 28:33. Judg. 6:3—6. 2 Kings 13:3—7. 15:19,29.
y 2 Kings 17:1—6. 18:11. Jer. 50:17. 51:34. Lam. 2:2,5,16. Ez. 36:3.
z Lev. 26:33. Deut. 28:25,64.
a Is. 30:14. Jer. 22:28. 48:38. Rom. 9:22. 2 Tim. 2:20,21.
h 5:13. 7:11. 2 Kings 15:19. Ez. 23:5—9.
c Job 39:5—8. Jer. 2:24.
d 2:5—7,10—13. 12:1. Is. 30:6. Ez. 16:33,34.
† Heb. *loves.*
e 10:10. Ez. 16:37. 23:9,10,22—26,46,47.
‡ Or, *begin to sorrow.*
f 2 Kings 14:26. 15:19,20. 17:3. 1 Chr. 5:26.
g Is. 10:8. 36:13. Ez. 26:7. Dan. 2:37.
h 10:1,2,8. 12:11. Is. 10:10,11.
i Deut. 4:28. Jer. 16:13.
k Deut. 4:6—8. Neh. 9:13,14. Ps. 119:13. 147:19,20. Prov. 22:20. Ez. 20:11,12. Rom. 3:1,2. 7:12.
l 4:6. 2 Kings 17:15,16. Neh. 9:26. Ps. 50:17. Is. 30:9. Jer. 6:16,17. 8:8,9. Mark 7:9.
§ Or, *In the sacrifices of mine offerings, they sacrifice flesh and eat* it. Jer. 7:21—23. Zech. 7:6.
m 5:6. 9:4. 12:11. 1 Sam. 15:22,23. Prov. 21:27. Is. 1:11—15. 66:3. Jer. 14:10—12. Am. 5:22. 1 Cor. 11:20,29.
n 9:9. Ex. 20:5. 32:34. Rev. 16:19.
o 7:16. 9:3,6. 11:5. Deut. 28:68.
p 13.6. Deut. 32:18. Ps. 106:21. Is. 17:10. Jer. 2:32. 3:21. 23:27.
q Is. 29:23. 43:21. Eph. 2:10.
r 1 Kings 12:31,32. 16:31,32.
s 2 Chr. 26:10. 27:4. Is. 22:8—11.
t 2 Kings 18:13. Is. 42:13,25. Jer. 17:27. Am. 1:4,10,12,14. 2:5.

Thy calf, &c. (5) "Remove far from thee thy calf, O Samaria." *Bp. Newcombe.* Till the worship of the golden calf was entirely abolished, the removing of other idols would not avert the wrath of God. The workmen made the idol, and it could neither be God, nor any proper representation of him; but a mere dead image of a calf, which would soon be broken, and become fragments of gold.

V. 7, 8. All the expense and trouble of the people in their idolatrous worship, and all their crimes, politics, and heathen alliances, by which they attempted to secure themselves, were only "sowing the wind;" and if they had any increase, they could only "reap the whirlwind." (*Marg. Ref.* t.—*Notes*, 10:12,13. *Is.* 17:10—14. 44:19,20. *Gal.* 6:6—10, *vv.* 7,8.) Such seed could produce nothing valuable: and if a little transient prosperity seemed to result from it, it would soon be torn from them by strangers, who would swallow them up with their property; and they would be left among the nations as a broken or mean vessel, which a man throws away, or uses for the basest purposes. (*Marg.* and *Marg. Ref.* u—z.—*Notes*, *Jer.* 22:28—30. *Rom.* 9:22,23. 2 *Tim.* 2:20—22.)

V. 9, 10. When the Syrians attacked the Israelites, they applied for help to the kings of Assyria; and they ran about as a headstrong wild ass when separated from his companions. (*Notes*, *Job* 39:5—8. *Jer.* 2:22—24.) At a ruinous expense they hired the assistance of idolaters, and conformed to their mode of worship. But though they seemed to have obtained their purpose, and to have engaged powerful allies; yet the Lord would gather these allies *against them* as their enemies, and would begin to punish them by the burden or tribute laid on them by the king of Assyria, who called himself "a king of princes." (*Note*, *Is.* 10:8—11.) Yet this would be a light affliction, compared with those which would follow. (*Marg.* and *Marg. Ref.*) 'The word *menat* signifies *in a 'little time* here, as it does *Hag.* 2:6.' *Lowth.*

V. 11, 12. The Israelites, having, in the days of Jeroboam the son of Nebat, forsaken the temple and altar at Jerusalem, erected altars at Beth-el and Dan, and at several other places, to the golden calves, to Baal, and to other idols; as if they had purposely intended to add sin to sin: therefore their altars and sacrifices would be imputed to them, as aggravated crimes, and expose them to just and dreadful punishment. The Lord had caused the great and important truths and commandments of his law, respecting himself, and the worship and service which he required, to be written for their instruction, and he had sent his prophets to enforce it upon the people: but they continued to treat it as "a strange thing;" they knew scarcely any thing of it, they disregarded and despised it, and adhered to their own devices. (*Marg. Ref.*—*Notes*, 10:5,6. *Is.* 44:9—18. *Jer.* 10:6—10. *Hab.* 2:18,19. *Acts* 19:23—31, *v.* 26.)—'Thus the idolaters count the word 'of God as strange, in respect of their own in-'ventions.'—Alas! in how many places, even among protestants, is a minister, who inculcates the great doctrines of Christianity, as stated at the reformation, accused of preaching *a new religion*, and "bringing strange things" to the ears of the people! Indeed, every thing is *new* to the *ignorant*, as it is to *a child*, however long and extensively it has before been known: and such charges proclaim, either the *ignorance*, or the *enmity to the truth*, of those who bring them.

V. 13. The people professed to sacrifice unto God, while they "made void his commandments, that they might keep their own traditions:" but the feast, which they made on the sacrifice, was their sole advantage: (*Marg.* and *Ref.* m.—*Notes*, 6:6. *Jer.* 7:21—23. *Am.* 5:21—24.) for the Lord, instead of accepting their worship, was determined to punish their obstinate disobedience and idolatry; and to reduce them to as grievous a bondage as their fathers had endured in Egypt. 'Going into 'Egypt was a proverbial speech for extreme 'misery.' *Lowth.* (*Marg. Ref.* n, o.—*Notes*, 7:13—16, *v.* 16. 9:1—6, *vv.* 3,6. *Deut.* 28:68.)

V. 14. When the Israelites were wholly forgetful of God, and regardless of his authority, they erected temples to the golden calves and to other idols. Judah also, instead of confiding in the Lord, "multiplied fenced cities," as

CHAP. IX.

Israel is sentenced to a variety of miseries, for their aggravated sins, but especially their idolatry, 1—17.

[a] REJOICE not, O Israel, for joy, [b] as *other* people: for thou hast [c] gone a whoring from thy God, [d] thou hast loved a reward * upon every corn-floor.

2 The [e] floor and the † wine-press shall

a 10:5. Is. 17:11. 22:12. Lam. 4:21. Ez. 21:10. Am. 6:6,7, 13. 8:10. Jam. 4:16. 5:1.
b Ez. 16:47,48. 20:32. Am. 3:2.
c *See on* 4:12. 5:4,7.
d 2 12. Jer. 44:17.

* Or, *in*, &c.
e 2:9,12. Is. 24:7—12. Joel 1:3—7,9—13. Am. 4:6—9. 5:11. Mic. 6:13—16. Hag. 1:9. 2:16,17.
† Or, *wine-fat*.

not feed them, and the new wine shall fail in her.

3 They [f] shall not dwell in [g] the LORD's land: [h] but Ephraim shall return to Egypt, [i] and they shall eat unclean *things* [k] in Assyria.

4 They [l] shall not offer wine-*offerings* to the LORD, [m] neither shall they be pleas-

f Lev. 18:28. 20:22—24. Deut. 4:26,27. 28:63. Josh. 23:15. 1 Kings 9:7. Mic. 2:10.
g Lev. 25:23. Jer. 2:7. 16:18.
h 6. 8:13. 11:5. Deut. 28:68. Is. 11:15,16.
i Ez. 4:13. Dan. 1:8. Acts 10:14.
k 11:11. 2 Kings 17:6.
l 3:4. Joel 1:13. 2:14.
m 8:13. Is. 1:11,12. 57:6. 66:3. Jer. 6:20. Am. 4:4,5. 5:22. Mal. 1:9,10.

their security against invaders: thus both Israel and Judah were provoking God to pour out his judgments upon them, which would soon destroy their cities, temples, and palaces, as by one general conflagration. (*Marg. Ref.*—*Notes*, 2 *Kings* 17:5,6. 25:8—10. *Am.* 2:4,5.)—*His Maker*, &c.] "Him who made him." *Note*, *Ps.* 100:3.

PRACTICAL OBSERVATIONS.

Great earnestness and boldness are especially required, when ministers are called on to warn degenerate professors of religion of approaching ruin, and exhort them to repent of transgressing God's law and despising his covenant.—In times of great danger, and especially in the day of judgment, many will say, "My God we know thee," and "Lord, Lord, open to us;" to whom he will answer, "Depart from me, ye workers of iniquity." (*Notes*, *Matt.* 7:21—23. *Luke* 13:22—30, *vv.* 25—27.) For evil will overtake all, who "cast off that which is good," and rest in a mere form of godliness.—No comfort can be expected in any of the relations of life, which we form without consulting God: good rulers, or masters, or servants, as well as more intimate relatives, should be sought from him by prayer and valued as his gift. Nor can we expect success in any undertaking, even in our temporal concerns, in which we do not acknowledge him, and seek to know and do his will. (*Notes*, *Prov.* 3:5,6, *Col.* 3:16,17, *v.* 16.)—Those who covetously idolize gold and silver, are nearly as criminal, as they were who formerly made images of them to worship: and in various ways men act, as if they were bent upon their own ruin.—All our selfish and worldly confidences will one day fail us; because we provoke God to jealousy by putting them in his place. But how long will it be, ere we any of us "attain unto innocency," and renounce all our idols?—No human inventions can form an *essential* part of our religious worship, any more than the work of the carpenter or goldsmith can be a god. Let us then, "not be deceived: what a man sows that also shall he reap;" and those who sow vanity shall reap destruction and confusion. No good can come from impiety, idolatry, and wickedness, whatever pains or expense men bestow upon them: and the transient prosperity of fools will not only soon terminate, but it "will destroy them." (*Note*, *Prov.* 1:32,33.) Apostates will be confounded in punishment with other evil doers; except as they will be more disgraced than they, and become among ungodly men, as a vessel in which the Lord has no pleasure.—Men are often more brutish than the most stupid of the animals, and more obstinate than the most intractable: they are so enslaved to their degrading lusts and passions, that they pay very dear for the gratification of them even in this world; but this is only "a little sorrow," compared with the punishment prepared for them hereafter.—So long as men despise the truths and precepts of God's written word, and count the mysteries of his nature, the demands of his law, the doctrines of his gospel, and the ordinances of his worship, "a strange thing;" all the observances and costly oblations of their own devising, will "be unto them for sin:" for God accepts nothing which is not done in faith; and he will remember and punish the sins of all men, except those of the true believer. And whether they who forget God multiply *temples*, or *palaces*, or *castles;* they can by no means secure themselves against the wrath of that "righteous Judge," whose justice they have provoked, and whose salvation they have neglected, despised, or perverted. (*Notes* and *P. O. Heb.* 2:1—4.)

NOTES.

CHAP. IX. V. 1—3. Perhaps the Israelites were joyfully celebrating some public success, or gathering in their vintage or harvest, when the prophet published this message to them. They had no right to rejoice, as Judah had, among whom there were still considerable remains of true religion; or even as the people of other countries, who had not forsaken God in so aggravated a manner, or been guilty of such deep contempt, or so base and ungrateful an apostacy, as they had. (*Marg. Ref.* a—c.—*Notes*, 4:12—14. *Jer.* 2:10—13. *Ez.* 16:15—29,44—51.) Their prosperity, therefore, would be more transient and ruinous, than that of other nations; for, like an adulterous woman, they had violated their covenant with GOD, and preferred the most worthless idols to him. They loved to receive even the fruits of the earth, as from these their paramours, because festivals in honor of their idols, were more suited to their state of heart, than presenting the sacrifices of thanksgiving to God, and honoring him with their substance. (*Notes*, 2:2—13.) He therefore would visit them with famine; so that their corn-floor and wine-press would not suffice for their support, instead of supplying their luxurious revels; and the "new wine would *lie* to her," by disappointing her expectations, that is, those of the nation considered as a harlot. (*Marg. Ref.* e.) Nay, the people would not be allowed to inhabit JEHOVAH's favored and good land, where he designed to dwell among his worshippers; (*Marg. Ref.* f.—*Notes*, *Lev.* 18:24—30. *Deut.* 4:25—28. *Josh.* 23:14—16. *Mic.* 2:8—10.) some of them would migrate into Egypt, either in the time of famine, or when pressed by the Assyrians; the rest would be carried into Assyria, and there be constrained to live on food which was ceremoniously unclean, or even refuse and vile, being pressed with extreme necessity. (*Marg. Ref.* l—k.—*Notes*, 8:13. *Ez.* 4:9—17. *Dan.* 1:8—16. *Am.* 5:25—27.)

ing unto him: their sacrifices *shall be* unto them [n] as the bread of mourners: all that eat thereof shall be polluted; for [o] their bread for their soul shall not come into the house of the LORD.

5 [p] What will ye do [q] in the solemn day, and in the day of the feast of the LORD?

6 For, lo, [r] they are gone because of * destruction: [s] Egypt shall gather them up, Memphis shall bury them; [†] the pleasant *places* for their silver, [t] nettles shall possess them: thorns *shall be* in their tabernacles.

7 The [u] days of visitation are come, the days of recompense are come; [x] Israel shall know *it:* [y] the prophet *is* a fool, the [‡] spiritual man *is* [z] mad, for [a] the multitude of thine iniquity, and the great hatred.

n Num. 19:11. Deut. 26:14. Neh. 8:9—12. Ez. 24:17,22. Mal. 2:13.
o Ex. 40:23. Lev. 17:11. 21:6, 8,17,21. Num. 4:7. 28:2.
p Is. 10:3. Jer. 5:31.
q 2:11. Joel 1:13.
r Deut. 28:63,64. 1 Sam. 13:6. 2 Kings 13:7.
* Heb. *spoil.* 7:13. *marg.*
s 8:13. 11:11. Is. 11:11. 27:12. Zech. 10:10,11.
† Or, *their silver shall be desired, the nettle shall, &c.* Heb. *the desire of.*
t 10:8. Ps. 107:34. Prov. 24:31. Is. 5:6. 7:23. 32:13. 34:13.
u Is. 10:3. Jer. 10:15. 11:23. 45:21. Ez. 7:2—7. 12:22—28. Am. 3:2. Mic. 7:4. Zeph. 1: 14—18. Luke 21:22. Rev. 16: 19.
x Is. 26:11. Ez. 25:17. 38:23.
y 8. Jer. 6:14. 8:11. 23:16,17. Lam. 2:14. Ez. 13:10. Mic. 2:11. Zeph. 3:4. Zech. 11:15 —17.
‡ Heb. *man of the Spirit.*
z 2 Kings 9:11. Jer. 29:26. Mark 3:21. Acts 26:24,25. 2 Cor. 5:13.
a Ez. 14:9,10. 2 Thes. 2:10—12.

8 The [b] watchman of Ephraim *was* [c] with my God: [d] *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred [§] in the house of his God.

9 They have [e] deeply corrupted *themselves*, as in the days of [f] Gibeah; [g] *therefore* he will remember their iniquity, he will visit their sins.

10 I [h] found Israel like [i] grapes in the wilderness; I saw your fathers as the firstripe in the fig-tree at her first time: [k] *but* they went to Baal-peor, and [l] separated themselves unto *that* shame; [m] and *their* abominations were according as they loved.

[*Practical Observations.*]

11 *As for* Ephraim, [n] their glory shall fly away like a bird, [o] from the birth, and [p] from the womb, and from the conception.

b Cant. 3:3. Is. 62:6. Jer. 6:17. 31:6. Ez. 3:17,18. 33:7. Mic. 7:4. Heb. 13:17.
c 1 Kings 17:1. 18:1,36—39. 22: 28. 2 Kings 2:14,21. 3:15—20. 4:1—7,33—37,41,43. 5:14,27. 6: 17,18. 7:2,19. 13:21.
d 5:1. 1 Kings 18:19. 22:6,11, 22,23. Jer. 6:14. 14:13. Lam. 2:14. 4:13,14.
§ Or, *against.* John 15:24. Rom. 8:7.
e Is. 24.5. 31:6.
f 10:9. Judg. 19:22—30. 20: 21:
g 8:13.
h 11:1. Ex. 19:4—6. Jer. 2:2, 3. 31:2.
i 2:15. Num. 13:23,24. Is. 28:4. Mic. 7:1.
k Num. 25:3,&c. Deut. 4:3. Ps. 106:28.
l 4:14. 1 Kings 16:31. Jer. 11: 13. Rom. 6:21.
m Num. 15:39. Deut. 32:17. Ps. 81:12. Ez. 20:8. Am. 4:5.
n Gen. 41:52. 48:16—20. 49:22. Deut. 33:17. Job 18:5,18,19.
o Ps. 58:3. Ec. 6:3. Am. 1:13.
p 14. Deut. 28:18,57. Luke 23: 29.

V. 4—6. The Israelites would have no opportunity of pouring out wine-offerings to God, nor any wine to do it with; neither could they present any acceptable service, or have any communion with him. (*Marg. Ref.* l, m.—*Notes*, *Joel* 1:9. 2:12—14.) Their sacrifices would either be totally interrupted, or would be "as the bread of mourners;" who being unclean could not eat of the holy things without violating the law. (*Marg. Ref.* n.) The shew-bread would no longer be presented in "the house of the LORD in their behalf;" nor sacrifices offered for them. (*Marg. Ref.* o.) And what would they do, on their solemn feasts, when both the spiritual and carnal joy of them had ceased? For the prophet, as it were, beheld, and saw the people gone out of the land, to avoid impending destruction: and they would be collected together into Egypt, to die and be buried there; whilst their pleasant places, which were decorated or filled with silver, (as well as the other more humble tabernacles,) would soon be overgrown with nettles and thorns. (*Marg.* and *Ref.* r—t.—*Notes*, 10:7,8. *Is.* 32:9—14, *vv.* 12—14. 34:9—15, *v.* 13.)

Egypt, &c. (6) (*Marg. Ref.* s.) Probably, numbers of the Israelites fled for refuge into Egypt, during the ravages of the Assyrians, and perished miserably there; as the Jews did, after the destruction of Jerusalem by the Chaldeans. (*Notes*, *Jer.* 41:16—18. 42:—44:)

V. 7, 8. The prophets had long foretold these days of "visitation" and "recompense," and Israel would soon know the truth of their predictions; for they were even just arrived: (*Marg. Ref.* u, x.—*Notes*, *Ez.* 7:2—7,12,13.) though they now counted "the prophet a fool," and the inspired servant of God a madman; because of their extreme depravity, and enmity to the Lord and his worship and service. Or, the event would shew their *false prophets*, and *pretenders to inspiration*, to have been fools and madmen, to whose delusions God had given up Israel, to punish the multitude of their crimes and their great hatred of him. (*Marg.* and *Marg. Ref.* y—a.—*Notes*, *Mic.* 2:11. *Zech.* 11:15—17.)—The prophet observed that "the watchmen of Ephraim" (as Elijah, Elisha, Micaiah, and others,) had communed with his God, had him present and assisting him in his work, and wrought with him in "turning many to righteousness:" but these nominal watchmen, or prophets, were in all their ways, like the snare of a fowler to entangle men to their ruin; as they increased the people's hatred of God and his worship, and thus brought down vengeance upon themselves and them, by their idolatry or hypocrisy.—The marginal reading, "hatred against the house of his God," gives the clearer sense.—Some give another turn to the verse: 'Ye falsely imagined that 'these prophets of Ephraim were sent of God, 'and had familiar acquaintance with him: but 'ye shall find them to be but as the snare of a 'fowler.' *Bp. Hall.* 'God has delivered this 'people up to these delusions, as a just punish-'ment of their many sins, and of the great 'hatred they have against God and his wor-'ship.' *Lowth.* (*Notes*, *Rom.* 1:28—32. 2 *Thes.* 2:8—12.)—*Watchman.* (8) *Notes*, *Is.* 56:9—12. 62:6,7. *Jer.* 6:16,17. *Ez.* 3:17—19. *Heb.* 13:17.

V. 9, 10. The people of all the tribes of Israel were become as "deeply corrupted," as the men of Gibeah, who abused and murdered the Levite's concubine; or those of the tribe of Benjamin, who defended the perpetrators of that detestable crime, and so were almost wholly cut off: (*Marg. Ref.* e—g.—*Notes*, *Judg.* 19:—21:) and God would remember and visit the crimes of the generation, to whom the prophet spake, with like tremendous judgments. Indeed Israel in his first and best days, just before his entrance into Canaan was as pleasing to God, as grapes would be to a weary traveller in the parched desert; or as the first ripe figs, when being scarce they are

12 Though they bring up their children, [q] yet will I bereave them, *that there shall* [r] not *be* a man *left:* yea, [s] woe also to them when I depart from them!

13 Ephraim, [t] as I saw Tyrus, *is* planted in a pleasant place: but Ephraim [u] shall bring forth his children to the murderer.

14 Give them, O LORD: [x] what wilt thou give? give them * a miscarrying womb and dry breasts.

15 All their wickedness [y] *is* in Gilgal: for there [z] I hated them: for the wickedness of their doings [a] I will drive them out of mine house, I will love them no more: [b] all their princes *are* revolters.

16 Ephraim is smitten, [c] their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* † the beloved *fruit* of their womb.

17 [d] My God will cast them away, [e] because they did not hearken unto him: [f] and they shall be wanderers among the nations.

q 13,16. Deut. 28:32,41. 32:25. Job 27:14. Jer. 15:7. 16:3,4. Lam. 2:20.
r Num. 26:65. Judg. 4:16.
s 5:6. 7:13. Deut. 31:17. 1 Sam. 16:14. 28:15,16. 2 Kings 17: 18,23.
t Ez. 26: 27: 28:
u 16. 10:14. 13:8,16. 2 Kings 15:16. Jer. 9:21. Am. 7:17.
x 13,16. Matt. 24:19. Mark 13:17. Luke 21:23. 23:29. 1 Cor. 7:26.
* Heb. *a womb that casteth the fruit.* Job 21:10.
y 4:15. 12:11. Josh. 4:19—24. 5:2—9. 10:43. 1 Sam. 7:16. Am. 4:4. 5:5. Mic. 6:5.
z Lev. 26:30. Ez. 23:18. Zech. 11:8.
a 3,17. 1:6,9. 3:4. 1 Kings 9:7—9. 2 Kings 17:17—20. Jer. 3:8. 11:15. 33:24—26. Am. 5: 27.
b 5:1,2. Is. 1:23. Jer. 5:5. Ez. 22:27. Mic. 3:11. Zeph. 3:3. Acts 4.5—7,27. 5:21.
c 11—13. Job 18:16. Is. 5:24. 40:24. Mal. 4:1.
† Heb. *the desires.* Ez. 24.21.
d 2 Chr. 18:13. Neh. 5:19. Ps. 31:14. Is. 7:13. Mic. 7:7. John 20:17,28. Phil. 4:19.
e 7:13. 1 Kings 14:15,16. 2 Kings 17:14—20. 2 Chr. 36: 16. Ps. 81:11—13. Prov. 29: 1. Is. 48:18. Jer. 25:3,4. 26:4—6. 35:15—17. Zech. 1:4. 7: 11—14. Acts 3:23.
f Deut. 28:64,65. 32:26. Am 8:2. 9:9. John 7:35. Jam. 1:1.

the more valued. (*Marg. Ref.* h.—*Notes, Jer.* 2:2,3. *Mic.* 7:1—4.) Yet, even when the nation thus followed the Lord in the wilderness, a multitude of them were seduced by the Midianitish women, to frequent the temple of Baal-peor, and to separate themselves from the ordinances of God unto that shameful idolatry, and that abominable whoredom, which they loved better than the spiritual and holy worship of JEHOVAH: and they ever after chose such abominations, or idols, as suited their perverse and sensual inclinations. (*Marg. Ref.* i—m.—*Notes, Num.* 25: *Deut.* 4:3,4. 29:19,20. *Ps.* 106:28—31. *Am.* 4:4,5.)—'The Hebrew word, *yinnazeru*, '*were separated*, alludes to the order of the 'Nazarites, who were in a peculiar manner 'set apart for God's service: ... whereas these 'dedicated themselves to the service of that 'filthy idol Baal-peor, that *shame*, or *shameful* '*thing*. (*Jer.* 11:13.)—*Bosheth, shame*, was a 'nickname for Baal: so *Jerub-baal* is called '*Jerub-besheth*, 2 *Sam.* 11:21.' *Lowth.* (*Note, Judg.* 6:31,32.)

V. 11—14. *Ephraim* signifies *fruitfulness:* and the vast number, to which this tribe had increased, was its peculiar glory. (*Marg. Ref.* o—s.—*Note*, 15—17.) By this distinction, the Ephraimites seem to have been greatly elated; but it was about to "fly away," speedily and irrecoverably, as a bird let loose. Their children would die as soon as they were born, or be still-born or abortions; by which the nation would be gradually enfeebled and diminished: and of the small number that should grow up to maturity, the Lord would so bereave them by various judgments, that there should scarcely be any one left of them: for nothing but misery could ensue, when God had been provoked to depart from them in anger, and to deprive them of his gracious presence and protection. (*Gen.* 41:52. *Notes*, 48:17—20. 49: 22—26. *Num.* 1:32—35. *Deut.* 33:17.) Indeed, Ephraim had been prosperous and replenished; and as pleasantly situated, as even the flourishing city of Tyre, which excited the admiration of all beholders: (*Ez.* 27:3,4.) but from this time they would educate children, and lead forth their young men to battle merely to be slain by their enemies. So that the prophet scarcely knew what to ask in their behalf; or could only entreat the Lord to give them "a miscarrying womb and dry breasts," as a less calamity than "bringing forth children for the murderer," or to be trained up in idolatry. (*Marg.* and *Marg. Ref.* u, x.—*Notes, Matt.* 24: 19,20. *Luke* 23:26—31.)

V. 15—17. Gilgal, where their fathers first covenanted with God, after they had entered the promised land, and where his tabernacle once stood before it was removed to Shiloh, was at the time when the prophet wrote, become the repository of all kinds of idolatry and iniquity, whence they were diffused through the land on each side of Jordan: therefore the Lord abhorred them, and resolved to drive them out of his house, as an adulterous woman when divorced. (*Marg. Ref.* y—a.—See on *Note*, 4:15.) Nor would he any more love them, or specially favor them as a nation; seeing all their princes were revolters, rebels, and apostates. Indeed the calamities were begun; their root was dried up, and their fruit would wither. When the Israelites were sentenced to fall in the wilderness, their children were preserved to inherit the promised land: but as Ephraim was to be finally rejected, even the beloved fruit of the womb would be slain with their parents, as those of the Canaanites had been. (*Marg.* and *Marg. Ref.* b, c.—*Notes*, 11—14. *Num.* 14:24—31. *Ps.* 90:13—17.) God had determined to cast them off, because they would not hearken to him: and the remnant of them would be scattered as wanderers among the nations.—This was soon after fulfilled, respecting the kingdom of the ten tribes, and continues so to this day: and even such of them as were incorporated with the Jews, have with them been wanderers among the nations for many hundred years. (*Marg. Ref.* d—f.—*Notes, John* 7:31—36, *v.* 35. *Jam.* 1:1.)—It is wonderful, that these prophecies, so often repeated, and so exactly descriptive of the present state of that favored nation, after many revolving ages, do not more impress the minds of those who read them, with admiration of the foreknowledge of God, and full conviction of the divine inspiration of the holy scriptures.

All their princes, &c. (15) Above half the kings of Judah were pious rulers: but not one of the kings of Israel was so. (*Preface* 1 *Kings.*)

PRACTICAL OBSERVATIONS.
V. 1—10.

Those who abide under the wrath of God, and continue to accumulate guilt and condemnation, can have no good cause to rejoice in temporal prosperity: but such as apostatize

CHAP. X.

Reproofs of Israel's manifold sins, denunciations of terrible judgments, and exhortations to repentance, 1—15.

ISRAEL [a] *is* * an empty vine, he bringeth forth fruit [b] unto himself: [c] according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly † images.

2 ‡ Their heart is [d] divided; now shall they be found faulty: [e] he shall § break down their altars, he shall spoil their images.

3 For now they shall say, [f] We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, [g] swearing

a Is. 5:1—7. Ez. 15:1—5. John 15:1—6.
* Or, *a vine emptying the fruit which it giveth.*
b Zech. 7:5,6. Rom. 14:7,8. 2 Cor. 5:16. Phil. 2:21.
c 2:8. 8:4,11. 12:8,11. 13:2,6.
† Heb. *statues*, or, *standing images*. Lev. 26:1. 1 Kings 14:23. *marg.*
‡ Or, *He hath divided their heart.* Is. 44:18. 2 Thes. 2:11,12.
d 7:8. 1 Kings 18:21. Zeph. 1:5. Matt. 6:24. Luke 16:13. Jam. 1:8. 4:4. 1 John 2:15. Rev. 3:15,16.
e 5—8. 8:5,6. Jer. 43:13. Mic. 5:13. Zech. 13:2.
§ Heb. *behead.*
f 7,15. 3:4. 11:5. Gen. 49:10. Mic. 4:9. John 19:15.
g 6:7. 2 Kings 17:3,4. Ez. 17:13—19. Rom. 1:31. 2 Tim. 3:3.

from the religion of pious ancestors, violate their own solemn engagements, and run into wickedness, in opposition to the convictions of their consciences, and the strivings of God's Spirit with them, have even less reason for joy than any other sinners; for to them belongs the deepest condemnation.—Abundance received as the reward of serving Mammon, or abused in making provision for men's lusts, will end either in most ruinous prosperity, or most distressing calamities.—They, whose pampered bodies are rendered unclean by unlawful indulgences, may perhaps be reduced to the necessity of eating the most unclean and unwholesome food, through the extremity of indigence. (*Note*, *Luke* 15:13—16. *P. O.* 11—16.)—But no famine is so dreadful as that of the soul: awful is the case of those who can perform no acceptable service to the Lord, but must either utterly neglect him, or render him such worship as he abhors: yet in this case we should all have been, had not the Son of God, by his incarnation, atonement, and intercession, opened us a door of access and acceptance through faith in his name.—Men may now despise the solemn days and ordinances of God, and disrelish every feast which fails to gratify their love of jovial mirth, and sensual indulgence; but the utter want of every means of grace and hope of mercy, will make them know their value: and what will they then do? (*Note*, *Am.* 8:11—14.) Thus multitudes hurry on to destruction: their bodies are gathered into the grave; their souls sink into hopeless misery; and their "pleasant places for their silver," as well as their commodious habitations, if not covered with thorns and nettles, yet pass into the hands of those, who neither know nor care what is become of them. (*Notes*, *Ps.* 39:6. 49:10,16,17. *Ec.* 2:18—23. *Luke* 12:15—21, *vv.* 20,21. 16:27—31.) But the ministers of God, who foresee, and openly declare, these approaching days of visitation and recompense, must expect to be reviled as wild enthusiasts, or as weak and foolish men: for God leaves sinners under delusion, because of the greatness of their crimes and their enmity against him. But if worldly men deem the servants of God fools and madmen; these *know* and can prove them and their flattering teachers to be so. Happy are they, that have watchmen placed over them, who walk with God, seek his glory, do his work, and enjoy his assistance and blessing: many such there have been, and are; may "the Lord of the harvest" increase their numbers and prosper their labors! But more have been found crafty and selfish, ensnaring men in error and iniquity, and misleading them into the ways of ruin for their own mercenary ends; opposing, hindering, reviling, and persecuting the true servants of God; increasing men's hatred of him, and of each other; and thus disturbing and defiling even the house of the Lord. Alas! many parts of the church are as corrupted, in these and other respects, as Benjamin was in the days of Gibeah, and may expect similar visitations. At some times, and in some places, a people are formed by divine grace, who are peculiarly delightful to our holy God: but then a falling off commonly succeeds, and some "separate themselves to this shame," and others to that, according to the different "abominations which they have loved." Thus they go out from true believers, because they were not of them; and their glory soon vanishes and appears no more.

V. 11—17.

How soon could our God insensibly waste the most populous nations! Nay, how often does he thus decrease them! and what awful instances of this has our eventful age exhibited! What an alloy it is to our comfort in our beloved children, to reflect for what purposes they may possibly be brought up and reserved! "This is a sore vanity:" but the best remedy of it is submission, and confidence in God, and a conscientious performance of our duty: especially in training up our families in the fear of God, and in seeking for them, as well as ourselves, "first the kingdom of God and his righteousness;" and setting them a good example. (*Note*, *Gen.* 17:17—19. *P. O.* 16—22.) Surely it is far more desirable to be written childless, than to bring up children in the service of sin and Satan! And they, who provoke God to depart from them, can reasonably expect nothing but woe for themselves and their offspring, here and hereafter.—The Lord will drive impenitent and hypocritical professors of Christianity with abhorrence out of his house, and "love them no more:" his wrath dries up the root and withers the fruit of all our comforts: and the poor scattered Jews, whom God cast off because they did not hearken to him, and whom he has condemned to be "wanderers among the nations," are a daily warning to us to beware, lest we neglect or abuse his gospel: for how then could we escape a similar, or even a far more terrible condemnation? (*Note*, *Ps.* 59:11—13, *v.* 11.)

NOTES.

CHAP. X. V. 1—3. Israel had often been compared to a vine, which is valuable only for its fruit; but the nation was become "an empty vine," which brought no fruit to perfection. (*Marg.* and *Marg. Ref.* a, b.—*Notes*, *Ps.* 80:8—13. *Is.* 5:1—7. *Ez.* 15:) They not only spent their abundance on themselves; but even their apparent good works sprang from ostentation, or other selfish motives, and not from regard to the glory and will of God. (*Notes*, *Matt.* 6:1—5.) In proportion as they were enriched

falsely in making a covenant: [h] thus judgment springeth up, as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of [i] the calves of [k] Beth-aven: [l] for the people thereof shall mourn over it, and [*] the priests thereof *that* rejoiced on it, [m] for the glory thereof, because it is departed from it.

6 It shall be also [n] carried unto Assyria *for* [o] a present to king Jareb: Ephraim shall [p] receive shame, and Israel shall be [q] ashamed of his own counsel.

7 *As for* [r] Samaria, her [s] king is cut off as the foam upon [†] the water.

8 The [t] high places also of Aven, [u] the sin of Israel, shall be destroyed: [x] the thorn and the thistle shall come up on [y] their altars; and [z] they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned [a] from the days of Gibeah: there they stood: [b] the battle in Gibeah against the children of iniquity [c] did not overtake them.

10 *It is* [d] in my desire that I should chastise them; [e] and the people shall be gathered against them, when [‡] they shall bind themselves in their two furrows.

11 And Ephraim *is as* [f] an heifer *that is* taught, [g] *and* loveth to tread out *the corn;* [h] but I passed over upon [§] her fair neck: I will make Ephraim to ride; [i] Judah shall plow, *and* Jacob shall break his clods.

h Deut. 29:18. Is. 5:7. 59:13—15. Am. 5:7. 6:12. Acts 8:23. Heb. 12:15. Rev. 8:10,11.
i 8:5,6. 13:2. 1 Kings 12:28—32. 2 Kings 10:29. 17:16. 2 Chr. 11:15. 13:8.
k 4:15. 5:8. Josh. 7:2.
l Judg. 18:24. Rev. 18:11—19.
* Or, *Chemarim.* 2 Kings 23. 5. *marg.* Zeph. 1:4.
m 1 Sam. 4:21,22. Acts 19:27.
n 8:6. Is. 46:1,2. Jer. 43:12,13. Dan. 11:8.
o 5:13. 2 Kings 17:3.
p 4:19. Is. 1:29. 44:9—11. 45:16. Jer. 2:26,27,36,37. 3:24, 25. 48:13. Ez. 36:31,32.
q 11:6. Job 18:7. Is. 30:3. Jer. 7:24. Mic. 6:16.
r 1 Kings 21:1. 2 Kings 1:3.
s 3,15. 2 Kings 15:30. 17:4.
† Heb. *the face of the water.* Jude 13.
t 5. 4:15. 5:8.
u Deut. 9:21. 1 Kings 12:23—30. 13:34. 14:16. Am. 8:14. Mic. 1:5,13.
x 9:6. Is. 32:13. 34:13.
y 1 Kings 13:2. 2 Kings 23:15. 2 Chr. 31:1. 34:5—7.
z Is. 2:19. Luke 23:30. Rev. 6:16. 9:6.
a 9:9. Judg. 19:22—30. 20:5,13, 14.
b Judg. 20:17—48.
c Gen. 6:5. 8:21. Zeph. 3:6,7. Matt. 23:31,32.
d Deut. 28:63. Is. 1:24. Jer. 15:6. Ez. 5:13. 16:42.
e 8:1,10. Jer. 16:16. 21:4. Ez. 16:37. 23:9,10,46,47. Mic. 4 10—13. Zech. 14:2,3. Matt. 22:7.
‡ Or, *I shall bind them for their two transgressions,* or, *in their two habitations.*
f 4:16. Jer. 50:11.
g 2:5. 3:1. 9:1. Deut. 25.4. Rom. 16:18.
h 11:4.
§ Heb. *the beauty of her neck*
i 2 Chr. 28:5—8. Is. 28:24.

by the produce of their good land, they multiplied altars and images; which had a goodly *shew* of devotion, but were an abomination to the Lord. (*Marg.* and *Marg. Ref.* c.—*Notes*, 8:14. 12:10—14, *v.* 11.) They vainly attempted to divide their hearts between him and idols, which were his rivals; and thus they were found guilty of violating the covenant of God, and of forfeiting all the blessings of their relation to him. (*Marg.* and *Marg. Ref.* d, e.—*Notes*, 1 *Kings* 18:21. 2 *Kings* 17:7—11,33—40. 18:22. *Matt.* 6:24. *Jam.* 1:5—8.) By the Assyrians, he would certainly destroy their altars and images: and they should be left without any king to head or protect them, and be forced to confess that, because they "had not feared the LORD," no king could do any thing effectual to preserve them from ruin.—'A king 'cannot protect us, if God be against us.' *Lowth.* (*Marg. Ref.*—*Notes*, 8:2—4. 2 *Kings* 15:16—30. 17:1—4.)

V. 4. The Israelites, in professing to covenant with God, or make vows to him, spake lies, and joined perjury to hypocrisy. In swearing allegiance to their princes, they concealed the most treacherous intentions; and all their civil compacts and decisions were conducted with fraud and perjury. Thus, even the administration of *justice* (as it should have been,) sprang up, like pestiferous hemlock in the furrows of the field; and tended to diffuse, still more widely, deceit, injustice, impiety, and misery, throughout the whole land. (*Marg. Ref.* g, h.—*Notes*, *Am.* 5:7—13. 6:12—14. *Mic.* 3:1—4.) 'Injustice being publicly countenanc-'ed encourages the same practices in private 'men's dealings: thus instead of judgment and 'fair dealing, injustice increases every where, 'as bitter and poisonous weeds grow up in a 'field, where there is no care taken to destroy 'them.' *Lowth.*—*Hemlock.*] *Notes*, *Deut.* 29:18. *Heb.* 12:15—17.

V. 5, 6. The inhabitants of Samaria would be seized with terror, when they heard that the golden calves, which had been worshipped at Beth-aven, or Beth-el, and Dan, were carried off by the invaders, or given to the Assyrian king. The *people* would deeply regret the loss of their idols: but the *priests*, who had rejoiced in the emolument and credit which they had derived from that idolatry, would have more substantial cause for mourning, when their *gains* and their *glory* were all taken away together. For the gold of the calves would be sent to the king of Assyria, as a present, or oblation out of the spoil of the conquered nation: and this would turn to the shame of the doting idolaters, who took counsel to worship dead images which could not protect themselves, in preference to the living, true, and almighty God. (*Marg. Ref.* i—m.—*Notes*, 8:5,6. 11:5—7. 13:1,2. 2 *Kings* 17:2.)—The word, rendered priests, is *Chemarim:* these were certain idolatrous priests, who were clothed in black, when they offered sacrifices. (*Marg.* and *Ref.*—*Notes*, 2 *Kings* 23:5. *Zeph.* 1:4.)

Jareb. (6) '*Chap.* 5:13. there it probably 'means Tiglath-pilezer, ... unto whom Mena-'hem betook himself for safety; and here it 'seems to denote Shalmaneser, who took the 'Israelites under his protection, by making 'them tributaries.' *Lowth.* (*Note*, 5:13,14.)

V. 7, 8. Perhaps Hosea the last king of Israel was here meant. After various revolutions, and an interregnum of some continuance, that kingdom seemed in a hopeful way of regaining tranquillity and prosperity, under his government: but these promising appearances resembled those airy bubbles, that form the foam on the top of the water; and they soon vanished and came to nothing by the slaughter of the king. (*Note*, 2 *Kings* 17:1—6.) Then the high places of Aven, (or *Beth-aven*, *Note*, 5:8—10.) would be destroyed: and whilst thorns and thistles overgrew their desolated altars, (*Marg. Ref.* u—y.—*Note*, 9:4—6.) the terrified worshippers would call upon the hills and mountains, to crush or cover them from impending and more tremendous vengeance. (*Notes*, *Is.* 2:19—21. *Luke* 23:26—31. *Rev.* 6:15—17.)

V. 9—11. The disposition of Israel had, in succeeding ages, resembled that of the Benjamites in the days of Gibeah. (See on *Note*, 9:

12 [k] Sow to yourselves in righteousness, reap in mercy; [l] break up your fallow ground: for *it is* [m] time to seek the LORD, till he come, and [n] rain righteousness upon you.

13 Ye have [o] plowed wickedness, ye have reaped iniquity; ye have [p] eaten the fruit of lies: because thou [q] didst trust in thy way, [r] in the multitude of thy mighty men.

k 8:7. Ps. 126:5,6. Prov. 11:18. Ec. 11:6. Is. 32:20. Jam. 3:18.
l Jer. 4:3,4.
m Ps. 105:4. Is. 31:1. 55:6. Jer. 29:12—14. 50:4,5. Am. 5:4,6, 8,14,15. Zeph. 2:1—3. Luke 13:24,25.
n 6:3. Ps. 72:6. Is. 5:6. 30:23. 44:3. 45:8. Ez. 34:26. Acts 2:18. 1 Cor. 3:6,7.
o 8:7. Job 4:8. Prov. 22:8. Gal. 6:7,8.
p Prov. 1:31. 12:19. 18:20,21. 19:5.
q Ps. 52:7. 62:10.
r Ps. 33:16. Ec. 9:11.

14 Therefore [s] shall a tumult arise among thy people, [t] and all thy fortresses shall be spoiled, [u] as Shalman spoiled Beth-arbel in the day of battle: [x] the mother was dashed in pieces upon *her* children.

15 So [y] shall Beth-el do unto you because of [*] your great wickedness: [z] in a morning shall the king of Israel utterly be cut off.

s Is. 22:1—4. 33:14. Am. 3:8,9. 9:5.
t 2 Kings 17:6. 18:9,10. Jer. 48: 41. Nah. 3:12. Hab. 1:10.
u 2 Kings 18:33,34. 19:11—13.
x 13:16. Gen. 32:11. Is. 13:16 —18. Jer. 13:14. Nah. 3:10.
y 5. Am. 7:9—17.
* Heb. *the evil of your evil.* Rom. 7:13.
z 3,7. Is. 16:14.

9,10.) The men of Gibeah stood to what they had done, and the Benjamites stood by them in it: and thus Israel had always obstinately persisted in the most atrocious abominations. Though the last battle in Gibeah almost destroyed the tribe of Benjamin; yet it did not overtake and extirpate the children of iniquity: for many still remained from age to age in Israel, to copy that detestable example. (*Marg. Ref.* a—c.—*Notes*, *Gen.* 6:5. 8:20—22, *v.* 21. *Judg.* 20:29—48.) The Lord had therefore formed a determined purpose to punish them, as even taking pleasure in so doing. (*Notes*, *Deut.* 28:63. *Is.* 1:21—24. *Ez.* 5:13.) The people of Assyria, with their allies, would gather at his call against them; when by their idolatry they had bound themselves for slavery, as the oxen are confined to labor up and down the two furrows of the field. Ephraim indeed was like a heifer, who had been taught, and loved, to tread out the corn; which was not hard labor and was attended with the liberty of eating it: that is, the Israelites loved the privilege and temporal advantages of being the people of God, but they were not disposed to labor or self-denial in his service. By milder discipline, God had attempted to train them to obedience, as the husbandman gently causes the yoke to pass upon the fair neck of the young heifer, to prepare her for the work: but, as that did not effect the purpose, he would reduce them to great hardships, like those endured by beasts of burden, or used to ride on, as horses, or asses, or camels: and even Judah and the whole house of Jacob would be brought into bondage by the Assyrians and Chaldeans, as if they were set to plow and to break the clods; seeing they had quarrelled with the easy yoke of God's commands. (*Marg.* and *Marg. Ref.* g—i.—*Notes*, *Deut.* 25:4. *Matt.* 11: 28—30.)

They shall bind themselves, &c. (10) Or, "when I shall bind them for their two transgressions," or, "in their two habitations." *Marg.* Beth-el and Dan, where the two golden calves were placed, were the "two habitations." Εν ταις δυσιν αδικιαις αυτων. *Sept.*

V. 12, 13. No way remained, to the Israelites and Jews, of escaping the threatened judgments, except by "sowing to themselves in righteousness." Repentance and conversion from sin, attendance on the ordinances of God, and obedience to his commandments, would be like sowing good seed, which would yield an increase for their own advantage; and in this way, though they could not merit any thing from God, they might hope and wait for his merciful acceptance, as their harvest. (*Notes*, 8:7,8. *Ps.* 126:5,6. *Prov.* 11:18. *Ec.* 11:3 —6. *Gal.* 5:6—10, *vv.* 7,8.) But their hearts resembled fallow ground, hard and unbroken, and covered with noxious weeds: so that, unless they were humbled and broken for sin, and cleansed from worldly lusts and affections, they could not receive the good seed of God's word, nor bring forth the fruits of righteousness: but self-examination, watchfulness prayer, confession and mortification of sin would "break up this fallow ground," and eradicate these weeds. (*Marg. Ref.* k, l.—*Notes*, *Jer.* 4:3,4. *Matt.* 13:20—23.) They had too long delayed this needful duty; and it was full time for them to seek the Lord, and his favor and help, by earnest prayer: thus they might expect, that he would give the increase by the influences of his Spirit, and "come and rain righteousness upon them." (*Marg. Ref.* m, n.—*Notes*, 6:1—3. *Ps.* 72:4—7. *Is.* 5:5,6. 44:3—5. 45: 8.) But, on the contrary, they had long bestowed abundant pains in the practice of wickedness; as if they had plowed and sowed, in order to get a crop of iniquity: and in consequence they had eaten the fruit of their own lies, and hypocrisy, and idolatry. They trusted in their own projects and heathen alliances, and in numerous and valiant forces; but, as they had neglected God and his service, these confidences would certainly fail them. (*Marg. Ref.* r.—*Notes*, 8:14. 2 *Kings* 17:1—6.)

Sow, &c. (12) Σπειρατε εαυτοις εις δικαιοσυνην. *Sept.* This is a literal translation. (*Note*, *Ps.* 24:3—8.)—*Way*, &c. (13) *Am.* 8:14. *Marg.*

V. 14, 15. Intestine divisions and foreign invaders would soon combine to ruin Israel. All their strong holds would fall into the hands of the enemy, and their inhabitants would be treated with the same savage cruelty, with which Shalman (or Shalmaneser) had desolated Beth-arbel, when he took it by assault, and slew indiscriminately all the wretched inhabitants. Nor could Beth-el and its idols do any thing for them better than this; for it was the source and substance of their enormous wickedness. (*Marg. Ref.* s—x.—*Notes*, 5,6. 13:15, 16.) And after a night of adversity, when they thought the morning of prosperity was come, under the government of Hosea, he would suddenly be cut off, and the whole people left defenceless in the hands of their enemies.—'Beth-arbel was a place in Armenia, famous 'afterward for the defeat of Darius the last 'king of Persia, by Alexander. ... The Hebrew 'reads, *Because of the evil of your evil.* That 'language expresses the greatness of any thing 'by repeating the word over again. The same 'expression is used by St. Paul; (*Rom.* 7:13.) '"That sin might become exceeding sinful:" 'that is, hereby it might appear how full of evil

CHAP. XI.

Israel's ingratitude to God for his benefits, 1—4. His judgments on them, 5—7. Intimations of mercy, 8—11. Judah's fidelity, contrasted with Israel's treachery, 12.

WHEN [a] Israel *was* a child, then I loved him, and [b] called my son out of Egypt.

a 2:15. Deut. 7:7,8. Jer. 2:2. Ez. 16:6. Mal. 1:2.
b Ex. 4:22,23. Matt. 2:15.

2 *As* [c] they called them, so they went from them: [d] they sacrificed unto Baalim, and [e] burned incense to graven images.

c 7. Deut. 29:2—4. 1 Sam. 8:7—9. 2 Kings 17:13—15. 2 Chr. 36:15,16. Neh. 9:30. Is. 30:9—11. Jer. 35:13. 44:16,17. Zech. 1:4—6. 7:11,12. Luke 13:34. John 3:19—21. Acts 7:51,52. 2 Cor. 2:15,16.
d 2:13. 13:1,2. Judg. 2:13. 3:7. 10:6. 1 Kings 16:31,32. 18:19. 2 Kings 17:16.
e 1 Kings 12:33. Is. 65:7. Jer. 18:15. 44:15.

'our natural corruption is.' *Lowth.* (*Marg.*—*Note, Rom.* 7:13,14.)—*In a morning.* (15) בשחר 'The expression in the Hebrew denotes *the first* 'appearing of the morning.' *Lowth.* (*Note, Is.* 8:20.)

PRACTICAL OBSERVATIONS.

Those who seek their own credit or worldly profit in religious duties, will be accounted unfruitful branches of the true Vine; for all who abide in Christ bring forth fruit to the glory of God and the benefit of mankind. Alas, in this view how empty a vine is the visible church even to this very day! How little of the genuine fruits of righteousness grow upon it!—Human nature is propense to multiply crimes, as God multiplies his favors: and fruitful fields and a good estate, or a flourishing trade, commonly occasions the increase of avarice, pride, sensuality, and impiety. They who attempt to share their hearts between God and Mammon will surely "be found faulty," and condemned as hypocrites: for we should give the Lord the whole; and then love others for his sake, and according to his commandment; and so love him in all, and do all to his glory. (*Notes, Ex.* 20:3. *Deut.* 6:5.)—Every idolized dependence will soon be torn from those who fear not God: and what indeed could a king, or even a kingdom, or "all the kingdoms of the world, and the glory of them," do for those, who have him for their enemy?—Hypocrisy, perjury, or treachery in oaths and covenants, convert the most sacred observances into the most atrocious crimes, and corrupt the very fountain of law and justice, rendering it the source of most cruel oppression.—They, who rejoice in iniquity, prepare terror and sorrow for themselves: for all created glories are transient, and soon depart, pass into other hands, and leave those ashamed who confided in them. All earthly prosperity is but a collection of bubbles, and is soon destroyed "like the foam upon the water:" and soon will naughty sinners call upon the rocks and mountains to hide them from the face of that angry Judge, whom they now despise, when he speaks to them in the mild language of a merciful Savior.—In every age, even in the visible church, we meet with those who copy and emulate the crimes and infamy of the most atrocious sinners of ancient times: nor can any judgments on earth so extirpate "the children of iniquity," that none shall be found who do evil and stand to it. But the Lord will punish all such; and their sins will form those chains, in which they shall be bound, and delivered up into the hands of their enemies.—Those who love the *privileges* of the gospel alone, or the temporal advantages of a religious profession, and do not love to draw in the yoke of evangelical obedience, and will not be induced to it by fatherly corrections, must expect to meet with severe treatment: and such as refuse the liberty of God's service, must fall into the drudgery and oppression of Satan and their own lusts.—However men may deceive themselves, it is most certain, that "accordingly as a man sows, so also shall he reap:" and our "sowing unto righteousness" will abound to our own account, and we shall "reap in mercy." Men should then be exhorted to "break up the fallow-ground" of their hearts, that they may be prepared to receive the seed of God's word, and to give it root and nourishment, that it may produce an abundant increase.—It is time, that sinners entered upon this: for none can tell how soon the seed-time may be lost, and the hopes of the harvest gone, for ever: and though the Lord alone can "come and rain righteousness upon us:" yet it is our duty to use all means, in spiritual as well as in natural things. As for those, who "plow wickedness and reap iniquity," in their unjust gains or forbidden pleasures; they will soon "eat of the fruit of their own ways, and be filled with their own devices." Nor can their confidence in their own abilities, or in the multitude of the mighty or the renowned who are of their mind, and who patronise and encourage them, protect them against the wrath of God.—Alas! what exquisite miseries do men's sins bring upon them, even in this world! Are nations rendered a scene of tumult and bloodshed? Are strong-holds spoiled, and women and children murdered? Are kings cut off, and their subjects enslaved? Sin alone has done all this mischief, and these are but a small specimen of its dreadful triumphs. Let us then with humble, grateful faith, look to "the Lamb of God, who taketh away the sin of the world."

NOTES.

CHAP. XI. V. 1. In the infancy of the nation, when Israel was weak and enslaved in Egypt, God manifested his distinguishing love of him, acknowledged him for his son, and called him out of Egypt by the hand of Moses and Aaron. (*Notes, Ex.* 4:22,23. *Jer.* 2:2,3. *Ez.* 16:3—14. 20:1—10.) As this was typical of the true Israel's conversion from the bondage of sin and Satan, to the liberty of God's children, through his peculiar love to them; so it also prefigured the bringing up of the only begotten Son of God out of Egypt, whither he had been driven by Herod's cruelty; that he might in the Lord's land perform the whole work of our redemption. (*Note, Matt.* 2:13—15.) 'Israel is 'called God's son, and his first-born; (*Ex.* 4:22, '23.) and therein was an eminent type of the 'Messias, in whom all God's promises are ful-'filled. This prophecy is applied by St. Mat-'thew, (2:15.) to our Lord's return out of Egypt, '... and the literal sense of the words does more 'properly belong to him, than to Israel; which 'is observable in many other prophecies, which 'can but improperly be applied to those of 'whom they were first spoken, and, taking them 'in their true and genuine sense, are only ful-'filled in Christ. (See particularly *Ps.* 22:16—'18.)' *Lowth.*

V. 2. The perverse and ungrateful Israelites, after their deliverance out of Egypt, refused to hearken to the prophets of God, who called them to cleave to his service: nay, they were rather impelled, by resentment and enmity, to more decided rebellion and apostacy, and to run into various kinds of idolatry. (*Marg. Ref.*—*Notes*, 5—7. 2:10—13. *Num.* 25:1

3 I [f] taught Ephraim also to go, taking them by their arms; but they knew not that [g] I healed them.

4 I [h] drew them with cords [i] of a man, with bands of love: and [k] I was to them as they that * take off the yoke on their jaws, [l] and I laid meat unto them.

5 ¶ He [m] shall not return into the land of Egypt, [n] but the Assyrian shall be his king, [o] because they refused to return.

6 And [p] the sword shall abide on his cities, and shall [q] consume his branches, and devour *them*, [r] because of their own counsels.

7 And my people [s] are bent to backsliding from me: though [t] they called them to the most High, [†] none at all would exalt *him*.

8 ¶ [u] How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [x] Admah? *how* shall I set thee as Zeboim? [y] Mine [z] heart is turned within me, my repentings are kindled together.

9 I will [a] not execute the fierceness of mine anger, I will not [b] return to destroy Ephraim: [c] for I *am* God, and not man; [d] the holy One in the midst of thee: and I will not enter into the city.

10 They shall [e] walk after the LORD: [f] he shall roar like a lion: when he shall roar, then the children [g] shall tremble from the [h] west.

11 They shall tremble as a bird [i] out of Egypt, and [k] as a dove out of the land of Assyria: [l] and I will place them in their houses, saith the LORD.

f Ex. 19:4. Num. 11:11,12. Deut. 1:31. 8:2. 32:10,11. Is. 46:3. 63:9. Acts 13:18.
g 2:8. 7:1. 14:4. Ex. 15:26. 23:25. Is. 1:2. 30:26. Jer. 3:22. 30:17.
h Cant. 1:4. Is. 63:9. John 6:44. 12:32. 2 Cor. 5:14.
i 2 Sam. 7:14.
k Lev. 26:13.
* Heb. *lift up*.
l 2:8. Ps. 78:23—25. 105:40. John 6:32—58.
m 7:16. 8:13. 9:3,6.
n 5:13. 10:6. 2 Kings 15:19,29. 17:3—6. 18:11. Is. 8:6—8. Am. 5:27.
o 6:1. 2 Kings 17:13,14. 18:12. Jer. 8:4—6. Am. 4:6,8—10. Zech. 1:4—6.
p 10:14. 13:16. Lev. 26:31,33. Deut. 28:52. 32:25. Jer. 5:17. Mic. 5:11.
q Ps. 80:11—16. Is. 9:14. 18:5. 27:10,11. Ez. 15:2—7. 20:47. Mal. 4:1.
r 10:6. Ps. 106:39,43. Is. 30:1.
s 4:16. 14:4. Ps. 78:57,58. Prov. 14:14. Jer. 3:6,8,11. 8:5. 14:7.
t 2. 7:16. 2 Chr. 30:1—11. Ps. 81:11. Am. 5:4—6,14,15.
† Heb. *together they exalted not*.
u 6:4. Jer. 9:7. Lam. 3:33. Matt. 23:37. Luke 19:41,42.
x Gen. 14:8. 19:24,25. Deut. 29:23. Is. 1:9,10. Am. 4:11. Zeph. 2:9. 2 Pet. 2:6. Jude 7. Rev. 11:8. 18:18.
y Deut. 32:36. Judg. 10:16. 2 Sam. 24:16. 2 Kings 13:23. Ps. 106:45. Is. 63:15. Jer. 3:12. 31:20. Am. 7:3,6.
z Lam. 1:20.
a 14:4. Ex. 32:10—14. Deut. 32:26,27. Ps. 78:38. Is. 27:4—8. 48:9. Jer. 30:11. 31:1—3. Ez. 20:8,9,13,14,21—23.
b 1 Sam. 26:8. 2 Sam. 20:10.
c Num. 23:19. Is. 55:8,9. Mic. 7:18—20. Mal. 3:6. Rom. 11:28,29.
d Is. 12:6. Ez. 37:27,28. Zeph. 3:15—17.
e Is. 2:5. 49:10. Jer. 2:2. 7:6,9 31:9. Mic. 4:5. Zech. 10:12 John 8:12. Rom. 8:1. 2 Pet 2:10.
f Is. 31:4. 42:13. Jer. 25:30 Joel 3:16. Am. 1:2. 3:4,8.
g Job 37:1. Ps. 2:11. 119:120 Is. 64:2. Jer. 5:22. 33:9. Hab 3:16. Acts 24:25.
h Zech. 8:7.
i 3:5. 9:3—6. Is. 11:11. Zech 10:10.
k 7:11. Is. 60:8.
l Jer. 31:12. Ez. 28:25,26. 36 33,34. 37:21,25. Am. 9:14,15 Ob. 17.

—8. *Judg.* 2:11—13. *Jer.* 44: *Ez.* 16:15—22. 20:13—26.) In like manner, the Jews afterwards walked directly contrary to the preaching of Christ and his apostles.

V. 3, 4. The Lord had all along treated Israel, even the revolted ten tribes, with the tenderness of a nursing mother to her young child. He upheld them from falling, carried them above their difficulties, and taught them how they ought to walk in order to please him; 'as a mother doth teach her child to go, leading 'it by the arms.' (*Marg. Ref.* f.—*Notes*, *Deut.* 1:29—31, *v.* 31. 8:1—3.) He had also healed their breaches and afflictions, though they did not know, or thankfully acknowledge, him as their Healer. (*Marg. Ref.* g.—*Note*, 6:1—3.) Indeed, he still drew them towards him, not by those violent methods, which are sometimes used with brutes; but by such cogent arguments, such tender persuasions, such constraining motives and obligations, as were suited to work on the understanding, will, and affections of rational creatures. (*Notes*, *Cant.* 1:4. *Jer.* 31:3—5, *v.* 3. *John* 6:41—46, *vv.* 44,45. 12:27—33, *v.* 22.) Especially his continued love towards them was suited to draw them to repentance, confidence, and obedience: for he not only plentifully provided for their wants, but carefully removed every impediment to their comfortable enjoyment of his bounty: as the husbandman takes off the yoke and unmuzzles the ox, which has finished his labor; as well as lays the provender before him. (*Marg.* and *Marg. Ref.* h—l.—*Note*, *Rom.* 2:4—6, *v.* 4.) The continued and persevering kindness of God to Israel, rather than any particular instances, seems intended.

V. 5—7. The Israelites had a strong attachment to Egypt; and probably intended to migrate thither, when pressed by the Assyrians. (*Notes*, 9:1—3. *Jer.* 41:16—18.) They would not however be sent back as a nation to that house of bondage; (though probably many individuals fled thither and died there; but the Assyrian king would acquire the dominion over them; seeing they refused to return to the worship of JEHOVAH: and his authority would be that of the sword, abiding on their cities and villages, desolating them and devouring the inhabitants. This would be the effect of their own counsel, in refusing submission to the Assyrians, and in seeking help from the Egyptians. (*Note*, 2 *Kings* 17:4—6.) Though they were called the people of JEHOVAH, they were bent to backslide or apostatize from him. This was the constant bias of their minds, and they were obstinate in it; so that though the prophets earnestly called them to the worship of the "most high" God, none of them would exalt or honor him, but all of them preferred their worthless idols to him. (*Marg. Ref.*—*Note*, 2.)

Bent to, &c. (7) '"My people are in sus-'pense because of their backsliding from me." 'Either they are in continual anxiety, because 'of my displeasure; or else they are irresolute, 'and halt between God and their idols.' *Lowth.* (*Notes*, 2. 7:13—16. 10:1—3. 1 *Kings* 18:21. *Matt.* 19:16—22. *Acts* 24:24—27. 26:24—29.)—Perhaps the invitation, which Hezekiah sent to the ten tribes, to come and join in celebrating the passover, may be alluded to. (*Note*, 2 *Chr.* 30:6—11.)

V. 8—11. Strict *justice* demanded, that Israel should be rendered as Admah and Zeboim, which were destroyed along with Sodom and Gomorrah, by fire from heaven; so that none escaped: and the place where they had stood was rendered ever after a monument of divine vengeance. (*Marg. Ref.* x.—*Notes*, *Gen*

12 Ephraim [m] compasseth me about with lies, and the house of Israel with deceit: but [n] Judah yet [o] ruleth with God, and is faithful with the * saints.

m 7:16. 12:7. Ps. 78:36. Is. 29:13. 44:20. 59:3,4. Mic. 6:12.

n 4:15. 2 Kings 18:4—7. 2 Chr. 29:—32:

o Gen. 32:28. 1 Cor. 6:2. Rev. 1.6. 3:21. 5:10.

* Or, *most holy.*

14:1—3. 19:24—26. *Deut.* 29:21—25, *v.* 23.) But *mercy* objected to this righteous severity; for how could the Lord give up his Israel to such universal and dire destruction? (*Marg. Ref.* n.) Speaking after the manner of men, his bowels were moved, and his heart pained and even "turned within him" at the thought; so that his repentings (or disposition to relent and mitigate the sentence) were excited along with his holy indignation. (*Marg. Ref.* y, z.—*Note*, *Jer.* 31:18—20.) He would not therefore execute the fierceness of his anger, in so undistinguishing a manner; nor return by one stroke after another, utterly to destroy Ephraim. (*Note*, *Jer.* 30:10,11.) For, being "God and not man," of infinite perfection in wisdom and mercy, as well as in justice and holiness, he knew how to moderate and regulate his indignation, and to glorify all his perfections in his dealings with them. (*Marg. Ref.* c.—*Notes*, *Mal.* 3:5,6. *Rom.* 11:25—32.) He had dwelt "in the midst of them," as the Holy One of Israel; and it would not consist with his glory to destroy them, as he had done Sodom and the neighboring cities, without leaving any remnant; or to make them perpetual desolations: he would not enter Samaria, or their other cities, in this tremendous manner. Some of the people should survive the catastrophe, and be incorporated among the Jews, or otherwise be brought into the church, who in future times would "walk after the LORD." When his terrible and powerful voice should be heard among them, as the roaring of a lion, Israel in after-times would tremble throughout their dispersions, like the birds of the air, or the dove the most timid of them: and being thus brought to fear and to submit to him, they would be reinstated in the church, and perhaps in their own land. This is evidently a prediction of the future conversion and restoration of Israel; and not merely of their return from Babylon, or of any subsequent events, which have hitherto occurred. (*Notes*, 3:4,5. *Is.* 11:11—16. 12: 27:12,13. 60:8—14. *Jer.* 32 39—41. *Ez.* 16:52—63. 34:23—31. 36:20—28. 37: 20—28. 39:23—29. *Joel* 3:9—17. *Am.* 9:13—15. *Mic.* 7:11—20. *Zeph.* 3:18—20. *Zech.* 14:10,11.)

V. 12. All the religious professions and services of Israel were lies and hypocrisy, with which they compassed and offended God. But in Judah the princes wrought with God and ruled for him; and, as they regarded his laws, they had great influence with him: and the people were faithful with the saints, or followers of their pious progenitors. (*Note*, *Deut.* 33:3.) This was written probably at the time of Hezekiah's reformation, and was an intimation of his deliverance from Sennacherib's invasion. (*Marg.* and *Marg. Ref.*—*Notes*, 2 *Kings* 18:4—6. 2 *Chr.* 29:12—19, *v.* 15,36. 30: 12,15,21—27. 31:5—8.)

PRACTICAL OBSERVATIONS.

The care of the Lord over us, from our earliest infancy, should induce us to grateful obedience and holy worship; and it will tend to our condemnation if it have not this effect. But his love to his church of redeemed sinners from the beginning, and especially in giving his Son to become incarnate, and to pass through hardships and sufferings, from his birth in the stable to his death upon the cross, should principally encourage our hopes, and engage our affections to him. Yet alas! many, who are favored with abundant means of becoming acquainted with this "love of God our Savior" towards fallen man, turn away from him as if he were an enemy, and prefer their lusts and idols to his unsearchable riches and unspeakable kindness! They indeed alone are truly happy, whom he teaches by his Spirit, upholds by his power, and causes to walk in his ways. They do not always know at first, to whom they are indebted for these beginnings of healing and salvation; but they will at length acknowledge him, as the Author and Finisher of that blessed work. He neither finds sinners willing to be saved in his humbling, holy method, nor does he force salvation upon them *against their will:* (*Note*, *Phil.* 2:12,13.) but he draws them in the most rational, tender, and persuasive manner; rendering his arguments, warnings, motives, and encouragements efficacious, by the influences of his Holy Spirit. In the gospel, he sets his rich provisions before them; and by his grace, he takes away prejudice, pride, hardness and blindness of heart, the carnal mind, and the love and dominion of sin, and creates an appetite for the blessed feast; and so they feed and live for ever. But they, who have only outward advantages, "not knowing that the goodness of God leadeth them to repentance," proceed with a hard and impenitent heart, to treasure up wrath against the approaching day of wrath. For miseries in various forms await those, who refuse to return to God, and their own counsels serve only to bring ruin upon them. (*Note*, *Jer.* 2:14—19.)—But alas! how "bent to backsliding" are even God's professing people! Notwithstanding the labors of ministers to call people to the service of the most High; there are very few in comparison, who cordially honor him, and give him the throne in their hearts. So that he might justly give up even a great part of the visible church, as he did Admah and Zeboim; nay, "it is of his mercy, that we are not all consumed." (*P. O. Lam.* 3:21—41.) But his compassions are free and infinite: he pities the miseries, forgives the sins, moderates the corrections of his offending people, and seems to repent of his severity towards them. How then should we repent of our ingratitude to him!—He will not destroy his church, nor leave his enemies to triumph; for he is the unchangeable God, and not like mutable man: and he can execute vengeance on hypocrites, and correct his offending children, without inflicting his fierce anger by an indiscriminate destruction. But, while this "Holy One," who deigns to dwell in the midst of his church, "roars like a lion" against the workers of iniquity; true Israelites tremble before him, but do not flee from him. Thus, fearing his wrath, confessing their guilt, and trusting in his mercy, they will be restored to the enjoyment of his favor; and will have the tokens of his acceptance; whilst the deceits and lies of hypocrites shall be exposed and punished. It is peculiarly honorable to him, when we obey his commands, serve him in our respective places, and are faithful among his saints, in times of general apostacy: and "them, who thus honor God, he will honor; but they that despise him shall be lightly esteemed"

CHAP. XII.

Ephraim and Judah are reproved, 1, 2. The conduct of the nation exposed, by comparison with that of their pious ancestor Jacob, whom God especially favored: and a call to repentance, 3—6. Ephraim's crimes and ingratitude provoke God to punish him, 7—14.

EPHRAIM [a] feedeth on wind, and followeth after the east wind: [b] he daily increaseth lies and desolation; [c] and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also [d] a controversy with Judah, [e] and will * punish Jacob according to his ways; [f] according to his doings will he recompense him.

3 He [g] took his brother by the heel in the womb, and by his strength he [†] had power with God:

4 Yea, he had power over [h] the Angel, and prevailed: he wept, and [i] made supplication unto him: he [k] found him *in* Beth-el, and there he [l] spake with us,

5 Even [m] the LORD God of hosts; the LORD [n] *is* his memorial.

6 Therefore [o] turn thou to thy God: [p] keep mercy and judgment, [q] and wait on thy God continually. [*Practical Observations.*]

a 8:7. Job 15:2. Jer. 22:22.
b 11:12.
c 5:13. 7:11. 2 Kings 15:19. 17:4—6. Is. 30:3,7. 57:9.
d 4:1. Jer. 25:31. Mic. 6:2.
e 2 Kings 17:19,20. Is. 8:7,8. 10:6. Jer. 3:8—11. Ez. 23:11,&c. 31,32.
* Heb. *visit upon.* 2:13. 8:13. 9:9. Is. 10:12. 24:21. *margins.*
f Is. 3:11. 59:18. Matt. 16:27. Rom. 2:6.
g Gen. 25:26. Rom. 9:11—13.
† Heb. *was a prince*, or, *behaved himself princely.* Gen. 32:24—28. Jam. 5:16—18.
h Gen. 32:29,30. 48:15,16. Ex. 3:2—5. Is. 63:9. Mal. 3:1. Acts 7:30—35.
i Gen. 32:9—12. Heb. 5:7.
k Gen. 28:12—19. 35:9—15.
l Ps. 66.6. 1 Thes. 4:17. Heb. 6:13—18.
m Gen. 28:16. 32:30. 35:7.
n Ex. 3:15. Ps. 135:13. Is. 42:8.
o 14:1. Prov. 1:23. Is. 31:6 55:6,7. Jer. 3:14—22. Lam. 3:39—41. Joel 2:13. Zech. 1:3. Acts 2:38. 26:20.
p 4:1. Prov. 21:3. Is. 1:16,17 58:6—11. Jer. 22:15,16. Am. 5:24. Mic. 6:8. Zech. 7:9,10 8:16,17. Jam. 1:27. 2:13.
q Gen. 49:18. Ps. 27:14. 37:7 123:2. 130:5—7. Is. 8:17. 30:18. 40:31. Lam. 3:25,26. Hab. 2:3. Zeph. 3:8.

NOTES.

CHAP. XII. V. 1, 2. Israel acted as foolishly in seeking help from idols and idolaters, as a man would do, who should seek to satisfy his hunger, by greedily pursuing the noxious east wind, which could only disappoint him. (*Marg. Ref.* a.—*Notes*, 8:7,8. *Is.* 44:19,20.) But indeed they continually multiplied hypocrisies and frauds, which served only to increase their desolations: for after having made a solemn treaty with the Assyrians, they violated it; sending quantities of oil into Egypt, to purchase the assistance of that people, in shaking off the Assyrian yoke. (*Marg. Ref.* c.—*Notes*, 2 *Kings* 17:3,4. *Is.* 30:1—7. 31:1—3.)—Indeed, the Lord had also a controversy with Judah in this matter: though they adhered to the family of David and the priesthood of Aaron, and did not publicly commit idolatry; yet they were prone to form heathen alliances, instead of wholly trusting in God. For this he purposed to punish them, in a manner suitable to the offence; which he afterwards did by Sennacherib's invasion: though he did not give them up to the Assyrians, as he did the ten tribes. (*Marg.* and *Marg. Ref.*)

V. 3—6. Having mentioned Jacob, (including the whole nation descended from that patriarch,) the prophet shewed how contrary the conduct of Israel and Judah, in "trusting to an arm of flesh," was to that of their believing progenitor. As a token, that he would afterwards struggle hard for the birth-right and the blessing of God, he even in the womb took his brother by the heel, as if contending for the privilege of primogeniture. (*Notes*, *Gen.* 25:25,26.) And afterwards, being strong in faith "he had power" as a prince "with God," when he prevailed with him for deliverance from the armed force of his enraged brother. He was at that time in no condition to make the least resistance, and he had no place to flee unto; yet he sought no other succor than that of God. But he wrestled with him, and "had power with" him whom Moses called "a Man," as he appeared in human form, but who was "the Angel of God's presence," the eternal Son of God, yea, GOD, with whom by his strength he prevailed: and he would not depart until he blessed him, and surnamed him Israel. (*Marg.* and *Marg. Ref.*—*Notes*, *Gen.* 32:6—12,24—32. 48:16. *Ex.* 23:20—23. *Is.* 63:9.) His wrestling was only the sign of that spiritual conflict, by which he obtained this honorable victory, even fervent prayer: (*Notes*, *Luke* 22:39—46, *v.* 44. *Col.* 2:1—4, *v.* 4. 4:9—14, *v.* 12. *Heb.* 5:7—10, *v.* 7.) for he wept, (for the sins that had first provoked his brother, and for the sorrows with which he was then oppressed,) and "made supplication to him," even to the *Angel*, for deliverance from his brother.—This very person called "a Man" by Moses, (who yet records that the name of the place was called "Peniel" or *the face of God;*) and by Hosea, "GOD," and "the ANGEL," yea, "the LORD God of Hosts," found Jacob at Beth-el, and there spake to him and to his remotest posterity with him. And who could this be, to whom these several titles belonged, but He, who appearing then in "the form of God," afterwards "took on him the form of a Servant, and was made in the likeness of men?" (*Marg. Ref.* h.—*Notes*, 2 *Cor.* 12:7—10. *Phil.* 2:5—11.)—' "He had power 'with God; yea he had power over the Angel 'and prevailed." ... The words ... are equivalent 'which plainly prove, that this Person who assumed an human shape was really God; that 'is, "the Son of God," and "the Angel of the 'Covenant," by whom all the divine appearances, recorded in the Old Testament, were 'performed; the affairs of the church being ordered by him from the beginning.' *Lowth.* (*Note*, *John* 1:18.) The Lord spake twice to Jacob in Beth-el, but the first time especially seems intended: when God appeared from above the ladder to him, as he lay asleep beneath, having fled from the face of Esau, when God gave most gracious promises to him and his posterity; when Jacob called the place "Beth-el," or '*the house of God*,' and made a solemn vow to him. Afterwards he appeared to him at Peniel; and at length again he sent him to Beth-el, to pay his vow that he had made in the day of his distress. (*Notes*, *Gen.* 28:16—19. 35:1,9—15.) But his descendants regardless of all vows, warnings, and obligations, set up even "at Beth-el" their golden calf, and turned that house of God into "a house of vanity," by their abominable idolatry. Yet it was "the LORD of hosts," or *armies*, whom Jacob had met with in these places, who was to be known by that "memorial to all generations:" (*Notes*, *Ex.* 3:14,15. *Ps.* 135:13. *Is.* 42:8,9.) and he was as able to deliver them, as he had been to deliver their ancestors; so that they needed not seek help from any other. Let them therefore "turn to their God, and keep mercy and judgment," or righteousness, "and wait on God continually;" and in that way they should at length experience his pow-

7 ¶ *He is* a * merchant, r the balances of deceit *are* in his hand: s he loveth to t oppress.

8 And Ephraim said, t Yet I am become rich, u I have found me out substance: ‡ *in* all my labors x they shall find none iniquity n me § that *were* sin.

9 And y I, *that am* the LORD thy God from the land of Egypt, will z yet make thee to dwell in tabernacles, a as in the days of the solemn feast.

10 I b have also spoken by the prophets, and I have c multiplied visions, and d used similitudes, by the ‖ ministry of the prophets.

11 *Is there* e iniquity *in* Gilead? f surely they are vanity: g they sacrifice bullocks in Gilgal; yea, h their altars *are* as heaps in the furrows of the fields.

12 And i Jacob fled into the country of Syria, and k Israel l served for a wife; and for a wife he kept *sheep*.

13 And m by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim n provoked *him* to anger ¶ most bitterly: o therefore shall he leave his ** blood upon him, p and his reproach shall his Lord return unto him.

* Or, *Canaan*. Ez. 16:3. Zech. 14:21. John 2:16.
r Lev. 19:35,36. Prov. 11:1. 16:11. Am. 8:5,6. Mic. 6:10, 11. 1 Tim. 6:9,10.
s Is. 3:5. Ez. 22:29. Am. 2: 7. 3:9,10. 4:1. 5:11,12. Mic. 2: 1,2. 3:1—3. 7:2,3. Mal. 3:5. Jam. 5:4,5.
† Or, *deceive*. 1 Sam. 12:3.
t Job 31:24,25. Ps. 49:6. 52:7. 62:10. Zech. 11:5. Luke 12: 19,20. 16:13,14. 1 Tim. 6:5, 17. Rev. 3:17.
u Deut. 8:17. Is. 10:13,14. Hab. 1:16. 2:5,6.
‡ Or, *all my labors suffice me not; he shall have punishment of iniquity in whom is sin.*
x Prov. 30:12,20. Jer. 2:23,35. Mal. 2:17. 3:13. Luke 10:29. 16:15.
§ Heb. *which*.
y 13:4. Ex. 20:2. Lev. 19:36. 26:13. Num. 15:41. Ps. 81:10. Mic. 6:4.
z Gen. 25:27. 2 Sam. 7:2. 11: 11. Jer. 35:7. Heb. 11:9—13.
a Lev. 23.40—43. Ezra 3:4. Neh. 8:15—17. Zech. 14:16—19. John 7:2.
b 1 Kings 13:1,&c. 14:7—16. 17:1,&c. 18:21—40. 19:10. 2 Kings 17 13. Neh. 9:30. Jer. 25:4. Am. 7:14,15.
c Num. 12:6. Joel 2:28. Acts 2:17,18. 2 Cor. 12:1,7.
d 1:2—5. 3:1. Is. 5:1—7. 20:2 —5. Jer. 13:1—14. 19:1,10, 11. Ez. 4: 5: 15: 20:49. 23:2, &c.
‖ Heb. *hand*.
e 6:8. 1 Kings 17:1.
f Jer. 10:3,15. Jon. 2:8.
g 4:15. 9:15. Am. 4:4. 5 5.
h 8:11. 10:1. 2 Kings 17:9—11. Jer. 2:20,28.
i Gen. 27:43. 28:5. 29:1. Deut. 26:5.
k Gen. 32:27,28.
l Gen. 29:18—28. 31:41.
m 13:4,5. Ex. 12:50,51. 1 Sam. 12:8. Ps. 77:20. Is. 63:11,12 Am. 2:11,12. Mic. 6:4. Acts 3:22,23. 7:35—37.
n 2 Kings 17:7—17. Ez. 23:2 —10.
¶ Heb. *with bitterness*.
o 2 Sam. 1:10. 1 Kings 2:33,34. Ez. 18:13. 24:7,8. 33:5.
** Heb. *bloods*.
p 7:16. Deut. 28:37. 1 Sam. 2: 30. Dan. 11:18.

er, mercy, and truth, as Jacob had done. (*Marg. Ref.* o—q.—*Note*, *Ps.* 25:4,5.) The Jews did this in some measure under Hezekiah, and were marvellously delivered from Sennacherib: but the Israelites, who entirely neglected it, were soon destroyed by Shalmaneser. (*Note*, 11:12.)—*Wait*, &c. (6). Εγγιζε προς τον Θεον σου διαπαντος. *Sept.*

V. 7—9. Ephraim prospered, as a merchant. The word is "Canaan." (*Marg.* and *Ref.*) The inhabitants of Canaan or Phenicia were much employed in commerce: hence the word "Canaan" signifies *a trader:* and the Israelites conducted trade upon Canaanitish principles, covetously and iniquitously; using false balances, cheating by various artifices, and "loving to oppress" the poor. (*Marg.* and *Marg. Ref.* r, s.—*Notes*, *Deut.* 25:13—16. *Prov.* 11:1. 20:10,23. *Am.* 8:4—10.) Thus they grew rich, and they supposed that Providence favored and approved of them. They however ascribed their wealth to their own industry, and thought it a substantial advantage: and, though the prophets might condemn them, they were satisfied, that they could not be detected in any iniquitous methods of growing rich, which could properly be called sin, or deserve the wrath of God. What was not absolutely to be justified, might at least be excused. But the Lord, who as their God had so favored them, even from their deliverance from Egypt, would drive them from their stately houses, to dwell in mean and moveable tents, as "wanderers among the nations;" even such tents, as were used on the days of the solemn feast of tabernacles, which were a memorial of the tents in which their ancestors had dwelt, during forty years in the wilderness.—Some indeed interpret this of future mercies in reserve for Israel, notwithstanding their sins; and suppose, that the joy of the feast of tabernacles is referred to. (*Marg.* and *Marg. Ref.* t—x.—*Notes*, *Lev.* 23:34—43. *Neh.* 8:14—18. *Zech.* 14:16—19. *John* 7:37—39.)

V. 10, 11. The varied means, which God had employed, by the ministry of his prophets from age to age, and which he still continued to use, greatly aggravated Israel's crimes. The prophets not only declared their visions by words, but they also illustrated and enforced their admonitions and exhortations, by using parables, illustrations, and similitudes, to explain and apply their messages; but all to no purpose. (*Marg. Ref.* b—d.—*Notes*, 1:2—9. *Is.* 5:1—7. 20:2—4. *Ez.* 4: 5: 20:45—49. 24:16—24.)—It is probable, that this was written, some time after the inhabitants of Gilead had been carried captive by Tiglath-pilezer. (*Notes*, *Kings* 15:29. 1 *Chr.* 5:25,26.) 'Do ye think 'that there was more iniquity in the Gileadites, 'that are already carried away captive, than in 'you? Surely the rest of Israel is in the same 'case; they all lie open to the same judgment. '... They sacrifice to their idols, in Gilgal also.' *Bp. Hall.* In short their altars are as numerous as the heaps of dung laid on the plowed field, or of stones gathered out of it. (*Marg. Ref.* c—h.—*Notes*, 4:15. 8:11,12. 10:1 —3.)

V. 12—14. The people ought to have remembered the low condition of their progenitor Jacob; as well as his plain, honest, industrious character, and his pious confidence in God. When he went into Mesopotamia, *Aramnaharaim*, or Syria *of* the two rivers, that is the country between the rivers Euphrates and Tigris; he was so destitute, yet so diligent and skilful, that he laid the foundation of his future provision, and even of his family, by serving fourteen years as a shepherd for his two wives, Rachel and Leah, and cheerfully enduring hardship all that time; from which low original all their subsequent prosperity arose. (*Notes*, *Gen.* 27:—31: *Deut.* 26:5—11.)—Afterwards, when his descendants were greatly debased and oppressed in Egypt; it was "by a prophet," that God delivered them. Surely then they ought not to despise the prophets; when God by his prophet Moses brought the nation out of Egypt, preserved them from the destructive rage of Pharaoh, and formed them into a wise and understanding nation. But they had most bitterly provoked his anger, by despising his prophets and abusing his goodness: they should therefore perish in their sins, with "their blood

CHAP. XIII.

The glory of Ephraim was about to end in dreadful judgments, for his idolatry and ingratitude to God, 1—8. Promises of mercy, and redemption from the grave, 9—14. The terrible desolation of Samaria foretold, 15, 16.

WHEN [a] Ephraim spake trembling, [b] he exalted himself in Israel; but when [c] he offended in Baal, [d] he died.

a 1 Sam. 15:17. Prov. 18:12. Is. 66:2. Luke 14:11.
b Num. 2:18—21. 10.22. 13:8, 16. 27:16—23. Josh. 3:7. 1 Kings 12:25.
c 11:2. 1 Kings 16:29—33. 18: 18,19. 2 Kings 17:16—18.
d Gen. 2:17. Rom. 5:12. 2 Cor. 5:14.

2 And [e] now they *sin more and more, and [f] have made them molten images of their silver, *and* idols [g] according to their own understanding, all of it the work of the craftsmen: they say of them, Let †the men that sacrifice [h] kiss the calves.

e Num. 32:14. 2 Chr. 28:13. 33: 23. Is. 30:1. Rom. 2:5. 2 Tim. 3:13.
* Heb. *add to sin.*
f 2:8. 8:4. 10.1. Ps. 115.5—8. Is. 46 6,7. Jer. 10.4. Hab. 2: 18,19.
g 11:6. Ps. 135·17,18. Is. 44: 17—20. 45:20. 46:8. Jer. 10:8. Rom. 1.22—25.
† Or, *the sacrifices of men.*
h 1 Sam. 10:1. 1 Kings 19:18. Ps. 2:12. Rom. 11:4.

upon their own heads;" and he would turn upon them the contempt and reproach, which they had cast on him and his servants. (*Marg.* and *Marg. Ref.* n—p.)

Most bitterly. (14) "With bitterness." *Marg.* תַּמְרוּרִים. The word is rendered "way-marks," *Jer.* 31:4. Some think that the altars before compared to "heaps" (11) are meant, as the sinful cause of Ephraim's miseries and disgrace.—Some think, that the passage is connected with the preceding verse, in this manner. Jacob fled to Gilead from Mesopotamia, where he had been a servant and fed Laban's sheep, for his wives. (*Note, Gen.* 31:23,24.) And God by his prophet Moses led Israel to Gilead, when he delivered them from Egyptian bondage. Yet the inhabitants of Gilead which had been thus distinguished, were carried away captive; and could Ephraim expect to escape? *Mahanaim*, where the angel met Jacob, as returned to Canaan, was in the land of Gilead; (*Gen.* 32:2. 2 *Sam.* 17:26,27.) and *Peniel*, where he "wrestled with God and prevailed," lay in that neighborhood. (*Judg.* 8:8,9. *Note*, 3—6.)

PRACTICAL OBSERVATIONS.

V. 1—6.

Those who depend on creatures for safety or felicity, whilst "the wrath of God abideth on them," feed on "wind, and follow after the east-wind;" and the increase of their delusions enhances their miseries.—Such as in some things deserve commendation, are in others to be blamed: and God has many a controversy even with his saints, who are visited with rebukes and corrections according to their doings. (*P. O. Job* 10:1—7.)—We ought then to be followers of the most eminent believers, in their most simple dependence on God, their fervency in persevering prayer, and their most unreserved obedience. We should select for our imitation, the most distinguished parts of their conduct, in which they are mentioned with most honor, and most evidently prevailed with God, by their strength of faith and humble expectation.—If we have power with the great "Angel of the covenant," and lay hold of him and his salvation by vigorous faith; whatever our foes or fears may suggest, or however our sins and sorrows may cause us to join tears with our supplications, we shall certainly have power with God: for "he and the Father are *One;*" he is the "LORD God of hosts, the LORD is his memorial:" he has all hearts in his hands, and he can easily cause our most malignant enemies to be at peace with us.—Let us then "cease from man," and set ourselves to wrestle with him for the blessing, determined never to give over till we prevail. Let us seek him in his ordinances, and hear him speak to us by all his promises and precepts to his ancient servants: and may we be enabled to turn to him, as our Portion, to keep and execute judgment and mercy towards all men, and to "wait on our God continually."

V. 7.—14.

They, who neglect piety, are in general exceedingly defective in their moral conduct: and lawful, honorable, and useful, as commerce must be allowed to be, when properly conducted; yet too many called Christians are mere Canaanites in this respect; the "balances of deceit are in their hands, and they love to oppress." They think every measure allowable, by which men grow rich: they prosper in the world, ascribe it to their own prudence, and spend their wealth upon themselves: and if they can keep up their credit with men, or excuse themselves by the maxims and customs of the commercial world, or of others in their own line of trade, their consciences are satisfied. Their deviations are trivial and justifiable; they are not worthy to be called transgressors against God; and such as condemn them are uncharitable enthusiasts, or men who know nothing of the world. But however God may wink at such things, in the days and places of total ignorance; he will assuredly mark and punish them in those, who profess his truth and frequent his ordinances; and who have been favored with the "multiplied visions and similitudes of the prophets," by the parables of Christ, the instructions of his apostles, and the stated ministry of the word. Iniquity in such places is peculiarly hateful; and it is often connected with idolatry, superstition, hypocrisy, or open impiety.—It is better to endure the hardest labor in the lowest menial situation, under poverty and oppression, than to grow rich by sin: and we shall best form a judgment of our own conduct, by comparing it with that of ancient believers, in their approved actions and in similar circumstances. —None will "despise prophesyings," but those who know not what things God has in former ages done for his church, by "the ministry of his prophets:" and he still honors and works by his faithful ministers: who endeavor by every scriptural means to bring men acquainted with his truth and will. All therefore who despise them, despise him that sent them, and provoke him to anger most bitterly; they will perish "with their blood upon their own heads," except they repent of this their wickedness; and the Lord will cause the reproach, cast on him, to return and rest upon them.

NOTES.

CHAP. XIII. V. 1, 2. When Ephraim was little in his own estimation, and spake in a humble, diffident manner; when he feared the Lord, "trembled at his word," or lest he should offend him and forfeit his protection; he then grew considerable in Israel.—Joshua, the conqueror of Canaan, descended from Ephraim; and from his time, that tribe gained the ascendency in the northern parts of the land, and preserved it, till Jeroboam, an Ephraimite, became king of Israel: and then the kingdom of the ten tribes was frequently called Ephraim, and was in many things prosperous. But

3 Therefore they shall be [i] as the morning-cloud, and as the early dew that passeth away, [k] as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet [l] I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: [m] for *there is* no savior beside me.

5 I did [n] know thee [o] in the wilderness, in the land of [*] great drought.

6 According [p] to their pasture, so were they filled: they were filled, and their heart was exalted; [q] therefore have they forgotten me.

7 Therefore [r] I will be unto them as a lion: as a leopard by the way will I observe *them*.

8 I will meet them [s] as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the [†] wild beast shall tear them.

[*Practical Observations.*]

9 ¶ O Israel, [t] thou hast destroyed thyself; [u] but in me [‡] *is* thine help.

10 [x] I will be thy King: [y] where *is any other* that may save thee in all thy cities? and [z] thy judges of whom thou saidst, Give me a king and princes?

11 I [a] gave thee a king in mine anger, and took *him* away in my wrath.

i 6:4.
k Ps. 1:4. 68:2. 83:12—17. Is. 17:13. 41:15,16 Dan. 2:35.
l 12:9. Ex. 20:2. Ps. 81:9,10. Is. 43:3,10. 44:6—8.
m Is. 43:11—13. 45:21,22. Acts 4:12.
n Ex. 2:25. Ps. 1:6. 31:7. 142:3. Nah. 1:7. 1 Cor. 8:3. Gal. 4:9.
o Deut. 2:7. 8:15. 32:10. Jer. 2:2,6.
* Heb. *droughts*.
p 10:1. Deut. 8:12—14. 32:13—15. Neh. 9:25,26,35. Jer. 2:31.
q 8:4. Deut. 6:10—12. 32:18. Ps. 10:4. Is. 17:10. Jer. 2:32.
r 5:14. Is. 42:13. Jer. 5:6. Lam. 3:10. Am. 1:2. 3:4,8.
s 2 Sam. 17:8. Prov. 17:12. Am. 9:1—3.
† Heb. *beast of the field*. Ps. 80:13. Is. 5:29. 56:9. Jer. 12:9.
t 14:1. 2 Kings 17:7—17. Prov. 6:32. 8:36. Is. 3:9,11. Jer. 2:17,19. 4:18. 5:25.
u 4. Deut. 33:26. Ps. 33:20. 46:1. 121:1,2. 146:5. Eph. 1:3—5. Tit. 3:3—7.
‡ Heb. *in thy help*.
x Ps. 10:16. 44:4. 47:6,7. 74:12. 89:18. 149:2. Is. 33:22. 43:15. Jer. 8:19. Zech. 14:9. John 1:49.
y 4. 10:3. Deut. 32:37—39. Jer. 2:28.
z 8:4. Judg. 2:16—18. 1 Sam. 8:5,6,19,20. 12:11,12. 1 Kings 12:20.
a 1 Sam. 8:7—9. 10:19. 12:13—19. 15:23. 16:1. 31:1—7. 1 Kings 12:15,16,26—32. 14:7—16. 2 Kings 17:1—4. Prov. 28:2.

when Ahab and the succeeding kings set up the worship of Baal, this prosperity declined; and the kingdom in general, and the tribe in particular, became like a criminal condemned to die, or a man languishing under a mortal disease. (*Marg. Ref.* a—d.—*Notes*, 1 *Kings* 12: 16:30—33.) Yet nothing could induce the people to renounce idolatry. When Jehu had destroyed Baal, they adhered to the golden calves, and lavished their treasures, and employed their ingenuity in framing other idols: and when these were taken from them, they made others in their stead. (*Marg. Ref.* e—g. —*Notes*, 2:8,9. 8:2—6. 11:2. 2 *Kings* 10:29—31. 17:7—14.) The kings and priests, and other zealous worshippers, required those, who brought sacrifices, to "kiss the calves." By a peculiar arrangement, the word for *men* is, in the original, next to that for *calves*. "The sacrificers, man, the calves let them kiss." That *man*, (*Adam*,) whom "God made in his own image and likeness," nay, man favored with the oracles of God, should degrade himself by kissing, as an act of adoration and love, the lifeless image of a mean brute, is a wonderful proof of stupidity and depravity.—Thus Cicero describes a statue of Hercules, as having its mouth and chin worn something smoother, because the worshippers used not only to adore it, with prayers and thanksgivings, but also to kiss it! (*Notes*, 1 *Sam.* 10:1. 1 *Kings* 19:18. *Ps.* 2:10—12, *v.* 12. *Rom.* 11:1—6, *v.* 4.)—Some render it, "Let the sacrifices of men, kiss the calves." *Marg.* But it does not appear, that human sacrifices were offered in the worship of the calves.

Trembling. (1) רתת. The word occurs in no other place. Some interpret the clause of Jeroboam, a descendant of Ephraim, speaking words suited to excite *horror*, when he commanded the worship of the golden calves, in order to his own exaltation in Israel, and that of his family.

V 3, 4. To punish these abominable idolatries, the prosperity of Ephraim, like his goodness, (*Note*, 6:4,5.) would be "as the morning-cloud, the early dew, the chaff before the whirlwind, or the smoke out of the chimney;" i. e. violently and speedily made to vanish and disappear. (*Marg. Ref.* k.) For, after all that the Lord had done for Israel, from their deliverance out of Egypt, they ought to have acknowledged and worshipped no other god, but him alone; for none but he was, or could be, a Savior, or deliverer of his people, from temporal or eternal ruin. (*Marg. Ref.* l, m.—*Notes*, *Is.* 43:8—13, *vv.* 17—13. 45:20—22.)—This verse may be understood as a prophecy of what the Lord will do for Israel in future times. (*Notes*, 9—14: 14. *Rom.* 11:25—32.)

V. 5—8. God had acknowledged, regarded, and provided for Israel in the wilderness; when otherwise they must have perished by thirst, because it was a land of great drought. (*Marg.* and *Marg. Ref.* n, o.—*Notes*, *Deut.* 8:2, 3. 32:10. *Jer.* 2:6.) Yet when they entered Canaan, and were like cattle placed in a good pasture; they gratified their appetites to excess, and their hearts were lifted up in pride. This caused them to forget God and their obligations to him, and so they apostatized to gross idolatry. (*Marg. Ref.* p—r.—*Note*, *Deut.* 32:15.) Therefore he would meet them in vengeance, with the fierceness of a leopard, that watches by the way to seize upon the travellers; with the fury of a savage bear, enraged by the loss of her young; with the force of a lion, or as the most terrible beast that inhabited their forests. (*Marg.* and *Marg. Ref.* r, s.) —'They never venture to fire on a young bear, 'when the mother is near: for if the cub drop, 'she becomes enraged to a degree little short 'of madness; and if she get sight of the enemy, 'will only quit her revenge with her life.' *Cooke's Voyage.*

V. 9. "One hath destroyed thee, O Israel," that is, "Thou art destroyed."—Thou shouldest have trusted in me for thy help; but, having forsaken me, thou art destroyed.—Israel did not trust in God for help, and Sennacherib triumphed over them: Hezekiah and Judah did trust in God for help, and were delivered from him.—This seems the construction and sense of this verse; and the meaning is nearly the same as in our translation.—Israel need not blame others for his ruin; for he had destroyed himself: but he could not save himself, his help was in and from God alone. (*Marg.* and *Marg. Ref.*—*Note*, 4,5.)

V. 10, 11. The Lord had all along under-

12 The [b] iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The [c] sorrows of a travailing woman shall come upon him: he *is* [d] an unwise son; [e] for he should not stay [*] long in *the place of* the breaking forth of children.

14 I will [f] ransom them from the [†] power of the grave; I will redeem them from death: [g] O death, I will be thy plagues: O grave, I will be thy destruction: [h] repentance shall be hid from mine eyes.

b Deut. 32:34,35. Job 14:17. 21:19. Rom. 2:5.
c Ps. 48:6. Is. 13:8. 21:3. Jer. 4:31. 13:21. 22:23. 30:6,7. 49:24. Mic. 4:9,10. 1 Thes. 5.3.
d Prov. 22:3. Acts 24:25.
e 2 Kings 19:3. Is. 26:17,18. 37:3. 66:8,9. Acts 16:29—34. 2 Cor. 6:2. Heb. 3:7,8.
* Heb. *a time.*
f 6:2. Job 19:25—27. 33:24. Ps. 16:10. 30:3. 49:15. 71:20. 86:13. Is. 25:8. Ez. 37:11—14. Rom. 11:15.
† Heb. *hand.*
g Is. 26:10. 1 Cor. 15:21,22,52—57. 2 Cor. 5:4. Phil. 3:21. 1 Thes. 4:14—17. Rev. 20:13, 14. 21:4.
h Num. 23:19. 1 Sam. 15:29. Jer. 15:6. Mal. 3.6. Rom. 11.29. Jam. 1:17.

15 ¶ Though [i] he be fruitful among *his* brethren, [k] an east wind shall come, the wind of the LORD shall come up from the wilderness, and [l] his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all [†] pleasant vessels.

16 [m] Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: [n] their infants shall be dashed in pieces, and their women with child shall be ripped up.

i Gen. 41:52. 48:19. 49:22. Deut. 33:17.
k 4:19. Ps. 1:4. Is. 17:13. 41:16. Jer. 4:11,12. Ez. 17:10. 19:12.
l 9:11—16. Job 18:16—19. Ps. 109:13. Is. 14:21,22.
‡ Heb. *vessels of desire.* Dan. 11:8. Nah. 2:9.
m 2 Kings 17:6. 18:9—11. Is. 7:8,9. 8:4. 17:3. Am. 3:9—15. 4:1—3. 6:1—8. 9:1—4. Mic. 1:4—6. 6:16.
n 10:14,15. 2 Kings 8:12. 15:16. Ps. 137:8,9. Is. 13:16. Am. 1:13. Nah. 3:10.

taken to be Israel's King and Protector: and the judges, whom he raised up, delivered the people, by his authority and immediate help. But where was there any who could save them in all their cities; or of all their rulers, whom they had set up for themselves? (*Marg. Ref.* x, y.—*Preface* to *Judges*. *Note*, *Judg.* 8:22,23.) In the time of Samuel they would have a king; and God in anger granted their rebellious request, and gave them Saul, who, both during his life and at his death, was the occasion of great calamities to them. (*Marg. Ref.* z, a.—*Notes*, 1 *Sam.* 8:1—5, *v.* 5,6—9,19—22. 12:8—19. 31:2—6.) And the case had been similar with the kings of Israel, from Jeroboam's revolt, to the ruin of the kingdom of the ten tribes by the death of Hoshea their last king. This last event seems especially alluded to. "I will give thee a king in mine anger, and take him away in my wrath." (*Notes*, 1 *Kings* 12:—16: 2 *Kings* 17:1—6.)

V. 12, 13. The nation had accumulated wickedness from age to age, which was, as it were, bound up in bags, and laid by in a secure place to be produced against the day of account. (*Marg. Ref.* b.—*Notes*, *Deut.* 32:34, 35. *Job* 14:16—22, *v.* 17. *Rom.* 2:4—6.) The affairs of the nation were coming to a crisis; as the hour of travail approaches to the pregnant woman, and her sorrows can in no wise be avoided. But the event would be that of a woman, who dies without being delivered; for the people would make no more efforts to rescue themselves from their difficulties, than a dead child could do. They were so foolish, that they continued in a situation which must certainly end in ruin, without attempting any reformation or repentance: so that the souls of individuals, and the political existence of the nation, would perish together, like the mother and child in the case alluded to. They ought indeed to use endeavors most earnestly, without delay to extricate themselves, before it was too late; but they foolishly neglected or postponed every means! (*Marg.* and *Marg. Ref.* c—e.)—"The old translation reads it in a 'plainer sense, "Else he would not stand still 'like a still-born child." As a child, if it could 'be supposed to have understanding, would de-'liver itself out of the straits of the womb, and 'not tarry there to the manifest danger of it-'self and the mother: ... so if Ephraim, or Is-'rael, had acted wisely, they would have pre-'vented the approaching destruction by a 'speedy reformation.' *Lowth.* (*Notes*, 2 *Kings* 19:3. *Is.* 26:12—18, *vv.* 17,18.)

V. 14. The predictions of the ruin of Israel *as a nation*, were connected with intimations of a merciful and powerful interposition of God, to save a remnant of them, as from death and the grave: (*Notes*, *Ez.* 37:1—14.) yet this was only a shadow of the ransom of the true Israel, by the death, burial, and resurrection of Christ, from the wrath of God, the death of sin, the power of Satan, and finally from death and the grave itself at the last day. When Christ died, and was buried, and rose again, he, as it were, disquieted the dominions of death, and was the plague of that king of terrors; and at length he will be the destruction of both death and the grave. This was absolutely determined, and would certainly be accomplished, notwithstanding Israel's sins and miseries. (*Marg. Ref.* f, g.—*Notes*, *Job* 19:23—27. *Ps.* 16:8—11. *Is.* 25:6—8. 26:19. *John* 5:28, 29. 1 *Cor.* 15:20—28,50—58. 2 *Cor.* 5:1—4. *Rev.* 20:11—15.) The Lord would not repent of this his purpose and promise: he would even hide repentance from his eyes, as determined not to look at it.—Πυ ἡ δικη συ θανατε; πυ το κεντρον συ, ἁδη; "Where is thy vengeance, O death? Where is thy sting, O grave?" or "O hell?" *Sept.* The apostle seems to have referred to the words, as thus translated, though he does not quote them. (1 *Cor.* 15:55.) The word, translated *I will be*, is rendered in many versions, *Where*, both here and in the tenth verse. "Where is thy king:" and only the transposition of a single letter is requisite to authorize this construction.

V. 15, 16. Ephraim (whose name signifies *fruitfulness*, *Gen.* 41:52.) had been very fruitful in respect of the numbers descended from him; yet he would certainly be destroyed by the Assyrians, whom the Lord would send against him: as the east wind from the wilderness blights the spreading tree; or as when the springs from beneath dry up, and it withers for lack of moisture. (*Marg. Ref.* i, l.—*Notes*, 9:11—14.) Thus his fountain would be dried up; and his treasures, and choice vessels of precious metal and rich furniture, would be spoiled. For when the land had previously been ravaged, Samaria would be desolated, by the most inhuman murder even of the women with child, and the sucking infants, among the other inhabitants. (*Marg.* and *Marg. Ref.* m, n.—See on *Note*, 10:14,15.)

PRACTICAL OBSERVATIONS.

V. 1—8.

Humility, with the fear of the Lord, and a dependence on his mercy, truth, and power

CHAP. XIV.

Encouraging calls to repentance, and counsels respecting it, 1—3. Promises of peculiar blessings to Israel, 4—8. These things worthy of particular attention, 9.

O ISRAEL, [a] return unto the LORD thy God; for [b] thou hast fallen by thine iniquity.

2 [c] Take with you words, and turn to the LORD: say unto him, [d] Take away all iniquity, [e] and * receive *us* graciously: so will we render [f] the calves of our lips.

3 [g] Asshur shall not save us; [h] we will

a 6:1. 12:6. 1 Sam. 7:5,4. 2 Chr. 30:6—9. Is. 55:6,7 Jer. 3:12—14. 4:1. Joel 2:12,13. Zech. 1:3,4. Acts 26:18—20.

b 13:9. Jer. 2:19. Lam. 5:16. Ez. 28:14—16.

c Job 34:31,32. Joel 2:17. Matt. 6:9—13. Luke 11:2—4. 13:13.

d 2 Sam. 12:13. 24:10. Job 7:21. Ps. 51:2—10. Is. 6:7. Ez. 36:25,26. Mic. 7:19. Zech. 3:4. John 1:29. Rom. 11:27. Tit. 2:14. Heb. 10:4. 1 John 1:7. 3:5.

e Eph. 1:6,7. 2:7,8. 2 Tim. 1:9.

* Or, *give good*. Matt. 7:11. Luke 11:13. 15:21—24.

f Ps. 69:30,31. Heb. 13:15. 1 Pet. 2:5,9.

g 5:13. 7:11. 8:9. 12:1. 2 Chr. 16:7. Ps. 146:3.

h Deut. 17:16. Ps. 20:7,8. 33:17. Is. 30:2,16. 31:3. 36:8.

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form the grand requisite for honor and advancement, in the service of Israel's God and King. But they who exalt themselves shall be abased; and such as forsake God, to follow idols and iniquities, give a fatal wound to their own prosperity, and are the murderers of their own souls.—The way of transgression is down hill; and they who begin to descend, often "sin on more and more," till they come into the pit of destruction.—Many would spare no expense in religion, provided it might be regulated "according to their own understanding," to suit their own inclinations, and not according to the word of God. In this case they would adore the work of the craftsman, or the creature of their own imagination, with abundant reverence, devotion, and affection; and with as much stupidity, as the Israelites prostrated themselves before, and kissed, the dead image of a calf! But every fleeting object in nature might preach to such men the vanity of their religion, and the transient continuance of their prosperity. Surely, no one, who has read the Bible, should acknowledge any other God, than him from whom "cometh salvation!" And those who have experienced the power of converting grace, and have walked with God in the liberty of the Gospel, will be effectually preserved from such delusions: for none can be entitled to our worship, who cannot save us from all enemies and evils: and there is no other Savior, but the Father, Son, and Holy Ghost, into whose name Christians are baptized. He takes care of his people, in their lowest estate, and preserves them in every barren desert and land of drought, through which they pass.—But when sinners under terror of conscience, or in difficult circumstances, obtain ease or prosperity, and then run into excess, are lifted up in pride, or lulled into carnal security, and so forget God, they may expect to be punished with marked severity. This ingratitude, so natural to fallen man, excites his heaviest indignation, and turns his kindness into jealousy, which burns most fiercely against the objects of it. He can torture the inmost soul, and as it were, "rend the caul of the heart," of his rebellious and apostate worshippers: nor can words describe, or similitudes illustrate, the anguish which he is able, whenever he sees good, to excite in the heart and conscience: for "who knoweth the power of his wrath?" (*Note*, *Ps.* 90:11.)

V. 9—16.

We have all destroyed ourselves, and ought never so to speak concerning the purposes of God, or Satan's temptations, or any other subject, as to forget, that our own wilful apostacy and rebellion have exposed us to that deserved wrath, which must have terminated in eternal ruin had not mercy intervened. Nor can we have any help but from the Lord: and, blessed be his name, in him is effectual help; and *for us*, if we are willing to accept of it. "All things are ready," the mercies of God are infinite, his redemption all-sufficient, his invitations free and unencumbered, his promises exceedingly great and precious; his wisdom, power, and truth are concerned to accomplish them to every believer: he will be the King, the Protector, and Ruler, of all who believe, and he will save them completely and for ever: (*Note*, *Is.* 33:20—22, *v.* 22.) but all other devices, for obtaining safety, and eternal life and salvation, are as vain as Israel's hope in their kings and judges; whom they rebelliously set up, when they rejected the Lord and "would not have him to reign over them."—What we inordinately desire, will perhaps be given us in anger: and whether granted, or withheld, or taken from us, it will be the occasion of wrath and tribulation to our souls.—The sins of unbelievers, with all their aggravations, are laid up in the omniscience of God, as if "hid among his treasures:" and who can conceive what a long and heavy account there stands out against each person! Except therefore sinners repent, and believe the gospel, anguish will soon come upon them, as the sorrows of a travailing woman, from which there will be no deliverance. He is then most unwise, who does not make haste to flee from the wrath to come. For, however men may be alarmed and affected; unless they "enter in at the strait gate," and become penitent believers, "new created in Christ Jesus unto good works;" they will as surely perish, as the child does whose mother's womb becomes its grave. But the great Redeemer is able and willing to extricate those who call upon him, out of this and every difficulty. He has paid the ransom of our souls with his blood, and begun his triumphs by his resurrection from the dead: and all, who accept his salvation and bring forth the fruits of it, may be assured, that he will also "ransom them from the power of the grave and redeem them from death;" till he has forced the devouring monster to disgorge his prey, and till he has become the destruction of the grave, and "mortality be swallowed up of life." Then will the millions of the redeemed rejoice, and praise the Lord, for having destroyed the last enemy, and for having restored them, in body and soul, to a glorious immortality. "These are true and faithful sayings:" for God has promised, and "repentance will be hid from his eyes." But without fruitfulness in good works, springing from the Spirit of Christ; all other fruitfulness will be found as empty, as the uncertain riches of the world: the wrath of God will wither its branches; the springs that watered it will become dry, and it shall be spoiled, and come to nothing.—In short, "tribulation and anguish" belong to those, who have rebelled against God, and are fixed immoveably on all who impenitently persist in rebellion; and their woes will be far more terrible, than any, that are experienced in that cruelty and carnage, which sometimes attend the storming of populous cities. From such miseries and murders and from sin the fruitful parent of all sorrow 'Good Lord, we beseech thee to deliver us!'

not ride upon horses; [l] neither will we say any more to the work of our hands, *Ye are* our gods: [k] for in thee the fatherless findeth mercy.

4 ¶ I will [l] heal their backsliding, [m] I will love them freely: [n] for mine anger is turned away from him.

5 I will be [o] as the dew unto Israel: [p] he shall * grow as the lily, [q] and † cast forth his roots as Lebanon.

6 His [r] branches shall ‡ spread, [s] and his beauty shall be as the olive-tree, and [t] his smell as Lebanon.

7 They [u] that dwell under his shadow shall return; they shall [x] revive *as* the corn, [y] and § grow as the vine: the ‖ scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, [z] What have I to do any more with idols? [a] I have heard *him*, and observed him: [b] I *am* like a green fir-tree. [c] From me *is* thy fruit found.

9 Who *is* [d] wise, and he shall under-

i 8. 2:17. Is. 1:29. 2:20. 27:9. Ez. 36:25. 37:23. 43:7—9. Mic. 5:10—14. Zech. 13:2.
k Ex. 22:22—24. Ps. 10:14. 68:5. 146:9. Prov. 23:10,11. John 14:18. *marg.*
l 11:7. Ex. 15:26. Is. 57:18. Jer. 3:22. 5:6. 8:22. 14:7. 17:14. 33:6. Matt. 9:12,13.
m Deut. 7:7,8. Zeph. 3:17. Rom. 3:24. Eph. 1:6,7. 2:4—9. 2 Tim. 1:9. Tit. 3:4—7.
n Num. 25:4,11. Ps. 78:38. Is. 12:1. 2 Cor. 5:19—21.
o Deut. 32:2. 2 Sam. 23:4. Job 29:19. Ps. 72:6. Prov. 19:12. Is. 18:4. 26:19. 44:3. Mic. 5:7.
p Cant. 2:1,2,16. 4:5. Matt. 6:28,29. Luke 12:27.
* Or, *blossom.*
q Ps. 72:16. 92:12. Is 35:2.
† Heb. *strike.* 2 Kings 19:30. Is. 27:6. Ez. 17:22—24. Eph. 3:17.
r Ps. 80:9—11. Ez. 17:5—8. 31:3—10. Dan. 4:10—15. Matt. 13:31,32. John 15:1,&c. Rom. 11:16—24.
‡ Heb. *go.*
s Ps. 52:8. 128:3.
t Gen. 27:27. Cant. 4:11—15. 2 Cor. 2:14,15. Phil. 4:18.
u Ps. 91:1. Cant. 2:3. Is. 32:1,2.
x 6:2. Ps. 85:6. 138:7. Is. 61:11. John 11:25. 12:24. 1 Cor. 15:36—38.
y Cant. 6:11. Zech. 8:12.
§ Or, *blossom.* 5. *marg.*
‖ Or, *memorial.*
z 2,3. Job 34:32. Acts 19:18—20. 1 Thes. 1:9. 1 Pet. 1:1—16. 4:3,4.
a Job 33:27. Jer. 31:18—20. Luke 15:20. John 1:47,48.
b Is. 41:19. 55:13. 60:13.
c John 1:16. 15:1—8. Gal. 5:22,23. Eph. 5:9. Phil. 1:11. 2:13. 4:13. Jam. 1:17.
d Ps. 107:43. Prov. 1:5,6. 4:18. Jer. 9:12. Dan. 12:10. Matt. 13:11,12. John 8:47. 18:37.

NOTES.

Chap. XIV. V. 1—3. This chapter is very different from the general tenor of the preceding prophecy; and perhaps it was delivered after the reduction of Samaria, and the ruin of the kingdom of Israel. Some pious persons, or penitents, might be found among the scattered remnant, who would exceedingly need encouragement. Others might be brought to repentance by means of their afflictions: and such exhortations and promises imply predictions of future events to the nation of Israel and to the church of God.—Israel is here exhorted to "return unto the Lord." (*Marg. Ref.* a.—*Notes*, 6:1—3. 12:3—6, *v.* 6. *Is.* 55:6,7. *Jer.* 3:12—15. 4:1,2. 31:18—20.) Jehovah had always been known as their God; and they might expect all blessings from him by virtue of the covenant made with their fathers. (*Notes*, *Lev.* 26:40—42.) They ought then to renounce their sins and idols, by true repentance, by faith in his mercy and grace through the promised Redeemer, and by diligently attending on his worship and service. Thus they would be recovered from that ruined state, into which they "had fallen by their iniquities" and idolatries. (*Marg. Ref.* b.—*Note*, 13:9.) In order to this, they must "take," not legal sacrifices, but "words" expressive of the desires of their hearts, and with them address the Lord. In order to guide their prayers, the prophet shewed them what words suited their case. (*Marg. Ref.* c.—*Notes*, *Is.* 63:15—19. 64: *Matt.* 6:9. *Luke* 11:1—4.) First they must entreat God "to take away all iniquity," conscious that they could neither expiate, nor subdue their sins; (*Notes*, *Matt.* 1:20,21. *John* 1:29. *Tit.* 2:14.) and beseech him to "receive them graciously;" to take them of his rich mercy into his family, and to confer on them all the blessings of salvation. Or, "take good;" that is, all good things, to bestow upon us. (*Marg.* and *Marg. Ref.* d, e.—*Notes*, *Ps.* 68:18. *Eph.* 4:7—10, *v.* 8.) Then with their lips they would proclaim his praise, and give him the whole glory of their salvation; rendering him sacrifices of thanksgiving, far more acceptable than the calves of the stall. (*Note*, *Heb.* 13:15,16, *v.* 15.) At the same time, they must renounce their former heathen alliances and idolatries, and every carnal confidence: and profess that they would no more have recourse to the Assyrians, or attempt to multiply horses from Egypt, in order to resist, or pursue, or flee from their foes: that they would no more adore as gods "the work of their own hands," or expect help from their idols: but that they would come to the Lord; believing him to be always ready to relieve the destitute, the friendless, the helpless, and unworthy. (*Marg. Ref.* g—i—*Notes*, 4—8, *v.* 8. 5:13,14. 7:11,12. 8:3—10. 10:5,6. 12:1,2. *Is.* 30:2—7,15—17,20—22. 30:1—3,6,7. *Jer.* 2:33—37, *vv.* 36,37.)—*Fatherless.* (3 *Marg. Ref.* k.—The whole forms an important description of the nature and effects of a sinner's conversion to God through Jesus Christ. (*Note*, 1 *Thes.* 1:9,10.)

V. 4—8. These verses contain most precious promises, to be performed in answer to the preceding prayers, whenever Israel should be excited to present them. (*Note*, *Ez.* 36:37. God would "heal Israel's backsliding," or their manifold apostacies and idolatries: he would recal them from their wanderings, pardon their guilt, subdue their evil propensities, speak peace to their consciences, renew their souls, and establish them in holiness: and all this would flow from his free unmerited mercy and favor. Thus he would shew that his righteous "anger was turned from them," and that he was perfectly reconciled. (*Marg. Ref.* l—n.—*Notes*, *Is.* 12:1—3. 43:22—25, *v.* 25. *Jer.* 3:20—25, *vv.* 22,23. *Mic.* 7:18—20. *Rom.* 3:21—26. 2 *Cor.* 5:17—21. *Eph.* 2:4—10. *Tit.* 3:4—7.) Then he would be to them as the refreshing, fructifying dew, which silently distils on the plants and flowers all over the earth. Israel would become a holy people, growing rapidly, "like a lily," which is noted for its beautiful whiteness. Yet as this was only a fading flower, he would also send abroad his roots like a cedar in Lebanon: his branches would become spreading and beautiful as those of the olive-tree, and the savor of his graces would resemble the smell of the odoriferous plants of Lebanon. Thus he would be a most stately, fruitful, and delightful tree, uniting the greatest variety of excellences: multitudes from all parts of the earth would come to dwell under his shadow, and be converted to the true and living God. Being thus revived from the death of sin and misery, the people would grow up to maturity, as the corn ripens for the harvest; they would bear fruit as the vine, and be as delightful to all around them, as the celebrated wines made from the vine-

stand these *things?* prudent, and he shall know them? [e] for the ways of the LORD *are* right, [f] and the just shall walk in them [g] but the transgressors shall fall therein.

e Gen. 18:25. Deut. 32:4. Job 34:10—12,18,19. Ps. 19:7,8. 119:75,128. Ez. 18:25. 33:17—20. Zeph. 3:5. Rom. 7:12.

f Job 17:9. Ps. 84:5,7. Prov. 10:29. Is. 8:13—15. Matt. 11:19.

g Luke 2:34. 4:28,29. 7:23. John 3:19,20. 9:39. 15:24. Rom. 9:32,33. 2 Cor. 2:15,16. 2 Thes. 2:9—12. 1 Pet. 2:8.

yards on the sides of mount Lebanon, which at this day are most excellent. (*Marg.* and *Marg. Ref.* o—q.—*Notes*, *Deut.* 32:2. *Ps.* 52:8. 92:12—15. *Cant.* 1:3. 4:11. *Zech.* 8:20—23. 2 *Cor.* 2:14—17. *Phil.* 4:14—20, *v.* 18.) Then Ephraim, who had been "joined to idols," would be effectually divorced from them: he would speak as one ashamed of having ever worshipped them, and renounce them with indignation and abhorrence: and the Lord, in infinite mercy, would hear his prayers and confessions; and observing Ephraim, that he was at length become humble and penitent, he was ready to give grace and speak peace. (*Marg. Ref.* z, a.—*Notes*, 1—3. *Job* 33:27—30. *Jer.* 30:18—20. *Luke* 15:20—24.) He would be to him, "like a green fir-tree," large, beautiful, and shady; in him Ephraim should find all things needful for safety and comfort; and from him would proceed all the pleasant effects of his repentance and faith, and all those holy fruits by which God is glorified, and men are benefited; and which abound to the account of those who produce them. (*Marg. Ref.* b, c. —*Notes*, *John* 1:16. 3:19—21, *v.* 21. 15:2—8. 1 *Cor.* 15:3—11, *v.* 10. *Gal.* 5:22,23. *Phil.* 2:12, 13. *Jam.* 1:16—18.) The passage seems to predict the conversion of the Jews and incorporated Israelites to Christ, in the apostolic times; and also the future conversion of that people. The exquisitely beautiful poetry of these verses, has excited the warm admiration of all competent judges.—*The scent*, &c. (7) "The memorial," (*Marg.*) or *remembrance*. (*Note*, *Cant.* 1:4.)

V. 9. The due understanding and improvement of these directions and encouragements, would be the effect and proof of wisdom and prudence: and every wise and prudent man, in the things of God, would certainly thus know and improve them. His dealings with his people, the doctrines of his word, and the requirements of his law; the ways by which men come to him and walk with him, and the paths in which he walks towards them, are all "right," holy, just, wise, merciful, and faithful. This the righteous (the true convert and penitent believer) perceives, and comes to walk with God in them: but obstinate transgressors (or, *those who prevaricate*) stumble at every part of his word and providence, and pervert the whole, to the increase of their impiety and presumptuous wickedness: and thus they are snared and perish, even by means of those things, which in themselves are most excellent and divine. (*Marg.* and *Marg. Ref.*—*Notes*, *Deut.* 32:4. *Ps.* 19:7—11. 25:10. 107:33—43, *vv.* 42,43. *Mic.* 2:6,7. *Rom.* 9:30—33. *Jam.* 3:13—16. 1 *Pet.* 2:7,8.)

PRACTICAL OBSERVATIONS.

Sin is the prolific parent of all the misery in the universe, and we should trace all our sorrows to this source. Blessed be God, in this world we may be recovered, how low soever we be "fallen by our iniquity:" for we are called on to return to the Lord our God, as in "Christ reconciling the world unto himself;" and when by faith we obey this call, we are raised up from the brink of despair and hell, re-instated in the full favor of God, and taught to rejoice in the hope of eternal glory.—The words, which flow from "a contrite heart," are far more pleasing to God, than ten thousands of bullocks and rams; as being uniformly connected with a disposition to look unto "the Lamb of God, that taketh away the sin of the world." (*Notes*, *Ps.* 51:17. *Matt.* 5:3. *John* 1:29.) We should not therefore, under any distresses, even when we have "fallen by iniquity," turn away from God, but rather turn to him, as our only Refuge and Salvation. We should first beseech him to teach us what to ask, and how to ask; and when the words of the Holy Spirit in the scriptures correspond with our longing desires, we should take them with us, and present them before the Lord, that it may be done unto us according to them. We must especially be earnest with him to take away *all* our iniquity: if that is pardoned we are happy; as nothing but sin can prevent our receiving all good from our gracious God: and surely the whole glory of our salvation, and every possible expression of praise and gratitude, are justly due to our merciful Deliverer; and we can never refuse him the easy, and pleasant, yet honorable sacrifice of the "fruit of our lips, giving thanks unto his name." But the true penitent will also evince his sincerity by renouncing his former sins and carnal confidences: he does not want these sources of satisfaction or "refuges of lies;" since he has learned to trust in the tender love and compassion of that God, "in whom the fatherless findeth mercy," and who "withholds no good thing from them that walk uprightly." They, who thus come before God, will surely find him ready to "heal their backslidings," how great and many soever they have been: "he will love them freely, and turn away all his indignation from them;" he will refresh their souls with the dew of his grace; he will render them holy, amiable, stedfast, fruitful, and useful: and others will repair to them, and grow up into the experience and fruitfulness of the Gospel, through their converse, example, and prayers. Thus the cause of God revives in one place or another, from time to time; believers ripen for heaven, or grow more serviceable on earth; God is glorified, the church is increased, and sinners saved.—Still the Lord "waits to be gracious," and he observes with pleasure the broken hearted penitent; he is ready to refresh every weary soul; and to make those joyful and fruitful, who were most barren and disconsolate; for "from him is all our fruit found." May he give us that wisdom and prudence, which lead to the knowledge, experience, and practice of these things; may we learn to walk in the right ways of God, as his righteous servants; and may none of us, being disobedient and unbelieving, stumble at the word of his grace, or at any of its truths and requirements.

THE

BOOK OF JOEL.

It is uncertain at what time Joel prophesied: some think he predicted those calamities which Amos lamented; (*Am.* 7:1—9.) others that he lived afterwards. He prophesied to Judah exclusively; whether before or after the desolations of Israel. He foretold, or described, a terrible judgment on the land, by locusts and drought; which may be also considered as typical of the calamities, that were about to be brought on the nation by the Chaldean armies, and other invaders. These predictions were attended with earnest exhortations to solemn fasting, repentance, and prayer, and with promises of returning peace and prosperity. The conclusion contains prophecies of the glorious times, which were coming under the gospel-dispensation, and of the righteous judgments to be executed on all the enemies of God and his church. In this he coincides with the other prophets; who (with perhaps the single exception of Jonah,) all more clearly predict, or more obscurely intimate, these great events. But the most remarkable prophecy in Joel, is that which the apostle Peter quoted on the day of Pentecost, and which is more than once referred to in the New Testament. (Comp. 2:28—32. *Acts* 2:14—21. *Rom.* 10:12—17.) The effects of the gospel, as the ministration of the Spirit, both among Jews and Gentiles; and the consequences of opposing it, to the Jewish nation in particular, are here foretold in the fullest and plainest manner: and the event to this day fully attests Joel's divine inspiration.—The style of this prophet is allowed by the most competent judges, to be exceedingly beautiful: and few remains of ancient poetry (none, except those reserved in the sacred scriptures,) contain such an assemblage of elegance, pathos, and sublimity, as are found in his writings. Whatever obscurity appears to us is wholly in the subject; for the language is uncommonly perspicuous: and *consequently* the critics have proposed much fewer alterations, than in the more concise, sententious, and obscure prophecies of Hosea; nor has our translation of it been exposed to similar objections.

CHAP. I.

The prophet describes the entire destruction of the fruits of the earth, by drought and noxious insects, 1—7. He calls on the people to lament, over their calamities, with prayer and fasting, 8—17. He cries to God for them, and represents the very beasts as joining in his supplications, 18—20.

THE [a] word of the LORD that came [b] to Joel the son of Pethuel.

2 [c] Hear this, [d] ye old men, and give ear all ye inhabitants of the land: [e] Hath this been in your days, or even in the days of your fathers?

3 Tell [f] ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 * That which [g] the palmer-worm hath left hath [h] the locust eaten: and that which the locust hath left hath [i] the canker-worm eaten; and that which the canker-worm hath left hath [k] the caterpillar eaten.

a Jer. 1:2. Ez. 1:3. Hos. 1:1. 2 Pet. 1:21.
b Acts 2:16.
c Ps. 49:1. Is. 34:1. Jer. 5:21. Hos. 5:1. Am. 3:1. 4:1. 5:1. Mic. 1:2. 3:1,9. Matt. 13:9. Rev. 2:7.
d Job 8:8. 12:12. 15:10. 21:7.
e 2:2. Deut. 4:32—35. Is. 7:17. Jer. 30:7. Dan. 12:1. Matt. 24:21.
f Ex. 10:1,2. 13:14. Deut. 6:7. Josh. 4:6,7,21,22. Ps. 44:1. 71:18. 78:3—8. 145:4. Is. 38:19.
* Heb. *The residue of the palmer-worm.*
g 2:25. Am. 4:9.
h Ex. 10:12—15. Deut. 28:38, 42. 1 Kings 8:37. 2 Chr. 6:28. 7:13. Ps. 78:46. 105:34. Am. 7:1. Rev. 9:3—7.
i Nah. 3:15—17.
k Is. 33:4. Jer. 51:14,27.

NOTES.

Chap. I. V. 2, 3. The prophet opened his subject, by calling on the aged men, and all the inhabitants of the land, to attend with deep and serious reflection to the events which were about to take place. None of them could remember calamities so dire and complicated, nor had any such befallen Judah since it was a nation. (*Notes*, 4. *Dan.* 9:12.) They ought therefore to speak of them to their children, that the account might be transmitted by one generation to another, through succeeding ages, to warn their posterity not to provoke God to punish them with similar judgments. (*Marg. Ref.—Notes*, *Ex.* 10:1,2. *Ps.* 78:3—8.)

V. 4. The exact difference, between these several species of insects, cannot easily be explained. Probably, the several species mentioned came in succession, at different seasons of the year. Sometimes one, and sometimes another of them, had been used to cause a partial devastation of the fruits of the earth; but on this occasion they followed each other, till they had utterly destroyed the whole. Indeed, some think that this was the case for several years together, and that it was an emblem of the repeated invasions and devastations of the Chaldeans. (*Marg.* and *Marg. Ref.—Notes*, 5—12. 2:1—11,18—20,25. *Ex.* 10:6,13—17. *Am.* 7:1—3.) We have no history of the completion of this prophecy; if indeed the passage be not historical rather than prophetical.

5 [l] Awake, ye drunkards, and [m] weep; and howl, all ye drinkers of wine, because of the new wine; [n] for it is cut off from your mouth.

6 For [o] a nation is come up upon [p] my land, strong, and without number, [q] whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath [r] laid my vine waste, and [*] barked my fig-tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

[*Practical Observations.*]

8 ¶ [s] Lament like a virgin girded with sackcloth for [t] the husband of her youth.

9 The [u] meat-offering and the drink-offering is cut off from the house of the LORD; [x] the priests, [y] the LORD's ministers, mourn.

10 The [z] field is wasted, the land mourneth; for the corn is wasted: [a] the new wine is [†] dried up, the oil languisheth.

l Is. 24:7—11. Am. 6:3—7. Luke 21:34—36. Rom. 13:11—14.
m 11,13. Jer. 4:8. Ez. 30:2. Jam. 5:1.
n Is. 32:10—12. Luke 16:19,23—25.
o 2:2—11,25. Prov. 30:25—27. Ps. 107:34. Is. 8:8. 32:13. Hos. 9:3.
p Prov. 30:14. Rev. 9:8.
q 12. Ex. 10:15. Ps. 105:33. Is. 5:6. 24:7. Jer. 8:13. Hos. 2:12. Hab. 3:17.
* Heb. laid *my fig-tree for a barking.*
s 13—15. 2:12—14. Is. 22:12. 24:7—12. 32:11. Jer. 9:17—19. Jam. 4:8,9. 5:1.
t Prov. 2:17. Jer. 3:4. Mal. 2.15.
u 13,16. 2:14. Hos. 9:4.
x 2:17. Lam. 1:4,16.
y Ex. 28:1. 2 Chr. 13:10. Is. 61:6.
z 17—20. Lev. 26:20. Is. 24:3,4. Jer. 12:4,11. 14:2—6. Hos. 4:3.
a 5. Is. 24:11. Jer. 48:33. Hos. 9:2. Hag. 1:11.
† Or, *ashamed.*

11 Be ye [b] ashamed, O ye husbandmen, howl, O ye vine-dressers, for the wheat and for the barley; [c] because the harvest of the field is perished.

12 The [d] vine is dried up, and the fig-tree languisheth; [e] the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because [f] joy is withered away from the sons of men.

13 ¶ [g] Gird yourselves, and lament, ye priests: howl, [h] ye ministers of the altar: come, [i] lie all night in sackcloth, [k] ye ministers of my God: [l] for the meat-offering, and the drink-offering, is withholden from the house of your God.

14 [m] Sanctify ye a fast, call a ‡ solemn assembly, gather [n] the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and [o] cry unto the LORD,

15 [p] Alas for the day! for [q] the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

b Jer. 14:3,4. Rom. 5:5.
c Is. 17:11. Jer. 9:12.
d 10.
e Num. 13:23. Ps. 92:12. Cant. 2:3. 4:13. 7:7—9.
f 16. Ps. 4:7. Is. 9:3. 16.10. 24:11. Jer. 48:33. Hos. 9.1,2,
g 8,9. 2:17. Jer. 4:8. 9:10. Ez. 7:18.
h 1 Cor. 9.13. Heb. 7:13,14.
i 2 Sam. 12:16. 1 Kings 21:27. Jon. 3:5—8.
k Is. 61:6. 1 Cor. 4:1. 2 Cor. 3:6. 6:4. 11:23.
l 9. Lev. 2:8—10. Num. 29:6.
m 2:15,16. 2 Chr. 20:3,4.
‡ Or, day of *restraint.* Lev. 23:36.
n Deut. 29:10,11. 2 Chr. 20:13. Neh. 9.2,3.
o Jon 3:8.
p 2:2. Jer. 30:7. Am. 5:16—18.
q 2:1. Ps. 37:13. Is. 13:6—9. Ez. 7:2—12. 12:22—28. Zeph. 1:14—18. Luke 19:41—44. Jam. 5:9. Rev. 6:17.

—'A future event which might be averted by repentance is spoken of, as having already taken place, to enliven the description, by setting the images before the eye of the reader.' *Bp. Newcombe.*

V. 5—7. The prophet, considering the effects of this heavy visitation, called on the drunkards to awake and bewail their miseries. Their sins, and the danger to which their souls were exposed, had failed to rouse them from insensibility: but this judgment was suited to affect even them; as it would deprive them of their idolized indulgence, and force them to be sober in the most distressing circumstances. 'It carries along with it evident tokens of being sent as a punishment for their disorders.' *Lowth.* (*Marg. Ref.* l—n.—*Notes*, *Is.* 24:1—12, *v.* 7—11. *Hos.* 9:1—3. *Am.* 6:3—8. *Luke* 16:19—26. 21:34—36.)—For though these insects were small and easily crushed; yet their unnumbered multitudes would render them as formidable, as a mighty and populous nation invading the land. Their teeth, suited to destroy the vegetables and bark of trees, would be more formidable than those of a lion; and they would leave nothing growing, but leafless and naked stems. (*Notes*, 2:7—9,10,11, *v.* 11, 25. *Prov.* 30:11—14, *v.* 14,24—28, *v.* 27. *Rev.* 9:7—10.)

V. 8. Judah was here called upon to lament, on account of her miseries, as a betrothed virgin, who should be deprived of the intended and beloved husband of her youth, before the completion of her marriage; that is, with exceedingly great and unfeigned sorrow. This intimated how very heavy their calamities would be. (*Marg. Ref.—Note*, *Is.* 32:9—14.)

V. 9. Some of the priests would *piously* lament the suspension of sacred ordinances, on so melancholy an occasion: the rest would *naturally* mourn over the diminution of their revenues, and means of self-indulgence. (*Notes*, 13—16. 2:12—17. *Lam.* 1:4—7, *v.* 4. *Hos.* 9:4—6.)

V. 10. *Marg.* and *Marg. Ref.*—*Notes*, 17—20. *Is.* 24:1—12, *vv.* 3,4,7. *Hos.* 4:1—3, *v.* 3.

V. 11. The husbandmen would be ashamed of their unsuccessful labors, in cultivating their fields and vineyards; as neither their skill nor industry, on which they would be apt to depend, could prevent the most terrible famine: all their hopes would be frustrated, and they would be confounded for having entertained them. (*Notes*, *Jer.* 14:2—6. *Rom.* 5:3—5, *v.* 5.)

V. 12. (*Marg. Ref.*) The joy of harvest, and all joy in outward things, must cease, during such a famine. (*Note*, *Hab.* 3:17—19.)

V. 13. 'He shews, that the only means to 'avoid God's wrath, and to have all things re-'stored, is true repentance.'—The priests, especially those who kept the watches at the temple, are here called on, to set the people an example of humiliation before God.—Instead of going to rest, or spending the watches in Psalmody; let them lie all night on the ground covered with sackcloth, and employ themselves in confessing their sins and deprecating the wrath of God. (*Note*, 2 *Sam.* 12:16.)—To suppose, that they were only to sleep in sackcloth, instead of their ordinary covering, quite enervates the exhortation. (*Marg. Ref.—Notes*, 9. 2:12—14. *Ps.* 100: 134: 135:1,2.)

V. 14, 15. The priests had great influence in appointing fasts, though the authority of the kings was also employed. (*Notes*, 2 *Chr.* 20:3, 4. *Ezra* 8:21—23. *Neh.* 9:1. *Jer* 36:8—10. *Jon.*

16 Is not [r] the meat cut off before our eyes, *yea*, [s] joy and gladness from the house of our God?

17 The *seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do [t] the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, [u] to thee will I cry: for [x] the fire hath devoured the † pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field [y] cry also unto thee: for [z] the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

r 5—9,13. Am 4:6,7.
s Deut. 12:6,7,11,12. 16:10—15. Ps. 105:3. Is. 62:8,9.
* Heb. *grains*.
t 20. 1 Kings 18:5. Jer. 12:4. 14:5,6. Hos. 4:3. Rom. 8:22.
u Ps. 50.15. 91:15. Mic. 7:7. Hab. 3:17,18. Phil. 4:6,7.
x 2:3. Jer. 9:10. Am. 7:4.
† Or, *habitations*.
y Job 38:41. Ps. 104:21. 145:15. 147:9.
z 1 Kings 17:7. 18:5.

3:5—9. *Zech.* 7:2—7.) They were not only called upon to lament before God themselves, with every expression of humiliation and repentance; but to appoint, and keep holy, a solemn season of public fasting and prayer: the elders (or the princes and rulers of the people) must be called on to assemble at the house of the Lord, to join in humbly deprecating his displeasure, and seeking forgiveness of their sins; and all the people were required to lament, that they ever saw such a day, which seemed to be a time of judgment and vengeance; and "of destruction" rather than of correction, "from the Almighty." (*Marg.* and *Marg. Ref.—Notes*, 2:1—3,15—17. *Ez.* 7:5,7,10, 11. *Am.* 5:18—20. *Zeph.* 1:14—16. *Luke* 19:41 —44. *Rev.* 6:15—17.)

V. 16. Neither priests nor people could now frequent the temple with peace-offerings, or sacrifices of praise, or joyfully celebrate their festivals, as formerly they used to do: they could only come before God to mourn and complain, because of their sins and miseries. (*Marg. Ref.—Notes*, 9,13. 2:12—14, *v.* 14. *P. O. Deut.* 12:)

V. 17, 18. A terrible drought, as well as locusts, and other devouring insects, was predicted or described: and dry hot weather often in those countries precedes the coming of the locusts.—The failure of the crops rendered granaries and barns useless: and so they were neglected, and left to go to ruins: yea the unoffending cattle groaned under the calamities inflicted for the sins of men. (*Notes*, 19,20. 1 *Kings* 18:5,6. *Jer.* 12:1—4, *v.* 4. 14:2—6. *Hos.* 4:1—3, *v.* 3. *Rom.* 8:18—23.)

V. 19, 20. All the produce of the land was consumed as if it had been by fire; and the rivers of water were all dried up; so that even the beasts seemed by their doleful outcries to join the prophet, in beseeching God to deliver them from their distresses: and thus they shamed those Jews, who refused to call upon him. (*Marg.* and *Marg. Ref.—Notes*, *Ps.* 104:20—23, *v.* 21. 147:9.)

PRACTICAL OBSERVATIONS.

V. 1—7.

The word of God, among its other manifold uses, is intended to explain the dispensations of Providence; that the Author, the cause, the support, and the remedy of every affliction may be made known. What the Lord has taught us in this school, or in any other, we should carefully impart to our children; that they may receive the benefit, without the anguish, of our salutary chastisements, and may transmit the same instructive warnings to their children also.—The most insignificant insects, at God's command, become more tremendous to proud man, than even herds of savage beasts, or armies of hostile invaders: (*Note*, *Ex.* 8:16,17.) how then should we fear the power of his wrath, who can so easily arm the whole creation against us, or lift up his own heavy hand to crush us at once!—The more inordinately men indulge their appetites, the more grievously must pinching want press upon them: whereas habitual self-denial and temperance prevent the most distressing effects even of impoverishing losses. It is well, if any temporal sufferings serve to awaken the drunkard, the epicure, and the sensualist, to lament for their sins, and to flee from the wrath to come. But what must be the feelings of those who continue insensible, till they fall into that place, where not a drop of water can be procured to alleviate their misery; and where their howling and weeping will be without extenuation, intermission, or hope for evermore!—The bitter lamentations, the confusion and anguish, the hardships and miseries, which are the effects of extreme famine, should teach us to be thankful for a land of plenty, to be contented with a moderate portion, and to be temperate, liberal, and pious in our use of it.

V. 8—20.

We are so dependent upon God in every thing, that no human wisdom or power can provide plenty, when he pleases to send scarcity: without "his rain," the seed-corn must perish, the trees of the field must wither, and all our temporal joys must sicken and die: and such judgments are emblems of the great day of retribution, which will soon come "as a destruction from the Almighty." Even the brutes groan under the effects of man's sins; and they seem, in their way, to cry and complain to the Lord, that without their fault they are reduced to perish by hunger and thirst, through the wickedness of their oppressor and tyrant, man. How stupid then are sinners, who are insensible under such judgments, or only lament with a rebellious and unhumbled sorrow!—We should never rest in any expressions of mere *grief*; but should also humble ourselves before God, on account of those sins which have provoked his chastening rod. All our other sorrows should lead us to that "godly sorrow, which worketh repentance unto salvation, not to be repented of." We ought to grieve under outward afflictions, chiefly when they deprive us of the comfort and benefit of divine ordinances, or when "joy and gladness are cut off from the house of the LORD. No self-denial, humiliation, or continued self-abasement before God, should appear too great, as there is yet hope of forgiveness of our sins, and deliverance from everlasting misery. "The ministers of God" especially should set the example, and use their influence, to promote a spirit of repentance and piety amongst the people. Public solemn seasons of fasting and humiliation, attended with the assembling together of the honorable of the land, as well as of the

CHAP. II.

A figurative description of the locusts, as a mighty army, sent forth to ravage the land, 1—11. Earnest calls to public fasting, prayer, and repentance, 12—17. Promises of manifold blessings, 18—27. Predictions of the pouring out of the Spirit, under the gospel; and of subsequent events, 28—32.

[a] BLOW ye the *trumpet in Zion, [b] and sound an alarm [c] in my holy mountain; [d] let all the inhabitants of the land tremble: [e] for the day of the LORD cometh, for *it is* nigh at hand.

2 A [f] day of darkness and of gloominess, a day of clouds and of thick darkness, [g] as the morning spread upon the mountains: [h] a great people and a strong: [i] there hath not been ever the like, neither shall be any more after it, *even* to the years of †many generations.

3 A [k] fire devoureth before them; and behind them a flame burneth: [l] the land *is* as the garden of Eden before them, [m] and behind them a desolate wilderness: yea, and nothing shall escape them.

4 The appearance of them *is* [n] as the appearance of horses; and as horsemen, so shall they run.

5 Like [o] the noise of chariots on the tops of mountains shall they leap, [p] like the noise of a flame of fire that devoureth the stubble, as [q] a strong people set in battle-array.

6 Before their face the people shall be much pained: [r] all faces shall gather ‡black ness.

a 15. Num. 10:3,8. Jer. 4:5. Hos. 8:1.
* Or, *cornet*. 1 Chr. 15.28. Hos. 5:8.
b Num. 10:5—7,9. Ez. 33:3,6. Am. 3:6. Zeph. 1:16.
c 3:17. Ps. 87:1. Dan. 9:16,20. Zeph. 3:11. Zech. 8:3.
d Ezra 9:3,4. Ps. 119:120. Is. 66:2,5. Jer. 5:22. 10:7,10. Dan. 6:26. Phil. 2:12.
e 1:15. Is. 2:12. Ez. 7:5—7,10, 12. 12:23. Am. 5:2. Ob. 15. Mal. 4:1. 1 Thes. 5:2. Jam. 5:9. 1 Pet. 4:7.
f 10,31. 3:14,15. Ex. 20:21. Ps. 97:2. Is. 5:30. 8:22. Jer. 13: 16. Am. 5:18—20. Zeph. 1: 14,15. Heb. 12:18. Jude 13.
g Am. 4:13.
h 5,11,25. 1:6.
i 1:2,3. Ex. 10:6,14. Dan. 12:1. Mark 13:19.
† Heb. *generation and generation*. Deut. 32:7. Ps. 10:6. *margins*.
k Ps. 50:3. Am. 7:4.
l Gen. 2:8. 13:10. Is. 51:3. Ez. 31:8,9.
m 1:4—7. Ex. 10:5,15. Jer. 5: 17. Zech. 7:14.
n Rev. 9:7.
o Nah. 2:3,4. 3:2,3. Rev. 9:9.
p Is. 5:24. 30:30. Matt. 3:12.
q 2.
r Ps. 119:83. Is. 13:8. Jer. 8:21 30:6. Nah. 2:10.
‡ Heb. *pot*.

multitude, to confess their sins, to bow down before God, and to pour out their prayers unto him, are proper means of averting national calamities. And though many will observe them formally, or wholly neglect them; yet God will hear the united prayers of the remnant of his servants, and often for their sakes rescue a guilty nation from impending destruction.—They, who would excite other men to such duties, must take the lead in them, as being greatly affected and desirous of affecting all around them. Thus individuals will find the comfort of acceptance with God, whatever may become of nations which proceed to greater ungodliness; and they will enjoy their gracious recompense, when the wicked, and all their possessions, shall be burnt up with the righteous indignation of "our God, who is a consuming fire." (*Heb.* 12:29.)

NOTES.

CHAP. II. V. 1—3. The priests were directed to blow the trumpets at the temple; and to alarm the people, who assembled there, with the prospect of the near approach of the judgments before predicted; (*Notes*, 1:4—12,16—20.) that the report might thence be diffused throughout the whole land, and all the inhabitants might tremble at God's word, and be induced to repent and deprecate his displeasure. (*Marg.* and *Marg. Ref.* a—d.—*Notes*, 15—17. *Num.* 10:2—10. *Hos.* 8:1.) For the Lord was about to execute judgment on a guilty nation, as on a solemn day of vengeance. (*Marg. Ref.* e.—See on *Note*, 1:14,15.)—The visitation by the locusts seems to have been primarily intended: but the calamities preceding, attending, and following the destruction of the city by the Chaldeans, might also be referred to. This approaching "day of the LORD" would be "a day of darkness, a day of clouds, and of thick darkness, as the morning spread upon the mountains:" its light would resemble the faint glimmering of the dawn, which appears on the eastern mountains, and just deducts from the midnight-darkness, that obscures the earth in gloomy and cloudy weather. (שַׁחַר. *Note*, *Is.* 8: 20.) This may refer to the immense multitudes of the locusts, which have often been known to obscure the sun at noon-day, and to render the regions through which they pass, for the time, more dark and dismal, than during the night: or it may describe the state of the people's minds, which were filled with a horror little short of despair. This darkness and horror would result from the invasion of a mighty nation, attended with such effects, as the Jews had never before witnessed, and such as would not occur again for many ages. The progress of this army would resemble that of a conflagration: the lands, on which they had not entered, appeared verdant and fruitful, even as the garden of Eden; but they would make such entire destruction wherever they went, as to leave every place behind them like a barren wilderness. (*Marg.* and *Marg. Ref.* f. h. k—m. *Notes*, 10,11,18—20,25. 1:5—7. *Gen.* 13:10—12. 19:24,25. *Hos.* 9:11—14. 11:8—11.)

Ever the like. (2) 'The locusts which plagued 'Egypt are described after the same manner. '(*Ex.* 10:14.)—In both places we are to take it 'as a proverbial expression, to set forth the ex-'traordinary greatness of the judgment, and 'not to understand it too strictly, according to 'the grammatical sense of the words.' *Lowth.* (*Marg. Ref.* i.—*Note*, *Ex.* 10:6.)

V. 4, 5. It has been often observed, that locusts greatly resemble horses in the shape of their heads: the impetuosity also of the progress made by these ravagers would be like that of horsemen; their noise, heard at the distance of several miles, would be as tremendous as that of chariots of war rattling over the mountains, or like that of a vehement fire consuming combustibles with great crackling and fury; and their progress at the same time so regular, that they would resemble a well disciplined army upon the march, or attacking the enemy.—Many have with admiration observed this to be the case with the immense flights of locusts, which often ravage those eastern regions. (*Marg. Ref.* o, p.—*Notes*, 7—9. *Rev.* 9:7—10, *v.* 9.)

V. 6. Not *paleness*, which may be occasioned by sickness, or fainting, or slighter terror; but "blackness," like that of the countenances of those who are expiring in convulsions, or

7 They shall [s] run like mighty men: they shall [t] climb the wall like men of war; and [u] they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the *sword they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall [x] enter in at the windows like a thief.

10 The [y] earth shall quake before them: the heavens shall tremble: [z] the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall [a] utter his voice before [b] his army, for his camp *is* very great: for [c] *he is* strong that executeth his word; for [d] the day of the LORD *is* great and very terrible, and [e] who can abide it?

[*Practical Observations.*]

12 ¶ Therefore also now saith the LORD, [f] Turn ye *even* to me with all your heart, and [g] with fasting, and with weeping, and with mourning:

13 And [h] rend your heart, and not [i] your garments, and turn unto the LORD your God: [k] for he *is* gracious and merciful, [l] slow to anger, and of great kindness, [m] and repenteth him of the evil.

14 [n] Who knoweth *if* he will return and repent, [o] and leave a blessing behind him, [p] *even* a meat-offering and a drink-offering unto the LORD your God?

s 2 Sam. 1:23. 2:18,19. Ps. 19:5. Is. 5:26—29.
t 9. 2 Sam. 5:8. Jer. 5:10.
u Prov. 30:27.
* Or, *dart*.
x Ex. 10.6. Jer. 9:21. John 10·1.
y Ps. 18:7. 114:7. Nah. 1:5. Matt. 27:51. Rev. 6:12. 20:11.
z 2:31. 3:15. Is. 13:10. 34:4. Jer. 4:23. Ez. 32:7 Am. 5:8. Matt. 24:29. Mark 13:24,25. Luke 21:25,26. Acts 2:20. Rev. 8:12.
a 3:16. 2 Sam. 22:14,15. Ps. 46:6. Is. 7:18. 13:4. 42.13. Jer. 25:30. Am. 1:2.
b 25.
c Jer. 50:34. Rev. 18:8.
d Jer. 30:7. Am. 5:18,20. Zeph. 1:15.
e Num. 24:23. Nah. 1:6. Mal. 3:2. Rev. 6:17.
f Deut. 4:29,30. 1 Sam. 7:3. 1 Kings 8:47—49. 2 Chr. 6:38, 39. 7.13,14. Is. 55:6,7. Jer. 4:1. 29:12,13. Hos. 6:1. 12:6. 14:1. Zech. 1:3,4. Acts 26:20.
g Judg. 20:26. 1 Sam. 7:6. 2 Chr. 20:3,4. Neh. 9:1,2. Is. 22:12. Jon. 3:5—8. Zech. 7:3,5. 12:10—14. Jam. 4:8,9.
h 2 Kings 22:19. Ps. 34:18. 51:17. Is. 57:15. 66:2. Ez. 9:4. Matt. 5:3,4.
i Gen. 37:29,34. 1 Kings 21:27. 2 Kings 5:7. 6:30. 22:11. Jo 1:20. Is. 58:5. Matt. 6:16—18 1 Tim. 4:8.
k Ex. 34:6,7. Num. 14:18,19 Ps. 86:5,15. 145:7—9. Mic. 7 18. Rom. 2:4. 5:20,21. Eph. 2:4
l Neh. 9:17. Ps. 103:8. Nah 1:3. Jam. 1:19,20.
m Ps. 106:45. Jer. 18:7,8. Am 7:2—6. Jon. 4:2.
n Ex. 32:30. 1 Sam. 6:5. 2 Sam 12:22. 2 Kings 19:4. Am. 5:15 Jon. 1:6. 3:9. Zeph. 2:3. 2 Tim 2:25.
o Is. 65:8. Hag. 2:19. 2 Cor 9:5—11. *marg*.
p 1:9,13,16.

whose blood is suspended from circulation by some inward or outward violence. The extremity of horror and anguish is intended. (*Marg.* and *Marg. Ref.—Note, Jer.* 8:21,22, *v.* 21.)

V. 7—9. 'The particles of similitude here, 'and in the fourth and fifth verses, shew that 'real locusts are described, and not the Assyri-'an army.' *Bp. Newcombe.*—'This we lately 'saw, in our part of the country: for when 'swarms of locusts came, and filled the lower 'region of the air, they flew in such order, by 'the divine appointment, and kept their places 'as exactly, as when several tiles or party-'colored stones are skilfully placed in a pave-'ment, so as not to be an hair's breadth out of 'their several ranks. ... Every place lies open 'to them, for they infect, not only the fields 'and the fruits of the earth; but creep into 'cities, houses, and the most secret recesses.' *Jerome* in *Lowth.* 'By reason of their nimble-'ness, and the outward coat of their skin being 'so hard and smooth, no offensive weapon can 'touch them.' *Lowth.* (*Marg. Ref.*)

V. 10, 11. This strong figurative language denotes the universal consternation and commotion, which these judgments would excite. Even the kings, princes, and priests would be filled with horror, and betray the utmost signs of trepidation: the whole land and all orders of men would be agitated, as by the most tremendous earthqnakes, and all that commotion of the elements which attends those destructive convulsions. The authority and influence of the rulers and great men would be suspended, and the constitution unhinged; as if "the sun and moon should be darkened, and the stars should withdraw their shining;" in which case the natural world would be reduced to the utmost confusion, and chaos would return again. In like manner, on this occasion the whole of the Jewish nation, and its government, would be reduced to confusion and darkness. For the Lord was about to muster his great army, to lead them on to the assault, to give them the victory, and powerfully execute his word. His "day would be very terrible, and who could abide it?" To this question, the answer doubtless would be, 'None 'but those who had previously sought refuge 'in his mercy by penitent faith and prayer.'—The language here used may well be supposed descriptive of the destruction of Jerusalem, and the desolations of the land by the Chaldeans; and it will have a literal accomplishment at the end of the world. (*Marg. Ref.* y—a.—*Notes*, 1—3,25. 3:9—17, *v.* 15. 2 *Sam.* 22:7—16. *Is.* 13:9,10. *Jer.* 4:19—23. *Matt.* 24:29—31. *Rev.* 6:12—17.) 'The time of God's particular judgments, 'as well as that of his general one, is common-'ly expressed by "the day of the LORD," the 'former being an earnest and imperfect repre-'sentation of the latter.' *Lowth.*

V. 12—14. From these predictions God, by his prophet, took occasion to exhort the people to the only method, in which they could hope to avert his judgments, or to be recovered from the fatal effects of them. Let them "turn to him with all their heart, and with fasting, and weeping," for their sins: let them not be satisfied with the customary tokens of humiliation, such as rending their garments; for this would be vain, except their hearts were broken in self-abasement and self-abhorrence, godly sorrow, unfeigned contrition, and resolute separation from their sins. (*Marg. Ref.* f—i.—*Notes*, 1:13—16. 1 *Sam.* 7:3—12. 2 *Chr.* 20:3,4. *Ps.* 51:17. *Is.* 1:16—20. *Jer.* 4:1—4,14. *Ez.* 18:30—32. *Hos.* 14:1—4. *Jam.* 4:7—10.)—To encourage them thus "to turn to the LORD" and his service, Joel reminded them that he was "slow to anger, and of great kindness," even to the most atrocious offenders; and "ready to forgive" their sins, and to put a stop to the progress of his judgments, when they humbled themselves before him. (*Marg. Ref.* k—m.—*Notes*, *Ex.* 34:5—7. *Num.* 14:13—19, *vv.* 18,19. *Ps.* 86:3—5, *v.* 5,14,15. 103:6—9. *Jon.* 4:1—4, *v.* 2. *Mic.* 7:18—20.) There could then be no doubt of his forgiving every true peni-

15 ¶ [q] Blow the trumpet in Zion, [r] sanctify a fast, call a solemn assembly,

16 Gather the people, [s] sanctify the congregation, [t] assemble the elders, gather the children, and those that suck the breasts: [u] let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let [x] the priests, the ministers of the LORD, weep [y] between the porch and the altar, [z] and let them say, [a] Spare thy people, O LORD, [b] and give not thine heritage to reproach, [c] that the heathen should * rule over them: [d] wherefore should they say among the people, Where *is* their God?

q 1. Num. 10.3.
r 1:14. 1 Kings 21:9,12. 2 Kings 10:20. *marg.* Jer. 36:9.
s Ex. 19:10,15. Josh. 7:13. 1 Sam. 16:5. 2 Chr. 29.5,23,24. 30:17,19. 35:6. Job 1:5.
t 1:14. Deut. 29:10,11. 2 Chr. 20:13. Jon. 3:7,8.
u Zech. 12:11—14. Matt. 9:15. 1 Cor. 7:5.
x 1:9,13.
y 1 Kings 6:3. 2 Chr. 8:12. Ez. 8:16. Matt. 23:35.
z Hos. 14:2.
a Ex. 32:12,13. 34:9. Deut. 9:16—29. Is. 37:20. 64:9—12. Dan. 9:18,19. Am. 7.2,5. Mal. 1:9.
b Ps. 44:10—14. 74:10,18—23. 79:4. 89:41,51. Ez. 36.4—7.
c Neh. 9.36,37. Is. 63:17—19.
* Or, *use a bye-word against them.* Deut. 28.37. 1 Kings 9:7. 2 Chr. 7:20. Ps. 44:14.
d Num. 14:14—16. Deut. 32:27. Ps. 42:10. 79:10. 115:2. Ez. 20:9. Mic. 7:10. Matt. 27:43.

18 Then will the LORD [e] be jealous for his land, [f] and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, [g] I will send you corn, and wine, and oil, [h] and ye shall be satisfied therewith: [i] and I will no more make you a reproach among the heathen:

20 But I will [k] remove far off from you [l] the northern *army*, and will drive him into a land barren and desolate, with his face toward [m] the east sea, and his hinder part toward the [n] utmost sea; and [o] his stink shall come up, and his ill savor shall come up, [p] because he hath † done great things.

21 ¶ [q] Fear not, O land: [r] be glad

e Is. 42:13. Zech. 1:14. 8:2.
f Deut. 32 36,43. Judg. 10:16. Ps. 103.13,17. Is. 60:10. 63:9, 15. Jer. 31:20. Lam. 3:22. Hos. 11:8,9. Luke 15:20. Jam. 5:11.
g 24. 1:10. Is. 62:8,9. 65:21—24. Hos. 2:15. Am. 9:13,14. Hag. 2:16—19. Mal. 3:10—12. Matt. 6:33.
h 26.
i Ez. 34:29. 36:15. 39:29.
k 2—11. 1:4—6. Ex. 10:19.
l Jer. 1:14.
m Ez. 47:7,8. Zech 14:8.
n Deut. 11:24.
o Ez. 39:12—16.
p 2 Kings 8:13.
† Heb. *magnified to do.*
q Gen. 15:1. Is. 41:10. 54:4. Jer. 30:9,10. Zeph. 3:16,17. Zech. 8:15.
r Ps. 65:12,13. 96:11,12. 98:8. Is. 35:1,2. 44:23. 55:12,13. Hos. 2:21,22.

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ent: and who knew, whether he might not return to them as a nation, and avert the public calamities which were otherwise coming upon them? At least they might hope, that he would mitigate the severity of the judgment, and leave part of the fruits of the earth, as "a blessing" for them, after the locusts had finished their depredations; out of which they might present before him a meat-offering, and a drink-offering; that he might not lose the honor, nor they the comfort and benefit, of their solemn worship. This also instructed them what part of the calamity ought most to afflict them. (*Marg. Ref.* n—p.—*Notes*, 1:13—16. *Jon.* 3:5—9, *v.* 9.)

V. 15—17. The priests and rulers were again, and more particularly and earnestly, excited to announce the observance of a solemn fast, to be kept as a holy day to the LORD. *Note*, 1:14,15.) Let them convene the congregation of Israel into the courts of the temple, and prepare the people by external purifications and proper instructions, for the profitable solemnizing of the day. (*Marg. Ref.* s.—*Note*, *Ex.* 19:10—15.) Not only the elders and the grown people, but even the children and the sucking infants, must be present, as a part of the congregation, that the consideration of the calamities, in which they would be involved, might the more affect the minds of the parents. Newly married persons, also, forgetful of the concerns and satisfactions peculiar to their situation, must be wholly engaged in the public humiliation and lamentation of their people. (*Marg. Ref.* t, u.—*Notes*, *Deut.* 29:10—12. 2 *Chr.* 20:13. *Zech.* 12:9—14, *vv.* 12—14. 1 *Cor.* 7:1—5, *v.* 5.) "The priests," as "the ministers of God," were to take the lead: and standing between the porch of the temple and the altar of burnt-offering, where they might most conveniently be seen and heard, they were required to weep for the sins and troubles of the nation, and to beseech the Lord "to spare his people and heritage," though deserving of punishment; and not to let them be utterly ruined by famine, and thus left enfeebled and destitute, to be reproached, insulted, and enslaved by idolaters; who would blasphemously inquire, what was become of Israel's God and Protector. (*Marg.* and *Marg. Ref.* x—d.—*Notes*, *Ps.* 44:9—16. 79:8—13.)—This has been considered as an intimation, that other calamities, besides that of the locusts, were intended in these predictions.

V. 18—20. Whenever the elders, priests, and people of Israel should thus "turn unto the LORD;" they would find him "jealous for" the honor of that land, where his temple stood and his name was worshipped, and ready to rescue it from famine, and the oppressions of idolaters: and he would be compassionate to the miseries of his people, though brought upon them by their sins. They would then receive encouraging answers to their prayers, assuring them of an abundant supply of all their wants, and of every thing conducive to the enjoyment of life; nor would he again suffer the heathen to insult over them. He would also drive away the vast army of locusts, which from the north had invaded the land, into the deserts betwixt the southern extremity of the Dead Sea and the Mediterranean Sea, where they should die: and no effect of their ravages should remain, except the stench occasioned by the putrefying of so immense a quantity of insects; though they had done and threatened such immense mischief. (*Marg.* and *Marg. Ref.*) 'Jerome relates, ... that in his own time, 'the heaps of locusts which were driven by the 'winds into the sea, afterwards putrefied upon 'the shore, and so corrupted the air as to bring 'a pestilence.' *Lowth.*—'The locusts in Languedoc were about an inch in length, of a grey 'color. The earth in some places was covered 'four inches thick with them, in the morning 'before the heat of the sun was considerable: 'but as soon as it began to grow hot, they took 'wing and fell upon the corn, eating up both 'leaf and ear; and that with such expedition, 'by reason of their number, that in three hours 'they would devour a whole field. After which 'they again took wing, and their swarms were 'so thick, that they covered the sun like a cloud, 'and were whole hours in passing. ... After 'having eaten up the corn they fell upon the 'vines, the pulse, the willows, and even the

and rejoice: [s] for the LORD will do great things.

22 Be not [t] afraid, ye beasts of the field: [u] for the pastures of the wilderness do spring, [x] for the tree beareth her fruit, the fig-tree and the vine do [y] yield their strength.

23 Be glad then, [z] ye children of Zion, and [a] rejoice in the LORD your God: for he hath given you * the former rain † moderately, and [b] he will cause to come down for you the rain, the former rain, and the latter rain [c] in the first *month*.

24 And [d] the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years [e] that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer worm, my great army which I sent among you.

26 And [f] ye shall eat in plenty, and be satisfied, [g] and praise the name of the LORD your God, [h] that hath dealt wondrously with you: [i] and my people shall never be ashamed.

27 And ye shall know that [k] I *am* in the midst of Israel, and [l] *that* I *am* the LORD your God, and none else: [m] and my people shall never be ashamed.

[*Practical Observations.*]

28 ¶ And it shall come to pass afterward, [n] *that* I will pour out my Spirit [o] upon all flesh; and your sons and [p] your daughters shall prophesy, your old men shall [q] dream dreams, your young men shall see visions:

s 20. Deut. 4:32. 1 Sam. 12:16,24. Ps. 71:19. 126:2. Jer. 33:3.
t 1:18—20. Ps. 36:6. 104.11—14,27—29. 145:15,16. 147:8,9. Is. 30:23,24. Jon. 4:11.
u 1:19. Ps. 65:12. Is. 51:3.
x Lev. 26:4,5. Ps. 67:6. 107:35—38. Ez. 34:26,27. 36:8,30,35. Hos. 14:5—7. Am. 9:14,15. Hag. 2:16—20. Zech. 8:12. Mal. 3:10—12.
y Gen. 4:12. 1 Cor. 3:7.
z Ps. 149:2. Lam. 4:2. Zech. 9.13. Gal. 4:26,27.
a Ps. 28:7. 32:11. 33:1. 95:1—3. 104:34. Is. 12:2—6. 41:16. 61:10. Hab. 3:17,18. Zeph. 3:14—17. Zech. 9:9. Luke 1:46,47. Phil. 3:1,3. 4:4.
* Or, *a teacher of righteousness.* 28,29. Deut. 32:2. Job 33:23. Ps. 72:6,7. Is. 30:21,23. Eph. 4:8—11.
† Heb. *according to righteousness.*
b Lev. 26:4. Deut. 11:14. 28:12. Prov. 16:15. Jer. 3:3. Hos. 6:3. Zech. 10:1. Jam. 5:7,8.
c Am. 4:7.
d 3:13,13. Lev. 26:10. Prov. 3:9,10. Am. 9:13. Mal. 3:10.
e 2—11. 1:4—7. Zech. 10:6.
f Lev. 26:5,26. Deut. 6:11,12. 8:10. Neh. 9:25. Ps. 22:26. 103:5. Prov. 13:25. Cant. 5:1. Is. 55:2. 62:8,9. Mic. 6:14. Zech. 9:15,17. 1 Tim. 6:17.
g Deut. 12:7,12,18. 26:10,11. 1 Tim. 4:3—5.
h 20,21 Gen. 33:11. Ps. 13:6. 72:13. 116:7. 126:2,3. Is. 25:1.
i Ps. 25:2,3. 37:19. Is. 29:22. 45:17. 49:23. 54:4. Rom. 5:5. 9:33. 10:11. 1 John 2:28.
k 3:17. Lev. 26:11,12. Deut. 23:14. Ps. 46:5. 68:18. Is. 12:6. Ez. 37:27,28. Zeph. 3:17. 2 Cor. 6:16. Rev. 21:3.
l Is. 45:5,18,21,22. 52:6. Ez. 39:22,28.
m 26. 1 Pet. 2:6.
n Prov. 1:23. Is. 32:15. 44:3. Ez. 39:29. John 7:39. Acts 2:16—18.
o Is. 40:5. 49.6. Zech. 12:10. Luke 3:6. Acts 2:2—4,33,39. 10:44—47. 11:15—18. 15:7,8.
p Acts 21:9. Gal. 3:28.
q Gen. 37:5—10. Num. 12:6. Jer. 23:28.

'hemp, notwithstanding its great bitterness. 'After this these insects died, and stank very 'much.' *Philosophical Trans.*

V. 21—24. The land had been represented, by a bold figure, as mourning over its desolations, and the beasts as groaning and even crying to the LORD, because of their sufferings: (*Notes*, 1:10,17—20.) and here the promises of returning plenty and prosperity, are introduced by a poetical address to the land, and to the cattle. (*Marg. Ref.* q, r. t.)—As the locusts had done great things in destroying the fruits of the earth, "the LORD would do great things" in rendering the fields and pastures abundantly fruitful. (*Marg. Ref.* s.—*Notes*, *Num.* 23:23. *Ps.* 126:1—3. 2 *Thes.* 1:5—10, *v.* 10.) The cattle would speedily be supplied with plenty; for "the pastures of the wilderness," or of those parts of the country which were least populous and cultivated, began already to spring; and the fruit-trees to put forth their several valuable productions: so that instead of sorrow and fear, the land and its inhabitants, and the beasts of the field, would soon exult for joy and gladness.—'As the cattle had their share in the 'dearth; so now they shall receive comfort in 'the return of plenty.' *Lowth.* (*Marg. Ref.* u—y.—*Ps.* 65:9—13. *Is.* 30:23—25.) "The children of Zion," however, ought not only to rejoice in the temporal abundance bestowed on them, but "in the LORD their God;" considering him as the Giver of all their comforts, and using them to his glory. (*Marg. Ref.* a.—*Notes*, *Hab.* 3:17—19. *Zeph.* 3:14—17. *Luke* 1:46—55, *vv.* 46,47.) 'The season for "the former rain," 'was about the middle of our October. ... The 'Hebrew word, rendered "moderately," signi-'fies "according to righteousness," and is equiv-'alent with "according to judgment," (*Jer.* 10:'24.) or "in measure." (30:11.) ... Our margin 'reads it "a Teacher of righteousness;" which 'sense is followed by the Chaldee paraphrast, 'and the vulgar Latin, and may be a proper in-'troduction to the promise which follows. (28)' *Lowth.* The first month answered to the latter part of March and the former part of April; and the latter rain, at this season served to fill the ear, and prepare the corn for the sickle.—The barley-harvest seems to have generally begun in the first month; but the wheat-harvest was later. (*Marg.* and *Marg. Ref.* b—d.—*Note*, *Jer.* 3:2,3.)

V. 25. The great abundance of the plentiful years should replenish the granaries and storehouses, which had been emptied in the years of famine. (*Notes*, 1:4—11,17,18.)

My great army.] (*Note*, 10,11.) 'We have 'here a key to the grand and beautiful descrip-'tion, which runs through these two chapters. '... Every reader of taste must be struck with 'the poetical and sublime manner in which the 'allegory is conducted. There is not a more 'splendid piece of poetry extant.' *Bp. Newcombe.* (*Marg. Ref.* f—h.)

V. 26, 27. The primary meaning of this prophecy is clear: but several expressions in these verses so accord to those used in respect of the deliverance of the Jews from captivity, their subsequent prosperity and security, and the prevalence of true religion among them; that it is not unreasonable to suppose, that the former part of the prophecy contained, under the primary meaning, a prediction of the desolations made by the Chaldeans; and the latter part, under the primary meaning, a prediction of the blessings in reserve for the nation, after their return from captivity, till the coming of Christ, and also after their conversion to him. (*Notes*, *Ez.* 34:23—31. 36:20—38. 39:21—29. *Hos.* 3:4,5.)—'My people shall not be disap-'pointed of the trust they place in me; nor be 'reproached by the heathen, as if I had forsak-'en them.' *Lowth.* (*Marg. Ref.* i, k. m.—*Note*, *Is.* 45:15—17, *v.* 17.)—*And none else.* (27) *Marg. Ref.* l.—*Notes*, *Is.* 44:6—8. 45:20—22.

29 And also [r] upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And [s] I will shew wonders in the heavens and in the earth, blood, and fire, and [t] pillars of smoke.

31 The [u] sun shall be turned into darkness, and the moon into blood, before [x] the great and the terrible day of the LORD come.

32 And it shall come to pass, [y] *that* whosoever shall call on the name of the LORD shall be delivered: [z] for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, [a] and in the remnant whom the LORD shall call.

r 1 Cor. 12:13. Col. 3:11.
s Luke 21:11,25,26. Acts 2:19, 20. Rev. 6:12—17.
t Gen. 19:28. Josh. 8:20. Judg. 20:38,40. Cant. 3:6. Rev. 18: 9,18.
u 10. 3:15. Is. 13:9,10. 34:4,5. Matt. 24:29. 27:45. Mark 13: 24,25. Rev. 6:12,15.
x Zeph. 1:14—16. Mal. 4:1,5.
y Ps. 50:15. Jer. 33:3. Zech. 13:9. Acts 2:21. Rom. 10.12 —14. 1 Cor. 1:2.
z Is. 46:13. 59:20,21. Ob. 17,21. John 4:22. Rom. 11:26. Heb. 12:22.
a Is. 10.22. 11:16. Mic. 4:6,7. 5:3,7,8. John 10:16. Acts 2: 39. 15:17. Rom. 8:28—30. 9: 24,27. 11:5. 2 Thes. 2:13,14.

V. 28—32. The apostle Peter quoted almost the whole of this passage, and it is recorded by the historian nearly as it stands in the Septuagint, (*Note*, *Acts* 2:14—21, *vv.* 16—21.) in addressing the Jews on the day of Pentecost, as a prediction of those events which then began to take place. St. Paul also quotes part of it, in speaking of the conversion of the gentiles. (*Note*, *Rom.* 10:12—17.) After the events before more expressly foretold, or "in the latter days," the times of the Messiah, the LORD promised to pour out his Spirit upon all flesh. —'Though the Jews only are enumerated, 'there is a latent reference to the effusion of 'the Spirit on the Gentiles also, in the times of 'the gospel-dispensation.' *Bp. Newcombe.* This promise began to be accomplished on the day of Pentecost, when the Holy Spirit was poured out on the apostles; and on the assembled multitude, of whom great numbers were converted: and it was continued in the converting grace and supernatural gifts, conferred on the Jews and Gentiles through many nations. Then "the sons and daughters" of the Jews became prophets, and exercised many miraculous powers; both old and young men were favored with prophetic dreams and visions; and even servants and hand-maidens, though in a state of slavery, were made partakers of the sanctifying grace and the extraordinary gifts of the Holy Spirit. But it is predicted, that about that time God would begin to shew signs of his awful displeasure against the Jewish nation: and that extraordinary appearances, in the heavens and upon the earth, would be presages of the approaching destruction of Jerusalem and the dissolution of the ecclesiastical and political estate of the Jews; which would be attended with immense bloodshed, terrible conflagrations, and "pillars of smoke," such as ascend from the flames of burning cities. Then would "the sun and moon be darkened," or be "turned into blood:" this foretold, either the tremendous appearances in the heavens which preceded these calamities; or the total unhinging of the Jewish constitution, the subversion of all rule and authority in church and state, and those terrible intestine convulsions and massacres, which made way for the final destruction of the city and temple, by the just judgment of God, who on that great and terrible day of vengeance, poured his wrath on the devoted Jews by the hands of the Romans. (*Marg. Ref.* n, x.—See on *Note*, 10, 11.—*Notes*, *Is.* 24:23. *Mal.* 3:1—4. 4:1. *Matt.* 24:29—31. *Mark* 13:24—31. *Luke* 21:20—28.) But in the midst of all these calamities, there would be deliverance and salvation for all, who should "call upon the name of the LORD." —'This St. Paul (*Rom.* 10:13.) explains of those, 'who give themselves up unto Christ, and pro-'fess themselves his disciples.' *Lowth.*—'Nei-'ther is there any way, or means, to escape the 'terribleness of this judgment, but by believing 'in the Lord Christ, and calling upon his name. 'For in the church of God only shall salvation 'be had, and deliverance "from the wrath to 'come," which salvation shall lie open, both to 'the believers of the Gentiles, and to the rem-'nant of those Jews, whom the Lord shall call.' *Bp. Hall.*—It is evident, that, what is here spoken of "calling on the name of JEHOVAH," is repeatedly in the New Testament applied to "calling on the name of Christ." (*Marg. Ref.* y. —*Notes*, *Acts* 2:14—21, *v.* 21. *Rom.* 10:12—17, *vv.* 12—14. 1 *Cor.* 1:1,2, *v.* 2.) And it is remarkable, that those who embraced Christianity, and "honored the Son even as they honored the Father," separated from the unbelieving Jews, before the siege of Jerusalem, and were preserved from the miseries here predicted: while the unbelieving Jews, though they professed to "call on the name of the LORD," were overwhelmed by them: "for he that honoreth not the Son, honoreth not the Father." He "that hath not the Son, hath not the Father;" and 'the Supreme Being,' which is worshipped by those, who refuse adoration to EMMANUEL, is not the true God, "the God of Abraham," "the God and Father of our Lord Jesus Christ;" but an idol, the creature of vain man's reasonings and imaginations.

I will pour out, &c. (28) (*Marg. Ref.* n—q.) In this prophecy of the "pouring out of the Spirit," express and particular mention is made of miraculous and prophetical gifts, as largely bestowed on young and old, bond and free, nay Jew and Gentile; which fixes the fulfilment of it to the day of Pentecost, and the subsequent times. (*Notes*, *Acts* 2:14—21, *vv.* 16,17, 33--36. 6:2--6, *v.* 6,8. 8:5--8,14--17. 10:44--48, *vv.* 45—47. 21:7—14, *v.* 9.) But in other instances, in which the "pouring out of the Spirit" is predicted; and which are either general, or may be interpreted of later ages, and even events yet future; miraculous powers are not explicitly mentioned. (*Notes*, *Prov.* 1:21—23. *Is.* 32: 15. 44:3—5. 59:20,21. *Ez.* 36:25—27. 39:23—29, *v.* 29. *Zech.* 12:9—14, *v.* 9.) May not this intimate, that miraculous powers will not be given, in the future grand triumphs of Christianity, any more than in the partial revivals and successes in these later ages. The complete revelation now vouchsafed, connected with the astonishing fulfilment of ancient prophecies; accompanied by the pouring out of the "Spirit of grace and supplications," of regeneration and sanctification, will be abundantly sufficient.

In mount Zion, &c. (32) *Marg. Ref.* z.—*Notes*, 3:9—17, *v.* 17,18—21. *Is.* 2:2—5. 12:4--6. 28:16. *Ez.* 47:1--10. *Zech.* 14:6--9, *vv.* 8,9. *Luke* 24:44--49, *v.* 47.--*In the remnant*, &c.] This seems more immediately to point out the Jews, who embraced Christianity, in the primitive times: yet it may also include all, whether Jews or Gentiles, to the end of time, who shall be called to the fellowship of our Lord Jesus

Christ. (*Marg. Ref.* a.—*Notes*, *Rom.* 9:24—29. 11:1—6.)

PRACTICAL OBSERVATIONS.

V. 1—11.

If the alarm of approaching temporal judgments should, in a distinct and audible manner, be given to offending nations and churches, that men may tremble, and seek to avert the impending storm; surely the ministers of the gospel should be very faithful and earnest, in warning sinners to seek deliverance from the wrath to come!—The day of judgment, with its decisive consequences, will soon arrive: but what "a day of darkness and gloominess" will that be, to the impenitent workers of wickedness! And how far will its terror exceed all, that ever was experienced or imagined on earth! Yet those horrors will be but as "*the morning*," or *the entrance on* the subsequent endless state of misery and despair. Our grand business therefore here is to secure an interest in Jesus Christ, and his eternal salvation.—The meanest executioners of the wrath of God can soon consume all our outward comforts, and turn an earthly paradise into a dreary wilderness. We can neither resist, flee away, nor shelter ourselves, when "the LORD mustereth his host for the battle." What then will be the case, when "the heavens and the earth shall pass away with a great noise, the elements shall melt with fervent heat," and "the sun, and moon, and stars shall" for ever "withdraw their shining!" Then "the Lord Jesus will be revealed in flaming fire, with his mighty angels," to execute his threatened wrath; and who can abide that great and terrible day? All temporal calamities therefore should warn us to prepare for this final judgment. (*Notes*, 2 *Thes.* 1:5—10. 2 *Pet.* 3:10—13. *Rev.* 20:11—15.)

V. 12—27.

So great is the mercy and grace of our God, that, instead of sternly saying to his rebellious subjects, "Depart from me;" he invites, yea, commands them to turn unto him! But this must be done with our "whole heart," in unreserved and unfeigned repentance, faith, and obedience; with self-abhorrence, hatred of sin, godly sorrow, and humiliation, and mortification even to lawful satisfactions, while engaged about so important a concern. But fasting, weeping, and mourning, and every outward indication of self-abasement, though highly proper, may yet be delusive and hypocritical: so that, a broken and contrite heart is more pleasing to God, than rending garments, wearing sackcloth, and rolling in ashes; and the renunciation of sins, which once were dear to us, is a better proof of repentance, than floods of tears, and most bitter wailings and lamentations. If we truly humble ourselves before God, we may also take encouragement from the assurance of his mercy and grace; "for he is slow to anger, of great kindness, and ready to forgive." He will certainly save every believer from the final consequences of his transgressions; but it is not equally certain, that he will prevent or remove the painful temporal consequences of them, or immediately "speak peace" to his conscience. Yet, "who knoweth, but he may thus return," and repent of the evil that was about to come upon us, and give us comfort when we forebode nothing but bitterness?—Whatever the Lord gives, or withholds, or takes away; we should still count it a blessing to have an opportunity of attending on his ordinances; and that portion of our substance, which is employed in his immediate service, will be the source of the greatest comfort. Those who are in authority should use their influence in calling people to observe seasons of public fasting, humiliation and prayer for national blessings, in times of peril or calamity: ministers ought to instruct the people how they may observe such seasons in a holy manner: men of superior rank should sanction them by their attendance on sacred ordinances: no age, sex, or character should be exempted: all private concerns should be postponed to the public duty: and when the ministers of God lead the service with fervency and affection, and join weeping with their supplications; the people will be the more earnest in calling on the Lord to "spare his heritage," that his enemies may not rejoice, as if he were not able or willing to protect his worshippers. Happy is that people who thus humbly and uprightly seek the Lord! he will be jealous for them and have compassion on them: he will plead their cause, avert his judgments, drive away their enemies, answer their prayers, and supply their wants: and the greatness of those things, which have been done against them, shall only enhance their gratitude for the still greater things that he will do for them. Indeed, the sons of Zion can never have so great a cause to fear, but they must still have a greater "to rejoice and be glad in the LORD their God:" he "gives grace and glory, and no good thing will he withhold from those that walk uprightly." He gives us all our comforts, and enables us to use them with thankful hearts: and "though he cause grief, yet he will have compassion according to the multitude of his mercies." The wisdom, truth, and love of his dispensations towards us, deserve our highest admiration: he makes us know, by happy experience, that he dwells in the midst of us; and he will never leave his people to be ashamed of their confidence in him.

V. 28—32.

We have at present, no scriptural ground to expect, that God will pour upon us, or our children, the extraordinary gifts of his Spirit, or that they shall see prophetic dreams and visions: yet we may hope and pray for "the pouring out of his Spirit" on us and on ours, as the Author of all holiness, wisdom, and consolation. No age or description of persons is excluded from this expectation; and the gifts of our ascended Redeemer are sufficient to render the poorest slave wise, rich, useful, and happy. These sacred influences prepare the soul to meet the Lord: but the neglect or contempt of them shuts up the sinner under aggravated condemnation. The gospel calls men in general to partake of these blessings, and of that salvation, which is revealed and placed in the church: and "whosoever shall call upon the name of the Lord" Jesus, as the Son of God and the Savior of sinners, shall be delivered from the wrath to come. This is the happy case of that remnant of every age and people, whom the Lord calls by his regenerating Spirit: all things shall work together for their good: they may look forwards with comfort for the day, when nature shall expire in convulsions, assured that then their eternal redemption shall be perfected. (*Notes* and *P. O. Rom.* 8:28—39.) Let us therefore seek for this salvation with all earnestness, that we may rejoice and glory in it; and let us pray for the "pouring out of the Spirit upon all flesh," in still greater abundance than in the primitive times, that the earth may be filled with truth and righteousness; encouraged by that fulfilment of these prophecies and promises, which has beyond doubt already taken place.

CHAP. III.

Prophecies of divine judgments to be executed upon the enemies of God's people, 1—15; and of the subsequent peace, prosperity, security, and purity of Israel, 16—21.

FOR, behold, [a] in those days, and in that time, [b] when I shall bring again the captivity of Judah and Jerusalem,

2 I will [c] also gather all nations, and will bring them down into [d] the valley of Jehoshaphat, and [e] will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, [f] and parted my land.

3 And they have [g] cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, [h] and what have ye to do with me; [i] O Tyre, and Zidon, and all the coasts of Palestine? [k] will ye render me a recompense? and if ye recompense me, [l] swiftly *and* speedily will I return your recompense upon your own head.

5 Because [m] ye have taken my silver and my gold, and have carried [n] into your temples my goodly * pleasant things:

6 The children also of Judah and the children of Jerusalem [o] have ye sold unto the † Grecians, that ye might remove them far from their border.

7 Behold, [p] I will raise them out of the place whither ye have sold them, [q] and will return your recompense upon your own head.

8 And [r] I will sell [s] your sons and your daughters into the hands of the children of Judah, and they shall sell them to the [t] Sabeans, to a people [u] far off: for the LORD hath spoken *it*. [*Practical Observations.*]

a 2:29. Dan. 12:1. Zeph. 3:19, 20.
b Deut. 30:3. 2 Chr. 6:37,38. Ps. 14:7. 85:1. Is. 11:11,&c. Jer. 16:15. 23:3—8. 29:14. 30: 3,18. Ez. 16:53. 37:21,22. 38: 14—18. 39:25,28,29. Am. 9: 14.
c Zeph. 3:8. Zech. 14:2,3. Rev. 16:14,16. 19:19—21. 20:8.
d 12. 2 Chr. 20:26. Ez. 39:11. Zech. 14:4.
e Is. 66:16. Ez. 38:22. Am. 1: 11. Ob. 10—16. Zech. 12:3, 4. Rev. 11:18. 16:6. 18:20,21.
f Jer. 12:14. 49:1. Ez. 25:3. 35: 10. Zeph. 2:8—10.
g 2 Chr. 28:3,9. Am. 2:6. Ob. 11. Nah. 3:10. Rev. 18:13.
h Judg. 11:12. 2 Chr. 21:16. 28:17,18. Acts 9:4.
i Am. 1:6—10,12—14. Zech. 9. 2—8.
k Ez. 25:12—17.
l Deut. 32:35. Is. 34:8. 59:18. Jer. 51:6. Luke 18:7. 2 Thes. 1:6.
m 2 Kings 12:18. 16:8. 18:15, 16. 24:13. 25:13—17. Jer. 50: 28. 51:11. Dan. 5:2.
n 1 Sam. 5:2—5.
* Heb. *desirable.* Dan. 11:38.
o 3,8. Deut. 28:32,68. Ez. 27: 13.
† Heb. *sons of the Grecians.*
p Is. 11:12. 43:5,6. 49:12. Jer. 23:8. 30:10,11,16. 31:8. 32:37. Ez. 34:12,13. 36:24. 38:8. Zech. 10:6—10.
q 4. Judg. 1:7. 1 Sam. 15:33. Esth. 7:10. Matt. 7:2. 2 Thes. 1:6,7. Jam. 2:13. Rev. 13:10. 16:6,7. 19:2.
r Deut. 32:30. Judg. 2:14. 4: 2,9.
s Is. 14:1,2. 60:14.
t Job 1:15. Ez. 23:42.
u Jer. 6:20.

NOTES.

CHAP. III. V. 1, 2. 'The following prophecy 'relates to the latter times of the world, when 'upon their conversion, God shall deliver the 'Jews from their oppressors, and restore them 'to their own land. ... Since all nations are summoned to answer the impeachment here 'mentioned; we may suppose the word "Israel" to comprehend the faithful of all ages: 'and then we may observe that the judgments 'denounced against the church's enemies, are 'chiefly for their hatred and cruelty toward 'God's servants.' *Lowth.* The restoration of the Jews, and the final decisive victory of true religion over all opposers, are the events more especially foretold. It does not appear that these predictions at all referred to any of the judgments, executed on the enemies of the Jews, after the Babylonish captivity: but it is evident that they are not yet fully accomplished, and that they coincide with various other prophecies. (*Marg. Ref.* a—c.—*Notes*, *Is.* 34: 63:1—6. 66:15—18. *Ez.* 38: 39: *Dan.* 11:40—45. *Zech.* 14:12—15. *Rev.* 11:13,14,15—18, *v.* 18. 14:14—20. 16:17—21. 19:11—21.) The preceding chapter led us, in the series of prophecy, to the establishment of Christianity, the destruction of Jerusalem, and the dispersion of the unbelieving Jews. This was called "the captivity of Judah and Jerusalem," from which God will bring them back by their conversion to Christ; and this event will be attended, or followed, by the more complete calling of the Gentiles into the church. At that period the Lord will gather, in his providence, all the nations which continue at enmity with his people, that, by warring against them, they may bring destruction on themselves.—"The valley of Jehoshaphat" may either mean the valley, in which the Lord destroyed the numerous enemies of that prince; (2 *Chr.* 20:26—28.) or, alluding to the word "Jehoshaphat" which signifies *The LORD hath judged*, it may refer to the judgment, which God will denounce and execute on his enemies. (*Note*, 9—17, *vv.* 12—14.) Then and there he will plead the cause of his people, and avenge them upon those who had scattered them among the nations, and seized upon their land. (*Marg. Ref.* d—f.—*Notes*, 3—8. *Rev.* 16:12—16, *v.* 16.)

The captivity of Judah, &c. (1) 'The prophet's mentioning only the kingdom or tribe of 'Judah is a probable argument, that he was of 'that tribe, and lived after the captivity of the 'ten tribes.' *Lowth.*

V. 3—8. These verses represent the indignities and cruelties, which have been exercised on the Jews in different ages; and which will at length be all brought into the account: and whilst one special time of retribution is predicted, terror is spoken to all those in every age, who are guilty of these or similar crimes. The enemies of the Jews took them captives and enslaved them: yet they valued them so little, that they made them the stake in games of chance; nay, they used to sell a boy or girl into perpetual bondage, for the hire of a harlot, or for wine to indulge themselves in drinking. (*Marg. Ref.* g.—*Note*, *Am.* 2:6—8.) But what right had any of the oppressors of the Jews, (of which Tyre, Zidon, and the Philistines are mentioned, because of their vicinity to Canaan,) thus to intrude upon the inheritance which God had reserved for his people Israel? If they meant to retaliate on Israel for the judgments, which God had executed by them on their progenitors; he was determined speedily "to return their recompense upon their own heads." They plundered his people to enrich themselves, or the temples of their idols; and they sold the people also to be conveyed into far distant nations: but the Lord purposed and engaged to restore them from their dispersed state, to avenge them on their oppressors, to give his worshippers the ascendency, and to enable them to reduce their foes to a state of similar debasement and misery (*Marg.* and *Marg. Ref.* h. l. m—p.—*Notes*, *Is.* 14:1,2. 33:1. *Jer.* 49:1. *Ez.* 25: 26:2. 35: *Am.* 1:

9 ¶ [x] Proclaim ye this among the Gentiles: * prepare war, [y] wake up the mighty men, let all the men of war draw near; let them come up.

10 Beat [z] your plow-shares into swords, and your † pruning-hooks into spears: [a] let the weak say, I *am* strong.

11 [b] Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither ‡ cause thy [c] mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to [d] the valley of Jehoshaphat: [e] for there will I sit to judge all the heathen round about.

13 Put ye in [f] the sickle, for [g] the harvest is ripe: come, get ye down; [h] for the press is full, the fats overflow; [i] for their wickedness *is* great.

x Ps. 96:10. Is. 34:1. Jer. 31:10. 50:2.
* Heb. *sanctify.* Ez. 21:21,22.
y Is. 8:9,10. Jer. 46:3,4. Ez. 38:7.
z Is. 2:4. Mic. 4:3. Luke 22:36.
† Or, *scythes.*
a 2 Chr. 25:8. Zech. 12:8.
b Ez. 38:9—13. Mic. 4:12. Zeph. 3:8. Zech. 14:2,3. Rev. 16:14—16. 19:19,20. 20:8,9.
‡ Or, *the LORD shall bring down thy mighty ones.*
c Ps. 103:20. Is. 10:34. 13:3. 37:36. 2 Thes. 1:7. Rev. 19:14.
d 2,14. 2 Chr. 20:26. Ez. 39:11. Zech. 14:4,5.
e Ps. 2:8,9. 7:6. 76:8,9. 96:13. 98:9. 110:5,6. Is. 2:4. Ez. 30:3. Mic. 4:3. Rev. 19:11.
f Deut. 16:9. Mark 4:29. Rev. 14:15,16.
g Jer. 51:33. Hos. 6:11. Matt. 13:39.
h Is. 63:3. Lam. 1:15. Rev. 14:17—20.
i Gen. 13:13. 15:16. 18:20.

14 Multitudes, [j] multitudes in the valley of § decision: [k] for the day of the LORD *is* near in the valley of decision.

15 The [l] sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [m] roar out of Zion, and utter his voice from Jerusalem; [n] and the heavens and the earth shall shake: but the LORD *will be* the ‖ Hope of his people, [o] and the Strength of the children of Israel.

17 So [p] shall ye know that I *am* the LORD your God dwelling in Zion, [q] my holy mountain: then shall [r] Jerusalem be ¶ holy, and [s] there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that

j Is. 34:2—8. 63:1—7. Ez. 38:8—23. 39:8—20. Rev. 16:14—16. 19:19—21.
§ Or, *concision.* Phil. 3:2. or, *threshing.*
k 2:1. Ps. 37:13. 2 Pet. 3:7.
l 2:10,31. Is. 13:10. Matt. 24:29. Luke 21:25,26. Rev. 6:12,13.
m 2:11. Is. 42:13. Jer. 25:30. Hos. 11:10. Am. 1:2. 3:8.
n 2:10. Ez. 38:19,20. Hag 2:6. Heb. 12:26,27. Rev. 11:13, 19. 16:18.
‖ Heb. *place of repair,* or, *harbor.* Ps. 18:2. 61:3. 91:1,2. Prov. 18:10. Is. 33:16,21. 51:5, 6,16.
o 1 Sam. 15:29. Ps. 29:11. Zech. 10:6,12. 12:5—8.
p 21. 2:27. Ps. 9:11. 76:2. Is. 12:6. Ez. 48:35. Mic. 4:7. Zeph. 3:14—16.
q Dan. 11:45. Ob. 16. Zech. 8:3.
r Is. 1:3. Jer. 31:23. Ez. 43:12. Ob. 17. Zech. 14:20.
¶ Heb. *holiness.*
s Is. 35:8. 52:1. Nah. 1:15. Zech. 14:21. Rev. 21:27.

6—12. *Ob.* 10—16. *Zeph.* 2:4—7. *Zech.* 9:1—6. 12:2—5.)—There are no events recorded in history, which entirely correspond with these predictions: perhaps the ruin of the Pagan Roman empire, which had destroyed Jerusalem and dispersed the Jews, might be adverted to; but the grand accomplishment seems to be yet in futurity, and the event alone can fully clear them up. The enemies and persecutors of the Christian church may be included in the interpretation, but Israel as a nation is especially intended.—*Grecians.* (6) *Javanim, Ionians, Marg.—Note, Gen.* 10:2—5.

V. 9—17. This is a challenge, publicly proclaimed, to the enemies of Israel and of the church, to excite themselves and each other to a combined assault. Let not only such as had been trained up to arms, and were warriors inured to battle, draw near; but let the husbandmen change their instruments of tillage into swords and spears; let the feeble and timid assume courage and affect strength; and let the heathen collect all their forces to battle against the worshippers of JEHOVAH. (*Marg. Ref.* z.—*Note, Is.* 2:2—5, *v.* 4.)—'Peaceful times 'are described by contrary expressions of turn-'ing "swords into plow-shares, and spears 'into pruning hooks." ' *Lowth.*—"The mighty ones," whom the Lord was called upon to cause to come down, may either mean those potentates, that he would bring down as appointed to the slaughter; or those whom he would employ as the executioners of his vengeance. Some explain it of angels, as ministers of his vengeance. His enemies would come down to battle, expecting victory and triumph; but he would bring them down as criminals to be judged, condemned, and executed. As their wickedness had been great, and they were ripe for judgment; the Lord would order his angels, or his servants, to put in the sickle, to reap the harvest, and to gather and tread the vintage, which would be very copious. (*Marg. Ref.* f—i.—*Note, Rev.* 14:14—20.) There can be no doubt that Joel predicted the same events, which John long afterwards did, in the passage referred to. Immense multitudes would be collected into "the valley of *decision,*" or "*concision,*" or "*threshing;*" (*marg.*) where their cause would be decided, and their doom pronounced, and executed in the approaching day of the LORD, which would be attended with most alarming prodigies. (*Marg. Ref.* j, k.—*Notes, Ez.* 38: 39:1—10,11—16, *vv.* 11,16. *Dan.* 11:40—45.) The Lord would roar as a lion against them out of Zion; as they were to be punished for their hatred to his cause, and their injuries to his people. (*Marg. Ref.* m.) Then the whole visible creation would be thrown into the most violent commotions, as if the final dissolution of all things were come: but in the midst of all these terrors, the Lord would enable his people to hope and rejoice in his mercy, truth, and powerful protection, and thus strengthen them against their fears and temptations. (*Marg.* and *Marg. Ref.* l. n, o.—*Notes, Jer.* 4:19—27. *Nah.* 1:2—6. *Matt.* 24:29—31.) They should know and experience his gracious presence in his church; and he would render her holy as well as secure; and preserve her from the injuries and intrusions of heathens, infidels, and such as were strangers to the power of godliness. (*Note,* 1,2.)—Nothing took place, in the interval between the captivity and the coming of Christ, either in respect of the nations which fought against the Jews, or the purity and peace of Jerusalem, at all answerable to this energetic language. Strangers, one after another, took Jerusalem, and even polluted the temple; and after the coming of Christ, the Romans destroyed both, and they have ever since been "trodden under foot of the Gentiles." But the scriptures, referred to, shew that almost all the prophets foretel the same final victory of the church, over all the nations

day, *that* [t] the mountains shall drop down new wine, and the hills shall flow with milk, [u] and all the rivers of Judah shall [*] flow with waters, [x] and a fountain shall come forth of the house of the LORD, and shall water [y] the valley of Shittim.

19 [z] Egypt shall be a desolation, and [a] Edom shall be a desolate wilderness, [b] for

[*] Job 29:6. Is. 55:12,13. Am. 9:13,14.
[t] Is. 30:25. 35:6. 41:17,18.
[*] Heb. *go.*
[x] Ps. 46:4. Ez. 47:1—12. Zech. 14:8. Rev. 22:1,2,17.
[y] Num. 25:1. Mic. 6:5.
[z] Is. 11:15. 19:1,&c. Zech. 10:10,11. 14:18,19.
[a] Is. 34:1,&c. 63:1—6. Jer. 49:17. Lam. 4:21. Ez. 25: 35: Am. 1:11,12. Ob. 1,&c. Mal. 1:3,4.
[b] Ps. 137:7. Jer. 51:35. Ob. 10—16. 2 Thes. 1.6.

the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But [c] Judah shall [†] dwell for ever, and Jerusalem from generation to generation.

21 For [d] I will cleanse their blood *that* I have not cleansed: [‡] for the LORD dwelleth in Zion.

c Ez. 37:25. Am. 9:15.
[†] Heb. *abide.*
d Is. 4:4. Ez. 36:25,29. Matt. 27:25.
[‡] Or, *even I the LORD that dwelleth, &c.* 17. Rev. 21:3.

that oppose it; about the time when the Jews shall be converted, and restored to their own land; and just before the millennium, when "the kingdoms of *this world* shall become the kingdoms of our Lord, and of his Christ." (*Notes*, *Rev.* 11:15—18. 19:11—21.) For, by comparing this prophecy with those in the Revelation of John, where Israel is not separately mentioned, we may learn, that the destruction of the enemies of the church, and the triumphs of true religion in general, are predicted, and not exclusively the restoration of Israel, and the destruction of his enemies. The sublime description cannot but lead the reader to think of the end of the world, the day of judgment, and the heavenly Jerusalem: yet events preceding the millennium are evidently predicted.

Prepare war. (9) "Sanctify war, &c." *Marg.* (*Note*, *Is.* 13:2—5.) From this expression many conclude, that the war spoken of will be engaged in on religious pretexts, and be a kind of proclaimed *crusade*, or *holy war*, for the extirpation of restored Israel, and of the true church of God: and indeed this does not appear at all improbable, from comparing the several prophecies already referred to. But as the fulfilment is yet future, I would by no means be confident as to the particulars of this last conflict, by which the glorious millennium will be introduced.

The valley of Jehoshaphat. (12) 'Joel ... informs us, that the battle of the nations shall 'not only be fought between the two seas, but "in the valley of Jehoshaphat:" and St. John 'predicts very definitely, that the same battle 'shall not only be fought in a land which extends 1600 furlongs; but in a certain place of 'that land called Armageddon.' The "valley of Jehoshaphat" therefore, and "Armageddon" are one and the same region. 'Now the word '*Jehoshaphat* signifies *the judgment of the* '*LORD*; and the valley of the battle is indifferently styled by Joel, "the valley of Jehoshaphat," ... and "the valley of concision or destruction." It is plain, therefore, that this is 'not the *proper*, but only a *descriptive* name of 'the place. ... Here then St. John steps forward, 'and furnishes us with the literal proper name 'of the region, which is thus to be made the 'scene of the just judgment of God. *Armageddon* signifies, *the destruction of Megiddo.*' *Faber*, Vol. II. p. 381. (*Notes*, 1,2. *Dan.* 11:44,45. *Rev.* 16:12—16, *v.* 16.)

V. 18—21. At the time here foretold, a most abundant communication of divine influences will attend the administration of God's ordinances; there will be a rapid increase of converts, who will grow in grace, fruitfulness, and consolation in an extraordinary manner; and the gospel will spread very speedily into the remotest corners of the earth. These events are predicted under significant emblems: it will be, as if the mountains should of themselves distil wine and milk in abundance; and every part of the land should be well watered, and exceedingly productive. (*Marg. Ref.* t, u.—*Notes*, *Is.* 30:23—25. 41:17—20. 43:14—21. 44:3—5. 55:1—3,12,13.) Spiritual blessings are principally to be understood, as it appears from the prediction, "that a fountain should come forth *of the house of the LORD*, and water the valley of Shittim." (*Notes*, *Ezek.* 47:1—12.) 'So the holy waters (*Ez.* 47:) are 'described, as running from the altar as far as 'the Dead Sea, the east part of which bordered 'on the country of Moab, within whose border 'was the valley of Shittim.' *Lowth.* (*Num.* 25:1.)—'In this verse, (18) either the times of the 'Messiah are described; or we have a description of Jerusalem, after its final restoration, 'when a golden age shall commence among its 'inhabitants, and when the knowledge of God 'and his Christ, shall a second time be widely 'diffused from it.—*Egypt.* (19) There shall be 'a signal difference between Egypt and Idumea, whose people shall be lost in the mass 'of other nations, and whose sovereignty shall 'not be restored; and Judah and Jerusalem, 'whose inhabitants shall be reinstated after 'their captivity; and on their future return, 'shall dwell for ever in their land, JEHOVAH 'displaying his glory among them.' *Bp. Newcombe.* 'The word *blood*, (21) may signify pollution in general. (*Is.* 4:4. *Ez.* 16:6.)—But the 'words chiefly import, that God will pardon 'the Jews the great crime of shedding the 'blood of Christ, upon their sincere repentance; the guilt of which they had imprecated 'on themselves and their posterity; (*Matt.* 27:25.) and had felt the effects of God's displeasure on that account, for many ages.' *Lowth.*—The promulgation of the gospel, and the progress of the work will be attended by the ruin of such nations and persons, as shall persist in opposing them; on whom vengeance will be taken for all the violence and persecutions, which they have committed. (*Marg. Ref.* z—b.—*Notes*, *Is.* 34: 63:1—6. *Ez.* 29:2—7.) From this period the church will continue in a state of peace and prosperity to the end of time: the Lord will then purify her from all the errors, abuses, and pollutions, which have hitherto defiled and deformed her. For he "dwelleth in Zion," among his people, and will at length render his cause triumphant. (*Marg.* and *Ref.* c, d.—*Notes*, *Is.* 12:4—6. *Ez.* 48:30—35, *v.* 35.)

PRACTICAL OBSERVATIONS.

V. 1—8.

The appointed period of the troubles, to which the church and the believer are exposed, is frequently "a day of vengeance" on their enemies and persecutors: and all who have

scattered, plundered, or injured the servants of God, will certainly be called to a severe account.—While men spend upon one vice what they gain by another, they rapidly "treasure up wrath against the day of wrath," and shew the atrociousness of their impiety and profligacy.—Enmity to God, and persecution of his people, have generally been connected with the most degrading sensuality. But how wonderful is it, that men can sport with the miseries of their own species! can give a momentary worthless gratification a decided preference to the most important and permanent interests of their neighbors! and can subject even those, who were incapable of offending them, to the extremity of hardship and anguish, without reluctance, from such mean and base motives! The Lord will review all these infamous transactions in due time: he will utterly disregard all the compensations, which oppressors would make for their crimes, by ostentatious liberality or hypocritical shews of piety: and their opposition to his will can avail nothing; but "swiftly and suddenly will he return their recompense upon their own heads." He will make them refund their treasures, which they have gotten by sacrilege, persecution, oppression, and cruelty; or by selling his rational creatures, or his worshippers, for slaves as cattle, tearing them from their beloved relatives, and removing them far from their borders. They cannot be sure, but that they may fall into the hands of those, whom they have thus cruelly injured: and perhaps their wrongs may be retaliated on them or their children; and their ill-gotten estates may descend with this encumbrance to their heirs.

V. 9—20.

Most dreadful yet deserved punishment will certainly be inflicted on all impenitent oppressors, and sinners of every description, when the Lord shall call the nations to his tribunal. As men ripen for his judgments, they are cut down, like the harvest or vintage, by the executioners of his vengeance: and the whole multitude will shortly be assembled to hear the righteous sentence denounced against them. He, who now reigns on a throne of grace, as a merciful Savior, will then avenge himself on the despisers of his grace, and the opposers of his cause; and his wrath from mount Zion will be more tremendous, than that from Sinai. But amidst all the trials of life, 'in the hour of death, and in the day of 'judgment,' the Lord will be the Hope and Confidence of his people, and the Support and "Strength of the children of Israel."—Various degrees of peace, prosperity, and purity have been, and will be, found in the church on earth; and we should look forward in hope and with earnest prayers, for those glorious days, which are foretold: but in heaven alone will perfect holiness and felicity be enjoyed. No strangers will enter the church triumphant, to defile those happy regions; no sin, temptation, or infirmity will then disturb our peace: for the Lord will fully cleanse every one of the blessed company, previous to their admission; that he may manifest his presence and love with them for evermore. May we then be 'numbered with his saints in glory everlast-'ing:' and while we wait on earth for this our rest and inheritance; may our prayers be incessantly poured forth for the predicted enlargement, peace, and purity of the church, and our talents and influence employed to the utmost, in forwarding every scriptural plan and effort, for the promoting of that most blessed event.

THE BOOK OF AMOS.

'THOUGH this prophet was of Tekoa, a city in the tribe of Judah: (2 *Chr.* 11:5,6.)... yet he 'dwelt in Israel, and prophesied chiefly against that kingdom. He was a shepherd, and 'herdsman, and a gatherer of sycamore-fruit; (7:14.) but rural employments were general 'and honorable among his countrymen. However, in the words, "I was no prophet, neither 'was I the son of a prophet," he seems to distinguish himself from those who were educated 'in the schools founded by Samuel. He borrows many images from the scenes in which he 'had been engaged; and gives them force and dignity, by the eloquence and grandeur of his 'manner. We shall find in him many affecting and pathetic, many elegant and sublime 'passages. No prophet hath more magnificently described the Deity; or more gravely 'rebuked the luxurious; or reproved injustice and oppression with greater warmth and a 'more generous indignation. An eminent judge and master of style, (*Bp. Lowth,*) pronounces 'him nearly equal to the very first prophets in elevation of sentiments and loftiness of spirit, 'and scarcely inferior to any in splendor of diction and beauty of composition.' *Bp. Newcombe.* —Amos was contemporary with Hosea: but it is supposed by the most competent judges, that he began to prophesy before him, and continued in his office a much shorter time. He has been confounded with *Amoz*, the father of Isaiah; but the names in the original are very different. He delivered prophecies against several of the neighboring nations, and against Judah; but he exercised his ministry chiefly in Israel. In coincidence with the other prophets, he foretold the captivity and dispersion of the whole house of Israel, their preservation in this dispersed state as a distinct people, the coming and kingdom of Christ, the conversion of the Gentiles, the final triumphs of the church, and the future restoration of Israel: and that part of these predictions, which has been most wonderfully accomplished, is a sure pledge for the fulfilment of all the rest. Two of his prophecies are expressly quoted in the New Testament; (Com. 5:25—27. with *Acts* 7:42,43.—and 9:11,12. with *Acts* 15:15—17.) in both of which his prophetical character is strongly attested.

CHAP. I.

Some account of the prophet, and of the time when he prophesied, 1, 2. The judgments of God, on Syria, 3—5; Philistia, 6—8; Tyre, 9, 10; Edom, 11, 12; and Ammon, 13—15.

[a] THE words of Amos, [b] who was among the herdmen of [c] Tekoa, which [d] he saw concerning Israel, [e] in the days of Uzziah king of Judah, [f] and in the days of Jeroboam, the son of Joash, king of Israel, two years before [g] the earthquake.

2 And he said, [h] The LORD will roar from Zion, and utter his voice from Jerusalem; and [i] the habitations of the shepherds shall mourn, and the top of [k] Carmel shall wither.

3 ¶ Thus saith the LORD; [l] For three transgressions of [m] Damascus, * and for four, I will not † turn away *the punishment* thereof: [n] because they have threshed Gilead with threshing instruments of iron:

4 But [o] I will send a fire into the house of [p] Hazael, which shall devour the palaces of [q] Ben-hadad.

5 I will [r] break also the bar of Damascus, and cut off the inhabitant from ‡ the plain of Aven, and him that holdeth the sceptre from § the house of Eden: and [s] the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For [t] three transgressions of [u] Gaza, and for four, I will not turn away *the punishment* thereof: because they ‖ carried away captive the whole captivity, to deliver *them* up [x] to Edom:

7 But [y] I will send [z] a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And [a] I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will [b] turn mine hand

a Jer. 1:1. 7:27.
b 7:14. Ex. 3:1. 1 Kings 19:19. Ps. 78:70—72. Matt. 4:18, 19. 1 Cor. 1:27.
c 2 Sam. 14:2. 2 Chr. 11:6. 20:20. Jer. 6:1.
d Is. 1:1. Mic. 1:1.
e 2 Kings 14:21. 15:1,2. *Azariah.* 2 Chr. 26: Hos. 1:1. Matt. 1:8,9. *Ozias.*
f 7:9,11. 2 Kings 14:23—29.
g Zech. 14:5.
h 3:7,8. Prov. 20:2. Is. 42:13. Jer. 25:30. Hos. 13:3. Joel. 2:11. 3:16.
i 4:7,8. Is. 33:9. Jer. 12:4. 14:2. Joel 1:9—13,16—18.
k 1 Sam. 25:2. Is. 35:2. Jer. 50:19. Nah. 1:4.
l 6,9,11,13. 2:1,4,6. Job 5:19. 19:3. Prov. 6:16. Ec. 11:2.
m Is. 7:8. 8:4. 17:1. Jer. 49:23—27. Zech. 9:1.
* Or, *yea, for four.*
† Or, *convert it,* or, *let it be quiet.* and so 6,9,&c.
n 1 Kings 19:17. 2 Kings 8:12. 10:32,33. 13:3,7. Is. 41:15.
o 7,10,12,14. 2:2,5. Judg. 9:19, 20,57. Jer. 17:27. 49:27. Ez. 30:8. 39:6. Hos. 8:14.
p 1 Kings 19:15. 2 Kings 8:7—15.
q 1 Kings 20:1,&c. 2 Kings 6:24. 13:3,25. 2 Chr. 16:2.
r Is. 43:14. Jer. 50:36. *margins.* 51:30. Lam. 2:9. Nah. 3:13.
‡ Or, *Bikkath-aven.*
§ Or, *Beth-eden.*
s 9:7. 2 Kings 16:9.
t 3,9,11.
u 1 Sam. 6:17. Is. 14:29—31. Jer. 47:4,5. Ez. 25:15,16. Zeph. 2:4—7. Zech. 9:5. Acts 8:26.
‖ Or, *carried them away with an entire captivity.* 2 Chr. 21:16,17. 28:18. Joel 3:6.
x 9,11. Ez. 35:5. Ob. 11.
y Deut. 32:35,41—43. Ps. 75:7, 8. 94:1—5. Rom. 12:19.
z 4. 2 Kings 18:8. 2 Chr. 26:6. Jer. 25:18—20. 47:1. Zech. 9, 5—7.
a Is. 20:1. Jer. 47:5. Ez. 25:16.
b Ps. 81:14. Is. 1:25. Zech. 13:7.

NOTES.

CHAP. I. V. 1. There is no certainty in any of the conjectures, that have been formed concerning this prophet; and we know nothing more of him, than what is intimated in his prophecy. (7:14,15.) The former years of Uzziah coincided with the times of Jeroboam, the grandson of Jehu. (*Notes*, 7:10,11. 2 *Kings* 14:21,23,24. 15:8. *Hosea* 1:1.) We find elsewhere, that a terrible earthquake happened during the reign of Uzziah: it is recorded by Josephus; and there is a general tradition among the Jews, that it took place, when Uzziah invaded the priestly office, and was smitten with a leprosy. Yet, as Jotham, who managed the affairs of the kingdom when Uzziah was smitten with leprosy, was not born when Jeroboam died; this opinion is worthy of little credit. The earthquake, however, seems to have been very tremendous, and it is mentioned as such by Zechariah several ages afterwards. (*Note*, *Zech.* 14:4,5.)—When the prophet collected his predictions, he added this respecting the time when the first was delivered. (*Marg. Ref.*)—The word rendered *herdmen*, occurs only in one other place in scripture, and is there translated *sheep-master.* (2 *Kings* 3:4.)

V. 2. In Jerusalem and on mount Zion the Lord dwelt among his people, on a mercy-seat: (*Notes*, *Hos.* 5:15. *Joel* 3:18—21, *v.* 21.) but he would thence denounce and execute judgments, more terrible than the roaring of a lion, on his enemies, and especially on idolatrous and hypocritical Jews and Israelites. (*Marg. Ref.* h.—*Note*, *Joel* 3:9—17, *v.* 16.) For, by a drought he was about to desolate the countries, not so much as sparing the habitations of the shepherds, or leaving any verdure on the most fertile mountains and regions. (*Marg. Ref.* i, k.)

V. 3—5. The prophet first began with denouncing judgment against the several oppressors of his people. Damascus was the capital of Syria. *Three and four*, or *seven*, *transgressions* do not mean an exact number of offences; (*Marg.* and *Marg. Ref.* l.) but it is thus intimated, that in many things the persons spoken of had provoked the wrath of God, and were ripe for vengeance: and one offence is mentioned as more aggravated than the others, which was the immediate cause of their calamities. This, in the case of the Syrians, was their oppression of the inhabitants of Gilead beyond Jordan, whom they treated with as great cruelty, as if they had threshed them with threshing instruments of iron: or perhaps they actually tortured, in this inhuman manner, such of them as fell into their hands. (*Marg. Ref.* n.) 'This alludes to the threshing wain, described 'by Isaiah. (41:15.) It moved on serrated 'wheels, and at once forced out the grain, and 'cut the straw.' *Bp. Newcombe.*—'Hence the 'word is used for the weak's being crushed by 'the mighty.' *Lowth.*—Therefore, the wrath of God, as a consuming fire, would enter *the house* or *among the descendants*, of Hazael king of Syria, and consume those palaces, which Benhadad his predecessor had erected at Damascus, or those which his son Benhadad should inhabit. (*Note*, *Hos.* 8:14.) The Lord would also break down the bar of that city, open her gates to the besiegers, cut off the inhabitants of the open country, wrest the sceptre from the hands of the reigning family, and carry the people captive into Kir, in the land of Media. (9:7. *Is.* 22:6.)—This sentence seems to have been executed by the Assyrians. (*Marg.* and *Marg. Ref* m. o—s.—*Note*, 2 *Kings* 16:7—9, *v.* 9.)

against Ekron: [c] and the remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD; For three transgressions of [d] Tyrus, and for four, I will not turn away *the punishment* thereof: [e] because they delivered up the whole captivity to Edom, and remembered not the [*] brotherly covenant:

10 But [f] I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of [g] Edom, and for four, I will not turn away *the punishment* thereof; [h] because he did pursue his brother with the sword, and [†] did cast off all pity, and his anger did tear perpetually, and he [i] kept his wrath for ever:

c Is. 14:29—31. Jer. 47:4,5. Ez. 25:16. Zeph. 2:4—7.
d Is. 23: Jer. 47:4. Ez. 26:—28: Joel 3:4—8. Zech. 9:2—4.
e 6,11.
* Heb. *covenant of brethren.* 2 Sam. 5:11. 1 Kings 5:1—11. 9:11—14. 2 Chr. 2:8—16.
f 4,7,&c. Ez. 26:12. Zech. 9:4.
g Is. 21:11,12. 34: 63:1—7. Jer. 49:7—22. Ez. 25:13,14. 35: Ob. 1,&c. Mal. 1:4.
h Gen. 27:40,41. Num. 20:14—21. Deut. 2:4—8. 23:7. 2 Chr. 28:17. Ps. 83:3—8. 137:7. Lam. 4:21,22. Ez. 25:12. 35:5,6,11. Joel 3:19. Ob. 10—14.
† Heb. *corrupted his compassions.*
i Ps. 85:5. Ec. 7:9. Is. 57:16. Mic. 7:18. Eph. 4:26,27. 5:1.

12 But I will send a fire upon [k] Teman, which shall devour the palaces of [l] Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of [m] the children of Ammon, [n] and for four, I will not turn away *the punishment* thereof; [o] because they have [‡] ripped up the women with child of Gilead, that they might [p] enlarge their border:

14 But I will kindle a fire in the wall of [q] Rabbah, and it shall devour the palaces thereof, [r] with shouting in the day of battle, [s] with a tempest in the day of the whirlwind:

15 And [t] their king shall go into captivity, he and his princes together, saith the LORD.

k Gen. 36:11. Jer. 49:7,20. Ob. 9.
l Gen. 36:33. Is. 34:6. Jer. 49:13,22.
m Deut. 2:19. Jer. 49:1—6. Ez. 25:3—7. Zeph. 2:8.
n Deut. 23:3,4. Judg. 10:7—9. 11:15—28. 1 Sam. 11:1,2. 2 Sam. 10:1—8. 2 Kings 24:2. 2 Chr. 20:1,10. Neh. 2:19. 4: 7,&c. Ps. 83:7.
o Hos. 13:16.
‡ Or, *divided the mountains.*
p Is. 5:8. Jer. 49:1. Ez. 35:10. Hab. 2:5,6.
q Deut. 3:11. 2 Sam. 12:26. Jer. 49:2. Ez. 25:5.
r 2:2. Job 39:25. Is. 9:5.
s Ps. 83:15. Is. 30:30. Dan. 11. 40. Zech. 7:14.
t Jer. 49:3.

V. 6—8. Gaza, Ashdod, Ashkelon, and Ekron were the principal cities of Philistia: probably Gath was at this time in the possession of the kings of Judah.—The Philistines had added, to their other crimes, a recent instance of cruel revenge against the people of God. On some occasion, they had taken captive a multitude of Jews, or Israelites, and had sold the whole company as slaves to the Edomites, who they well knew would treat them with the utmost rigor. (*Notes*, 9—12.) The Lord would therefore no longer delay to punish them according to their deserts; but would destroy their cities, dethrone their princes, and extirpate the remnant of the nation. (*Marg.* and *Marg. Ref.*)—This was executed afterwards by the Assyrians, Jews, and Chaldeans. (*Notes*, *Jer.* 47:)

V. 9, 10. The Tyrians had forgotten the brotherly covenant, which had subsisted between David and Solomon kings of Judah, and Hiram king of Tyre; (*Marg.*—*Notes*, 2 *Sam.* 5: 11. 1 *Kings* 5:1—11. 9:11—14. 2 *Chr.* 2:3—16.) and other treaties of amity, which had been entered into for their reciprocal advantage: and they had been guilty of great cruelty to the nation, after the example of the Philistines. (*Notes*, 6—8.) This provoked God to send those judgments upon them, which were afterwards inflicted by Nebuchadnezzar, and by Alexander the Great. (*Marg. Ref.* d.—*Notes*, *Is.* 23: *Ez.* 26:—28:)

V. 11, 12. Edom, or Esau, was Jacob's brother: yet the Edomites were more cruel to the descendants of Jacob, than any of the strangers by whom they were surrounded! (*Marg. Ref.* h.—*Note*, *Ps.* 137:7—9.) After the example of their progenitor, they pursued the Israelites with the sword: they readily purchased them for slaves, from those who made them captives: (*Notes*, 7—10.) they were void of compassion towards them, and full of furious revenge, which they gratified by the most outrageous cruelties: but this would kindle the fire of God's wrath against their strongest cities, and reduce them to desolation.—This was executed by the Assyrians and Chaldeans, and others, and finally by the Jews. (*Marg.* and *Marg. Ref.* g—l.—*Notes*, *Is.* 34: 63:1—6. *Jer.* 49:7—22. *Ez.* 25: 35: *Joel* 3:18—21, *v.* 19. *Obad.* 1—16. *Mal.* 1:1—4.)

V. 13—15. The Ammonites, to the east of Gilead, were as cruel to the inhabitants of that district, as the Assyrians to the north had been. Their enmity and avarice had induced them to be guilty of the most horrid barbarities, in order to extirpate the people, and to enlarge their border. This was about to bring down the vengeance of God on Rabbah, their capital city, which would be taken by storm, and destroyed suddenly as by a whirlwind; and this would be succeeded by the captivity of the king and his princes. (*Marg.* and *Marg. Ref.* —*Notes*, *Judg.* 11:12—23. *Jer.* 49:1—6. *Ez.* 25: 1—7.)

PRACTICAL OBSERVATIONS.

God has often chosen the instruments of his work, in the sacred ministry, and in other important services, from inferior stations in society: and they need not be ashamed of their mean extraction or former low occupations, and should not be reproached on account of them; provided they faithfully discharge the duties to which they are called.—The neglect of warnings from God frequently precedes the execution of his severe judgments: and while from his throne of grace, he delights to exercise mercy to the humble believer, he will thence denounce and execute the severest vengeance on his enemies. He bears long with transgressors: but he will no longer "turn away the punishment" of those, who have filled up the measure of their guilt.—Cruelty to the helpless, and persecution of his people, ripen nations and individuals for destruction with great rapidity. His wrath consumes flourishing families and magnificent palaces, like a tremendous fire: it breaks down the gates of fortified cities, depopulates fertile regions, dethrones princes, and reduces potent nations to captivity and slavery. Thus oppressors are visited in rotation, according to the degree of their cruelty, treachery, violation

CHAP. II.

The judgment of God against Moab, for his impotent revenge on the dead king of Edom, 1—3; on Judah, for his contempt of God's law, 4, 5; and on Israel, for idolatry, iniquity, and ingratitude, 6—16.

THUS saith the LORD; [a] For three transgressions [b] of Moab, and for four, I will not turn away *the punishment* thereof; [c] because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of [d] Kirioth: and Moab shall die [e] with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will [f] cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; [g] For three transgressions of [h] Judah, and for four, I will not turn away *the punishment* thereof; [i] because they have despised the law of the LORD, and have not kept his commandments, [k] and their lies caused them to err, [l] after the which their fathers have walked:

5 But [m] I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; [n] For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof, [o] because they sold the righteous for silver, and the poor for a pair of shoes;

7 That [p] pant after the dust of the earth on the head of the poor, [q] and turn aside the way of the meek: [r] and a man and his father will go in unto the *same* * maid, [s] to profane my holy name:

8 And they lay *themselves* down upon clothes [t] laid to pledge, [u] by every altar, and [x] they drink the wine of † the condemned *in* the house of their god.

a 4,6. 1:3,6,9,11,13. Num. 22:—25. Deut. 23:4,5. Ps. 83:4—7. Mic. 6:5.
b Is. 11:14. 15: 16: 25:10. Jer. 48: Ez. 25:8,9. Zeph. 2:8,9.
c 2 Kings 3:9,26,27. Prov. 15:3.
d Jer. 48:24, 41.
e 1.14. Is. 9.5. Jer. 48.34.
f Num. 24.17,18. Jer. 48:7,25.
g Deut. 31:16—18. 32:15—27.
h 2 Kings 17:19. Jer. 9.25,26. Hos. 5:12,13. 6:11. 12.2.
i Lev. 26:14,15. Judg. 2:17—20. 2 Sam. 12:9,10. 2 Kings 22:11—17. 2 Chr. 36:14—17, Neh. 1:7. 9:26,29,30. Is. 5:24, 25. Jer. 8:9. Ez. 16: 20:13,16, 24. 22:8. 23:11,&c. Dan. 9.5—12. 1 Thes. 4:8.
k Is. 9.15,16. 28:15. 44:20. Jer. 16:19. 23:13—15,25—32. 28:15, 16. Ez. 13:6—16,22. 22:28. Hab. 2:18. Rom. 1:25.
l Judg. 2:11—17. 10:6. 2 Chr. 30:7. Jer. 8:2. 9:14. Ez. 20: 13,16,24,30. 1 Pet.1:18.
m Jer. 17.27. 21:10. 37:8—10. 39:8. 52:13. Hos. 8:14.
n 6:3—7. 2 Kings 17:7—18. 18:12. Ez. 23.5—9. Hos. 4: 1,2,11—14. 7:7—10. 8:4—6. 13:2,3. Mic. 6:10—16.
o 5:11,12. 8:4—6. Is. 5:22,23. 29.21. Joel 3:3,6. Mic. 3:2,3.
p 4:1. 1 Kings 21:4. Prov. 28. 21. Mic. 2:2,9. 7:2,3. Zeph. 3:3
q 5:12. Is. 10:2.
r Lev. 18:8,15. Ez. 22:11. 1 Cor. 5:1.
* Or, *young woman.*
s Lev. 20:3. 2 Sam. 12:14. Ez. 36:20. Rom. 2:24.
t Ex. 22:26,27. Deut. 24:12—17. Ez. 18.7,12.
u 6:4. Is. 57:7. Ez. 23:41. 1 Cor. 8:10. 10:7,21.
x 6:6. Judg. 9:27. Hos. 4:8.
† Or, *such as have fined*, or *mulcted.*

of relative duties, or contempt of sacred treaties; or to that of their enmity and oppression. —"They shall have judgment without mercy, who have shewed no mercy;" and they who cast off all pity for their brethren, and whose wrath and revenge have raged perpetually against them, have no reason to expect any mercy from God. Yet what cruelty will not men commit to increase their estates! And what villany will not ambitious princes and even republics countenance, in order to enlarge their territories! But the day of retribution will come on all such inhuman monsters, as an overwhelming tempest and an irresistible whirlwind: and what will they then do? or whither will they flee from the vengeance of God, and from the devouring fire of his incensed justice?

NOTES.

CHAP. II. V. 1. *Marg. Ref.—Because*, &c.] The Lord noticed this expression of impotent revenge, of the Moabites, against the dead body of an idolatrous prince, and assigned it as a reason of the severe judgments which he was about to inflict on that people.

V. 2, 3. (*Marg. Ref.—Notes*, *Is.* 15: 16: *Jer.* 48: *Ez.* 25:8—11. *Zeph.* 2:8—10.)—"The judge" seems to mark out the principal magistrate, or ruler: for there is no mention of a *king*, in the prophecies against Moab; though the nation was governed by a king, in the days of Jehoshaphat, king of Judah. (2 *Kings* 3:4—26.)

V. 4. Judah was not indicted for any particular outrage, against the dictates of humanity or natural conscience, though guilty of very many; but for contempt of the law and authority of God, who had committed to the nation his sacred oracles. (*Note*, *Rom.* 3:1,2.) Despising his worship, ordinances, and commandments, they hearkened to their false teachers, and worshipped idols, which were vanity and lies. 'Seeing the Gentiles ... were thus punished, Judah, which was so fully instructed in 'the Lord's will, might not think to escape.' (*Marg. Ref.—Notes*, *Ps.* 51:4. 106:6. 147:19,20. *Jer.* 8:8,9. 11:2—8.)

V. 6—8. After the prophet had given a general warning to the surrounding nations, and to Judah: he more particularly, in the name of God, addressed the Israelites, to whom he was especially sent. They also had filled up, or were about to fill up, the measure of their sins, and the Lord would not avert from them the merited punishment. Several atrocious crimes were charged on them, some of which were sanctioned by the authority and example of the rulers. The smallest bribe, even the value of a pair of shoes, would induce the magistrates to give up a poor man to the will of his merciless oppressor, to be cast into prison, reduced to slavery, or put to death; though his cause and character were most evidently righteous; nay, perhaps for that very reason! (*Marg Ref.* n, o.—*Notes*, 5:10—13, *vv.* 11,12. 8:4—10, *vv.* 4—6. *Is.* 5:22,23. *Mic.* 3:1—4.) The least property of a poor man, though scarcely more valuable than the dust of the earth that fell on his head, excited their covetousness, and they panted after it till they had got it from him: or, as some render the clause, "They tread down the heads of the poor, into the dust of the earth." Thus they perverted the cause of such as were too weak, timid, or gentle to resist their oppressions. (*Marg. Ref.* p, q.—*Notes*, 4:1—3, *v.* 1. *Is.* 10:1—4. *Mic.* 2:1,3,8—10, *v.* 9.) At the same time they were equally regardless of the divine law, and even of common decency, in their sensual indulgences: for, both the father and his son would cohabit with the same woman, to the scandal of their religion; when the Gentiles themselves would not allow a man to

9 Yet destroyed [y] I the Amorite before them, [z] whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet [a] I destroyed his fruit from above, and his roots from beneath.

10 Also [b] I brought you up from the land of Egypt, [c] and led you forty years through the wilderness, [d] to possess the land of the Amorite.

11 And [e] I raised up of your sons for prophets, and of your young men for [f] Nazarites. [g] *Is it* not even thus, O ye children of Israel? saith the LORD.

y Gen. 15:16. Ex. 3:8. 34:11 Num. 21:24. Deut. 2:24—33. Josh. 3:10. 24:8—12. Judg. 11: 21—23. Neh. 9:22—24. Ps. 135:10—12. 136:17—22.
z Num. 13:28,29,33. Deut. 1:28. 2:10,11. 3:11. 9:1—3.
a Josh. 11:21,22. 2 Sam. 23:16 —22. Job 18:16. Is. 5:24. Mal. 4:1.
b Ex. 12:51. Neh. 9:8—12. Ps. 105:42,43. 136:10,11. Jer. 32: 20,21. Ez. 20:10. Mic. 6:4.
c Num. 14:34. Deut. 2:7. 8:2—4. Neh. 9:21. Ps. 95:10. Acts 7:42. 13:18.
d Num. 14:31—35. Deut. 1:20, 21,39.
e 1 Sam. 3:20. 19:20. 1 Kings 17:1. 18:4. 19:16. 20:13,35,41. 22:8. 2 Kings 2.2—5. 6:1. 17: 13. 2 Chr. 36:15. 2 Pet. 1:20, 21.
f Num. 6:2,&c. Judg. 13:4—7. Lam. 4:7. Luke 1:13—17.
g Is. 5:3,4. Jer. 2:5,31. Mic. 6:3,4.

12 But ye gave the Nazarites wine to drink, [h] and commanded the prophets, saying, Prophesy not.

13 [i] Behold, *I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore [k] the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* [l] neither shall he that rideth the horse deliver †himself.

16 And *he that is* ‡courageous among the mighty shall [m] flee away naked in that day, saith the LORD.

h 7:12,13. Is. 30:10,11. Jer. 11: 21. 26:11. Matt. 21.34—38. Acts 4:18. 5:28. 7:51. 1 Thes. 2:15,16.
i Ps. 78:40. Is. 1:14. 7:13. 43: 24. Ex. 6:9. 16:43. Mal. 2:17.
* Or, *I will press your place, as a cart full of sheaves presseth.*
k 9:1—3. Job 11:20. *marg.* Ec. 9:11. Is. 30:16. Jer. 9:23.
l Ps. 33:16,17.
† Heb. *his soul*, or, *life.*
‡ Heb. *strong of his heart.* Jer. 48:41.
m Judg. 4:17. 2 Kings 7:8,&c. Mark 14:52.

marry his father's wife. (*Marg.* and *Marg. Ref.* r, s.—*Note*, 1 *Cor.* 5:1—5.)—Instead of restoring, according to the law, the garments of the poor when taken as pledges; they made use of them, especially when they prostrated themselves before their idols; when they feasted, or slept, or committed abomination, before their altars: and the wine, which they poured out as libations, or drank in their idolatrous feasts, was received as a bribe for the condemnation of innocent persons, or as a fine unjustly levied from them! (*Marg.* and *Marg. Ref.*—6:3—8. *Notes*, *Ex.* 22:25—27. *Deut.* 24:10—13.) The word rendered "their god," may be translated "their gods." Either the golden calves, or other idols, are evidently meant.

V. 9—12. The peculiar favors, which God had shewn to Israel, aggravated the guilt of their iniquities and idolatries. He had destroyed before their fathers the gigantic Amorites, and the other formidable inhabitants of the land, on purpose to put them in possession of it. Not only were some individuals, among these nations, of extraordinary stature and strength: but the whole collective body of them resembled a deep rooted and strong oak; which the Lord, for Israel's benefit, destroyed, root, branch, and fruit together. (*Marg. Ref.* y—a. d.—*Notes*, *Gen.* 15:16. *Num.* 21:21—25, 34. *Deut.* 3:11. *Josh.* 11:21—23. 15:14. 1 *Sam.* 17:4—7,48—53. 2 *Sam.* 21:15—22.) This was indeed the continuation of his former favors to that nation, in delivering them from the Egyptians, and preserving them in the wilderness. (*Marg. Ref.* b, c.—*Notes*, *Deut.* 8:2—5.) He had also greatly honored them, and provided for their spiritual good, in raising up prophets from among their sons, to instruct them in his service: and he had continued this favor to the kingdom of the ten tribes, even after their revolt from the family of David, and separation from the temple and worship at Jerusalem. (*Marg. Ref.* e.) He had likewise raised up, among their young men, Nazarites, to be examples of self-denial and devotedness to God. (*Marg. Ref.* f.—*Num.* 6:1—21. *Lam.* 4:7,8.) But instead of profiting by these undeniable and extraordinary benefits, they tempted the Nazarites to break their vows; and by authority, threatenings, and persecution, endeavored to silence the prophets. (*Marg. Ref.* h.—*Notes*, 7:12—17. *Is.* 30:8—11, *v.* 10. *Jer.* 20:1—6. 26:7—9,12,15. *Mic.* 2:6,7.)—'They would not 'endure their idolatry and other darling sins 'should be reproved.' *Lowth.*

V. 13. Israel was become, as it were, an intolerable burden to the Lord: they so dishonored and provoked him, that he was weary of them, and was pressed down by their obstinate provocations, like a cart when heavy laden with sheaves of corn. (*Marg.* and *Marg. Ref.*) —'Therefore I will press your place, as a load-'ed corn-wain presseth the sheaves.' *Bp. Newcombe.* (*Note*, *Is.* 28:23—29, *v.* 27.) Provoked by their crimes, he would entirely destroy their cities and habitations. The illustration, according to either rendering, is taken from the scenes in which the prophet had been conversant.

V. 14—16. Neither agility of man or horse, nor vigor, numbers, or valor, would deliver the people from the judgments which were coming upon them; few would escape, and those few would be destitute fugitives in other countries, or naked captives in the hands of their enemies.—The desolations occasioned by the earthquake before mentioned (1:1.) may perhaps be here referred to; but the destruction of Samaria, and the captivity of Israel, by the Assyrians, must principally be intended. (*Marg.* and *Marg. Ref.*—*Notes*, 9:1—4. *Ec.* 9: 11,12. *Is.* 30:15—17. *Ez.* 5:1—4.)

PRACTICAL OBSERVATIONS.

In what varied and horrid forms do the malignant passions of the human heart break forth, on different occasions! But the Lord keeps an exact account of the conduct of ungodly men even towards each other: and he will punish every expression of a vindictive and cruel disposition, towards the living or the dead.—They, who insult over the fallen or the miserable, may expect to be insulted over, perhaps when in extreme agony; and to die "with tumult and shouting, and with the sound of a trumpet:" and judges and princes, when ringleaders in wickedness, may have the pre-eminence of more aggravated misery than their subjects. But it is a small thing for those, "to whom are committed the oracles of God," to avoid the gross enormities of benighted heathens: even without crimes so atrocious a

CHAP. III.

God expostulates with Israel and Judah, and warns them of approaching judgments, 1—8. He calls the Philistines and Egyptians to behold the punishment of Samaria and the ten tribes for their sins, 9—15.

[a] HEAR this word that the LORD hath spoken against you, O children of Israel, [b] against the whole family [c] which I brought up from the land of Egypt, saying,

2 You [d] only have I known of [e] all the families of the earth: [f] therefore I will * punish you for all your iniquities.

a 2 Chr. 20:15. Is. 46:3. 48:12. Hos. 4:1. 5:1. Mic. 3:1. Rev. 2:29.
b Jer. 8:3. 31:1. 33:24—29. Ez. 37:16,&c.
c 2:10.
d Ex. 19:5,6. Deut. 7:6. 10:15. 26:18. 32.9. Ps. 147:19,20. Is. 63:19.
e Gen. 10.32. Jer. 1:15. 10:25. Nah. 3:4. Zech. 14:17,18. Acts 17:26.
f Ez. 9:6. 20:36—38. Dan. 9: 2. Matt. 11:20—24. Luke 12: 47,48. Rom. 2:9. 1 Pet. 4:17.
* Heb. *visit upon.* Jer. 9:25. 11:22. 13:21. *margins.* Hos. 2:13. 8:13. 9:9.

3 Can [g] two walk together, except they be agreed?

4 Will [h] a lion roar in the forest, when he hath no prey? will a young lion † cry out of his den, if he have taken nothing?

5 Can [i] a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall [k] a trumpet be blown in the city, [l] and the people not ‡ be afraid? [m] shall there be evil in a city, and § the LORD hath not done *it?*

g Gen. 5:22. 6:9. 17:1. 2 Cor. 6:14—16.
h 8. 1:2. Ps. 104:21. Hos. 11: 10.
† Heb. *give forth his voice.*
i Jer. 31:28. Dan. 9:14.
k Jer. 4:5. 6:1. Ez. 33:3. Hos. 5:8. Zeph. 1:16.
l Jer. 5:22. 10:7. 2 Cor. 5:11.
‡ Or, *run together.*
m Gen. 50:20. Is. 14:24—27. Acts 2:23. 4:28.
§ Or, *and shall not the LORD do* somewhat.

the sight of men, they may fill up a large measure of guilt, and ripen speedily for vengeance, "by despising the law of the LORD, and not keeping his commandments;" and by preferring their own imaginations or inclinations to his holy truths, ordinances, and precepts. False doctrines, delusive superstitions, idolatries, and direct and aggravated violations of the word of God, have often been perpetuated by tradition in the visible church; and one generation after another has "erred through the lies, after which their fathers have walked;" till the wrath of God has burned like fire, to consume even "the palaces of Jerusalem."—When actions which are known to be criminal are deliberately ventured upon for worldly gain, men will by degrees proceed to perpetrate the basest villanies for the lowest recompense, and become callous to all the miseries of the poor: nay, they will take pleasure in trampling on the righteous and the meek, out of contempt and enmity to their characters! Such nominal Christians will grudge the poor servant, laborer, and mechanic the smallest advantage or indulgence; and eagerly pursue every iniquitous method of extorting their little from them, to increase their own abundance.—Injustice and rapacity are generally accompanied with sensuality and licentiousness, and lead to impiety, infidelity, or abominable idolatry. But no wrongs will be so fatal to the injurer, as those which are done to the poor and meek, who cannot, or will not, avenge themselves.—When the obligations are considered, which professed Christians have received from God in his providence; and by his word, ministers, and ordinances, and the good examples set before them; it must be evident, that their crimes are far more aggravated than similar practices of ignorant Pagans.—Those who hate self-denial and piety themselves, will commonly attempt to seduce such as profess them, either to renounce or disgrace their profession: too many, who seemed to "run well," have thus been led into those "worldly lusts which war against the soul;" and as "every one that doeth evil, hateth the light," we need not wonder at the pains, which wicked men take, to silence, intimidate, or corrupt the ministers of God. Thus they add obstinacy to iniquity, and do the work of Satan, as well as that of the fallen children of Adam. When this becomes the general character of churches or nations, it cannot be expected that the Lord will any longer endure them; but they will be given up to complicated misery, notwithtsanding all their idolized power, courage, or resources: nor can individuals, who profess, and thus disgrace, the gospel, escape the future wrath of an offended God.

NOTES.

CHAP. III. V. 1—3. This chapter begins another message from God, which was addressed to all the posterity of Jacob. This whole family, which the Lord had brought out of Egypt, had been owned, noticed, and favored by him, in such a manner as no other people had been; especially, in having his oracles and ordinances among them, and being admitted into a covenant-relation to him as his worshippers. But instead of being, on that account, connived at in their wickedness; his honor required that they should be punished with distinguished severity. (*Marg.* and *Marg. Ref.* d—f.—*Notes*, *Ex.* 19:4—6. *Ps.* 147:19,20. *Is.* 63:7—19. *Ez.* 9:5—7. *Matt.* 3:7—10. 11:20—24. *Rom.* 3:1,2.) They could not reasonably expect to continue in friendship and peace with God, and under his protection, while their conduct was directly contrary to his holy law. Without coincidence in judgment, inclinations, and pursuits, men cannot be intimately united in friendship, or live together in harmony and comfort. They therefore, who do not count the Lord worthy of all love, honor, worship, and obedience; who do not love his law, nor regard his service as liberty and felicity, but dislike his way of saving sinners, and seek not his glory; cannot walk together with him in his ordinances, commandments, and providence. Notions, forms, sects, or outward conduct, cannot supply the want of reconciliation with God, and that conformity to him, which must be derived from the regenerating grace of the Holy Spirit. (*Marg. Ref.* g.—*Note*, *Gen.* 5:21—24.)—' "Can two go 'together except they meet by appointment?" 'As a journey, in which two engage, supposed 'a settled meeting; so the denouncing of God's 'designs by his prophets shews that he has 'made himself known to them.' *Bp. Newcombe.* —Others seem to put the same construction on this verse; and the context is thought to favor it. Yet it does not appear, how the prophet's mission could thus be proved, till his predictions were accomplished: and certainly, the instruction, on the preceding interpretation, is very important, and accords with the plain meaning of the words, and the general tenor of scripture. "Can two walk together, except they meet by appointment." Thus God

7 Surely the Lord GOD will do nothing, [p] but he revealeth his secret unto his servants the prophets.

8 The [o] lion hath roared; who will not fear? the Lord GOD hath spoken; [p] who can but prophesy?

9 ¶ [q] Publish in the palaces at [r] Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon [s] the mountains of Samaria, [t] and behold the great tumults in the midst thereof, and the * oppressed in the midst thereof.

10 For [u] they know not to do right, saith the LORD, [x] who store up violence and † robbery in their palaces.

11 Therefore thus saith the Lord GOD; [y] An adversary *there shall be* even round about the land: and he shall bring down thy strength from thee, [z] and thy palaces shall be spoiled.

12 Thus saith the LORD; [a] As the shepherd ‡ taketh out of the mouth of the lion two legs, or a piece of an ear; [b] so shall the children of Israel be taken out, that dwell in Samaria in the corner of a bed, [c] and § in Damascus *in* a couch.

13 Hear ye, [d] and testify in the house of Jacob, saith [e] the Lord GOD, the God of hosts;

14 That [f] in the day, that I shall ‖ visit the transgressions of Israel upon him, [g] I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite [h] the winter-house with [i] the summer-house; [k] and the houses of ivory shall perish, [l] and the great houses shall have an end, saith the LORD.

n Gen. 6:13. 18:17. 1 Kings 22:19—23. 2 Kings 3:17—20. 6:12. 22:13,20. Dan. 9.22—27. 10:21. 11:2. John 15:15. Rev. 1:1,19. 4:1. 6:—20:
o 4. 1:2.
p 2:12. 7:12—17. Job 32:18,19. Jer. 20:9. Acts 4:20. 5:20,29. 1 Cor. 9:16.
q 2 Sam. 1:20. Jer. 2:10,11. 31:7—9. 46:14. 50:2.
r 1:8. 1 Sam. 5:1.
s 4:1. 6.1. Jer. 31:5. Ez. 36:8. 37:22.
t Deut. 29:24—28. Jer. 22:8,9.
* Or, *oppressions*. 4:1. 8:6.
u Ps. 14:4. Jer. 4:22. 5:4. 2 Pet. 3:5.
x Hab. 2:8—11. Zeph. 1:9. Zech. 5 3,4. Jam. 5:3,4.
† Or, *spoil*.
y 6:14. 2 Kings 15:19,29. 17:3—6. 18:9—11. Is. 7:17,&c. 8:7,8. 10:5,6,9—11. Hos. 11:5,6.
z 10,15. 2.5. 6:3. 2 Chr. 36:19.
a 1 Sam. 17:34—37. Is. 31:4.
‡ Heb. *delivereth*.
b 9:2,3. 1 Kings 20:30. 22:25. Is. 8:4. 17:1—4.
c 1 Kings 20:34. 2 Kings 16:9.
§ Or, *on the bed's feet*.
d Deut. 8:19. 30:18,19. 2 Kings 17:13,15. 2 Chr. 24:19. Acts 2:40. 18:5,6. 20:21. Eph. 4:17. 1 Thes. 4:6.
e 5:27. Josh. 22:22. Is. 1:24.
f Ex. 32:34.
‖ Or, *punish Israel for his transgressions*.
g 9:1. 1 Kings 13:2—5. 2 Kings 23:15. 2 Chr. 31:1. 34:6,7. Hos. 10:5—8. Mic. 1:6,7.
h Jer. 36:22.
i Judg. 3:20.
k 1 Kings 22:39.
l 11. 6:11. Is. 5:9.

and man meet, according to his appointment, when the sinner repents, and is converted; when he believes, and is justified, and reconciled, and sanctified: and thenceforth he walks with God, as his Father, Friend, Guide, Guardian, and Portion.

V. 4—8. These animated interrogations were intended to convince the people, that they had cause for alarm, and should earnestly seek to avert the threatened wrath of God. The lion in the forest, and the young lion in the den, are observed to roar over their prey, or as urged by hunger for want of it, when they have it in view, or are devouring it; and not at other times: in like manner the Lord would not have "roared out of Zion," had he not marked out the idolatrous Israelites as the objects of his righteous indignation, which was about to seize upon them with irresistible force. (*Marg.* and *Marg. Ref.* h.)—Birds are not caught in a snare by chance; but it is laid for them, and generally not taken up, till some of them be ensnared: so the calamities, which befel the people, were the effect of the Lord's purpose of punishing them for their sins; and would not be removed, till they had effected their reformation, or their ruin.—The trumpet announcing the approach of the enemy would excite the people to run together, and concert measures for their security: and ought not Israel to take the alarm, at the terrifying messages delivered to them in the name of God? (*Marg.* and *Marg. Ref.* i—l.—*Notes*, *Jer.* 4:5—7. 6:1. *Ez.* 33:2—9. *Hos.* 5:8—10. 8:1.) They would not surely ascribe their troubles to any other cause; for was there any evil, or *calamity*, in a city, which was not from him, and the effect of his wrath? (*Marg.* and *Marg. Ref.* m. —*Notes*, *Gen.* 50:20. *Is.* 45:7. *Jam.* 1:13—18.) Indeed he would do nothing (especially respecting Israel,) without revealing his secret purpose to his servants the prophets; who being thus informed of what was about to come to pass, must declare it to the people, that they might take warning and act accordingly. Nor could they do otherwise: for who could help trembling at the roaring of a lion? And who could help prophesying, when the Lord GOD spake to him of the judgments, which he was about to execute upon transgressors? The people ought not therefore to blame the prophets for their awful predictions; but to approve their conduct, and to take warning to repent and return to God, if so be his wrath might be averted or deferred.—The grand outlines of the plan of divine Providence and the events of history, to this day and to the end of the world, were made known to the prophets of Israel and Judah; and a very large proportion of them many ages before they took place: so that a general history of mankind, as to the most important facts, might be composed from their writings. Yet, these prophets excepted, no nation has had fewer good authors, no nation has been more generally disregarded, and despised. (*Marg. Ref.* n—p.)

V. 9—15. The heathen neighbors of Israel, and those who had most oppressed and annoyed them, as the Philistines and Egyptians, were summoned to assemble at Samaria, that they might behold their crimes and punishment. (*Marg. Ref.* q—t.—*Notes*, *Deut.* 29:21—25. 1 *Kings* 9:7—9.) There they would behold a city full of tumults, occasioned by vice, injustice, and varied oppressions; to which they were so habituated, that they knew not how to act honestly or conscientiously; but were continually storing up the gains of violence and robbery, even in the palaces of their kings and nobles. (*Marg.* and *Marg. Ref.* u, x. —*Notes*, 2:6—8. 4:1—3. 8:4—10. *Zeph.* 1:9.) For these crimes the Lord, in vindication of his own honor, would send Shalmaneser and the Assyrians to invade the land, and besiege the city, and level it with the ground. The inhabitants would then be so generally massacred, that only a few obscure persons would escape. As with great difficulty and danger,

CHAP. IV.

The prosperous Israelites are reproved and threatened for oppression and idolatry, 1—5. Their incorrigibleness under previous visitations, 6—11. They are warned to prepare to meet God, who is about to execute vengeance upon them, 12, 13.

HEAR this word, [a] ye kine of Bashan, that *are* in [b] the mountain of Samaria, [c] which oppress the poor, which [d] crush the needy, which say to their masters, [e] Bring, and let us drink.

2 The Lord GOD [f] hath sworn by his holiness, that, lo, the days shall come upon you, that [g] he will take you away with hooks, and your posterity with fish-hooks.

3 And [h] ye shall go out at the breaches, every *cow at that which is* before her, and ye shall cast * *them* into the palace, saith the LORD.

a Deut. 32:14,15. Ps. 22:12. Jer. 50:11,27. Ez. 39:18.
b 6:1. 1 Kings 16:24.
c 2:6,7. 3:9,10. 5:11. 8:4—6. Ex. 22:21—25. Deut. 15:9—11. Ps. 12:5. 140:12. Prov. 22:22,23. 23:10,11. Ec. 4:1. 5:8. Is. 1:17—24. 5:8. 58:6. Jer. 5:26—29. 6:6. 7:6. Ez. 22:7,12,27,29. Mic. 2:1—3. 3:1—3. Zech. 7:10,11. Mal. 3:5. Jam. 5:1—6.
d Deut. 28:33. Job 20:19. *marg.* Jer. 51:34.
e 2:8. Joel 3:3.
f 6:8. *See on* Ps. 89:35.
g Is. 37:29. Jer. 16:16. Ez. 29:4,5. Hab. 1:15,16.
h 2 Kings 25:4. Ez. 12:5,12.
* Or, *away the things of the palace.* 2 Kings 7:7,8,15. Is. 2:20. 31:7. Zeph. 1:18. Matt. 16:26.

the shepherd recovers some small remains of the sheep, that a lion has devoured, which shews what is become of those that are missing; so a few individuals, who had hid themselves under their beds, or wrapped themselves up in some fragment of the covering, to escape the sword of the conquerors, would at length be brought forth to be carried away captive. Or, some who had fled to Damascus, being pursued thither by the common enemy of Israel and Syria, would thus be with difficulty preserved from slaughter in their beds. (*Marg.* and *Marg. Ref.* y—c. *Notes*, 1 *Kings* 20:29—34, *v.* 34. 22:24,25.) For the prophet was to testify to the family of Jacob, that when the Lord should arise to punish their transgressions, he would certainly destroy the altars of Bethel, and avenge on them that base idolatry: and that the winter-houses and summer-houses, which the great men had for luxury, as well as all their decorated and magnificent palaces, would be entirely destroyed by their enemies. (*Marg.* and *Marg. Ref.* d—l.—*Notes*, 6:9—11. 1 *Kings* 22:39. *Is.* 5:8—10. *Hos.* 10:5—8. *Mic.* 1:5—7.)—Benhadad agreed that Ahab should build streets in Damascus: (1 *Kings* 20:34.) and probably many Israelites dwelt there.—'This 'prophecy may have been delivered, when 'Jeroboam the second was in possession of 'Damascus. (2 *Kings* 14:28.)' *Bp. Newcombe.*

They know not, &c. (10) 'They will not know 'nor learn to do right. (*Jer.* 5:4. 8:7. 9:3.)' *Lowth.*

PRACTICAL OBSERVATIONS.

It is lamentable to consider, how often peculiar advantages only serve to increase the guilt and punishment of their possessors: we should therefore take heed not to presume on external privileges, without sanctifying grace rendering them effectual to our souls.—The proud, the sensual, the covetous, the unmerciful and deceitful, cannot enjoy communion with a holy God: he can have no pleasure in them, nor they in him. And as all our happiness must arise from his love and from walking with him; we should be the more earnest in seeking conformity to his Image, as connected with reconciliation to him through Jesus Christ.—Let none suppose, that the threatenings of God's word were intended merely to frighten them, or that he has no ground for the severity which is denounced, or that he does not intend to execute it. Impenitent sinners are the prey against which he utters his tremendous voice; and not one of them will escape his righteous vengeance. Their present troubles spring from his anger, and will either end in their repentance, or destruction. Surely then, sinners should take warning, and escape for their lives: and we all ought to "submit to God's righteousness," in the evil which he inflicts upon us for our sins. "His secret is with them that fear him;" and he has made known the rules of his dealings with us by his holy prophets: nay, his faithful ministers, though not acquainted with his secret counsels by immediate revelation, may see most evidently that judgments are about to be executed on the wicked; and they cannot but speak, that men may fear and flee from impending destruction.—Even idolaters will at length be called upon to witness, and to approve, God's judgments upon apostates and hypocrites. The tumults of prosperous wickedness, sensuality, and oppression, which blind the understanding, and harden the heart to every sentiment of feeling of justice or mercy, tend to tumults of a still more terrible nature, and provoke the most ruinous judgments of God against nations and individuals. Indeed "a remnant according to the election of grace" will be secured by our great and good Shepherd, as from the jaws of destruction, in the worst of times; but generally they consist of the poor, obscure, and neglected: while the rich oppressors "who store up robbery in their palaces," the delicate, the luxurious, and magnificent, are marked out for judgment; and their hypocritical or idolatrous forms of worship serve only to increase their condemnation.

NOTES.

CHAP. IV. V. 1—3. The cattle of Bashan were remarkable for their size, fatness, and wantonness; and the wealthy, luxurious, and profligate rulers and nobles of Samaria seem to have been intended; though some interpret it of the haughty matrons. (*Marg. Ref.* a, b.—*Notes. Ps.* 22:11—13. *Ez.* 39:17—20.) But the princes might be described as *kine*, rather than *bulls*, to reprove their effeminacy and cowardice when assaulted by their enemies; while they crushed and trampled upon their unresisting brethren, and sold them for slaves; saying to the masters, who bought them, "Bring us wine that we may drink." Having made the iniquitous bargain, perhaps on low terms, they required from the purchaser, in this *slave-trade*, to be treated with wine. (*Marg. Ref.* c—e.—*Notes*, 2:6—8. *Joel* 3:3—8, *v.* 3. *Mic.* 3:1—4.) But the Lord had sworn by his own holiness, that they and their posterity should be dragged out of their habitations, as helpless fishes are drawn by the hook out of the water to be destroyed. (*Marg. Ref.* f, g.—*Notes*, *Jer.* 16:16. *Ez.* 29:2—5. *Hab.* 1:12—17, *vv.* 14—17.) The wall of Samaria would be broken down by the besiegers: then every one of these oppressors would endeavor to escape by that breach, which was nearest to his station; they would cast away the treasures which they had hoarded in their palaces; or they would throw

4 ¶ [i] Come to Beth-el and transgress; [k] at Gilgal multiply transgression; [l] and bring your sacrifices every morning, [m] *and* your tithes after * three years:

5 And † offer a sacrifice [n] of thanksgiving with leaven, and [o] proclaim *and* publish the free-offerings: [p] for ‡ this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, [q] and want of bread in all your places: [r] yet have ye not returned unto me, saith the LORD.

7 And also [s] I have withholden the rain from you, [t] when *there were* yet three months to the harvest: [u] and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, [x] and the piece whereupon it rained not withered.

i Ec. 11:9. Ez. 20:39. Joel 3:9—12. Matt. 23:32. 26:45. Mark 14:41.
k 5:5. Hos. 4:15. 9:15. 12:11.
l Num. 28:3,4.
m Deut. 14:28,29. 26:12.
* Heb. *three* years *of days.*
† Heb. *offer by burning.*
n Lev. 7:12,13. 23:17.
o Lev. 22:18—21. Deut. 12:6, 7. Matt. 6:2.
p Ps. 81:12. Matt. 15:9,13,14. Rom. 1:28. 2 Thes. 2:10—12.
‡ Heb. *so ye love.* Hos. 9:1,10.
q Lev. 26:26. Deut. 28:38. 1 Kings 17:1. 18:2. 2 Kings 4:38. 6:25—29. 8:1.
r *See on* 8,9.—2 Chr. 28:22. Is. 9:13. 26:11. Jer. 5:3. 8:5—7. Hos. 5:15. 6:1. 7:14—16. Joel 2:12—14. Hag. 2:17. Zech. 1:3—6. Rev. 2:21. 9:20,21. 16:10,11.
s Lev. 26:18—21,23,24,27,28. Deut. 28:23,24. 1 Kings 8:35,36. 2 Chr. 7:13,14. Is. 5:6. Jer. 3:3. 5:24,25. 14:4,22. Hag. 1:10,11. Zech. 14:17. Jam. 5:17. Rev. 11:6.
t Joel 2:23. John 4:35.
u Ex. 8:22. 9:4,26. 10:23. Judg. 6:37—40. 1 Cor. 4:7.
x *See on* Joel 1:10—18.

8 So [y] two *or* three cities wandered unto one city, to drink water, [z] but they were not satisfied: [a] yet have ye not returned unto me, saith the LORD.

9 I have smitten you [b] with blasting and mildew: § when your gardens and your vineyards, and your fig-trees and your olive-trees increased, [c] the palmer-worm devoured *them;* [d] yet have ye not returned unto me, saith the LORD.

10 I have sent among you the [e] pestilence ‖ after the manner of Egypt: [f] your young men have I slain with the sword, ¶ and have taken away your horses; and I have made [g] the stink of your camps to come up unto your nostrils: [h] yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, [i] as God overthrew Sodom and Gomorrah; and ye were [k] as a fire-brand plucked out of the

y 1 Kings 18:5. Is 41:17,18. Jer. 14:3.
z Ez. 4:16. Mic. 6:14. Hag. 1:6.
a *See on* 6,9—11.—Jer. 23:14. Hos. 7:10.
b Deut. 28:22. 1 Kings 8:37. 2 Chr. 6:28. Hag. 2:17.
§ Or, *the multitude of your gardens, &c. did the palmer-worm, &c.*
c 7:1,2. Deut. 28:42. Joel 1:4. 2:25.
d *See on* 6,8. Job 36:8—13. Is. 1:5. 42:24,25.
e Ex. 9:3—6. 12:29,30. 15:26. Lev. 26:16,25. Deut. 7:15. 28:22,27,60. Ps. 78:49,50.
‖ Or, *in the way.*
f Lev. 26:25. 2 Kings 8:12. 10:32. Jer. 6:11. 11:22. 18:21. 48:15.
¶ Heb. *with the captivity of your horses.* 2 Kings 13:3—7.
g 8:3. Deut. 28:26. Jer. 8:1,2. 9:22. 15:3. 16:4. Joel 2:20.
h *See on* 6.—Ex. 8:19. 9:12,17, 34,35. 10:3,27. 14:4.
i Gen. 19:24,25. Is. 13:19. Jer. 49:18. Hos. 11:8. 2 Pet. 2:6. Jude 7.
k Zech. 3:2. 1 Corinthians 3:15. Jude 23.

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them down there, that they might be the more unencumbered in fleeing from the enemy: and yet they would not be able to escape. (*Marg.* and *Marg. Ref.* h.—*Notes*, 2 *Kings* 7:6—9. *Is.* 2.19—21. *Matt.* 16:24—28, *v.* 26. *Phil.* 3:8—11.)

V. 4, 5. This is an ironical or sarcastical address to the idolatrous Israelites. Let them go to Beth-el or Gilgal, and multiply transgressions. (*Marg. Ref.* i, k.—*Notes*, 5:4—6. *Ez.* 20:39. *Hos.* 4:15. 9:15—17. 12:10,11.) Let them offer daily oblations to their idols, and employ in their service the second tithes, which every third year ought to have been consumed in religious feasting, with their priests, Levites, and poor brethren; (*Marg.*—*Notes*, *Deut.* 14:22—29. 26:12—15.) and let them openly present their peace-offerings and free will-offerings to their golden calves, proclaiming the sacrifices and inviting guests, in imitation of the worship paid to God at Jerusalem: for this conduct would be agreeable to their inclinations, and consistent with their character.—(*Marg.* and *Marg. Ref.* n—p.) '"Burn a thank-offering of leaven;" in con-'tempt of the law. (*Lev.* 7:12,13.)' *Bp. Newcombe.* (*Notes*, *Lev.* 2:11. 7:12—14.)—'Your 'hearts are so set upon your idolatrous wor-'ship, that it is in vain to use any arguments 'to persuade you to the contrary. (*Ps.* 81:12.)' *Lowth.*—'He speaketh this in contempt of 'them who resorted to these places; thinking 'that great devotion, and good intention, had 'been sufficient to have bound God unto 'them.'

V. 6. "Cleanness of teeth" from *want of food.* (*Marg. Ref.* q.)—*Yet have*, &c.] 'The famine 'that I have sent ... hath not brought you to a 'sense of your sins, or any sincere purposes of 'amendment.' *Lowth.*

V. 7. *I have withholden the rain*, &c.] 'This 'was called the latter rain, and the season for 'it was the first month, which was three 'months before the wheat-harvest. (*Joel* 2:23.) *Lowth.*

One city, &c.] 'This may import, that God 'punished Israel with drought, at the same 'time when he sent rain upon the cities of Ju-'dah; making that remarkable difference be-'tween Israel and Judah, which he did former-'ly between Egypt and Goshen.' *Lowth.*—It is also probable, that in Israel, those cities which had been most free from idolatry were most exempted from the drought. (*Marg. Ref.* 8.—*Notes*, *Jer.* 14:2—6. *Joel* 1:17,18.)

V. 8. *Marg. Ref.*

V. 9. (*Notes*, *Joel* 1:4—12. 2:1—20.) These visitations were suited to convince the Israelites of their sin and folly, and to bring them to "repent and turn to God, and do works meet for repentance:" but, not having this effect, they eventually hastened the ruin of the nation. (*Marg.* and *Marg. Ref.*—*Hag.* 2:15—19, *v.* 17.)

V. 10. In consequence of famine, drought, and locusts, dreadful pestilences prevailed in the land; like those with which God had visited the Egyptians, especially when the first-born were destroyed: and in this enfeebled state, the people were harassed by the incursions of the Assyrians and other enemies, who slew their chosen young men, and seized on those horses, which, at great expense, had been procured from Egypt for their cavalry. Being thus obliged to keep their armies encamped, when pestilence raged, and many were slaughtered, and perhaps left unburied through the distress of the survivors; their camps became exceedingly offensive, and this greatly augmented the dire and complicated calamities, with which they were visited.

burning: [l] yet have ye not returned unto me, saith the LORD.

12 Therefore [m] thus will I do unto thee, O Israel: *and* because I will do this unto thee, [n] prepare to meet thy God, O Israel.

13 For, lo, [o] he that formeth the mountains, [p] and createth the * wind, [q] and declareth unto man what *is* his thought, [r] that maketh the morning darkness, [s] and treadeth upon the high places of the earth, [t] The LORD, the God of hosts, *is* his name.

l *See on* 6.—Jer. 6:28—30. Ez. 22:17—22. 24:13. Rev. 9:20.
m *See on* 2,3. 2:14,15. 9:1—4.
n 5:4—15. Is. 47:3. Ez. 13:5. Hos. 13:8. Matt. 5:25. 24:44—51. 25:1—13. Mark 13:32—37. Luke 14:31,32. 21:34—36. 1 Thes. 5:2—4. Jam. 4:8—10. Rev. 3:3.
o Job 33:4—11. Ps. 65:6. Is. 40:12. Zech. 12:1.
p Ps. 135:7. 147:18. Jer. 10:13. 51:16.
* Or, *spirit*. John 3.8.
q Ps. 139:2. Dan. 2:28. Matt. 9:4. Luke 7:39,40. John 2:25.
r 5:8. 8:9. Ex. 10:22. 14:20. Is. 5:30. Jer. 13:16.
s Deut. 32:13. 33:29. Mic. 1:3. Hab. 3:19.
t 3:13. 5:8. 6:8. 9:6. Is. 47:4. 48:2. Jer. 10:16. 51:19.

CHAP. V.

A lamentation over Israel, 1—3. Exhortations to seek God, with promises, instructions, and rebukes, 4—15. The judgments of God on the scornful and presumptuous, 16—20. God rejects the hypocritical services of Israel, and sentences them to captivity, 21—27.

a HEAR ye this word which [b] I take up against you, *even* a lamentation, O house of Israel.

2 The [c] virgin of Israel [d] is fallen; [e] she shall no more rise; [f] she is forsaken upon her land: *there is* [g] none to raise her up.

3 For thus saith the Lord GOD; [h] The city that went out *by* a thousand shall leave an hundred, and that which went forth *by*

a 3:1. 4:1.
b 16. Jer. 7:29. 9:10,17,20. Ez. 19:1,14. 26:17. 27:27—32. 28:12. 32:2,16. Mic. 2:4.
c Is. 37:22. Jer. 14:17. 18:13. 31:4.
d 2 Kings 15.29. 17:6. Is. 3:8. Hos. 14:1.
e Is. 14:21. 24:20. 43:17. Jer. 51:64.
f Jer. 4:20.
g 7:2—5. 9:11. Is. 51:17,18. Jer. 2:27,28. 30:12—14. Lam. 1:16—19. Ez. 16:36,37. Hos. 6:2.
h Deut. 4:27. 28:62. Is. 1:9. 10. 22. Ez. 12:16. Rom. 9:27.

(*Marg.* and *Marg. Ref.—Notes*, *Ex.* 9:6. 12:29, 30. 15:25,26.)

V. 11. (*Marg. Ref.—Note*, *Gen.* 19:24,25.) Perhaps this judgment was the effect of the earthquake, before mentioned, (1:1.) 'You 'were almost all consumed, and a few of you 'wonderfully preserved.' (*Note*, *Zech.* 3:1—4, *v.* 2.)

V. 12,13. As the Israelites persisted in impenitent rebellion and idolatry, notwithstanding all these warnings, judgments, and respites; the Lord was determined to do *thus* unto them: that is, to bring upon them the calamities which had before been predicted. (*Note*, 3:9—15.) He warned them therefore "to prepare to meet their God," as their offended Judge and Adversary, who was about to denounce sentence, and to execute righteous vengeance upon them by the Assyrian armies. They would then have to contend with the Creator of the mountains, the sovereign Disposer of winds and storms, the heart-searching omniscient Judge, who sheweth to every man even his secret thoughts; the Arbiter of every man's prosperity or adversity, who turneth the morning of hopeful success into the darkness of misery and despair; and the omnipotent Lord, who is able to tread down the stoutest of the great ones of the earth, and to "put all enemies under his feet." He was coming against Israel as an Adversary: but if any desired to escape his vengeance, it behoved them to submit, and humble themselves before him. (*Marg.* and *Marg. Ref.—Notes*, 5:7—9,18—20. *Deut.* 33:29. *Ps.* 139:2. *Is.* 5:26—30, *v.* 30. 8:21, 22. 40:12—17. *Dan.* 2:27—30, *v.* 28. *Matt.* 5:25, 26. 24:45—51. 2 *Pet.* 3:10—16.)

PRACTICAL OBSERVATIONS.

The luxurious and cruel oppressors of the poor are often as destitute of manly courage as of compassion; and their wanton tyranny over their helpless inferiors, is attended with as abject a servility towards their powerful opposers.—Careless and prosperous sinners will soon be entangled in their own devices, or by the judgments of God, as in a net; and they will be disappointed in all their efforts to escape deserved vengeance.—How miserable are they, whose religion, the result of their corrupt reasonings and inclinations, serves only to multiply and aggravate their transgressions! whose diligence, expense, and superstitious devotion, ripen them for destruction; and whose confidence and self-satisfaction in antiscriptural observances, prove that they are given over to "a strong delusion to believe a lie!" Let us then compare our sentiments, conduct, and worship, with the standard of holy scripture; and pray continually to be guided into the way of peace and holiness.—To what diversified miseries has sin exposed us, even in this world! But let us remember, that this is a state of probation and discipline; and that afflictions are employed as rebukes, corrections, and warnings, and should be thus improved. For they tend to shew the evil of sin, the power of divine wrath, the vanity of this world, the danger of continuing impenitent, and our need of the mercy, grace, and comfort of the Gospel.—But when famine and pinching hunger and thirst, when impoverishing dispensations, when wasting pestilences and wars, when earthquakes and conflagrations, when urgent distresses, affecting examples in the case of others, and marvellous escapes in their own, do not lead men "to repent, and turn to God, and to do works meet for repentance;" they manifest the hardness, depravity, and enmity of their hearts, and so display the justice of God in their final condemnation. Ere long we must meet our God in judgment: but we shall never be able to stand before him, if he be severe in marking our iniquities: we cannot deny or excuse our crimes; we cannot withstand, escape, or endure his righteous vengeance: for what can a poor worm do, who has to contend with the omnipotent, omniscient, and everlasting Creator and Sovereign of the universe? If we would "prepare to meet our God" with comfort, at that awful period; we must now meet him in Christ Jesus, the eternal Son of the Father, who came down from heaven, to bleed and die in our nature, to save lost sinners: we must meet him upon a mercy-seat, by faith and prayer: we must "seek him whilst he may be found, and call upon him whilst he is near;" that so his "saving grace may teach and enable us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world:" and then "we shall have confidence, and not be ashamed before him at his coming."

an hundred shall leave ten, to the house of Israel.

4 For thus saith the LORD unto the house of Israel, [i] Seek ye me, [k] and ye shall live:

5 But [l] seek not Beth-el, nor enter into Gilgal, and pass not to [m] Beer-sheba: for Gilgal shall surely go into captivity, [n] and Beth-el shall [o] come to nought.

6 [p] Seek the LORD, and ye shall live: [q] lest he break out like fire in [r] the house of Joseph, and devour *it*, and [s] *there be* none to quench *it*, in Beth-el.

7 Ye who [t] turn judgment to wormwood, and [u] leave off righteousness in the earth,

i 6. Deut. 30:1—8. 1 Chr. 28:9. 2 Chr. 15:2. 20:3. 34:3. Ps. 14:2. 27:8. Is. 55:6,7. Jer. 29:12,13. Lam. 3:25,26. Zeph. 2:3. Matt. 7:8.
k Ps. 22:26. 69:32. 105:3,4. Is. 55:3.
l 4:4. Hos. 4:15. 9:15. 10:14,15. 12:11.
m 8:14. Gen. 21:33.
n 7:17. Lev. 26:30—32. Deut. 28:41. Hos. 4:15. 10:15.
o Job 8:22. Ps. 33:10. Is. 8:10. 29:20. 1 Cor. 1:28. 2:6. Rev. 18:17.
p 4. Ez. 33:11.
q Ex. 22:6.
r 6:6. Gen. 48:8—20. Josh. 18:5. Judg. 1:22,23. 2 Sam. 19:20. 1 Kings 11:28. Ez. 37:19. Zech. 10:6.
s Is. 1:31. Jer. 4:4. 7:20. Ez. 20:47,48. Mark 9:43—48.
t 11,12. 6:12. Deut. 29:18. Is. 1:23. 5:7. 10:1. 59:13,14. Hos. 10:4. Hab. 1:12—14.
u Ps. 36:3. 125:5. Ez. 3:20. 18:24. 33:12,13,18. Zeph. 1:6.

8 *Seek him* that [x] maketh the seven stars and Orion, [y] and turneth the shadow of death into the morning, and [z] maketh the day dark with night; [a] that calleth for the waters of the sea, and poureth them out upon the face of the earth; [b] The LORD *is* his name;

9 That [c] strengtheneth the * spoiled against the strong, so that the spoiled shall come against the fortress.

10 They [d] hate him that rebuketh in the gate, and they [e] abhor him that speaketh uprightly.

11 Forasmuch therefore as your [f] treading *is* upon the poor, and ye take from him burdens of wheat; [g] ye have built houses of

x Job 9:9. 38:31,32.
y Job 12:22. 38:12,13. Ps. 107:10—14. Matt. 4:16. Luke 1:79.
z 4:13. 8:9. Ex. 10:21—23. 14:24—28. Ps. 105:28. Is. 59:10.
a 9:6. Gen. 7:11—20. 1 Kings 18:44,45. Job 37:13. 38:34.
b 4:13.
c 2 Kings 13:17,25. Jer. 37:10. Heb. 11:34.
* Heb. *spoil.*
d 7:10—17. 1 Kings 18:17. 21:20. 22:8. 2 Chr. 24:20—22. 25:16. 36:16. Prov. 9:7,8. Is. 29:21. Jer. 20:7—10. John 7:7. 15:19,22—24. Rev. 11:10.
e Jer. 17:16,17. John 3:20. 8:45—47.
f 4:1. Is. 5:7,8. 59:13,14. Mic. 2:2. 3:1—3. Jam. 2:6. Rev. 11:8—10.
g Deut. 28:30,38,39. Is. 65:21, 22. Mic. 6:15. Zeph. 1:13. Hag. 1:6.

NOTES.

CHAP. V. V. 1—3. 'The prophet bemoans 'the state of Israel, as dead and irrecoverably 'lost. ... Those cities or kingdoms are called '*virgins*, who were never conquered. (*Is.* 23:12. '37:22.) ... "She is forsaken," ... like an infant 'that is exposed, or fallen upon the ground, 'and hath none to take it up.' *Lowth.*—God would forsake the people; and there would be none able to raise them from their ruined condition, or to prevent their being carried away into captivity by the Assyrians. They would soon be so diminished and enfeebled, by intestine convulsions and foreign invasions, that their cities would not be able to furnish more than a tenth part of their former number of soldiers; and so they would be utterly unable to resist the power of the Assyrian invaders. (*Marg. Ref.*)

V. 4—6. Notwithstanding all these denunciations, the Israelites would have nothing to blame for their ruin, except their own obstinate impenitence in rebellion. Still the Lord assured them, that if they would seek him, they should live and be preserved from their enemies; that is, if they sought his favor and protection, by repentance, faith, and prayer, and by returning heartily to his worship and service. And any individuals, who thus sought him, would save their souls alive; and might be rescued from the general ruin of the nation. But they must not imagine, that going to worship the calves at Beth-el, or Gilgal, or Beer-sheba, (which last, probably, was in the hands of the kings of Israel at that time,) would avail them any thing. (*Note*, 4:4,5.) All the worship and sacrifices presented in those places were an abomination; and they must protest against them, and seek the Lord according to his word. For Beth-el and Gilgal, and their inhabitants, idols, priests, and worshippers, would speedily fall into the hands of the enemies; and none of them would be able to avert, or to quench, the fire of God's indignation, which was about to devour the whole house of Joseph, or the kingdom of Israel, of which Ephraim and Manasseh formed a principal part. (*Marg. Ref.—Notes*, 14,15. *Is.* 55:6,7. *Jer.* 29:11—14. *Zeph.* 2:1—3. *Matt.* 6:33,34. 7:7—11.) 'The original runs thus, "Beth-el shall 'become Aven." *Beth-el* signifies "the house 'of God:" when the place was defiled by idola-'try, it was named by way of reproach *Beth-'aven*, that is, *the house of vanity*, or idolatry; '(*Hos.* 4:15.) and it is here called so in another 'sense, *viz.* as vanity is the same with a thing 'of nought, or of no continuance. ... The idol 'you worship will not be able to deliver you, 'but will itself be involved in the common ca-'lamity.' *Lowth.*

V. 7—9. The rulers and magistrates of Israel were here particularly addressed: their iniquity rendered their judicial proceedings a source of oppression and misery; and they had left off all regard to justice, as well as to religion, throughout the land. (*Marg. Ref.* t, u.—*Notes*, 10—13. 6:12—14, *v.* 12. *Is.* 10:1—4. *Ez.* 22:27,28. *Hos.* 10:4. *Hab.* 1:2—4. *Zeph.* 3:1—4.) Thus they provoked that glorious God, whose favor they should have sought: even Him, who had created the stars in their constellations, which were supposed to have a great influence on the seasons, for rain or drought, for plenty or scarcity. For he could as easily raise men from the depth of misery to felicity, or cast them down from the summit of prosperity into distress and despair, as he changes the darkness of the night into the light of the morning, or the brightness of the day into the gloom of the evening. (*Marg. Ref.* x—z.—*Notes*, 4:12, 13. *Ex.* 10:21—23. *Job* 9:4—13.) He was able again to pour the waters of the ocean upon the earth, and cause a second deluge, if he saw good; for he is the eternal, self-existent, and all-sufficient JEHOVAH. He could even give strength to a few plundered and dispirited captives, to vanquish the mightiest conquerors, or to take the most strongly fortified cities. What then had his enemies to expect, but inevitable destruction? (*Marg.* and *Marg. Ref.* a—c.—*Notes*, *Gen.* 7:10—12. 1 *Sam.* 2:4—8. 1 *Kings* 20:1—30. *Jer.* 37:6—10, *v.* 10. *Luke* 1:46—55, *vv.* 51,52.)

Wormwood. (7) 'Or, *into hemlock*, as the word

newn stone, but ye shall not dwell in them; ye have planted * pleasant vineyards, but ye shall not drink wine of them.

12 For [h] I know your [i] manifold transgressions and your mighty sins: [k] they afflict the just, they [l] take a † bribe, [m] and they turn aside the poor [n] in the gate *from their right*.

13 Therefore [o] the prudent shall keep silence in that time; for it *is* [p] an evil time.

[*Practical Observations.*]

14 [q] Seek good, and not evil, that ye may live; [r] and so the LORD, the God of hosts, shall be with you, [s] as ye have spoken.

15 [t] Hate the evil, and love the good, and [u] establish judgment in the gate: [x] it may be that the LORD God of hosts will be gracious unto [y] the remnant of Joseph.

16 Therefore [z] the LORD, the God of hosts, the Lord, saith thus; [a] Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And [b] in all vineyards *shall be* wailing: for [c] I will pass through thee, saith the LORD.

18 Woe unto you that [d] desire the day of the LORD! to what end *is* it for you? [e] the day of the LORD *is* darkness, and not light.

19 As [f] if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be*

* Heb. *vineyards of desire.*
h Deut. 31:21. Is. 66:18. Jer. 29:23. Heb. 4:12,13.
i 2 Kings 17:7—17. Is. 47:9.
k 2:6,7. Acts 3:13,14. 7:52. Jam. 5:6.
l 1 Sam. 8:3. Is. 1:23. 33:15. Mic. 3:11. 7:3.
† Or, *ransom.*
m 2:7. Is. 10:2. 29:21. Lam. 3:34,35. Mal. 3:5.
n 10. Deut. 16:18. Ruth 4:1. Job 29:7,&c. 31:21. Prov. 22:22.
o 6:10. Is. 36:21. Hos. 4:4. Mic. 7:5—7. Matt. 27:12—14.
p Ec. 9:12. Is. 37:3. Mic. 2:3. Hab. 3:16. Zeph. 2:2,3. Eph. 5:15,16. 6:13. 2 Tim. 3:1.
q Ps. 34:12—16. Prov. 11:27. Is. 1:16,17. Mic. 6:8. Matt. 6:33. Rom. 2:7—9.
r 3:3. Gen. 39:2,3,23. Ex. 3:12. Josh. 1:9. 1 Chr. 28:20. 2 Chr. 15:2. Ps. 46:11. Is. 8:10. Matt. 1:23. 28:20. Phil. 4:8,9. 2 Tim. 4:22.
s Num. 23:3. Is. 48:1,2. Jer. 7:3,4. Mic. 3:11.
t Ps. 36:4. 37:27. 97:10. 119:104. 139:21,22. Rom. 7:15,16, 22. 8:7. 12:9. 1 Thes. 5:21,22. 3 John 11.
u 10,24. 6:12. 2 Chr. 19:6—11. Ps. 82:2—4. Jer. 7:5—7.
x Ex. 32:30. 2 Sam. 16:12. 1 Kings 20.31. 2 Kings 19:4. Joel 2:14. Jon. 3.9.
y 6. 2 Kings 13:7. 14:26,27. 15:29. Jer. 31:7. Mic. 2:12. 5:3,7,8.
z 27. 3:13.
a 8:10. Is. 15:2—5,8. 22:12. Jer. 4:31. 9:10,18—20. Joel 1:8,11, 14. Mic. 1:8. 2:4. Rev. 18:10,15,16,19.
b Is. 16:10. 32:10—12. Jer. 48:33. Hos. 9:1,2.
c Ex. 12:12,23. Joel 3:17. Nah. 1:15. Zech. 9:8.
d Is. 5:19. 28:15—22. Jer. 17:15. Ez. 12:22,27. Mal. 3:1,2. 2 Pet. 3:4.
e Is. 5:30. 9:19. 24:11,12. Jer. 30:7. Joel 1:15. 2:1,2,10,31. Zeph. 1:15. Mal. 4:1. 2 Pet. 3:10.
f 9:1,2. 1 Kings 20.29,30. Job 20:24,25. Is. 24:17,18. Jer. 15:2,3. 48:43,44. Acts 28:4.

'*Laannah*, is translated, 6:12. Ye that pervert 'the law, which was designed to protect innocence, and under color of it exercise the greatest oppression.' *Lowth.*—*The seven stars*, &c. (8) The Hebrew names are *Kima* and *Kesil.* (*Job* 9:9. 38:31.)

V. 10—13. The idolatrous, or infidel, and iniquitous rulers of Israel would not regard the prophet's exhortations; he therefore next spake to others concerning them. They hated the prophets, who rebuked the wickedness of the people in the most public parts of the city, and did not spare the corrupt magistrates that perverted justice in their courts: nay, they abhorred every one who spake uprightly, whether as an honest witness that came before them, or a magistrate who objected to their perversion of equity. They would not be reproved, because they hated to be reformed. (*Marg. Ref.* d, e.—*Notes*, 1 *Kings* 18:17. 21:20. 22:8. *Prov.* 9:7—9. *Is.* 29:20,21. *Mic.* 3:1—4. *John* 3:19—21.) They continually trampled down the poor, and robbed them of the burdens of wheat, which they had gleaned, bought, or earned, for the support of their families; and left them to starve, whilst they were framing splendid palaces and pleasant vineyards for themselves. But the Lord would not suffer them to enjoy their ill-gotten estates: for he knew their manifold and atrocious crimes, their impiety, bribery, and extortion, and would take vengeance on them. (*Marg.* and *Marg. Ref.* f, g.—*Notes*, 4:1—3. *Is.* 5:7—10. *Jer.* 22:13—19. *Mic.* 2:8—10. 6:10—15. *Jam.* 5:1—6.) But the times were so perilous and iniquitous, that prudent persons, except evidently called to it, would choose to keep silence, even from complaining, lest they should excite the indignation of their cruel oppressors. (*Marg. Ref.* o, p.—*Note*, *Hos.* 4:4,5.)

V. 14, 15. The prophet did not however think, that it behoved *him* to be silent; but he still exhorted the people to "seek good, and not evil." (*Note*, 4—6.) Instead of having recourse to their idols, or indulging their passions and avarice, they should seek the good knowledge, salvation, and ways of the Lord. (*Marg. Ref.* q—s.—*Notes*, *Is.* 1:16—20. 48:1,2. *Jer.* 7:3—7. *Mic.* 3:8—12, *v.* 11.) Then indeed they might hope for the gracious presence of God with them; which they now presumptuously expected, because of their external relation to him. But they could not heartily shun the evil and seek the good, except they hated the one and loved the other: so that a change of their inward disposition was absolutely requisite, in order to a reformation of their outward conduct. (*Marg. Ref.* t.—*Notes*, *Ps.* 36:3, 4. *Rom.* 7:15—17,22—25. 8:5—9. 12:9—13, *v.* 9.) This would lead them to establish judgment in the gate, by righteous laws and decisions; and then perhaps the Lord might be gracious to the enfeebled remnant of the nation, and recover it to its former prosperity. (*Marg. Ref.* u, x.—*Notes*, 7—13. *Job* 29:12—17. *Joel* 2:12—14. *Jon.* 3:3—9, *v.* 9.)—This, probably, was written between the first ravages of the Assyrians, and their more complete success.

V. 16, 17. As the Lord foreknew that these exhortations would be generally disregarded, he assured the people that the approaching calamities would fill both the streets of the cities, the high-ways, and the pleasant vineyards, the usual scenes of joy and festivity, with bitter lamentations: whilst the husbandmen, driven from their work, would join the skilful hireling mourners in bewailing the public calamities. For the Lord was about to pass through the land, as he had done through Egypt when he destroyed the first-born.—'Those, whose trade and practice is to make 'common lamentation, shall now mourn in 'earnest without hire.' *Bp. Hall.* (*Marg. Ref.* —*Notes*, 8:4—10, *v.* 10. *Ex.* 12:11—14, *v.* 12. *Is.* 16:8—11. 32:9—14. *Jer.* 9:10,11,17—19.)

[g] darkness and not light? even very dark, and no brightness in it?

21 ¶ I [h] hate, I despise your feast-days, and [i] I will not * smell in your solemn assemblies.

22 Though ye [k] offer me burnt-offerings and your meat-offerings, I will not accept *them:* neither will I regard the † peace-offerings of your fat beasts.

23 Take thou away from me [l] the noise of thy songs; for I will not hear the melody of thy viols.

24 But [m] let judgment ‡ run down as waters, and righteousness as a mighty stream.

25 [n] Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne § the tabernacle of your [o] Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity [p] beyond Damascus, saith the LORD, [q] whose name *is* The God of hosts.

g Job 3:4—6. 10:21,22. Is. 13:10. Ez. 34:12. Nah. 1:8. Matt. 22:13. Jude 13. Rev. 16:10.
h Prov. 15:8. 21:27. 28:9. Is. 1:11—15. 66:3. Jer. 6:20. 7:21—23. Hos. 8:13. Matt. 23:14.
i Gen. 8:21. Lev. 26:31. Eph. 5:2. Phil. 4:18.
* Or, *smell your holy days.*
k Ps. 50:8—13. Mic. 6,6,7.
† Or, *thank-offerings.* 4:4,5. Lev. 7:12—15. Ps. 50:14,23. 107:21,22. 116:17.
l 6:5. 8:3,10.
m 7,14,15. Job 29:12—17. Prov. 21:3. Hos. 6:6. Mic. 6:8. Mark 12:32—34.
‡ Heb. *roll.*
n Lev. 17:7. Deut. 32:17. Josh. 24:14. Neh. 9:18,21. Is. 43:23, 24. Ez. 20:8,16,24. Hos. 9:9, 10. Zech. 7:5. Acts 7:42,43.
§ Or, *Siccuth your king.*
o Lev. 18:21. 20:2—5. 1 Kings 11:33. 2 Kings 23:12,13. *Milcom.*
p 2 Kings 15:29. 17:6. Acts 7:43.
q 4:13.

V. 18—20. The prophets often spake of "the day of the LORD," and many of the people expressed a desire of its arrival; either scornfully deriding his message, or presumptuously expecting the interposition of God in their favor. But their scorn or presumption would ensure woe to them: "the day of the LORD" would be to them a season of the utmost distress and despondency, without any mixture of joy and prosperity. One calamity would succeed to another: so that those who escaped the first would be destroyed by the second or the third: as if a man, having fled from a lion, should be met by a bear; or having got into a house fatigued and alarmed, and leaning against a wall to recover himself, should there be stung to death by a serpent. (*Marg. Ref.*—*Notes*, 9:1—4. 1 *Kings* 20:29,30. *Is.* 5:18,19. *Jer.* 17:15—18, *v.* 15. *Ez.* 7:2—5. *Hos.* 13:5—8, *v.* 8. *Joel* 2:1—3. *Mal.* 3:1—4. *Acts* 28:3—6. 2 *Pet.* 3:1—4.)

V. 21—24. The Israelites were encouraged in presumption, by the observance of religious solemnities. Perhaps, in the temples belonging to the ten tribes, they copied the manner of keeping the solemn feasts, and presenting the sacrifices; and even the music and psalmody, in use at the temple of Jerusalem. But the whole was so corrupted with idolatry, superstition, hypocrisy, and iniquity, that God utterly abhorred and rejected it with disdain. Some, however, think that Judah also was included in this rebuke, and on very probable grounds.—Instead of relying on these external and hypocritical services, they would do far better to reform the courts of justice; that judgment and equity might thence be diffused, like streams of waters, throughout the land. Thus a hopeful beginning might be made, of reformation in morals and religion, without which no sacrifices could please God.—'Let 'justice have its free course, so that the meanest persons may have the benefit of it.' *Lowth.* (*Marg.* and *Marg. Ref.*—*Notes*, 7—9, *v.* 7,10—13. 6:3—8. 8:1—3, *v.* 3. 1 *Sam.* 15:22. *Ps.* 50:7—21. *Prov.* 15:8,9. 21:27. *Is.* 1:10—20. 66:3,4. *Jer.* 6:18—20. 7:21—23. *Hos.* 6:6. *Mark* 12:28—34.)

V. 25—27. The generation of Israel, to whom the prophet spake, copied and exceeded the crimes of their fore-fathers, even from the time of their leaving Egypt. For almost forty years, during their continuance in the wilderness, the prescribed sacrifices to the Lord were greatly neglected or interrupted: and yet with great toil and expense, they carried along with them shrines or models of the tabernacles, in which their idols had been worshipped, with images in them, as learned men suppose. (*Marg. Ref.* m.—*Notes*, *Ez.* 20:7—9,13—15.)—Moloch is a name familiar to the student of scripture: but nothing satisfactory can be known of "Chiun," or "the star of their god, which they made to themselves;" perhaps some of the planets or constellations were worshipped under this name, and the image of it might be decorated or distinguished by the figure of a star. (*Acts* 7:42,43.) Some remains of this idolatry, probably, existed in the time of Amos.—'Ye shall be removed further from your 'own country, than when Hazael king of Syria 'carried away so many Israelites captives to 'Damascus. (1:4.) ... The king of Assyria car-'ried the ten tribes captives, as far as Media, (2 'Kings 17:6.) ... at a much greater distance 'than Babylon. ... (*Acts* 7:43.) ... The captivity 'of the ten tribes would be far worse than that 'of the two remaining, and with less hopes 'of returning to their own country.' *Lowth.* (*Marg.* and *Marg. Ref.* o—q.—*Notes*, *Lev.* 18:21. 20:2—5. 2 *Kings* 23:5,11. *Acts* 7:37—43, *vv.* 42, 43. 19:23—31, *vv.* 24,26.)—The ten tribes might indeed be especially addressed; but it is evident, that all the descendants of those Israelites who came out of Egypt, were concerned in the expostulation and the prediction.

PRACTICAL OBSERVATIONS.
V. 1—13.

Pious minds will often be constrained to lament over the corruptions and calamities of the visible church: for if those, who profess to worship the one living and true God, provoke him to forsake them, they have none to raise them up from their fallen state. But the true church, though often distressed and *apparently* diminished, still maintains its ground, and will again be replenished.—While "the Judge standeth at the door," ready to execute vengeance on evil-doers, he still proclaims mercy to those who will accept of it in his way: but men often expect deliverance, by those idolatrous or superstitious forms, which ensure and enhance their condemnation: and so long as they refuse "to seek the LORD," and to come to him by Jesus Christ, that "they may live;" the fire of divine indignation breaks forth upon them, and none of their devices or teachers can quench it.—No man can too much regard, or *reasonably* disregard the wrath or favor of God, who orders all things in heaven and earth

CHAP. VI.

Woes denounced on the self-indulgent and self-confident Jews and Israelites, 1—6. Predictions of terrible calamities, 7—14.

WOE [a] to them *that are* *at ease in Zion, [b] and trust in the mountain of Samaria, *which are* [c] named † chief of he nations, to whom the house of Israel ame!

2 [d] Pass ye unto [e] Calneh, and see; and from thence go ye to [f] Hamath the great: then go down to [g] Gath of the Philistines:

a Judg. 18:7. Is. 32:9—11. 33: 14. Jer. 48:11. 49:31. Luke 6:25. 12:17—20. Jam. 5:5.
* Or, *secure.* Jer. 7:4.
b 4:1. 8:14. 1 Kings 16:24.
c Ex. 19:5,6.
† Or, *first-fruits.* Jam. 1:18.
d Jer. 2:10,11. Nah. 3:8.
e Gen. 10:10. Is. 10:9. *Calno.*
f 2 Kings 17:24,30. 18:34. 19: 13.
g 1 Sam. 17:4,23. 2 Chr. 26:6.

be they [h] better than these kingdoms? or their border greater than your border?

3 Ye, that [i] put far away the evil day, [k] and cause the ‡ seat of violence to come near;

4 That [l] lie upon beds of ivory, and § stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That ‖ chant [m] to the sound of the viol,

h Is. 10:9—11. 36:18,19. 37:12, 13. Ez. 31:2,3. Nah. 3:8.
i 5:18. 9:10. Ec. 8:11. Is. 47:7. 56:12. Ez. 12:22,27. Matt. 24: 48. 1 Thes. 5:3. 2 Pet. 3:4. Rev. 18:7.
k 12. 5:12. Ps. 94:20.
‡ Or, *habitation.*
l Is. 5:11,12. 22:13. Luke 16: 19. Rom. 13:13,14. Jam. 5:5.
§ Or, *abound with superfluities.* 1 Sam. 25:36—38. Ps. 73:7. Luke 12:19,20.
‖ Or, *quaver.*
m Gen. 31:27. Job 21:11,12. Ec. 2:8. Is. 5:12. 1 Pet. 4:3. Rev. 18:22.

as he pleases. He destroys countries by drought or fire, by deluges or hostile invaders, in an irresistible manner. He can envelope men in natural or spiritual darkness, or involve them in terror and despair; or he can give light, joy, and prosperity, as he sees good: and while oppressors "turn judgment into wormwood, and leave off righteousness in the earth;" they forget that "the LORD can strengthen the spoiled against the strong," and execute vengeance on them, by the hands of the poor outcasts whom they despise. But hardened oppressors can seldom be induced to fear the wrath, or seek the favor of God: "they hate the light," and those faithful preachers, who speak not good of them, but evil, and who rebuke their crimes as openly as they commit them. Intent on enriching and indulging themselves, they trample on the poor, and iniquitously, as well as unmercifully, deprive them of their hard-earned pittance, that themselves may riot in sensuality and magnificence. But the Lord notices with abhorrence all their "afflicting of the just," and all their bribery, peculation, and perversion of law and equity; and he will soon terminate their prosperity and oppression together. It is, however, generally prudent for men, if they can do it consistently with their duty, to keep silence in such evil times, and to leave the matter with the Lord; lest improper intermeddling should render a bad condition still worse.

V. 14—27.

The ministers of Christ must speak, whatever they venture or suffer: they must continue to call on men to "seek the good and not the evil, that the LORD God of hosts may be with them." And as we must learn "to hate the evil and love the good," if we would acceptably serve God on earth or be fit for heaven; it behoves us earnestly to plead his promises, and to beseech him to "create in us a clean heart and to renew a right spirit within us: and then all piety and righteousness, and every relative duty, will readily and constantly be attended on.—The Lord is ever ready to be gracious to the souls that seek him; and we may hope for his returning favor to the remnant of diminished churches, when they seek him in humility and sincerity. But mourning and lamentation must come on all who neglect him, even in those places where joy and gladness did most abound: and it is a vain presumption, for the impenitent and unbelieving to hope for favor "in the day of the LORD;" which will be to them "darkness and not light, even very dark, and no brightness in it:" for though ungodly men, persisting in impenitence and unbelief, may escape the most complicated temporal judgments, none of them can avoid everlasting destruction. God abhors even the most pompous services of the proud, impenitent, and hypocritical; and is offended at their very songs of praise. But, it is grievous to reflect how his word has been disregarded, even by his worshippers, in every age of the church; and how much more labor, expense, and self-denial have been exercised by idolaters and the devotees of superstition, than have been observable among those, who professed to adhere to the scriptural and spiritual worship of our God.

NOTES.

CHAP. VI. V. 1. The wealthy and haughty inhabitants, both of Jerusalem and Samaria, seem to be here addressed. They confided in their fortifications and external advantages, or profession of being God's people; thus they carelessly indulged themselves, and were heedless about consequences, though destruction impended over them. (*Marg.* and *Marg. Ref.* a, b.—*Notes, Job* 21:7—16. *Is.* 32:9—14, *vv.* 9—11.)—Some, however, understand the passage differently.—"The word ... rendered "are 'at ease," signifies also *to be insolent;* in which 'sense the words may fitly belong to the ten 'tribes, who despised Zion and the temple, '"which God chose out of all the tribes of Is-'rael, to place his name there." ... Zion, or Je-'rusalem, and Samaria are the chief seats of 'the two kingdoms, whither is the greatest re-'sort of the whole nation. ... The Chaldee in-'terprets it, 'who gives name to their children, '"according to the names of the chief of the '"heathen, to whom the house of Israel apply '"themselves for protection.' Thus in the later 'times, some of the Jews took the names of 'Alexander, Antipater, Agrippa, and the like, 'to compliment some great men among the 'Greeks or Romans of those names.' *Lowth.—Chief of the nations.*] "First-fruits." (*Marg.* —*Note, Jam.* 1:16—18, *v.* 18.)

V. 2. To shew the people, what little ground they had for their confidence and carnal security, the prophet calls on them to consider some of the neighboring cities, which had once been flourishing, but probably were then in ruins. Had these cities been more favored, than the kingdoms of Judah and Israel? Or had they been more prosperous? Or was their border larger? That is, did they more deserve the indignation of God, for their ingratitude? or had they more to tempt the avarice of invaders? (*Marg. Ref.*)—'*Calneh;* a city in the 'region of Babylon; and, as it seems, lately 'subdued by the Assyrians. ... *Gath:* Uzziah, in 'whose reign Amos prophesied, took this city

and invent to themselves instruments of music, [n] like David;

6 That drink * wine in bowls, and anoint themselves with the [o] chief ointments; [p] but they are not grieved for the † affliction of Joseph.

7 Therefore now [q] shall they go captive with the first that go captive, [r] and the banquet of them that stretched themselves shall be removed.

8 The Lord GOD hath [s] sworn by himself, saith the LORD the God of hosts, [t] I abhor [u] the excellency of Jacob, [x] and hate his palaces: [y] therefore will I deliver up the city with ‡ all that is therein.

n 5:23. 8:3. 1 Chr. 23:5.
* Or, *in bowls of wine.* Hos. 3:1. 1 Tim. 5:23.
o Matt. 26:7—9. John 12:3.
p Gen. 37:25—28. 42:21,22. Esth. 3:15. Rom. 12:15. 1 Cor. 12:26.
† Or, *breach.* 2 Kings 15:29. 17:3—6. Jer. 30:7.
q 5.5,27. 7:11. Deut. 28:41. Luke 21:24.
r 1 Kings 20:16—20. Esth. 5:8,12—14. 7:1,2,8—10. Is. 21:4. Dan. 5:4—6. Nah. 1:10.
s 4:2. Jer. 51:14. Heb. 6:13—17.
t Lev. 26:11. Ps. 78:59. Zech. 11:8.
u 8:7. Ps. 47:4. Ez. 24:21.
x 3:11. Lam. 2:5.
y Mic. 1:6—9.
‡ Heb. *the fulness thereof.* Ps. 50:12.

9 And it shall come to pass, [z] if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he [a] that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [b] Hold thy tongue: [c] for § we may not make mention of the name of the LORD.

11 For, behold, [d] the LORD commandeth, and [e] he will smite the great house with ‖ breaches, and the little house with clefts.

12 Shall [f] horses run upon the rock? will

z 5:3. 1 Sam. 2:33. Esth. 5:11. 9:10. Job 1:2,19. 20:28. Ps. 109:13. Is. 14:21.
a 8:3. 1 Sam. 31:12. 2 Kings 23:16. Jer. 16:6.
b 5:13. Num. 17:12,13. 2 Kings 6:33. Ez. 24:21—23.
c Jer. 44:26. Ez. 20:39.
§ Or, *they will not make*, or, *have not made.*
d 3:6,7. 9:1,9. Ps. 105:16,31,34. Is. 10:5,6. 13:3. 46:10,11. Ez. 29:18—20. Nah. 1:14.
e 8. 3:15. 2 Kings 25:9. Hos. 13:16. Zech. 14:2. Luke 19:44.
‖ Or, *droppings.* Ec. 10:18.
f Is. 48:4. Jer. 5:3. 6:29,30. Zech. 7:11,12.

'*Better, greater.* Why then do ye worship 'their gods? And why are you not grateful to 'JEHOVAH?' *Bp. Newcombe.*—The prophet, however, seems to have meant their presumption, rather than their ingratitude.—*Hamath the great.*] (2 *Kings* 17:24,30. 19:13. *Is.* 10:9.) Not Hamath, afterwards mentioned. (14)

V. 3—8. The persons here addressed either thought that no evil would come upon them, or they considered it as very distant: and they supposed that there was no necessity at the present for repentance or reformation. As assured of prosperity and impunity, they "called for the seat of violence," and openly committed iniquity and oppression, under color of law and justice. (*Marg.* and *Marg. Ref.* i, k.—*Notes*, 12—14. 5:10—13,18—20. *Ps.* 94:20,21.) At the same time, they lay down to sleep on beds richly ornamented with ivory, and reclined to feast upon magnificent couches; selecting the best of the lambs and calves for their luxurious and intemperate meals; regaling themselves with songs; inventing instruments of music for their carnal pleasure, as David had done for the honor of God and the service of the sanctuary; and drinking wine, not from small cups, but out of bowls, and to excess; and anointing themselves with the most costly ointments and perfumes. (*Marg.* and *Marg. Ref.* l—o.—*Notes*, 5:21—24. *Is.* 5:11—17, *vv.* 11, 12. 22:8—14, *vv.* 12,13. *Luke* 12:15—21, *v.* 20. 16:19—25. *Jam.* 5:1—6, *vv.* 4,5.) Thus they stupified their consciences, and rendered their hearts callous: so that they disregarded the miseries of their oppressed brethren, and the calamities occasioned to the people, in other parts of the land, by famine, pestilence, and hostile invasions; and those which the prophets foretold were about to come upon them. But these selfish, luxurious persons would be the first who would go into captivity; they would be torn away from their luxurious banquets, to penury, slavery, or death. For the Lord solemnly sware by himself, (or, "by his soul,") that "he abhorred all the excellency of Jacob," or all those things on which the descendants of that patriarch valued themselves; whether they were riches, or strength, or outward privileges, or their empty profession of being God's people; especially their splendid palaces, which were builded and maintained by oppression: and he would therefore give them up with all the rich furniture, and jewels, and treasures, with which they were replenished, to be plundered and desolated by the Assyrians and Chaldeans. (*Marg.* and *Marg. Ref.* q—r. t—y.—*Notes*, 5:21—24. *Ps.* 47:4. *Ez.* 24:19—24.)—The word rendered *excellency*, often means *pride*, or *arrogance*, which God especially abhors.—'These verses' (4—6.) 'are an elegant description of the ill uses men 'too often make of a plentiful fortune; that it 'shuts out all serious considerations, makes 'them void of compassion towards those that 'are in misery; and to regard nothing but the 'present gratification of their senses. ... The 'words allude to the afflicted state of Joseph, 'when he was sold by his brethren.' *Lowth.* (*Marg. Ref.* p.—*Notes*, *Gen.* 37:19—30. 42:21, 22.)

V. 9—11. Previous to that final desolation of the city, the ravages of famine and pestilence would be so great, that in many instances none would survive of the most numerous families. Their relations would be constrained to burn the bodies, (which was not customary in Israel,) or bury the bones of the dead, with very little assistance, and in silence and astonishment. They would scarcely venture to express their griefs to their nearest neighbors and fellow sufferers: and they would despair of pity or help from God; whom they would suppose to have utterly rejected them, and to be ready to add to their punishment if they presumed to mention his name: thus they would pine away under these calamities, in terror, enmity, and despair. 'This obscure 'verse (10) seems to describe the effects of fam'ine and pestilence, during the siege of Sama'ria. The carcass shall be burnt, and the bones 'shall be removed, with no ceremony of funeral 'rites, and not without the assistance of the near'est kinsmen. Solitude shall reign in the house: 'and if one is left, he must be silent and retir'ed, lest he be plundered of his scanty provis'ions.' *Bp. Newcombe.* For, at the Lord's command, both their stately palaces, and the more humble habitations, would be desolated with proportionable distress, and all ranks involved in one common ruin. (*Marg.* and *Marg. Ref*

one plow *there* with oxen? [g] for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye [h] which rejoice in a thing of nought, which say, [i] Have we not taken to us horns by our own strength?

14 But, behold, [k] I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you [l] from the entering in of Hamath unto the * river of the wilderness.

CHAP. VII.

The judgments of grass-hoppers and of fire are averted by the prayer of Amos, 1—6. By a wall and a plumb-line is shewn the strict justice of God in Israel's punishment, 7—9. Amaziah, the priest, accuses Amos to Jeroboam, and forbids him to prophesy at Bethel, 10—13. Amos shews how God had called him to prophesy, and predicts the ruin of Amaziah and his family, 14—17.

THUS hath the Lord GOD [a] shewed unto me; and, behold, [b] he formed * grass-hoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* [c] when they had made an end of eating the grass of the land, then I said, [d] O Lord GOD, forgive, I beseech thee: † by whom shall Jacob arise? [e] for he *is* small.

3 The LORD [f] repented for this: It shall not be, saith the LORD.

g 5:7,11,12. 1 Kings 21:7—13. Ps. 94:20,21. Is. 59:13,14. Hos. 10:13. Mic. 7:3. Hab. 1:3,4. Acts 7:51,52.
h Ex. 32:18,19. Judg. 9:19,20, 27. 16:23—25. 1 Sam. 4:5. Job 31:25,29. Ec. 11:9. Is. 8: 6. Jer. 9:23. 50:11. Jon. 4:6. Hab. 1:15,16. Zeph. 3:11. Luke 12:19,20. John 16:20. Jam. 4:16. Rev. 11:10.
i 2 Kings 13:25. 14:12—14,25. 2 Chr. 28:6—8. Is. 7:1,4. 17:3, 4. 28:14,15. Dan. 4:30.
k 2 Kings 15:29. 17:6. Is. 7:20. 8:4—8. 10:5,6. Jer. 5:15—17. Hos. 10:5,6.
l Num. 34:8. 1 Kings 8:65. Ez. 47:15—17.
* Or, *valley*.

a 4,7. 8:1. Jer. 1:11—16. 24:1. Ez. 11:25. Zech. 1:20.
b 4:9. Ex. 10:12—16. Is. 33:4. Joel 1:4. 2:25. Nah. 3:15—17.
* Or, *green worms*.
c Ex. 10:15. Rev. 9:4.
d 5. Ex. 32:11,12. 34:9. Num. 14:17—19. Jer. 14:7,20,21. Dan. 9:19. Jam. 5:15,16.
† Or, *who* of (or, for) *Jacob shall stand?* Is. 51:19. Ez. 9: 8. 11:13.
e Ps. 12:1. 44:22—26. Is. 37:4. Jer. 42:2.
f 6. Deut. 32:36. 1 Chr. 21:15. Ps. 106:45. Hos. 11:8. Joel 2:14. Jon. 3:10.

—*Notes*, 5:1—3,10—13, *v.* 13. 8:1—3. 9:1—4. 2 *Kings* 6:32,33.)

V. 12—14. It was as perilous even to endeavor the reformation of the people, as it would be to ride a race on the top of a craggy rock, where both horses and horsemen would be in great danger of being killed; and as vain, as to plow there with oxen, when no impression could be made or increase expected.—'Is 'it possible, that horses should run upon the 'steep and craggy cliffs? ... So impossible is it 'that ye Israelites should continue to prosper, 'while ye remain thus sinful.' *Bp. Hall.* The ancients did not shoe their horses.—The administration of public justice, and even their religious observances, had proved as nauseous as gall, and as poisonous as hemlock; instead of being a source, or an example, of equity and piety. (*Marg. Ref.* f, g.—*Notes*, 5:7—9, *v.* 7. *Ps.* 94:1—7,20,21. *Is.* 10:1—4.) Yet they continued to rejoice in their idols, their wealth, fortifications, or successes, which were things of no value: and they boasted of being able to provide for their own defence; which was as absurd, as if an animal should suppose, that it had assumed, or could assume, "horns by its own strength." These boasts perhaps were occasioned by the successes of Jeroboam. (*Notes*, 2 *Kings* 14:23—28.) The Lord would therefore raise up against them the Assyrians, who would oppress Israel, as afterwards the Chaldeans would waste Judah: the whole land from one end to the other should be laid desolate. The mention of "the river of the wilderness," the border of the promised land on the south-west, shews that Judah, as well as Israel, was intended. (*Marg.* and *Marg. Ref.* h—l.)

PRACTICAL OBSERVATIONS.

Careless sinners in every situation are in constant danger of destruction: but those "who are at ease in Zion," and possess seared consciences and vain confidence, under the means of grace, are in the most perilous state; and no pre-eminence in rank or station in the church, no distinction of sect or party, will secure those who are destitute of the sanctifying grace of God. Nay, every other advantage, in this case, will increase pride, rebellion, and condemnation.—Ungodly men are prone to put off the evil day: they presume that they shall live many years, and that they shall escape with impunity; or at least, that there is no danger as yet, nor any need of repentance, self-denial, and prayer. Many of them seek to amass wealth by crimes, and spend it in every kind of self-indulgence, and continued pleasure and dissipation; whilst their ingenuity is employed in inventing new methods of gratification, to dissipate reflection, to silence conscience, and harden their hearts. No wonder then, that they become insensible to the miseries of the poor, or to the persecutions and afflictions of the church; and that they spend that on their lusts, by which God should have been honored, and his people relieved: for they are *continually neglecting*, and even *wilfully murdering*, *their own souls!* The just and holy God must abhor the excellency, and hate both the palaces and temples, of such professed Christians. Their carnal ease and riotous banquets will soon be removed: and how dreadful will it be, when luxury and excess shall end in hopeless and endless misery. (*Note*, *Luke* 16:24—26.) Even on earth sinners may be so loaded with afflictions, or driven to desperation, that sullen silence and astonishment may seize upon them; and every thought of God, or of Christ, or prayer, may increase their agony, and every temper of hell may be experienced and manifested. Men should therefore take warning not to stifle their convictions, or harden their hearts; and not to discourage the labors of ministers for their good: for if God give them up to obduracy, all efforts to bring them to repentance will be unavailing. Nothing tends more to this judicial obduracy than premeditated injustice; or confidence in our own wisdom, righteousness, and strength, in opposition to the word of God and from enmity to it: and "those, who thus walk in pride, the LORD knoweth how to abase" or to destroy.

NOTES.

CHAP. VII. V. 1—3. The Lord, invision, shewed Amos the judgments which he was about to bring upon Israel. He appeared to him as forming grass-hoppers, or *locusts*, in order to send them forth to waste the land. (*Marg.* and *Marg. Ref.* a—c.—*Notes*, *Joel* 1:4—7. 2:1—9,18,20.) It is probable, that the king was used to take a great part of the first mow-

4 Thus hath the Lord God [g] shewed unto me: and, behold, the Lord God [h] called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, [i] cease, I beseech thee: by whom shall Jacob arise? [k] for he *is* small.

6 The Lord [l] repented for this: This also shall not be, saith the Lord God.

7 Thus he shewed me: and, behold, the Lord stood upon [m] a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, [n] Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: [o] I will not again pass by them any more

9 And [p] the high-places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and [q] I will rise against the house of Jeroboam with the sword.

[*Practical Observations.*]

10 ¶ Then Amaziah, [r] the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos [s] hath conspired against thee in the midst of the house of Israel: the land is [t] not able to bear all his words.

11 For [u] thus Amos saith, [x] Jeroboam shall die by the sword, [y] and Israel shall surely be led away captive out of their own land.

g 1,7. Rev. 4:1.
h 1:4,7. 4:11. 5:6. Ex. 9:23,24. Lev. 10:2. Num. 16:35. Is. 27:4. 66:15,16. Jer. 4:4. 21:12. Joel 2:30. Mic. 1:4. Nah. 1:6.
i 2. Ps. 85:4. Is. 10:25.
k 2. Is. 1.9. Jer. 30:19.
l 3. Judg. 2:18. 10:16. Ps. 90:13. 135:14. Jer. 26:19. Jon. 4:2.
m 2 Sam. 8:2. 2 Kings 21:13. Is. 28:17. 34:11. Lam. 2:8. Ez. 40:3. Zech. 2:1,2. Rev. 11:1. 21:15.
n Jer. 1:11—13. Zech. 5:2.
o 8:2. Jer. 15:6. Ez. 7:2—9. Mic. 7:18. Nah. 1:8,9.
p 3:14. 5:5. 8:14. Gen. 26:23—25. 46:1. Lev. 26:30,31.
q 2 Kings 15:8—10.
r 1 Kings 12:31,32. 13:33. 2 Kings 14:23,24. 2 Chr. 13:8,9. Jer. 20:1—3. 29:26,27. Matt. 21:23.
s 1 Kings 18:17. Jer. 26:8—11 37:13—15. 38:4. Luke 23:2. Acts 5:28. 24:5.
t Gen. 37:3. Jer. 18:18. Acts 7:54.
u Jer. 26:9. 28:10,11. Acts 6:14.
x 9. Ps. 56:5. Matt. 26:61.
y 6:7,8. 2 Kings 17:6.

ing of the meadows, for the provender of his horses; so that the cattle of the people chiefly depended on the second growth, and the failure of that supply would have greatly distressed them.—The prophet seeing in his vision this calamity coming on them, and fearing that it would be inflicted in reality; earnestly interceded for his people, that the Lord would forgive their sin and remit their punishment: for, if he thus proceeded against them, by whom could Jacob, or his church, be recovered from its present enfeebled and desolate condition? This plea, in which the honor of God was nearly concerned, prevailed; and the Lord remitted or mitigated the punishment. (*Marg.* and *Marg. Ref.* d—f.—*Notes*, *Ex.* 32:11—14. *Num.* 14:13—19. *Josh.* 7:6—9. *Jer.* 14:7—9.)—Some suppose this to have been an emblem of the first invasion of the Assyrians, which was not so fatal as might have been expected. After Ahab and his family had reduced Israel to the brink of ruin, they began to revive again under the government of Jehu, his son Joash, and his grandson Jeroboam: yet desolations awaited them from the Assyrians, which would soon begin; but they were restrained, or retarded, in answer to the prayers of the prophets. (*Notes*, 2 *Kings* 14:25—27. 15:19,20.)—It is probable, that Amos made known to the people these visions in order, as he received them.

V. 4—6. God next shewed the prophet, that he was preparing to contend with Israel by fire; either by excessive heat and drought, or lightning, or the breaking forth of subterraneous fires. This appeared to him to waste, not only the rivers, but the waters of the ocean, as well as to consume a part of the land and the people; which implied, that entire ruin was threatened, and was begun to be inflicted. This induced the prophet to renew his former plea and with similar success; and the more tremendous effects of the judgment were prevented. (*Marg. Ref.*—*Notes*, 4:11. *Mic.* 1:2—4, *v.* 4. *Nah.* 1:2—6.)—Some understand this of the ravages that Tiglath-pilezer made in the land, which occasioned only temporary and partial calamities, though they threatened entire desolation. (*Notes*, 2 *Kings* 15:29. 1 *Chr.* 5:25,26.)

V. 7—9. The Lord next appeared to Amos upon a wall, that had been formed by a plumb-line. This might represent the church of Israel, as originally formed according to those rules, which God, in infinite wisdom, justice, truth, and goodness, had prescribed by Moses. The plumb-line in his hand implied, that he was examining, with exactness, how far the people had deviated from their rule and original constitution, being about to judge and punish them according to their sins. (*Marg. Ref.*—*Notes*, 2 *Kings* 21:13. *Is.* 28:17—19. *Rev.* 11:1,2.) This vision seems to have discouraged the prophet's intercession: he saw their idolatries and iniquities to be so many and heinous, and the judgments predicted against them to be so righteous, that he could say nothing to it. But the Lord, having called his strict attention to the vision, shewed him, that he was about to proceed against Israel in exact justice; that the threatened and deserved punishment should not be remitted or delayed; that the strongholds, cities, and idolatrous temples should be desolated; and that this would begin in the destruction of the family of Jeroboam by the sword of a conspirator. (*Marg. Ref.* o—q.—*Notes*, 2 *Kings* 15:8,12.)

V. 10, 11. Amaziah, the chief priest, or president over the idolatrous worship, at Bethel, was highly displeased with Amos for declaring these alarming judgments at that place; and especially for the last, for the preventing of which he had not prayed. (*Marg. Ref.* r.—*Notes*, 1 *Kings* 12:26—29,31. 2 *Chr.* 13:4—12, *vv.* 8,9.) Probably he feared, lest it should set the people against the worship of the golden calves, undermine his credit and interests, and even alienate them from the established government. He therefore sent word to Jeroboam, (who seems to have been then at Samaria,) accusing the prophet of having conspired against him, and of exciting the people to revolt and rebellion: so that "the land was not able to bear all his words," and would certainly be greatly injured, unless he were silenced and punished. (*Marg. Ref.* s, t.—*Notes*, 1 *Kings* 18:17. *Jer.* 18:18. 38:1—6.) But he offered no proof of this conspiracy, except Amos's predictions of approaching judgments: and in reporting his words he bore false witness against him; for he had not said, that "Jeroboam should die by the sword;" but that the Lord "would rise against the house of Jeroboam with the sword," which took place after

12 Also Amaziah said unto Amos, [z] O thou seer, [a] go, flee thee away into the land of Judah, and there [b] eat bread, and prophesy there:

13 But [c] prophesy not again any more at Beth-el: [d] for it *is* the king's * chapel, and it *is* the †king's court.

14 Then answered Amos, and said to Amaziah, I *was* no prophet, [e] neither *was* I a prophet's son; but I *was* [f] an herdman, and a gatherer of ‡ sycamore-fruit:

15 And the LORD [g] took me ◊as I followed the flock, and the LORD said unto me, [h] Go, prophesy unto my people Israel.

16 Now therefore [i] hear thou the word of the LORD; thou sayest, [k] Prophesy not against Israel, [l] and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; [m] Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and [n] thy land shall be divided by line; and thou shalt [o] die in a polluted land; [p] and Israel shall surely go into captivity forth of his land.

z 1 Sam. 9.9. 2 Chr. 16:10. Is. 30:10.
a 2:12. Matt. 8:34. Luke 8:37, 38. 13:31. Acts 16:39.
b 1 Sam. 2:36. Is. 56:11. Ez. 13:19. Mal. 1:10. Rom. 16: 18. 1 Cor. 2:14. 1 Pet. 5:2.
c 2:12. Acts 4:17,18. 5:28,40.
d 1 Kings 12:29,32. 13:1.
* Or, *sanctuary.*
† Heb. *house of the kingdom.*
e 1 Kings 20:35. 2 Kings 2:3,5, 7. 4:38. 6:1. 2 Chr. 16:7. 19: 2. 20.34.
f 1:1. Zech. 13:5. 1 Cor. 1:27.
‡ Or, *wild figs.*
g 2 Sam. 7:8. Ps. 78:70—72. Matt. 4:18,19. 9:9.
◊ Heb. *from behind.*
h Jer. 1:7. Ez. 2:3,4. Luke 24: 46—48. Acts 1:8. 4:20. 5:20, 29—32.
i 1 Sam. 15:16. 1 Kings 22:19. Jer. 28:15—17
k 13. Is. 30:10. Mic. 2:6.
l Deut. 32:2. Ez. 20:46. 21:2.
m Is. 13:16. Jer. 20:6. 28:16. 29:32. Lam. 5:11. Hos. 4:13, 14. Zech. 14:2.
n Ps. 78:55.
o 2 Kings 17:6. Ez. 4:13. Hos. 9:3.
p 11. Lev. 26:33—39. Jer. 36: 27—32.

Jeroboam's death, in the murder of his son Zachariah by Shallum who succeeded him. (2 *Kings* 15:12.)--'He traduces the prophet as 'a stirrer up of sedition. The same crime was 'objected to Jeremiah, ... to Christ, ... and to 'St. Paul.' *Lowth.* (*Marg. Ref.* u—y.--*Notes*, *Jer.* 26:7—9,11. *Matt.* 27:57—62. *Luke* 23:1—5. *Acts* 6:9--14. 24:1—9, *v.* 5.)

V. 12, 13. It does not appear that Jeroboam noticed Amaziah's information: either despising the prophet and his predictions, or having a more favorable opinion of him than to suspect him of any seditious design. But Amaziah was desirous of driving him away by any means. He therefore ironically called him "a seer," or *a prophet;* but intimated that he only meant to get a livelihood by that employment: and he advised or charged him to flee away from Beth-el into the land of Judah, where he would be more welcome, and fare better than in Israel. He must, however, by no means prophesy any more at Beth-el, which was "the king's chapel," or sanctuary, where his established worship was conducted and graced with his presence, and where he had a palace and kept his court. It was therefore very improper, and not tolerable, that he should revile the king's religion, and denounce the judgments of God against him and his family and people, in the very place where his chapel and court were.—"Thou shalt not add to prophesy." Heb. (*Marg.* and *Marg. Ref.*—*Notes*, 1 *Sam.* 9:6—10, *vv.* 7—9. 1 *Kings* 13:1, 2.)

V. 14—17. Amos answered Amaziah with great boldness, yet with modesty and propriety. He declared, that he had not formerly been a prophet, nor was his father a prophet; nor had he been educated in the schools of the prophets. But he had been a herdman, and a gatherer of a fruit, (a wild fig,) which grew on some kind of sycamore-trees, and was used for food by the poor people, or perhaps by the cattle. In these rural occupations he had been inured to hard labor and homely fare: and he had followed them contentedly, till the Lord, by express revelation, commanded him to go and prophesy to his people. (*Marg. Ref.* e, f.—*Notes*, 1 *Kings* 19:20,21. 2 *Kings* 2:3. 4:1. *Zech.* 13:4—6.) Yet Amaziah, in direct opposition to the divine mandate, forbade his prophesying against Israel, or dropping a word against that people at Beth-el! (*Marg.* and *Marg. Ref.* g—l. —*Note*, *Deut.* 32:2.) The prophet was therefore commissioned to denounce sentence against him; that his wife, through either extreme indigence or licentiousness, should become a harlot in the streets of Beth-el; that his children should be slain by the sword of war or of the murderer; that his estates should be divided by line among those who seized on it; that he should die in a heathen land; and that Israel would surely go into captivity into another land. (*Marg. Ref.* m—p.—*Notes*, 2:9—12, *v.* 12. *Jer.* 20:1—6. 28:15—17. 29:21—23,24—32, *vv.* 31,32. *Hos.* 4:12—14. *Acts* 4:13—22, *vv.* 17—20. 5:27—31.)

PRACTICAL OBSERVATIONS.

V. 1—9.

The prayers of pious ministers and believers avert many calamities from churches and nations, which would otherwise overwhelm them: though this is seldom considered, or brought into the account, in the measures of princes and senates.—Those who most faithfully denounce the terrors of the Lord against sinners, should be most earnest in prayers for their repentance and forgiveness.—The low estate of the church, and of any part of it, may be pleaded with God as a reason why he should pardon and spare it: for it is his cause; he would be deprived of his revenue of worship and honor, should it be totally ruined; and none but he can raise Jacob from his low estate, when he is so weak and has so many and powerful enemies.—Our gracious God will for a time regard his people's prayers for their irreligious neighbors and relatives, and defer the execution of deserved punishment: but he will at length examine the cause of every community and individual, by the line and standard of his word: and then all the unbelieving and impenitent will be condemned; and even they, who have before most earnestly pleaded in their behalf, will have no more to say for them. (*Note*, *Luke* 13:6—9. *P. O.* 1—9.)

V. 10—17.

No fervent prayers or self-denying labors of ministers, can induce proud sinners to bear with their faithful reproofs and warnings. They will be accused of *wishing* for those miseries, which they *warn* men to flee from; their opposition to established impieties and iniquities will be construed into disaffection, or rebellion against the king or commonwealth; and their ministry will often be considered as an intolerable grievance. Men in general cannot bear with their alarming and reproving words: but mercenary and ambitious priests,

CHAP. VIII.

The vision of a basket of summer-fruit, signifying the speedy ruin of Israel, 1—3. Severe reproofs, and predictions of heavy judgments, 4—10. A famine of the word of God prophetically menaced, 11—14.

THUS hath the Lord GOD [a] shewed unto me: and behold a basket of summer-fruit.

2 And he said, [b] Amos, what seest thou? And I said, [c] A basket of summer-fruit. Then said the LORD unto me, [d] The end is come upon my people of Israel; [e] I will not again pass by them any more.

3 And [f] the songs of the temple * shall be howlings in that day, saith the Lord GOD: *there shall be* [g] many dead bodies in every place; [h] they shall cast *them* forth [†] with silence.

4 ¶ [i] Hear this, O ye that [k] swallow up the needy, even to make the poor of the land to fail;

5 Saying, [l] When will the [‡] new moon [m] be gone, that we may sell corn? [n] and the sabbath, that we may [§] set forth wheat, [o] making the ephah small, and the shekel great, and [‖] falsifying the balances by deceit?

6 That we may [p] buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath [q] sworn by the excellency of Jacob, Surely [r] I will never forget any of their works.

8 Shall not [s] the land tremble for this, and [t] every one mourn that dwelleth therein? and it shall [u] rise up wholly as a flood;

a 7:1,4,7.
b 7:8. Jer. 1:11—14. Ez. 8:6,12,17. Zech. 1:18—21. 5:2,5,6.
c Deut. 26:1—4. 2 Sam. 16:1,2. Is. 28:4. Jer. 24:1—3. 40:10. Mic. 7:1.
d Jer. 1:12. 5:31. Lam. 4:18. Ez. 7:2,3,7,10. 12:23. 29:8.
e 7:8.
f 10. 5:23. Hos. 10:5,6. Joel 1:5,11,13. Zech. 11:1—3.
* Heb. *shall howl.*
g 4:10. Is. 37:36. Jer. 9:21,22. Nah. 3:3.
h 6:9,10. Jer. 22:18,19.
† Heb. *be silent.* Lev. 10:3. Ps. 39:9.
i 7:16. 1 Kings 22:19. Is. 1:10. 28:14. Jer. 5:21. 28:15.
k 2:6,7. 5:11,12. Ps. 12:5. 14:4. 56:1. 140:12. Prov. 30:14. Is. 32:6,7. Matt. 23:14. Jam. 5:6.
l Num. 10:10. 28:11,&c. 2 Kings 4:23. Ps. 81:3,4. Is. 1:13,14. Col. 2:16.
‡ Or, *month.*
m Mal. 1:13.
n Ex. 20:8—10. Neh. 13:15—21. Is. 58:13. Rom. 8:6,7.
§ Heb. *open.*
o Lev. 19:36. Deut. 25:15. Prov. 11:1. 16:11. 20:23. Ez. 45:10—12. Mic. 6:10,11.
‖ Heb. *perverting the balances of deceit.* Hos. 12:7.
p 4. 2:6. Lev. 25:39—42. Neh. 5:1—5,8. Joel 3:3,6.
q 6:8. Deut. 33:26—29. Ps. 47:4. 68:34. Luke 2:32.
r Ex. 17:16. 1 Sam. 15:2,3. Ps. 10:11. Is. 43:25. Jer. 31:34. Hos. 7:2. 8:13. 9:9.
s Ps. 18:7. 60:2,3. 114:3—7. Is. 5:25. 24:19,20. Jer. 4:24—26. Mic. 1:3—5. Nah. 1:5,6. Hab. 3:5—8. Hag. 2:6,7.
t 10. 9:5. Jer. 12:4. Hos. 4:3. 10:5. Matt. 24:30.
u 9:5. Is. 8:7,8. Jer. 46:8. Dan. 9:26.

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the ringleaders of heresy, or superstition, or idolatry, will be the most inveterate and intolerant. Men of this character have commonly been false accusers of the Lord's servants to princes, and the first movers of persecution: for their reputation, authority, and quiet enjoyment of their preferments, are endangered by the prevalence of truth and righteousness. Sometimes, however, even irreligious or idolatrous princes have been indisposed to listen to their insinuations, or to adopt their counsels; and they have been forced to employ menaces against those, whom they would have more imperiously silenced, if they could: or they have given them counsel, that savored of their own character. They will perhaps intimate, where and how ministers are most likely to obtain preferment, or to escape the cross; but not where good may be done to souls. They consider it as the extreme of folly, insolence, or rusticity, to declare alarming offensive truths before the great; or where error, impiety, and vice are sanctioned by high authority, long established customs, or eminent examples: as if smooth and soothing heresies alone were fit to be prophesied in the chapels of kings, and soft deceitful words alone would pass current in their palaces! and as if it were the enviable prerogative of royalty and privilege of nobility, to tread, unmolested and unadmonished, the broad road to everlasting misery! Indeed none ought to *intrude* themselves into such places and services: nor are all, who are called to the ministry, qualified to assault iniquity, impiety, infidelity, or superstition, in these strong-holds. But when the Lord has work to do of an extraordinary kind, he will raise up and furnish proper instruments for it. In doing this, he often deviates from men's rules, and takes such as have not been regularly educated, but perhaps were engaged in some laborious occupation, where they were inured to hardship, kept at a distance from the luxuries and indulgences of the affluent, and taught indifference to the interests and splendor of the world. They, however, who are selected to these services, must declare the whole word of God without reserve, or respect of persons, to princes or people, to whatever treatment they may be exposed: and those who oppose or attempt to silence them, will do it at their peril. We cannot indeed speak too humbly of ourselves and our poor attainments and services, but as ministers we ought to "magnify our office:" and though we should not apply the denunciations or examples of God's word, *personally* to our opposers; yet we should not hesitate to declare, that they, who despise the least of those whom the Lord sends forth to preach his word, are despisers of him; and that all who injure them may expect severe rebukes, in their families, persons, and circumstances, and even fatal effects to their souls, except they repent. Nor can the most haughty and powerful prevent any of those judgments, the denunciation of which offends them; while their opposition provokes God to contend with them in particular, as his avowed adversaries.

NOTES.

CHAP. VIII. V. 1—3. Under the emblem of a basket of summer-fruit, which must be used immediately or it will perish, the speedy approach of the predicted judgments upon Israel was denoted, for which they were fully ripe. (*Marg. Ref.* b—e.—*Notes*, 7:7—9. *Is.* 28:1—4, *v.* 4. *Jer.* 1:11,12. 24:1. *Ez.* 7:2—11.) This may be supposed to have begun in the murder of Zachariah the son of Jeroboam: as the subsequent contests, between the successive usurpers of the throne, made way for the Assyrian invasions, which terminated in the entire ruin of the kingdom of Israel. (*Notes*, 2 *Kings* 15:8—30. 17:1—6.) These approaching events would turn the songs, which were used in the temple of Beth-el, or those of their other idol-temples, or in the palace, into howlings of terror and despair. Numbers would die in every place by the sword, pestilence, and famine, whose bodies the survivors would cast forth, without the customary solemnities of burial; as hardened in grief, and regardless of their near

and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, [x] that I will cause the sun to go down at noon, [y] and I will darken the earth in the clear day:

10 And [z] I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up [a] sackcloth upon all loins, and baldness upon every head; and I will make it [b] as the mourning of an only *son*, and the end thereof as [c] a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, [d] but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they [e] shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall [f] the fair virgins and young men faint for thirst.

14 They that [g] sware by the [h] sin of Samaria, and say, Thy god, O Dan, liveth; and, The * manner of [i] Beer-sheba liveth; even they [k] shall fall, and never rise up again.

x 4:13. 5:8. Job 5:14. Is. 13:10. 29:9,10. Jer. 15:9. Mic. 3:6. Matt. 24:29. Rev. 6:12. 8:12.
y Ex. 10:21—23. Matt. 27:45. Mark 15:33. Luke 23:44.
z *See on* 3.—5:23. 6:4—7. Deut. 16:14. 1 Sam. 25:36—38. 2 Sam. 13:28—31. Job 20:23. Is. 21:3,4. 22:12—14. Dan. 5:4—6. Hos. 2:11. Nah. 1:10.
a Is. 15:2,3. Jer. 48:37. Ez. 7:18. 27:30,31.
b Jer. 6:26. Zech. 12:10. Luke 7:12,13.
c Job 3:5. *marg.*
d 1 Sam. 3:1. 28:6,15. Ps. 74:9. Is. 5:6. 30:20,21. Ez. 7:26. Mic. 3:6. Matt. 9:36.
e Prov. 14:6. Dan. 12.4. Matt. 11:25—27. 12:30. 24:23—26. Rom. 9:31—33. 11:7—10. 2 Tim. 3:6,7.
f Deut. 32:25. Ps. 144:12—15. Is. 40.30. Jer. 48:18. Lam. 1:18. 2:10,21. Hos. 2:3. Zech. 9:17.
g Hos. 4:15. Zeph. 1:5.
h 1 Kings 12:28,29,32. 13:32—34. 14:16. 16:24. 2 Kings 10 29. Hos. 8:5,6. 10:5. 13:2,16.
* Heb. *way*. Acts 9.2. 18:25. 19.9,23. 24:14.
i *See on* 5:5.
k Deut. 33:11. 2 Chr. 36:16 Ps. 36:12. 140.10. Prov. 29:1. Is. 43:17. Jer. 25:27. 51:64.

est friends and relatives, through anxious concern for their own safety. (*Marg.* and *Marg. Ref.* f—h.—*Notes*, 4—10, *vv.* 9,10. 6:9—11. *Lev.* 10:3—6. *Hos.* 10:5,6.)

V. 4—10. The rich and powerful in Israel were exceedingly addicted to injustice and cruel oppression, as well as ringleaders in impiety and idolatry: and the approaching calamities would fall more heavily on them than on others. They ought therefore to consider how they might escape, or how they could endure, such miseries; instead of oppressing the poor, as if they would devour and extirpate them by their exactions. (*Marg. Ref.* i, k.—*Notes*, 2:6—8. 5:10—13, *vv.* 11,12.) It seems, that trade and commerce were suspended, even in the kingdom of Israel, on the new moons and sabbath-days, which they observed with some forms of devotion. But this was a weariness to the covetous oppressors; who were ready to say to themselves, and to each other, 'When will this tedious day be over? When will this wearisome task of religion be ended?' They longed to return to their worldly pursuits: they were in haste to set forth corn and other provisions to sale, in order to increase their riches. In managing this traffic, which so nearly concerned the laboring poor, they made "the ephah," or *bushel*, too small, and thus cheated in the quantity of what they sold; and they weighed the silver, with which they were paid, by too heavy a weight, and thus cheated in the sum which they took for it; nay, they used artifice in the act of weighing, and imposed in that way also on their customers: and they even took advantage of the people's necessities, to sell the refuse-corn, which was scarcely fit for use. (*Marg.* and *Marg. Ref.* l—o.—*Notes*, *Neh.* 13:15—22. *Prov.* 11:1. *Is.* 58:13,14. *Mic.* 6:10—15. 7:1—4. *Mal.* 1:12—14. *Rom.* 8:5—9.) By these methods, the poor became their debtors, and they obtained a supposed right to sell them for slaves; which they inhumanly took advantage of, when they gained a very trivial sum by depriving them of liberty. (*Marg. Ref.* p.—*Notes*, 1:6—8. 2:6—8. *Neh.* 5:1—13. *Joel* 3:3—8, *vv.* 3,6—8.) But the Lord sware by himself, who was the real "Excellency of Israel," or most honorable distinction of his people, that he would never forget or omit to punish any of their works. (*Marg. Ref.* r.—*Notes*, *Is.* 43:22—25, *v.* 25. *Jer.* 31:33,34. *Hos.* 7:1—3, *v.* 2. 8:13. 9:9,10.) These crimes would provoke him to send upon them those judgments, which would make the land to tremble, as in an earthquake: it would be desolated by overwhelming calamities from one end to another, as Egypt is annually covered by an inundation of the Nile: the prosperity and hopeful prospects of the people would be suddenly darkened, as if "the sun should go down at noon-day," and the clear light should at once be exchanged for midnight darkness. Their idolatrous or sensual feasts, and the songs accompanying them, would be turned into lamentations; every expression of extreme grief and dejection would be universally employed by the survivors, as if each of them had lost an only child; and instead of a joyful end to their troubles, they would terminate most bitterly, in the captivity and dispersion of the nation. (*Marg. Ref.* s—b.—*Notes*, 1—3. 5:7—9. 6:3—8. 9:5,6. *Ps.* 114:3—8. *Is.* 8:6—8. 13:9, 10. 24:17—22. *Jer.* 4:19—27. 15:8,9. *Joel* 2:28—32, *vv.* 30,31. *Zech.* 12:9—14, *v.* 10.)

V. 11—14. In accession to all outward miseries, the remnant of Israel would be visited with "a famine," not of bread only, and with "thirst," not for water only, but "of hearing the words of the LORD;" and they would wander far and wide to seek information of the will of God respecting them, and yet entirely lose their labor.—The kingdom of Israel seems to have been favored with fewer prophets, during some time before the Assyrian captivity, than in former ages. After that catastrophe, the motley people and religion of the Samaritans succeeded in the land. The dispersed Israelites were either incorporated with the heathen; or lived without prophets, or teachers qualified to explain the scriptures to them, and far removed from divine ordinances and means of grace: nor could any of their efforts or inquiries supply this want to their souls. (*Marg. Ref.* d, e.—*Notes*, *Ps.* 74:9. *Is.* 5:5,6. 30:20,21. *Ez.* 7:25,26. *Hos.* 3:4,5. *Mic.* 3:5—7. *Rom.* 11:7—10.) But some think, and not improbably, that the present state of the Jews was also predicted. After they rejected Christ and his apostles and ministers, they were punished with a famine and thirst of the words of God; and in vain have they ever since sought and waited for another Messiah, or other teachers, to instruct them in his truth and will.—In that

CHAP. IX.

The certainty of the judgments being inflicted on Israel, 1—7. A remnant would be preserved, 8—10. A prediction of Christ, the blessings of his kingdom, and the restoration of Israel, 11—15.

I [a] SAW the Lord standing [b] upon the altar: and he said, [c] Smite the * lintel of the door, that the posts may shake; and † cut them [d] in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them [e] shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they [f] dig into hell, thence shall mine hand take them; though they [g] climb up to heaven, thence will I bring them down:

3 And though they [h] hide themselves in the top of Carmel, I will search and take them out thence: and though they be [i] hid from my sight in the bottom of the sea, thence will I command [k] the serpent, and he shall bite them:

4 And though they [l] go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will [m] set mine eyes upon them for evil and not for good.

a 2 Chr. 18:18. Is. 6:1. Ez. 1:28. John 1:18,32. Acts 26:13. Rev. 1:17.
b 3:14. Ez. 9:2. 10:4.
c Is. 6:3,4. Zech. 11:1,2.
* Or, *chapiter*, or, *knop*.
† Or, *wound*.
d Ps. 68:21. Hab. 3:13.
e 2:14,15. Is. 24:17,18. 30:16. Jer. 48:44.
f Job 26:6. Ps. 139.7—9. Is. 2:19.
g Job 20:6. Is. 14:13—16. Jer. 49:16. 51:53. Ez. 28:13—16. Ob. 4. Luke 10:18.
h Job 34:22. Jer. 23:23,24.
i Ps. 139:9—11. Jer. 16:16.
k Is. 27:1.
l Lev. 26:33,36—39. Deut. 28:64,65. Ez. 5:2,12. Zech. 13:8,9.
m Lev. 17:10. Deut. 28:63. 2 Chr. 16:9. Ps. 34:15,16. Jer. 24:6. 44:11.

day, it was predicted, "the fair virgins and young men would faint for thirst;" which may mean, that the most amiable and zealous, who were best disposed to religion, would rest in outward forms and decency of conduct; and, being destitute of "the wells of salvation," would at last perish for want of that water of life, which Christ alone can bestow. (*Marg. Ref.* f.—*Notes*, *Is.* 40:27—31, *vv.* 30,31. *Zech.* 9:17.) Thus, those who sware, as an act of solemn worship, by the idols which were the sin of Samaria, by the golden calf that was the god of Dan, and by the idol which was worshipped at Beer-sheba, after the manner prescribed there by its priests, would at length be punished. Though this was a dead idol, they sware by it as the living God! But they would fall to rise no more. (*Marg.* and *Marg. Ref.*—*Notes*, 5:4—6. 1 *Kings* 12:26—29. 14:14—16. 16:24. *Hos.* 8:5,6. 10:5,6. 13:1,2. *Zeph.* 1:5.)—*From the north even to the east.* (12) 'The 'prophet omits naming the south; because the 'idolaters, to whom he directs his discourse, 'would choose to inquire any where rather 'than of the true prophets of the Lord; (1 '*Kings* 22:7. 2 *Kings* 3:11.) who dwelt in ... 'Judah, which was situated in the southern 'parts of the nation.' *Lowth.*

PRACTICAL OBSERVATIONS.

We should carefully notice, and endeavor to deduce instruction from, every discovery which it may please God to afford us of his truth and will.—Nothing tends more to alarm the consciences of careless sinners, than a conviction that their end draws near, and that the Lord is about to punish them for their transgressions: but if men will not take warning; and improve present mercies and opportunities; their carnal mirth, self-confident joy, and hypocritical songs of praise, will soon end in howlings of terror and despair.—Those who are most averse to hear the awful messages of God, should on some occasions be more directly addressed.—Times of public calamity will be peculiarly dreadful to the sensual, the avaricious, and the secure.—The ordinances of God must be a weariness to the carnal mind: the sabbath will therefore either be profaned, or be a dull and heavy day; the sermon and service will be thought intolerably tedious; the return of these seasons will be considered as a sad deduction from the enjoyment, or interruption of the business, of life; for such persons are all the time out of their element. And could we witness the fraudulent and covetous practices, which, in diversified forms, render the mercantile transactions of numbers "an abomination to the LORD;" we should not wonder to see them so averse to his worship, or so soon weary of it; for their consciences cannot but be at some times disquieted, as well as their darling pursuits interrupted, by such spiritual exercises. But what place will *they* be fit for in another world, who have here delighted in iniquity and ungodliness? They may conceal their works, or forget them, but the Lord registers them all in his book of remembrance: and, seeing nations tremble and mourn for sin, and dark and gloomy calamities overspread most flourishing kingdoms, and turn all their joys into howlings and distress; what will be "the weeping, and wailing, and gnashing of teeth" which sinners will experience, in that "bitter day," which will succeed to their sinful and sensual pleasures!—No earthly calamity should be so much dreaded, as the want of the instructions of God's word, and the means of grace: this is a far more fatal famine, than that which only kills the body; as it directly leads to the miserable perdition of the immortal soul. This judgment is often inflicted on those, who abuse, despise, or neglect the gospel; and who prefer antiscriptural notions and forms to the religion of the Bible. (*Note*, *John* 12:34—36. *P. O.* 34—50.) When God in anger thus visits a degenerate church, their own schemes and endeavors, to find out a way of salvation, will stand them in no stead. Let us then value, and seek to profit by, our peculiar advantages, and fear provoking God to deprive us of them: and let it be remembered, that even if these blessings be continued in our land, death will soon remove ungodly men to that place, "where there is no repentance unto salvation," and where "the filthy continue filthy still;" for they, who fall into that pit of destruction, shall rise no more for ever.

NOTES.

CHAP. IX. V. 1—4. The altar, on which the prophet in vision saw the Lord standing, and giving orders for the destruction of the temple and the worshippers, is generally understood of the altar at Beth-el: for the sacrifices offered on it to the golden calf chiefly provoked God to take vengeance on Israel. He therefore from thence commissioned the Assyrians, to smite the lintel of the door, and cause its posts and pillars to shake; to destroy that temple and put an end to that idolatry; and mortally to wound the king, princes, priests, and people, who worshipped there: for

5 And the Lord God of hosts *is* he that [n] toucheth the land, and it shall melt, [o] and all that dwell therein shall mourn: and it [p] shall rise up wholly like a flood, and it shall be drowned, as *by* the flood of Egypt.

6 *It is* he that [q] buildeth his *stories in the heaven, and hath founded his [†] troop in the earth; he that [r] calleth for the waters of the sea, and poureth them out upon the face of the earth: [s] The Lord *is* his name.

7 *Are* [t] ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. [u] Have not I brought up Israel out of the land of Egypt? and [x] the Philistines from Caphtor, [y] and the Syrians from Kir?

8 Behold, [z] the eyes of the Lord God *are* upon the sinful kingdom; [a] and I will destroy it from off the face of the earth; [b] saving that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, [c] and I will [‡] sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least [§] grain fall upon the earth.

10 All [d] the sinners of my people shall die by the sword, which say, [e] The evil shall not overtake nor prevent us.

11 ¶ In [f] that day will I [g] raise up [h] the tabernacle of David that is fallen, and [‖] close up the breaches thereof; and I will raise up his ruins, and I will build it [i] as in the days of old:

n Ps. 46:6. 144:5. Is. 64:1,2. Mic. 1:3,4. Nah. 1:5,6. Hab. 3:10. Rev. 20:11.
o 8:3. Jer. 12:4. Hos. 4:3.
p Ps. 32:6. 93:3,4. Is. 8:7,8. Matt. 7:27.
q Ps. 104:3.
* Or, *spheres*. Heb. *ascensions*.
† Or, *bundle*. Gen. 2:1.
r 5:8. Gen. 7:11—19. Jer. 5:22.
s 4:13. Ex. 3:14,15.
t Jer. 9:25,26. 13:23.
u 1:10. Ex. 12:51. Hos. 12:13.
x Deut. 2:23. Jer. 47:4.
y 1:5. 2 Kings 16:9.
z 4. Ps. 11:4—6. Prov. 5:21. 15:3. Jer. 44:27.
a Gen. 6:7. 7:4. Deut. 6:15. 1 Kings 13:34. Hos. 1:6. 9:11—17. 13:15,16.
b Is. 27:7,8. Jer. 5:10. 30:11. 31:35,36. 33:24—26. Joel 2:32. Ob. 16,17. Rom. 11:1—7,28,29.
c Lev. 26:33. Deut. 28:64.
‡ Heb. *cause to move*.
§ Heb. *stone*.
d Is. 33:14. Ez. 20:38. 34:16,17. Zeph. 3:11—13. Zech. 13:8,9. Mal. 3:2—5. 4:1. Matt. 3:10—12. 13:41,42,49,50.
e 6:1,3. Ps. 10:11. Ec. 8:11. Is. 5:19. 28:14,15. 56:12. Jer. 18:18. Mal. 3:15.
f Acts 15:16,17.
g Is. 9:6,7. 11:1—10. Jer. 23:5,6. 30:9. 33:14—16,20—26. Ez. 17:24. 34:23,24. 37:24,25. Hos. 3:5. Mic. 5:2. Luke 1:31—33,69,70. Acts 2:30—36.
h Is. 16:5. Ez. 21:25—27.
‖ Heb. *hedge*, or, *wall*. Job 1:10. Ps. 80:12. 89:40. Is. 5:5.
i Ps. 143:5. Is. 63:11. Jer. 46:26. Lam. 5:21. Ez. 36:11. Mic. 7:14.

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he was determined to slay the last of them by the sword of his vengeance, from which there should be no method of escape. (*Marg.* and *Marg. Ref.* a—e.—*Notes*, 2:14—16. 3:9—15, *v.* 14. 8:1—3. *Ps.* 68:21. *Is.* 6:1—4. *Hab.* 3:12,13.) But as the vision seems to coincide with some predictions of the Lord's departure from the temple at Jerusalem; (*Notes*, *Ez.* 8: 9: 10: 11:) it may be questioned, whether that event were not also intended by the Spirit of prophecy.—The devoted objects, however, of the divine indignation would find no place of refuge from their omnipresent and omnipotent Avenger. Could they even dig to the centre of the earth, or descend to the place of condemned spirits, his hand would there arrest them: could they climb up into heaven, his arm would cast them down: should they hide themselves in the rocks, at the summit of mount Carmel, he would search them out, and drag them from their recesses: or should they endeavor to elude his search by diving to the bottom of the ocean, he would order the serpent, or some destructive sea-monster, to bite or devour them there. The executioners of his vengeance would pursue them into every place whither they fled from them: and even the remnant, that would be dispersed, as captives and slaves in the land of their enemies, would be followed by the destroying sword; for the Lord would watch over them for evil and not for good. (*Marg. Ref.* f—k.—*Notes*, *Ps.* 139:7—12. *Is.* 14:12—15. 27:1. *Jer.* 16:16. 23:23,24.)—The contrast between *hell* and *heaven* (2) shews that the *unseen world*, and not *the grave*, is here meant. (*Note*, *Ps.* 16:8—11.)

V. 5, 6. The eternal, almighty God would even cause the land to melt like wax at his touch; and all the inhabitants to mourn because of the wide spreading calamities which would follow. For it was he "who formed" and occupied the heavens as his "chambers," or exalted throne; who has appointed the creatures of this lower world as a "troop" of his armies, to annoy his enemies; and who can at his pleasure, bring all the waters of the ocean to cover the whole earth.—'The power 'and sure vengeance of the Deity are very sub-'limely described in this and the four preceding 'verses.' *Bp. Newcombe.* (*Marg.* and *Marg. Ref.* —*Notes*, 5:7—9, *v.* 8. 8:4—10, *v.* 8. *Gen.* 2:1. *Ps.* 46:6. 93:3,4. 104:3. *Is.* 64:1—3. *Mic.* 1:2—4. *Nah.* 1:2—6. *Hab.* 3:9,10. 2 *Pet.* 3:5—7,10—13. *Rev.* 20:11—15, *v.* 11.)

V. 7—10. 'Are ye not under a curse, as the 'Ethiopians, the posterity of Ham, were; (*Gen.* '9:25.) by reason of your multiplied sins and 'apostacies?' *Lowth.* (*Notes*, *Gen.* 9:24,25. 10:6,7.)—'The sense seems to be, Trust not in 'your ancestors, who were so highly favored 'by me. Your vices have made you vile in my 'sight. Trust not in my deliverance of you 'from the land of Egypt. ... Other nations have 'been transplanted into fertile countries as well 'as you, and particularly your neighboring 'enemies.' *Bp. Newcombe.*—Little is certainly known about the events here referred to: doubtless they were well known in the prophet's days. (*Marg. Ref.* x, y.)—But though the Lord would destroy the sinful kingdom of Israel from off the earth; yet he would not utterly extirpate all the posterity of Jacob. He intended to scatter the remnant of them through all nations, and to harass them with manifold calamities, as the corn is shaken in the sieve: yet he would preserve all that were valuable of them with the most exact care, and not suffer one of them, however mean and inconsiderable, to perish. (*Notes*, *Luke* 22:31—34. *John* 6:36—40. 1 *Pet.* 1:3—5.)—The astonishing preservation of the Jews as a distinct people, through all their dispersions to the present day, is here evidently predicted. (*Marg.* and *Marg. Ref.* z—e.—*Notes*, *Num.* 23:9. *Is.* 6:11—13. 27:7—11. *Jer.* 30:10,11. 31:35—37. 46:27,28. *Hos.* 1:11. 3:4,5. *Matt.* 3:11,12. *Rom.* 11:1—6,25—32.)—'I will mingle the Is-'raelites among all nations, just as good and 'bad grain are mingled in a sieve; but will so 'order it, that none of the good grain shall be 'lost.' *Lowth.* 'Though I will thus mix the Is-'raelites with distant nations; yet there shall be 'a general restoration of them to their own 'land. ... The most secure and presumptuous

12 That they may [k] possess the remnant of [l] Edom, and of all the heathen, [m] * which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that [n] the plowman shall overtake the reaper, and the treader of grapes him that † soweth seed; and [o] the mountains shall drop ‡ sweet wine, and all [p] the hills shall melt.

k Is. 11:14. 14:1,2. Joel 3:8. Ob. 18—21.
l Gen. 27:29,37,40. Num. 24: 17,18. Ps. 60:8. Mal. 1:4.
m Is. 43:7. 63:19. 65:1. Jer. 14:9. 15:16. Dan. 9:18,19.
* Heb. *upon whom my name is called.*
n Lev. 26:5. Ez. 36:35. Hos. 2:21—23. John 4:35.
† Heb. *draweth forth.*
o Is. 35:1,2. 55:13. Joel 3:18.
‡ Or, *new wine.*
p 5. Judg. 5:5. Ps. 97:5.

14 And [q] I will bring again the captivity of my people of Israel, and they shall [r] build the waste cities, and inhabit *them*, and they shall [s] plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and [t] they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

q Ps. 53:6. Jer. 30:3,18. 31:23. Ez. 16:53. 39:25. Joel 3:1,2.
r Is. 61:4. 65:21,22. Jer. 30:18. 31:38—40. Ez. 36:33—36. 37: 25—28.
s 5:11. Is. 62:8,9. Ez. 28:26. Zeph. 1:13.
t Is. 60:21. Jer. 24:6. 32:41 Ez. 34:28. 37:25. Joel 3:20. Mic. 4:4.

'sinners of the Israelites shall fall by the sword.' *Bp. Newcombe.*—The whole house of Jacob, the families brought out of Egypt, are here certainly intended, and not the ten tribes only.

V. 11, 12. 'On the restoration of the Jews 'after their captivity, the Messiah came, and 'the Gentiles (or the rest of mankind besides the 'Jews,) were admitted into the church: and on 'the future grand restoration of the Jews, the 'borders of the Christian church will be en-'larged among the Gentiles.' *Bp. Newcombe.*—The foregoing prophecy, evidently included the rejection of the Jews, and their dispersion by the Romans, with which the establishment of the Messiah's kingdom was closely connected. The palace of David became "a tabernacle," by the defection of the ten tribes and by subsequent calamities: this tabernacle fell down at the Babylonish captivity, and it lay in ruins till the coming of Christ: so that these expressions may denote the mean estate of David's family, the degeneracy of Judah, and the very depressed state of true religion. But by the incarnation and birth of Christ, the Seed of David, and in consequence of his death, resurrection, ascension, and heavenly exaltation, that "tabernacle" was again erected, its breaches were closed, its ruins repaired, and it was advanced to far greater prosperity, than even in the days of David and Solomon. (*Marg.* and *Marg. Ref.*—*Notes*, *Is.* 9:6,7. 11:1—10. *Jer.* 23:5,6. *Ez.* 17:22—24. *Hos.* 3:4,5.) The kingdom of the Son of David became conspicuous, glorious, and extensive; it acquired the ascendency over its enemies, many of whom became the subjects of Christ; and this was the case among the heathen nations in general: they were called by the grace and by the name of Christ, the Lord JEHOVAH here spoken of, who predicted and performed all these things: for the Gentile converts, as well as other Christians, were called by the name of Christ, and called upon his name. (*Note*, *Acts* 15:13—18, *vv.* 16,17.) The apostle's quotation comes nearer to the translation of the LXX than to the Hebrew; though it rather gives the general sense, than the words, of the former. Especially, instead of "That they may possess the remnant of Edom;" it is, in the Acts, "That the residue of men might seek after the Lord, &c." The LXX translators seem to have read *Yidrashu*, instead of *Yirashu*, and Adam instead of Edom.—It is however plain, on either reading, that the conversion of the Gentiles, and not the reducing of them to subjection, is predicted. "That they may be heirs with the remnant of Edom, and with all the nations which are called by my name," or "upon which my name is called." (*Marg.* and *Marg. Ref.* l.)

V. 13—15. 'As the prophecy in the foregoing verse was to commence from the coming 'of Christ, but not to receive its full com-'pletion, till the fulness both of Jews and 'Gentiles come into the church: so these verses 'ought to be understood of the happy state of 'the Millennium, which may be supposed to 'begin, after the Jews are restored to their 'country. (*Joel* 3:18.)' *Lowth.*—'This part of 'the prophecy will receive its completion, on 'the future restoration of the Jews to their 'land.' *Bp. Newcombe.* The passage may have some reference to the primitive times; but will receive a more glorious accomplishment, in those expected events which all the prophets more or less foretold.—The plenteous harvest would take up so much time in gathering and securing, that the plowman, preparing to sow for the ensuing crop, would overtake the reaper; whilst the treader out of the grapes would immediately follow: all hands would be full of business, and all meet with much encouragement and advantage. This represents the great diligence and success of the preachers of the gospel, and the vast numbers of flourishing and joyful converts, which they shall then make. (*Marg.* and *Marg. Ref.*—*Notes*, *Lev.* 26:5. *John* 4:35—38.) The mountains, dropping sweet wine, and the hills melting into rivulets of wine or oil, denote the abundant consolations and fruitfulness of believers, through the abundant influences of the Holy Spirit upon their souls. (*Marg.* and *Marg. Ref.* o, p.—*Notes*, *Is.* 30:23—25. 35:1,2. 55:12,13. *Hos.* 14:4—8. *Joel* 3:18—21.) Then the Lord will bring again the captivity of his people, and they will be planted and prosper in their own land, and will no more be pulled up out of it. (*Marg. Ref.* q—t.—*Notes*, 5:10—13, *v.* 11. *Is.* 60:15—22. 61:4—6. 62:8,9. 65:8—10,21—23. *Ez.* 34:23—31. 37:25—28. 39:23—29.)—This cannot be interpreted of the return of the Jews from the Babylonish captivity; for they were afterwards driven out of their land by the Romans, and continue excluded from it to this day: so that the future conversion of the Jews, and their restoration to their own land, and the security and felicity of the church in times to come, must be here predicted.

PRACTICAL OBSERVATIONS.

Hypocrisy, the obstinate preference of human inventions and traditions to God's appointments, and idolatrous and superstitious observances of divers kinds, render men's religious observances their most heinous and ruinous crimes.—Wherever ungodly men flee to hide themselves, they meet the frown and vengeance of their offended Sovereign, which would suffice to turn a local heaven into a real hell. Wretched then must they be, on whom

the Lord "sets his eyes for evil, and not for good," for all creatures are ready at his command to pursue and fight against his enemies.—When professed Christians copy the crimes of infidels or idolaters, they become still more abominable in the sight of God: and no external advantages, or favors, can prove us the objects of his special covenanted love. While he watches over sinful kingdoms to destroy them; he will not fail to preserve his church. His servants may be scattered, persecuted, tempted, and harassed in a variety of ways; but not one of them shall be lost: for the least true believer shall infallibly be taken care of, through all the revolutions of nations, in the hour of death, and amidst the convulsions of expiring nature: but the tares will be gathered from amidst the wheat, and cast into the fire to be burned; and then hypocrites will know the truth of those threatenings, which they here presumptuously despised.—Blessed be God, we live in the days, when the kingdom of David is set up, in the Person of his Son the divine Redeemer, and we Gentiles are become his possession and are called by his name: let us be thankful for our privileges, and endeavor to walk worthy of them. Yet, we still witness many breaches in the tabernacle of our King: many divisions, abuses, and scandals yet deform the church; the power of godliness is declined in many parts of it; other parts of it are harassed by oppressions and persecutions; and a great part of mankind yet continue strangers and enemies to the gospel; we should therefore continue in prayer for the complete performance of these predictions, in the more perfect peace, purity, and beauty of the church; in the increase of diligent, able, faithful, and successful ministers; in the ruin of all obstinate enemies; and in the conversion of Jews, Gentiles, and Mohammedans to the faith of Christ. —But only in heaven shall we be so planted and established, as to experience no more changes, fears, temptations, sins, or sorrows: for there alone is fulness of joy for evermore.

THE

BOOK OF OBADIAH.

It is probable, that Obadiah delivered this short prophecy, about the time when Jerusalem was destroyed by Nebuchadnezzar.—*Obadiah* signifies *the servant of the LORD*, which was a common name in Israel: but the prophet Obadiah must be distinguished from all others that bore it.—He seems to have been contemporary with Jeremiah, and uses several of the same expressions in prophesying against Edom as Jeremiah did: (*Jer.* 49:7—22.) and he concludes (as almost all the other prophets do,) with predicting victory and prosperity to Israel and to the church.

B. C. 587. B. C. 587.

A prediction of the ruin of Edom for his pride, and his malice against the descendants of his brother Jacob, 1—16. Promises of glorious times, in the latter ages, 17—21.

THE vision of Obadiah. Thus saith the Lord GOD [a] concerning Edom; [b] We have heard a rumor from the LORD, [c] and an ambassador is sent among the heathen, [d] Arise ye, and let us rise up against her in battle.

2 Behold, [e] I have made thee small among the heathen: thou art greatly despised.

3 The [f] pride of thine heart hath deceived thee, [g] thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, [h] Who shall bring me down to the ground?

4 Though thou [i] exalt *thyself* as the eagle, and though thou set thy nest [k] among the

a Ps. 137:7. Is. 21:11. 34: 63:1—6. Jer. 9:25,26. 25:17,21. 49.7—22. Lam. 4:21,22. Ez. 25:12—14. 35.3,&c. Joel 3:19. Am. 1:11,12. Mal. 1:3,4.
b Jer. 49:14,15. 51:46. Matt. 24:6. Mark 13:7.
c Is. 18:2,3. 30:4.
d Jer. 6:4,5. 50:9—15. 51:27,28. Mic. 2:13.
e Num. 24:18. 1 Sam. 2:7,8. Job 34:25—29. Ps. 107:39,40. Is. 23:9. Ez. 29:15. Mic. 7: 10. Luke 1:51,52.
f Prov. 16:18. 18:12. 29:23. Is 10.14—16. 16:6. Jer. 48:29,30. 49:16. Mal. 1:4.
g 2 Kings 14:7. *marg.* 2 Chr. 25:12.
h Is. 47:7,8. Jer. 49:4. Rev. 18: 7,8.
i Job 20:6,7. 39:27,28. Hab. 2:9.
k Is. 14:12—15. Jer. 51:53. Am. 9:2.

NOTES.

V. 1, 2. Obadiah might be employed to deliver verbal messages to his people on other occasions; but this vision alone was preserved for the benefit of future generations.—The prophets had heard a report from the Lord, that ruin was preparing for the insulting enemies of the Jews, the Edomites; and ambassadors were sent among the nations, to excite each other to war against them; by which means the Lord would shortly make them small and greatly despised among their heathen neighbors. (*Marg. Ref.*—*Notes, Jer.* 49: 14,15. *Lam.* 4:21,22.)

stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, [l] if robbers by night, ([m] how art thou cut off!) would they not have stolen till they had enough? [n] if the grape-gatherers came to thee, would they not leave *some* grapes?

6 How [o] are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All [p] the men of thy confederacy have brought thee *even* to the border: the [†] men that were at peace with thee have deceived thee, *and* prevailed against thee; [‡] *they that eat* thy bread have laid a wound under thee: [q] *there is* none understanding [§] in him.

8 Shall I not in that day, saith the LORD, [r] even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And [s] thy mighty men, [t] O Teman, shall be dismayed, to the end that [u] every one of the [x] mount of Esau may be cut off by slaughter. [*Practical Observations.*]

10 ¶ For *thy* [y] violence against thy brother Jacob, [z] shame shall cover thee, [a] and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, [b] in the day that the strangers carried away ‖ captive his forces, and foreigners entered into his gates, and [c] cast lots upon Jerusalem, [d] even thou *wast* as one of them.

12 But [¶] thou shouldest not have [e] looked on the day of thy brother, in the day that he became a stranger; neither shouldest thou have [f] rejoiced over the children of Judah in the day of their destruction; neither shouldest [§] thou have [**] spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have [h] looked on their affliction in the day of their calamity, nor have laid *hands* on their [††] substance in the day of their calamity;

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither [i] shouldest thou have [‡‡] delivered up those of his that did remain [k] in the day of distress.

15 For [l] the day of the LORD *is* near upon all the heathen: [m] as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For [n] as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and

l Jer. 49:9.
m 2 Sam. 1:19. Is. 14:12. Jer. 50:23. Lam. 1:1. Zeph. 2:15. Rev. 18:10.
n Deut. 24:21. Is. 17:6. 24:13 Mic. 7:1.
* Or, *gleanings.*
o Is. 10:13,14. 45:3. Jer. 49:10. 50:37. Matt. 6:19,20.
p Ps. 55:12,13. Jer. 4:30. 30:14. Lam. 1:19. Ez. 23:22—25. Rev. 17:12—17.
† Heb. *men of thy peace.* Jer. 20:10. 38:22. *margins.*
‡ Heb. the men *of thy bread.* Ps. 41:9. John 13:18.
q Is. 19:11,12. 27:11. Jer. 49:7. Hos. 13:13.
§ Or, *of it.*
r Job 5:12—14. Ps. 33:10. Is. 19:3,13,14. 29:14. 1 Cor. 3:19, 20.
s Ps. 76:5,6. Is. 19:16,17. Jer. 49:22. 50.36,37. Am. 2:16. Nah. 3:13.
t Gen. 36:11. Job 2:11. Jer. 49:7,20. Ez. 25:13. Am. 1:12.
u Is. 34:5—8. 63:1—3.
x 21. Deut. 2:5.
y Gen. 27:41. Num. 20:14—21. Ps. 83:5—9. 137:7. Lam. 4:21. Ex. 25:12. 35.5,6,12—15. Am. 1:11.
z Ps. 69:7. 89:45. 109.29. 132: 18. Jer 3:25. 51:51. Ez. 7:18. Mic. 7:10.
a Jer. 49:13,17—20. Ez. 25:13, 14. 35:6,7,15. Mal. 1:3,4.
b 2 Kings 24:10—16. 25:11. Jer. 52:28—30.
‖ Or, *his substance.*
c Joel 3:3. Nah. 3:10.
d Ps. 50:18. 137:7.
¶ Or, *do not behold.*
e Ps. 22:17. 92:11. Mic. 4:11. 7:10. Matt. 27:40—43.
f Job 31:29. Prov. 17:5. 24:17, 18. Lam. 4:21. Ez. 25:6,7. 35:15. Mic. 7:8. Luke 19:41.
g 1 Sam. 2:3. Ps. 31:18.
** Heb. *magnified thy mouth.* Is. 37:24. Jam. 3:5. 2 Pet. 2:18. Jude 16. Rev. 13:5.
h 2 Sam. 16:12. Ps. 22:17. Zech. 1:15.
†† Or, *forces.*
i Am. 1:6,9.
‡‡ Or, *shut up.* Ps. 31:8.
k 12. Gen. 35:3. Is. 37:3. Jer. 30:7.
l Ps. 110:5,6. Jer. 9:25,26. 25: 15—29. 49:12. Lam. 4:21,22. Ez. 30:3. Joel 3:11—14. Mic. 5:15. Zech. 14:14—18.
m Judg. 1:7. Ps. 137:8. Ez 35:15. Joel 3:7,8. Hab. 2:8 Matt. 7:2. Jam. 2:13.
n Ps. 75:8,9. Is. 49:25,26. 51: 22,23. Jer. 25:15,16,27,28. 49: 12. 1 Pet. 4:17.

V. 3—6. (*Notes, Jer.* 49:9—11,16.) The Edomites inhabited a mountainous country, which they had strongly fortified: they had for some time been prospered, and they proudly confided in their strength and munitions, and concluded that no enemy could prevail against them. But the Lord was become their adversary; and even if they were like the eagle, which builds her nest at the top of the loftiest cedar; nay, if they could exalt themselves as much above their other enemies, as the stars are out of the reach of man; yet he would certainly bring them down, and their pride would only help to deceive and ruin them. With astonishment the prophet saw, as it were, the hostile invaders not only making depredations and slaughter, and then departing; but cutting off all their multitudes and ransacking their most secret treasures, till they had plundered the whole of them. (*Marg.* and *Marg. Ref.*—*Notes, Job* 20:4—9. 39:26—30. *Prov.* 11:2. *Is.* 14:12—15. 16:6. *Jer.* 51:52,53. *Am.* 9:1—4. *Rev.* 18:4—8.)

V. 7—9. These calamities would be brought upon Edom, by the defection and treachery of all their confederates; who would march to their borders as if to assist them, and induce them to go forth to meet them as friends, and thus deceive and prevail against them. The very troops, that took pay to defend them, would most fatally assault them; nor would they have understanding to see or avoid this danger, or to take warning from this prediction.—"Those that were maintained at thy cost, 'as thine allies, have given thee a secret blow 'which thou wast not aware of.' *Lowth.*—The Edomites seem to have been joined in alliance with the Chaldeans and tributary to them, when Jerusalem was taken: but within about five years after, they and their confederates invaded and desolated Edom.

V. 10—14. The prophet shews, what the conduct of Edom towards his brother Jacob ought to have been; and thus, with peculiar energy, by the implied contrast with their actual conduct, in the several circumstances adduced, exposes the cruelty, violence, insolence, rapacity, and treachery, which he had committed in various ways, during the distresses of the nation. (*Marg.* and *Marg. Ref.*—*Notes, Gen.* 27:39—42. *Ps.* 137:7—9, *v.* 7. *Ez.* 25:12—14. 35: *Joel* 3:3—8, *v.* 3. *Am.* 1:9—11. *Mal.* 1:2—5.)

they shall * swallow down, o and they shall be as though they had not been.

17 ¶ But p upon mount Zion q shall be † deliverance, and ‡ there shall be holiness; and the house of Jacob shall r possess their possessions.

18 And the house of Jacob s shall be a fire, and t the house of Joseph a flame, and the house of Esau u for stubble, and they shall kindle in them, and devour them; x and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they of* y the south shall possess the mount of Esau; and *they of* z the plain the Philistines: and they shall possess a the fields of Ephraim, and the fields of Samaria: and b Benjamin *shall possess* Gilead.

20 And c the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto d Zarephath; and the captivity of Jerusalem, § which *is* in Sepharad, shall possess e the cities of the south.

21 And f saviors shall come up on mount Zion g to judge the mount of Esau; h and the kingdom shall be the LORD's.

* Or, *sup up*. Is. 42:14. *marg*. Hab. 1:9.
o Is. 8:9,10. 29:7,8.
p Is. 46:13. Joel 2:32.
q Jer. 46:28. Am. 9:8.
† Or, *they that escape*. Jer. 44:14,28. Ez. 7:16.
‡ Or, *it shall be holy*. Is. 1:27. 4:3,4. 60:21. Joel 3:17. Zech. 8:3. 14:20,21. Rev. 21:27.
r Is. 19:1,2. Joel 3:19—21. Am. 9:11—15.
s Is. 10:17. 31:9. Mic. 5:8. Zech. 12:6.
t 2 Sam. 19:20. Ez. 37:16,19. Am. 5:15. 6:6.
u Ps. 83:6—15. Is. 5:24. 47:14. Joel 2:5. Nah. 1:10. 1 Cor. 3:12.
x 9,10,16.
y Num. 24:18,19. Josh. 15:21. Jer. 32:44. Am. 9:12. Mal. 1:4,5.
z Josh. 13:2,3. 15:33,45,46. Judg. 1:18,19. Is. 11:13,14. Ez. 25:16. Am. 1:8. Zeph. 2:4—7. Zech. 9.5—7.
a 2 Kings 17:24. Ezra 4:2,7—10,17. Ps. 69:35. Jer. 31:4—6. Ez. 36:6—12,28. 37:21—25. 47:13—21. 48:1—9.
b Josh. 13:15,31. 13:21—28. 1 Chr. 5:26. Jer. 49:1. Am. 1:13. Mic. 7:14.
c Jer. 3:18. 33:26. Ez. 34:12, 13. Hos. 1:10,11. Am. 9:14,15. Zech. 10:6—10.
d 1 Kings 17:3,10. Luke 4:26. *Sarepta*.
§ Or, shall possess *that which* is *in Sepharad*, *they shall possess*.
e Jer. 13:19. 32:44. 33:13.
f Judg. 2:16. 3.9. 2 Kings 13:5. Is. 19:20. Dan. 12:3. Joel 2:32. Mic. 5:4—9. Zech. 9:11—17. 10:5—12. 1 Tim. 4:16. Jam. 5:20.
g Ps. 149:5—9. Dan. 7:27. Luke 22:30. 1 Cor. 6:2,3. Rev. 19. 11—13. 20:4.
h Ps. 2:6—9. 22:28. 102:15. Is. 9:6,7. Dan. 2:35,44. 7:14,27. Zech. 14:9. Matt. 6:10,13. Luke 1:32,33. Rev. 11:15. 19:6.

V. 15, 16. Israel and Judah had experienced a day of the Lord's righteous judgment on them for their sins, by the hands of the Assyrians, and Chaldeans, and their allies; while the Gentiles seemed to escape with impunity, and to prosper in their wickedness: but the day of the Lord was at hand, in which he would judge all those nations, that had injured his people, and retaliate their oppressions upon them. The Jews had drunk the cup of God's indignation, even on mount Zion; and the heathen should drink, continually and abundantly, of the same cup, until they were utterly destroyed.—The ruin of the several nations, which bordered on Israel and had fought against him, was predicted; but they were types of the enemies of the Christian church, who will be utterly destroyed in due season. (*Notes*, *Is.* 34: 63:1—6.) 'The prophet speaks 'of the Jews here, as already under a state of 'captivity; as they actually were before this 'prophecy was fulfilled.' *Lowth.* (*Marg. Ref.*—*Notes*, *Ps.* 76:10. *Is.* 49:24—26. 51:17—23. *Jer.* 25:13—28. 49:12. *Lam.* 4:21,22. 1 *Pet.* 4:17—19.)

V. 17—21. When this prophecy was delivered, mount Zion either lay desolate, or was about immediately to be desolated, while the enemies of the Jews had dominion over them. —"But upon mount Zion shall be those that escape," (or an escaping;) "and it shall be holy." *Bp. Newcombe.*—Thus it was foretold, that there would be "deliverance and holiness" at Jerusalem, and that the house of Jacob would again occupy their ancient possessions. (*Marg.* and *Marg. Ref.* p—r.—*Notes*, *Is.* 2:2—5. 4:3,4. *Joel* 2:28—32, *v.* 32. 3:9—17, *vv.* 16,17.) Then Israel and Judah would become as a flame, to consume the Edomites as stubble, till they were utterly destroyed: and the remnant of the people, who were at that time captives, would not only possess the land of Canaan, but the adjoining districts; which they would take out of the hands of those who now oppressed them.—The remaining tribes would possess the country, which had belonged to those who continued in their dispersions, to the utmost borders of the promised land, and even beyond them. (*Marg. Ref.* s—x.—*Notes*, *Is.* 11:11—16, *v.* 14. *Ez.* 38:18—23. *Joel* 3:18—21, *vv.* 19,20. *Mic.* 5:7—9. *Zech.* 12:6—8.) Thus one part of Judah would possess mount Seir to the south; and another, the land of the Philistines towards the west; and others would recover possession of mount Ephraim and Samaria, though at that time possessed by strangers. Benjamin would inherit Gilead, beyond Jordan, which the Ammonites had seized on: and the residue of the ten tribes would gain possession of all the country, formerly inhabited by the Canaanites, even to Zarephah, or Sarepta, which bordered on Zidon. It is not agreed, what is meant by Sepharad: but some think, that it was the name of a city in Edom, which the remnant of those, who were led captive from Jerusalem, would possess with the cities of the south. (*Marg.* and *Marg. Ref.* y—e.—*Notes*, *Zeph.* 2:4—7.) For "saviors," or deliverers, would be raised up on mount Zion, to judge and execute vengeance on the Edomites; and the kingdom, or dominion, would *actually* be possessed and exercised by JEHOVAH, for the benefit of his worshippers. (*Marg. Ref.* f. h.) —Many parts of this prophecy were accomplished, when the Jews returned to their own land by Cyrus's decree; when the temple was rebuilt, and the worship of God restored; when Jerusalem was re-established in prosperity, and the land replenished with inhabitants; when the Jews, under the Maccabees and other leaders, entirely subjugated the Edomites, and incorporated the remnant of them among themselves as proselytes; and in their subsequent prosperity, till the days of Christ.—No mention is made of the Philistines in the New Testament. They seem, before that time, to have been extirpated from the land.—But the salvation and holiness of the gospel, its success and spread, by the faithful preaching of the word, and the conversion of the Gentiles, were also intended; especially the future restoration of Israel, the destruction of antichristian opposers, and that prosperous state of the church, to which all the prophets evidently bear witness. Then, and not till then, in the full sense of the words, shall "the kingdom be the LORD's." (*Notes*, *Dan.* 2:34,35,44,45. 7:13,14, 19—27. *Matt.* 6:10. *Rev.* 11:15—18.)

PRACTICAL OBSERVATIONS.

V. 1—9.

The Lord exalts or abases individuals or collective bodies, and renders nations honorable or contemptible, "according to the counsel of his own will;" but always in perfect wisdom, justice, truth, and goodness.—Self-confidence, reliance on external advantages, ambitious projects, and carnal security, uniformly lead to calamity and contempt; and thus the pride of men's hearts deceive them. No exaltation or power can secure those, whom God is concerned in honor to bring down.—Renowned warriors are generally the most rapacious and insatiable of all thieves and robbers; the prosperity of others only excites and sharpens their appetite for plunder; and thus riches conduce to the ruin of their possessors.—They, who rely on plausible and mercenary helpers, are deficient in understanding: for there is so much treachery in man, that such confederates commonly give the most fatal wounds. They only are happy who trust in the Lord: for in the day of his displeasure, he destroys the wisdom of the prudent, and mars the courage of the mighty, that all his enemies may receive deserved punishment; and his friends may be rescued from oppression, and rejoice with thankful praises in his salvation.

V. 10—21.

God will surely confound those who oppress their brethren, of the same nature with themselves; and those especially who hate such as the Lord loves, and afflict them because they belong to him. They, who rejoice in the calamities which others inflict, will be numbered among the oppressors: and all that would escape their doom, must take care not to sanction their cruelties by their presence, or approbation in any way. It is criminal to behold, with the least degree of satisfaction, or even without deep concern and compassion, the distresses of our neighbors; and far more heinously wicked to insult over them under their calamities. If we cannot enter the doors of the oppressed and afflicted, to sympathize with them, and to soothe or relieve their sorrows; we had better keep at a distance, lest we should increase their distress, or appear to take pleasure in their misery. How base then must they be, who seize on such opportunities to lay hands on the property of their neighbors, or to wreak their revenge or satiate their cruelty, by giving assistance to the principal actors in these bloody tragedies!—But let both the sorrowful believer and the insolent oppressor know, that "the day of the LORD is near upon all the heathen:" that the injuries, which the persecuted have endured, will be recompensed upon their persecutors, who will drink of that cup, which they have been employed as willing instruments in putting into the hands of others; and that the troubles of the righteous will soon be over, but those of the wicked will be eternal and complete. (*Note*, 2 *Thes.* 1:5—10.) Happy then is the inhabitant of Zion, even in the most afflicted times! there alone is deliverance from the wrath to come and from every evil; there holiness is communicated and resides: and while the Lord purifies his redeemed "from all their iniquities, to be unto himself a peculiar people zealous of good works;" he both marks them out as his own, and prepares them to possess their purchased inheritance. His people will also be victorious, and as a flame to consume their enemies: and they shall "inherit all things," whilst others shall lose even what they seemed to have.—Blessed be God, for the divine Savior and Judge on mount Zion, and for those, whom he sends forth as his ministers to bring sinners to partake of his salvation! May all employed in this work be faithful and successful! so that their word may be "a savor of life unto life" to large numbers, and a "savor of death unto death" to all that reject it, as judging and condemning obstinate unbelievers; and in both respects "a sweet savor" to the Lord, whose is "the kingdom, and the power, and the glory, for ever, Amen." (*Notes Matt.* 6:13. 2 *Cor.* 2:14—17.)

THE

BOOK OF JONAH.

JONAH was no doubt more ancient than any of those prophets, whose writings are preserved in this part of the sacred scripture.—He predicted the successes of Jeroboam, the son of Joash; (2 *Kings* 14:25.) and it is probable that the prophecy was delivered a considerable time before its accomplishmen.. Some think, that Jonah executed his prophetical office, as early as the latter part of Jehu's reign: but it is not agreed, whether the events recorded in this book, occurred at his entrance on that office, or at a later period.—Nothing more is known of him, except that he was of Gath-hepher, a town in the tribe of Zebulun; (*Josh.* 19:13. *Gittah-hepher;*) which was situated in Galilee: (*John* 7:52.) and the traditions extant concerning him, are unworthy of the least notice.—The book before us is rather a narrative, than a prophecy. Several of the events recorded in it are of a very extraordinary nature; which has induced some to explain it as an allegory, and emboldened others profanely to ridicule it. But it should be remembered, that our Lord himself has repeatedly attested the truth of the narrative; and shewn, that the most wonderful event in it was intended as a type or emblem of his own death, burial, and resurrection on the third day. (*Matt.* 12:40—42. 16:4. *Luke* 11:32.) The knowledge of "the power of God," as recorded in the scriptures.

and as displayed in his works of creation and providence, will fully satisfy the humble mind respecting the miracles here recorded: and a deep knowledge of our own hearts will greatly abate our astonishment at the extraordinary conduct of the prophet himself.—'The fame of 'Jonah's deliverance appears to have spread among the heathen nations: and the Greeks, 'who were accustomed to adorn the memory of their heroes, by every remarkable event and 'embellishment which they could appropriate, afterwards added to the fictitious adventures 'of Hercules, that of having continued three days without injury in the belly of a dog, sent 'against him by Neptune. The fable of Arion and the Dolphin, of which the date is fixed at 'a time nearly coeval with the period of Jonah, is possibly a misrepresentation of particulars 'recorded in this sacred book.' *Gray's Key.* Jonah lived almost as early as the most ancient Greek poets.—His impartiality in recording his own sins is worthy of being noted: for this conduct is peculiar to the sacred writers.

B. C. 840. B. C. 840.

CHAP. I.

God commands Jonah to go and prophesy against Nineveh, 1, 2. Fleeing from the service, he attempts to sail to Tarshish; but is overtaken by a tempest, and discovered by lot, 3—10. The mariners reluctantly cast him into the sea; the storm abates, and they sacrifice to JEHOVAH, 11—16. Jonah is swallowed by a great fish; and continues in its belly three days, 17.

NOW the word of the LORD came unto [a] Jonah, the son of Amittai, saying,

2 Arise, go to [b] Nineveh, that great city, and [c] cry against it; [d] for their wickedness is come up before me.

3 But Jonah rose up [e] to flee unto Tarshish [f] from the presence of the LORD, and went down to [g] Joppa; and he found a ship going to [h] Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 But [i] the LORD * sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was † like to be broken.

5 Then the mariners were afraid, and [k] cried every man unto his god, [l] and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into [m] the sides of the ship, and he lay, [n] and was fast asleep.

a 2 Kings 14:25. Matt. 12:39. 16:4. Luke 11:29,30,32. *Jonas.*
b 3:2,3. 4:11. Gen. 10:11,12. 2 Kings 19:36. Nah. 1:1. 2: 3: Zeph. 2:13—15.
c 3:2,4. Is. 58:1. Jer. 1:7—10. Ez. 2:7,8. 3:5—9. Mic. 3.8. Matt. 10:18.
d Gen. 18:20,21. Ezra 9:6. Jam. 5:4. Rev. 18:5.
e 4:2. Ex. 4:13,14. 1 Kings 19:3,9. Jer. 20:7—9. Ez. 3: 14. Luke 9:62. Acts 15:38. 26:19. 1 Cor. 9:16.
f Gen. 3:8. 4:16. Job 1:12. 2:7. Ps. 139:7—12. 2 Thes. 1:9.
g Josh. 19:46. 2 Chr. 2:16. Acts 9.36.
h Is. 2:16. 23:1,6,10. 60:9. Ez. 27:12.
i Ex. 10:13,19. 14:21. 15:10. Num. 11:31. Ps. 107:24—31. 135:7. Am. 4:13. Matt. 8:24—27. Acts 27:13—20.
* Heb. *cast forth.*
† Heb. *thought to be broken.*
k 6,14,16. 1 Kings 18:26. Is. 44:17—20. 45:20. Jer. 2:28. Hos. 7:14.
l Job 2:4. Acts 27:18,38. Phil. 3:7,8.
m 1 Sam. 24:3.
n Judg. 16:19. Matt. 25:5. 26. 40,41,43,45. Luke 22.45,46.

NOTES.

CHAP. I. V. 1. Some think, that Jonah had before this, for some time exercised his prophetical office in Israel; others, that he was at this time first called to it. But nothing beyond conjecture can be adduced on the subject. (*Marg. Ref.*)

V. 2, 3. Nineveh, the capital of the Assyrian empire, was one of the largest cities of which we read; being sixty miles in circumference, if historians may be credited. (*Marg. Ref.* b.—*Note*, 3:1—4. 4:9—11. *Preface to Nahum.*) Other prophets foretold the destruction of heathen cities for their crimes: but Jonah was ordered to go to Nineveh, that he might, on the spot, denounce the judgments of God against it.—Some think, that he declined this service, because he was jealous for the honor of Israel, and was not willing that the Gentiles should partake of the benefits of prophecy; and indeed he afterwards intimates his fear, that God would mercifully spare Nineveh, and that he should be despised and punished as a false prophet. (*Note*, 4:1—4.) But, when we consider the perils and hardships, to which this journey and message were likely to expose him; when we imagine to ourselves the probable reception of a despised prophet of Israel in this proud idolatrous city, come avowedly to predict its speedy destruction; and that this might draw upon him the resentment both of the rulers and the multitude: when we reflect how such a message would be received in the streets of London at this day; we shall not wonder, that he was extremely reluctant to undertake the service. Strong faith, and a habit of unreserved obedience, were necessary to overcome the reluctance, which Jonah must have felt: and perhaps he was a young man, and not as yet inured to perilous employments.—He seems to have supposed that the Spirit of prophecy would not rest on him, if he left the land of Israel to go some other way than to Nineveh; he desired to be freed from those prophetical impulses, with which he had not courage and faith to comply; and he therefore purposed "to flee unto Tarshish from the presence of the LORD." (*Marg. Ref.* e, f.—*Notes*, *Gen.* 3:8. *Ps.* 139:1—12.) Accordingly he went to Joppa, a sea-port town computed to be about forty miles from Gath-hepher, and in the opposite direction from Nineveh. (*Marg. Ref.* g.) There he met with a vessel about to sail to Tarshish, and, paying the fare, went aboard; as if he thought that now he should be removed to a distance from the immediate presence of God, and as not expecting to be pursued by a more imminent danger, than any of those from which he fled.

Tarshish. (3) *Marg. Ref.* h.—*Notes*, 1 *Kings* 10:22. *Is.* 2:10—18, *v.* 16.—'Bochart says, that 'there were two places of this name; one, Tar-'tessus in Spain ... near the pillars of Hercules; 'the other in the Indian Ocean, near Ophir, ... 'which island is thought to be the modern 'Ceylon. To this latter men sailed from Ezion-'geber on the Red Sea.' *Bp. Newcombe.*—Some versions, however, and expositors, suppose Tarsus in Cilicia to be here meant.

6 So the ship-master came to him, and said unto him, [o] What meanest thou, O sleeper? [p] arise, call upon thy God, [q] if so be that God will think upon us, that we perish not. [*Practical Observations.*]

7 And they said [r] every one to his fellow, Come, [s] and let us cast lots, that we may know [t] for whose cause this evil *is* upon us. So they cast lots, [u] and the lot fell upon Jonah.

8 Then said they unto him, [x] Tell us, we pray thee, for whose cause this evil *is* upon us; [y] What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, [z] I *am* an Hebrew; [a] and I fear the LORD, [b] the God of heaven, [c] which hath made the sea and the dry *land*.

10 Then [d] were the men * exceedingly afraid, and said unto him, [e] Why hast thou done this? for the men knew that [f] he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, [g] What shall we do unto thee, that the sea may be † calm unto us? for the sea ‡ wrought, and was tempestuous.

12 And he said unto them, [h] Take me up, and cast me forth into the sea; so shall the sea be calm unto you: [i] for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men § rowed hard to bring *it* to the land: [k] but they could not; for the sea wrought, and was tempestuous against them.

o Is. 3:15. Ez. 18:2. Acts 21:13. Rom. 13:11. Eph. 5:14.
p Ps. 78:34. 107:6,12,13,18—20, 28,29. Jer. 2:27,28. Mark 4:37—41.
q 3:9. 2 Sam. 12:22. Esth. 4:16. Joel 2:14. Am. 5:15.
r Judg. 7:13,14. Is. 41:6,7.
s Josh. 7:14—18. Judg. 20:9, 10. 1 Sam. 10:20,21. 14:41,42. Esth. 3:7. Ps. 22:18. Prov. 16:33. Matt. 27:35. Acts 1:23—26. 13:19.
t Josh. 7:10—13. 22:16—20. 1 Sam. 14:38,39. Job 10:2.
u Num. 32:23. Josh. 7:18. 1 Cor. 4:5.
x Josh. 7:19. 1 Sam. 14:43. Jam. 5:16.
y Gen. 47:3. 1 Sam. 30:13.
z Gen. 14:13. 39:14. Phil. 3:5.
a 2 Kings 17:25,28,32—35. Job 1:9. Hos. 3:5. Acts 27:23. Rev. 15:4.
b Ezra 1:2. 5:11. 7:12,13. Neh. 1:4. 2:4. Ps. 136:26. Dan. 2:18,19,44. Rev. 11:13. 16:11.
c Neh. 9:6. Ps. 95:5,6. 146:5,6. Acts 14:15. 17:23—25.
d John 19:8.
* Heb. *afraid, with great fear.* Dan. 5:6—9.
e Josh. 7:25. 2 Sam. 24:3.
f 3. Job 27:22.
g 1 Sam. 6:2,3. 2 Sam. 21:1—6. 24:11—13. Mic. 6:6,7.
† Heb. *silent from us.*
‡ Or, *grew more and more tempestuous.* Heb. *went and was, &c.*
h 2 Sam. 24:17. John 11:50.
i Josh. 7:20,21. 1 Chr. 21:17. Ec. 9:18. Acts 27:24.
§ Heb. *digged.*
k Job 34:29. Prov. 21:30.

V. 4—6. During the time, which was occupied in this rebellious project, Jonah seems to have received no more impulses of the prophetic Spirit; and to have been left to great insensibility of conscience. "But the LORD sent out a great wind into the sea; so that there was a mighty tempest." This was commissioned to arrest the ship, and it was in the utmost danger of being wrecked. (*Marg.* and *Marg. Ref.* i.—*Notes*, *Ps.* 107:23—30. 135:7. 148:7—12, *v.* 8.) It seems that the tempest was of an extraordinary nature. The affrighted mariners, therefore, having some sense of a superior power, but no right knowledge of the true God, and being of different countries, cried every one to the idol he had been used to worship, for deliverance from death: at the same time they cast overboard their merchandise, or tackling, to lighten the ship and preserve it from sinking. (*Marg. Ref.* k, l.—*Notes*, *Acts* 27:18,19,33—38, *v.* 38. *Phil.* 3:1—7, *v.* 7.) Yet, during all this confusion and hurry, Jonah lay asleep below deck, and heard nothing of what was doing! having perhaps had little sleep for some time, through fatigue and uneasiness. This caused the ship-master to address him as a very stupid and indolent person; to reprove him for sleeping when all their lives were in such imminent peril; and to excite him to arise, and call upon the God whom he had been used to worship, if so be he might be induced to regard, compassionate, and deliver them.—Thus he who, as the messenger of JEHOVAH, ought to have been reproving the Ninevites, received a just and severe rebuke from an idolatrous mariner! (*Marg. Ref.* m—q.—*Notes*, 3:5—9, *v.* 9. *Joel* 2:12—14. *Am.* 5:14,15.)

V. 7. The extraordinary nature of this tempest, and the general notions of a superior power, and of right and wrong, which these men entertained, induced them to conclude, that some atrocious criminal sailed with them, for whose cause this evil had befallen them. (*Note*, *Acts* 28:3—6.) According therefore to the custom, both among the Gentiles, and also among the worshippers of JEHOVAH, they agreed to decide, by casting lots, who the criminal was. This was an appeal to the heart-searching God and his providence; and he was pleased to determine the matter for them, by causing the lot to fall upon Jonah: (*Marg. Ref.*—*Notes*, *Lev.* 16:8—10. *Num.* 32:23. *Josh.* 7:13—18. 1 *Sam.* 10:17—22. 14:36—44. *Prov.* 16:33. 18:18. *Acts* 1:23—26.)—'This 'was an usual method of referring things to the 'appointment or discovery of Providence.' *Lowth.*

V. 8—10. When Jonah had been thus singled out as the culprit, whom divine vengeance pursued, the mariners did not proceed against him with violence, as might have been expected, considering their loss and extreme danger: but, perceiving perhaps something grave and serious in his demeanor, they calmly entreated him to inform them, whether he were not conscious of some great crime, for which this calamity was come upon them; And whether he could deny that it was on his account. They desired also to know, what his employment was, whether lawful or not; whether he were not now upon some criminal project, or fleeing from justice; and in short, who he was, and of what country. (*Marg. Ref.* x, y.—*Note*, *Josh.* 7:19.) Accordingly he, without reserve, informed them of his people and religion, as a worshipper of "JEHOVAH the God of heaven," the Creator both of the sea and the dry land; and ingenuously confessed his heinous sin. (*Marg. Ref.* z—c.) This exceedingly alarmed them; either as it shewed them the power of that God, who was contending with them, and whom they knew not how to appease; or because they were in doubt how to behave towards his prophet, perceiving extreme danger, whether they kept him in the ship, or cast him overboard. They, however, remonstrated with Jonah for rebelling against the command, and attempting to "flee from the presence," of the great Creator; and for involving them as

14 Wherefore [l] they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, [m] let us not perish for this man's life, and lay not upon us innocent blood: [n] for thou, O LORD, hast done as it pleased thee.

15 So [o] they took up Jonah, and cast him forth into the sea: [p] and the sea * ceased from her raging.

l 5,16. Ps. 107:28. Is. 26:16.
m Gen. 9:6. Deut. 21:8. Acts 28:4.
n Ps. 115:3. 135:6. Dan. 4:34, 35. Matt. 11:26. Eph. 1:9,11.
o Josh. 7.24—26. 2 Sam. 21: 8,9.
p Ps. 89:9. 93:3,4. 107.29. Matt. 8:26. Luke 8:24.
* Heb. *stood.*

16 Then the men [q] feared the LORD exceedingly, and † offered [r] a sacrifice unto the LORD, and [s] made vows.

17 Now [t] the LORD had prepared a great fish to swallow up Jonah. And Jonah was [u] in the ‡ belly of the fish three days and three nights.

q 10. Dan. 4:34—37. 6:26. Mark 4:31. Acts 5:11.
† Heb. *sacrificed a sacrifice unto the LORD and vowed vows.*
r Gen. 8:20. Judg. 13:16. 2 Kings 5:17. Ps. 107:22. Is. 60:5—7.
s Gen. 28:20. Ps. 50:14. 66:13—16. 116:14. Ec. 5:4.
t 4:6. Gen. 1:21. Ps. 104:25, 26. Hab. 3:2.
u Matt. 12:40. 16:4. Luke 11: 30.
‡ Heb. *bowels.*

well as himself, in such imminent danger. (*Marg.* and *Marg. Ref.* d—f.—*Notes*, 11—16, *v.* 14. *Josh.* 7:25,26, *v.* 25. *John* 19:8—12, *v.* 8.)

V. 11—16. The mariners, perceiving that the tempest continued to increase more and more, and not knowing how to act, inquired of Jonah himself, as JEHOVAH's prophet, what they ought to do in this emergency. And he, convinced of his sin and folly, submitting to the justice of God, and expecting death for his crime, and perhaps receiving some intimation of the divine will, counselled them to cast him into the sea; and thus the tempest would cease, for he knew that it was raised on his account. (*Marg.* and *Marg. Ref.* h, i.—*Notes*, *Josh.* 7:20,21. 2 *Sam.* 24:17.) He would not, however, cast himself overboard; for that would have been an act of suicide. But the men, probably affected by the candid confession and the disinterested submissive conduct of Jonah, and fearing to lay hands on the servant of JEHOVAH, used every effort to get into port or near the land; that, putting him on shore, they might preserve his life and their own also. When they found their endeavors to be in vain, (as "the sea grew still more and more tempestuous,") they prayed, not every one to his god as before, but to JEHOVAH, entreating him, that they might not perish for taking away Jonah's life, nor be deemed guilty of murdering the innocent; as his sovereign appointment had laid them under the necessity of doing this for their own preservation. (*Marg.* and *Marg. Ref.* l—n.) After this appeal, they cast Jonah overboard: and, as the storm immediately ceased, they were so impressed with what they had seen and heard, that they exceedingly feared the power and reverenced the authority of JEHOVAH, and worshipped his name; and either at that time, or as soon as they could, they offered to him sacrifices of thanksgiving for their deliverance, and made vows of becoming his servants and worshippers.—We may conclude, that some of them at least were savingly converted, by means of these extraordinary transactions.—Disclaiming all their idol-gods, they offered a sacrifice to the only true God, and made vows to him, (which they would certainly perform upon their return,) to worship him at Jerusalem.' *Bp. Hall.* (*Marg.* and *Marg. Ref.* p—r.)

V. 17. As it was the will of God sharply to chastise Jonah, but not to cut him off; he had prepared a great fish near the ship, to receive him into its stomach. Christ has called it a *whale*, and repeatedly authenticated the whole narration; and probably some of that species have throats wide enough to swallow a man, though others may not. (*Marg. Ref.* t.) The whole affair was miraculous: the preservation of Jonah, from suffocation in the belly of the whale, could only be effected by a continued exertion of almighty power; and the most daring infidel will scarcely venture to say, that God *could not* prepare so great a fish for this purpose, and effect Jonah's deliverance in such a manner. In this situation Jonah remained for three days and three nights; at least (according to the Hebrew phraseology,) one whole day and night and a part of two others. In this he was a type of Christ, as dead and buried, and rising again on the third day. 'The precise time was thus determined, to pre-figure the period of our Lord's continuance in the grave.' *Bp. Newcombe.* (*Note*, *Matt.* 12:38—40.)

PRACTICAL OBSERVATIONS.
V. 1—6.

They, who serve God in the work of the ministry, must prepare for implicit and unreserved obedience amidst manifold hardships and dangers; and should arm themselves with faith and patience, and a spirit of self-denial. They must arise and go to every place, whither Providence calls them; and not spare to reprove the sins of the great or of the many, or to denounce against them the judgments of that God, before whom their crimes have been committed.—Unbelief and the fear of man start a thousand objections to such services: and even pious men are capable of most absurd notions and extravagant actions, when desirous of escaping the cross, or declining obedience in perilous circumstances: nay, like Adam, they may be tempted to hide themselves from the presence of the Lord, by flight, or by vainly attempting to conceal themselves "among the trees of the garden!" Thus awakened sinners have sometimes removed from the preachers or companions, who have disquieted them, in hopes of being again easy in their beloved sinful course of life: and thus even pious ministers, when greatly opposed or discouraged, are apt to seek impatiently for removal to some other place, and to think they could do better any where, or in any situation, than in that assigned them by their Lord and Master. But there is in all possible cases more danger from disobeying, than obeying, God: he can arrest his fugitives by storms from without or from within: and nothing but shame and distress can come on those, who flee from their proper place and work.—Sin and temptation may render even a believer, for a time, more insensible than the most ignorant heathen! in imminent danger, when natural conscience extorts from the latter a cry of distress to an imaginary or "unknown God," and induces them to part with their possessions in hopes of saving their lives; the former may remain secure and asleep, without any sense of guilt or fear of wrath. But the Lord rebukes and chastens those whom he loves; and the

CHAP. II.

Jonah's prayer in the fish's belly, and his thanksgiving and vows, 1—9. His marvellous deliverance, 10.

THEN Jonah [a] prayed unto the LORD his God [b] out of the fish's belly,

a 2 Chr. 33:11—13. Ps. 50:15. 91:15. Is. 26:16. Hos. 5:15. 6:1—3. Jam. 5:13.

b Job 13:15. Ps. 130:1,2. Lam. 3:53—55. Acts 16:24,25.

2 And said, [c] I cried * by reason of mine affliction unto the LORD, and he heard me; [d] out of the belly of † hell cried I, [e] *and* thou heardest my voice.

c Gen. 32:7—12,24—28. 1 Sam. 30:6. Ps. 4:1. 18:4—6. 22:24. 34:6. 120:1. 142:1—3. Luke 22:44. Heb. 5:7.

* Or, *out of mine affliction.* 1 Sam. 1:16.

d Ps. 18:5,6. 86:13. 88:1—7. 116:3.

† Or, *the grave.* Ps. 16:10. Matt. 12:40. Acts 2:27.

e Ps. 65:2.

very persons, whom he sometimes employs for this purpose, serve to cover his offending servants with shame, and to fill them with anguish.—Surely the people of the world in general may be thus addressed: 'Shall men part 'with all their substance to save their lives; 'and will they not renounce worldly interests 'and pleasures, to save their souls? What do 'men mean by sleeping on in sin, when the 'word of God, and the convictions of their 'consciences, warn them, to arise and call 'upon the LORD, if they would escape ever-'lasting misery?'—And do we not all need such reproofs on some occasions? What do we mean, amidst all our fears, temptations, difficulties, and perils, and those of the church or the community, to be so supine and heartless? Should we not admonish and excite each other to awake, and arise, and call upon our God; "if so be he will think upon and deliver us, that we perish not?"

V. 7—17.

In great distresses, it behoves us to inquire, on what account, and for whose cause, the evil is come upon us. And though it may not be deemed expedient to use the lot, amidst the abuse and profanation of it that prevail; yet we may appeal to the Lord in prayer; and by his word and Spirit, and in his Providence, he can readily shew us the cause and remedy of all our troubles.—They who rebel against God, often cause or occasion great calamities to those with whom they associate: yet they should not be treated with harshness or virulence, and careful inquiry ought always to precede the punishment of culprits.—When the true believer has been betrayed into sin, and is evidently become the criminal cause of harm to others, and when he is brought to a proper sense of his misconduct, he will frankly confess his guilt, and speak honorably of God, though to his own shame and condemnation: and indeed it may justly cause the profligate and profane to tremble, when they consider with what marked severity the Lord often punishes the transgressions of his worshippers. In such circumstances they will condemn themselves, and submit patiently to any temporal punishment, if so be they may hope to be "delivered from the wrath to come:" nay, they will rather choose chastisement in their own persons, than to become the occasion of ruin to others. (1 *Chr.* 21:17.) Such behavior will sometimes win upon the ungodly, when they cannot but see their criminality, and are suffering in consequence of it: and it is proper to do all we can to save the lives, even of those who have greatly offended; for the natural conscience has a horror at the thoughts of wilful murder.—When necessity constrains men to take away life, it should be done with extreme reluctance, and only in order to preservation from death, or for other important ends. And it ought not to be done, if it can be avoided by any tolerable loss or hardship: for the persons concerned should be able humbly to appeal to God, that they could not avoid the painful expedient, and be confident that "innocent blood will not be laid to their charge."—When the cause of evil is removed, the effect will commonly cease; and the renunciation of sinful pleasures or interests, makes way for a sweet sense of the pardoning love of God.—His servants will scarcely ever be entirely useless; he often takes occasion even from our sins and follies, to promote the glory of his name and the salvation of souls: and if men's lives be endangered and their property diminished, through their acquaintance with his worshippers; yet if their discourse or example bring any to fear, trust, worship, and obey God, their gain will be great.—Surely the conduct of these heathen mariners will rise up in judgment against great numbers of those called Christians, who neither offer prayers in their distresses, nor sacrifices of thanksgiving for their most signal deliverances!—The Lord will humble, but he will not destroy, his offending servants: and he can preserve or punish, in numberless ways of which we have no conception.—But let us not overlook him, who gave himself up to death, to rescue us from the wrath of God: the storm that he suffered to appease, was wholly of our raising; and he died, was buried, and on the third day rose again, to sanctify death and the grave to his people, and to be the First-fruits of their resurrection to everlasting life and glory.

NOTES.

CHAP. II. V. 1, 2. Jonah was brought into such a situation, as no other man ever was in before or since: yet his life was not only preserved, but he was enabled to exercise his reason, and to collect his thoughts for prayer! He was reduced to this condition of extreme misery and peril, by the righteous judgment of God; he could not possibly be delivered except by miracle; he must be oppressed with guilt and terror: yet he still hoped in the mercy of God, and ventured to call upon him. (*Marg.* and *Marg. Ref.* a—c.—*Notes*, 2 *Chr.* 33:11—13. *Ps.* 130:1,2. *Lam.* 2:52—57.) His close confinement, his heavy load of guilt, and the state of his mind, rendered his situation "as the belly of hell," or the state of the dead, where there is no hope, and whence there is no escape: yet even thence he cried unto the Lord, and was heard and delivered. (*Marg. Ref.* d, e.—*Notes*, 2 *Sam.* 22:5—16. *Ps.* 40:1—5. 86:12,13. 88:1—17. 116:3,4. *Heb.* 5:7—10, *v.* 7.)—'Then Jonah spent that time in his 'earnest prayers to God, and in his humble 'and hearty confessions of his sin: ... and af-'ter, when he was by the power of God deliv-'ered, ... he ... penned this song of thanksgiving 'for so wonderful a mercy.' *Bp. Hall.*—'Those 'devout thoughts, which he had at that time, 'he afterwards digested into the following 'prayer; and added a thanksgiving for his de-'liverance at the end of it. So several of Da-'vid's Psalms were probably composed after 'his trouble was over: but in a manner suita-'ble to the thoughts he had at the time of his 'affliction, and with a grateful sense of God's

3 For [f] thou hadst cast me into the deep, in the [*] midst of the seas; and the floods compassed me about: [g] all thy billows and thy waves passed over me.

4 Then [h] I said, I am cast [i] out of thy sight; yet I will look again [k] toward thy holy temple.

5 The [l] waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the [†] bottoms of the [m] mountains; [n] the earth with her bars *was* about me for ever: [o] yet hast thou brought up my life from [‡] corruption, O LORD my God.

f 1:12—16. Ps. 69:1,2,14,15. Lam. 3:54.
* Heb. *heart.*
g Ps. 42:7.
h Ps. 31:22. 77:1—7. Is. 38:10—14,17. 49:14. Ez. 37:11.
i 1 Kings 9:7. Jer. 7:15. 15:1.
k 1 Kings 8:38,42,48. 2 Chr. 6:38. Ps. 5:7. Dan. 6:10.
l Ps. 40:2. 69:1,2. Lam. 3:54.
† Heb. *cuttings off.*
m Deut. 32:22. Ps. 65:6. 104:6,8. Is. 40:12. Hab. 3:6,10.
n Job 38:4—11. Prov. 8:25—29.
o Ps. 16:10. Is. 38:17. Acts 13:33—37.
‡ Or, *the pit.* Job 33:24,28. Ps. 30:3,9. 55:23. 143:7.

7 When [p] my soul fainted within me [q] I remembered the LORD; and [r] my prayer came in unto thee, into thine [s] holy temple.

8 They that [t] observe lying vanities forsake their own mercy.

9 But [u] I will sacrifice unto thee with the voice of thanksgiving; [x] I will pay *that* that I have vowed. [y] Salvation *is* of the LORD.

10 ¶ And the LORD [z] spake unto the fish, and it vomited out Jonah upon the dry *land.*

p Ps. 22:14. 27:13. 119:81—83. Heb. 12:3.
q 1 Sam. 30:6. Ps. 20:7. 42:5,11. 43:5. 77:10,11. 143:5. Is. 50:10. Lam. 3:21—26. 2 Cor. 1:9,10.
r 2 Chr. 30:27. Ps. 18:6.
s 4. Ps. 11:4. 65:4. Mic. 1:2. Hab. 2:20.
t 2 Kings 17:15. Ps. 31:6. Jer. 2:13. 10:8,14,15. 16:19. Hab. 2:18—20.
u Gen. 35:3. Ps. 50:14,23. 66.13—15. 107:22. 116:17,18. Jer. 33:11. Hos. 14:2. Heb. 13:15.
x Deut. 23:18. 2 Sam. 15:7. Job 22:27. Ec. 5:4,5.
y Ps. 3:8. 37:39,40. 68:20. Is. 45:17. John 4:22. Acts 4:12. Rev. 7:10.
z 1:17. Gen. 1:3,7,9,11,14. Ps. 33:9. 105:31,34. Matt. 8:8,9,26,27.

'mercies for his deliverance out of it. (*Ps.* 54: '120:)' *Lowth.* (*Notes, Ps.* 142: *title. Is.* 38:9—13, *v.* 9.)—'Being now swallowed up of death, 'and seeing no remedy to escape; his faith 'burst out unto the Lord; knowing that from 'the very hell he was able to deliver them.'

V. 3, 4. The Lord had not only *permitted* and *directed*, but he had even *constrained* the mariners to cast Jonah into the sea: so that he recognised the hand of God, and submitted to his justice in that dispensation. (*Notes*, 1:11—16. 2 *Sam.* 16:5—14, *vv.* 10—12. *Ps.* 39:9,10. 51:14.) He was compassed about with floods of waters in the great deep; whilst all the waves and billows passed over him. (*Marg.* and *Marg. Ref.* f, g.—*Notes, Ps.* 42:6—8, *v.* 7. 69:14,15.) He had attempted to flee from the presence of the Lord; and now he feared that he "was cast out of his sight." (*Marg. Ref.* h, i.) Yet he would not quite despair; but would still look to God for help, with a believing regard to his "holy temple," the sacrifices there offered, and the mercy-seat from which he communed with his people: he would still pray for forgiveness, and hope to be permitted again to go up to the temple; or at least to be admitted into the sanctuary above, if he died in his present situation. (*Marg. Ref.* k.—*Notes*, 1 *Kings* 8:28—30. *Dan.* 6:10,11.)

V. 5—7. When Jonah was cast into the sea, the waters surrounded him, "even to the soul," or life, or so as to reduce him to the condition of a dying man: the sea-weeds were wrapped about his head, either before the fish swallowed him, or being sucked in with the water into its stomach. And thus he was carried to the bottom of the sea, and to the deep-rooted bases of those mountains that formed the shore; and he seemed as effectually precluded from all hope of deliverance, as if he had been buried in the centre of the earth, and her perpetual rocks and hills had been the barriers of his tomb. Yet from this pit of corruption the Lord brought him forth alive, and at that time he "saw not corruption," as without a miracle he must have done!—Thus the Lord Jesus, having endured the wrath of the Father due to our sins, was laid in a new sepulchre hewn out of a rock, closed with a large stone, sealed, and guarded by Roman soldiers: yet from that pit of corruption, he was brought forth alive by the power of God, without having seen corruption. (*Marg. Ref.* l—o.—*Notes, Ps.* 16:8—11. 69:1—3. *Is.* 38:17—20, *v.* 17. *Lam.* 3:52—57, *v.* 54. *Acts* 2:25—32.)—When Jonah's heart fainted through terror and distress, he remembered the Lord, and his power, mercy, and truth; his prayer was heard in heaven and accepted; and thus he was delivered. (*Marg. Ref.* p—s.—*Notes*, 1 *Sam.* 30:6. *Ps.* 27:13. 77:5—12. *Lam.* 3:21—23. 2 *Cor.* 1:8—11.)

V. 8, 9. Jonah had been severely corrected: yet he was fully sensible how much better it was to worship God, than to regard the idols of the heathen; or any of the superstitions which prevailed in Israel. These were all deceitful vanities; in forsaking God and his instituted worship to observe them, men forsook their own mercies and privileges: and they were equally deluded, who sought safety and peace by disobeying God, as Jonah had done. He was now convinced of his guilt and folly: and was determined, if he should be delivered, that he would present his sacrifice of praise, with thankful acknowledgment of God's mercies, and pay the vows that he had made in his distress: for salvation, temporal, spiritual, and eternal, was from the Lord, and the glory of it should be ascribed to him alone. (*Marg. Ref.*—*Notes, Gen.* 35:1. 1 *Chr.* 10:13,14. *Ps.* 31:6. 56:12,13. 66:13,14. 107:31,32. 116:17—19. 118:17,18. *Rev.* 7:9—12.)—This may be considered as his language after his deliverance: and some think that he vowed, when in the fish's belly, that, in case he were spared, he would readily go to Nineveh according as he had been commanded.

V. 10. God so over-ruled this monster of the deep, that it was led to get near the shore, and disgorge its prey alive upon the dry land; probably not far from the place where Jonah had embarked.—Thus death and the grave were commanded to restore the body of the crucified Redeemer. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

We cannot be in any place or circumstances, in which we are excluded from the mercy-seat of God: and sharp afflictions are often sent to excite those to earnest cries for mercy, who were negligent in prosperity, and under the rebukes of his word.—Even believers may be

CHAP. III.

Jonah, at God's renewed command, goes to Nineveh, and denounces its destruction, 1—4. The Ninevites excited by the king, believe, fast, pray, reform, and trust in God's mercy, 5—9. The Lord repents him of the evil, 10.

AND the word of the LORD came unto Jonah, [a] the second time, saying,

2 Arise, go unto [b] Nineveh, that great city, and [c] preach unto it the preaching that I bid thee.

3 So Jonah [d] arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was [*] an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, [e] Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh [f] believed God, [g] and proclaimed a fast, and put on sackcloth, [h] from the greatest of them even to the least of them.

6 For [i] word came unto the king of Nineveh, [k] and he arose from his throne, and he laid his robe from him, [l] and covered *him* with sackcloth, and sat in ashes.

7 And he [m] caused *it* to be proclaimed and [†] published through Nineveh, by the decree of the king and his [‡] nobles, saying, Let neither man nor beast, [n] herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, [o] and cry mightily unto God: yea, [p] let them turn every one from his evil way, and from the violence that *is* in their hands.

9 [q] Who can tell *if* God will turn and

a 1:1. John 21:15—17.
b 3. 1:2. Zeph. 2:13—15.
c Jer. 1:17. 15:19—21. Ez. 2:7. 3:17. Matt. 3:8. John 5:14.
d Gen. 22:3. Matt. 21:28,29. 2 Tim. 4:11.
* Heb. *a city great of God.* Gen. 30:8. Ps. 36:6. 80:10. *Margins.*
e 10. 2 Kings 20:1,6. Jer. 18:7,8.
f Ex. 9:18—21. Matt. 12:41. Luke 11:32. Acts 27:25. Heb. 11:1,7.
g 2 Chr. 20:3. Ezra 8:21. Jer. 36:9. Joel 1:14. 2:12—17.
h Jer. 31.34. 42:1,8. Acts 8:10.
i Jer. 13:18.
k Ps. 2:10—12. Jam. 1:9,10. 4:6—10.
l Esth. 4:1—4. Job 2:8. 42:6. Jer. 6:26. Lam. 3:29. Dan. 9:3. Mic. 1:10. Matt. 11:21. Luke 10:13.
m 5. 2 Chr. 20:3. Ezra 8:21.
† Heb. *said.*
‡ Heb. *great men.*
n Joel 1:18. Rom. 8:20—22.
o 1:6,14. Ps. 130:1,2.
p Is. 1:16—19. 55:6,7. Ez. 18:21—24,27,28,30—32. 33:11. Dan. 4:27. Matt. 3:8. Acts 3:19. 26:20.
q 1:6. 2 Sam. 12:22. Ps. 106:45. Joel 2:13,14. Am. 5:15. Luke 15:18—20.

reduced by sin, temptation, affliction, terror, and a sense of divine wrath, to a situation which bears some resemblance to "the depths of hell:" but their discouragements will differ from despair, in that they will never totally cease to seek help from God; and faith and hope will still struggle against the gloomy suggestions of unbelief.—The hand of God should be acknowledged in all our troubles: a proper estimate should be formed of the greatness of our difficulties, and the urgency of our distresses; in order that our faith may be fixed more simply upon the almighty power of the Lord for deliverance, and that afterwards we may be duly sensible of our obligations: and we should endeavor to attain to a proper sense of the greatness of our guilt, that we may more value his rich mercy and free salvation.—When we have been rescued from pressing difficulties, we should call to remembrance our fears and sorrows, and the weakness and wavering of our faith and hope: that we may be the more affected with the loving-kindness of the Lord, in hearing our supplications; and that we may "offer the sacrifices of thanksgiving, and pay our vows," with greater alacrity and zeal.—Our case can never be desperate, while we are out of hell: but as far as a believer is overcome by temptation, to copy those "that observe lying vanities," he "forsakes his own mercy," and changes the consolations which he would enjoy, for distress and dismay. It is our happiness, that we *may* worship and hope in God, who is able and willing to save all that call upon him, from sin and its eternal consequences; and from its temporal painful effects, as far as it is good for them: yea, "he is able to do exceeding abundantly, above all that we ask or think."—Amidst all our varying experiences, and the changing scenes of life, we should keep the eye of faith fixed upon our once suffering and dying, but now risen and ascended Redeemer. "All the waves and billows" of the wrath of the Father, due to our sins, went over him; "the floods of ungodly men" compassed him, the powers of darkness assaulted him, death seemed to prevail against him, the grave was opened to receive his body, and his soul departed into the place of separate spirits: but he was again brought alive out of "the pit of corruption;" that through him the salvation of the Lord might be communicated to all believers. Let us then humbly confess our sins; consider his resurrection as the first-fruits of our own; and thankfully receive every temporal and spiritual deliverance, as the beginning and pledge of our eternal redemption.

NOTES.

CHAP. III. V. 1—4. It was proper that Jonah should have his commission renewed, before he resumed his office, after his late perverse disobedience; and that he should prove the sincerity of his repentance by performing that service, which before he had declined. He was therefore commanded to go and preach to Nineveh the preaching that God commanded him; and he promptly obeyed without regard to consequences.—Nineveh was so large a city, that it would take a man three days to walk round it, or to go into all the principal streets of it. When Jonah therefore came thither, and had entered into the city, he made one day's journey about it, proclaiming, as the herald of JEHOVAH, that within forty days Nineveh would be overthrown, by an earthquake, or by some other awful and sudden judgment, such as had befallen Sodom. This respite and warning intimated, that there was a reserved condition of mercy, in case they repented; and probably the proclamation was attended with reproofs of their most notorious sins. In this progress he met with no interruption; and it is probable that his first day's preaching produced such effects, as rendered it unnecessary for him to proceed any further. (*Marg.* and *Marg. Ref.*—*Notes*, 1:2,3.) 'Diodorus Siculus informs 'us, that Nineveh was 480 furlongs in compass, 'which make sixty of our miles. ... So that it 'was bigger than Babylon, which, according to 'his account was but forty-eight.' *Lowth.*

repent, and turn away from his fierce anger, that we perish not?

10 ¶ And [r] God saw their works, that they turned from their evil way; [s] and God repented of the evil that he had said that he would do unto them; and he did *it* not.

r 1 Kings 21:29. Job 33:27,28. Jer. 31:18—20. Luke 15:20.

s 4:2. Jer. 18:8. Joel 2:13. Am. 7:3,6.

V. 5—9. Some think, that Pul was king of Nineveh at this time; but it is probable, that these events occurred before his days. (*Notes*, 2 *Kings* 14:25. 15:19,20.)—There were no outward indications of the overthrow of Nineveh, and Jonah wrought no miracle in confirmation of his prediction: yet the Ninevites believed it to be the word of God, and that it would be verified; probably through a conviction excited in their minds of the greatness of their guilt, and from a recollection of the many wonderful judgments that Israel's God had inflicted on his enemies. Perhaps they had also heard of the wonderful things, which God had wrought in respect of Jonah. 'The fame of the won-'derful works God had wrought for the Jews 'was spread over the eastern parts of the world. 'This might make the Ninevites hearken to a 'man of that nation, that came to them as sent 'by God. And it is likely that he gave them 'an account of the miraculous circumstances 'which attended his own mission. But with-'out question, a sense of their own guilt, and 'their deserving whatever punishment heaven 'could inflict, was a principal reason that mov-'ed them to have regard to his message. And 'by the men of Nineveh's repenting at the 'preaching of Jonas, God designed to upbraid 'the stubbornness of his own people, and shame 'them, as it were, into repentance, for fear the 'men of Nineveh should rise up in judgment 'against them.' (*Matt.* 12:41.) *Lowth.*—They therefore dreaded the threatened vengeance, yet had some hope of escaping it; and without delay they used every means which they could devise, in order to appease the wrath of God. For when the preaching of Jonah was made known to the king, he was so alarmed, that he laid aside all his ensigns of royalty, put on "sackcloth, and sat in ashes;" and, with the concurrence of his nobles and the approbation of his subjects, he ordered a fast to be proclaimed and observed with the greatest strictness. Not only were the people required to abstain wholly from food; but the very oxen and sheep were to be kept from all provender and water, that their mournful lowings and bleatings might add to the solemnity of the awful occasion. All the inhabitants likewise, from the least to the greatest, were commanded to wear sackcloth; nay, the very horses and mules which appeared in the streets were thus covered, instead of wearing their former gaudy trappings; while the inhabitants, as with one voice, united in most earnest prayers to the God of Israel, to have mercy on them, and spare the city: at the same time they were required to repent, and forsake all their sins, but especially their violence, oppression, and injustice.—'Natural religion instructed them that 'their earnest prayers, without true amend-'ment, would not avail them before God; nor 'would their repentance be thought sincere, 'unless they returned to the true owners, what 'they had gained by violence and injustice.' *Lowth.*—The proclamation of approaching destruction had not been attended with any express call to repentance, or promises of mercy: yet they proceeded upon this general encouragement, from their apprehensions of the goodness of the Lord, that they *could not tell* but he might be induced to remit their punishment; or (speaking after the manner of men) to change his mind and repent of his purpose; his vehement anger being appeased by their submissions, humiliation, and supplications: at least this was the most probable way of escaping the impending destruction. In all this, something beyond natural conscience, even the special blessing of God on his own word, influencing them to believe it, and to act accordingly, must be acknowledged. (*Marg.* and *Marg. Ref.*—*Notes*, 2 *Chr.* 20:3,4. *Ps.* 2:10—12. *Joel* 1:14,15. 2:12—14. *Acts* 11:18. 14:24—28, *v.* 27. *Heb.* 11:5,6.)

V. 10. We may conclude, that this fast was observed in a very strict and solemn manner, in all parts of Nineveh; that many fervent prayers were presented to the Lord, and his name greatly honored and the idols disparaged; that a general reformation took place, and that many were converted to the true God, and his spiritual worship and service. These things the Lord observed and approved, especially their turning from their evil ways: and therefore "he repented of the evil, that he had said he would do to them." He did not execute his threatened vengeance; his warning having had its intended effect: for it was his secret purpose to manifest his readiness to forgive, to glorify his mercy, to shame the impenitence of Israel, and to give an earnest of the conversion of the Gentiles. (*Marg. Ref.*—*Notes*, *Job* 33:27—30. *Jer.* 18:7—10. 31:18—20. *Matt.* 12:41, 42. *Luke* 15:20—24.)

PRACTICAL OBSERVATIONS.

The sincerity of our repentance must be evinced by obedience, in those particulars especially, about which we have been most rebellious: and the Lord seals the forgiveness of his offending servants, by again employing them in his honorable work. But he will not soften or alter his messages, because of any man's reluctance to deliver them, or to hear them; or because of the numbers or the greatness of those whom they condemn.—The fear of the power and wrath of God, and the experience of his mercy, will raise us above the fear of men: and he can render the most timorous bold as lions, to proclaim his truths in the midst of his most powerful enemies.—We are often needlessly afraid of men in obeying God: for he gives his word a more favorable reception than we expected; and sometimes the heathen will be more attentive than his professed worshippers.—It is *by faith*, that sinners, when warned, are moved *by fear*, to inquire after deliverance from the wrath to come: (*Note*, *Heb.* 11:7.) a small degree of light may convince men, that fasting, humiliation before God, confession of sin, prayer, and turning away from known iniquity and impiety, are probable means of escaping wrath, and *obtaining*, though not of *meriting* mercy: and kings and nobles cannot do a more essential service to the people, than in leading them, by their authority and example, to these religious exercises. But no external mortifications or devotions can be of any use, if men do not turn from the evil of their ways.—If idolaters, without any express revelation of mercy, or instruction in the truths and will of God, at the call of an Israelitish prophet, upon a mere *peradventure we may escape destruction*, were thus earnest, fervent, prompt, self-denying, and humble in seeking mercy: how inexcusable will professed Christians be, who, notwithstanding

CHAP. IV.

Jonah, displeased at the mercy of God to Nineveh, peevishly expostulates, and prays for death, 1—3. God gently reproves him, 4. He leaves the city; is shadowed by a gourd, which withers; he manifests great impatience and rebellion; but is shewn, by his concern about the gourd, the propriety of God's mercy to Nineveh, 5—11.

BUT [a] it displeased Jonah exceedingly, and he was very angry.

2 And [b] he prayed unto the LORD; and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore [c] I fled before unto Tarshish: for I knew that [d] thou *art* a gracious God, and merciful, slow to anger, and of great kindness, [e] and repentest thee of the evil.

3 Therefore now, O LORD, [f] take, I beseech thee, my life from me; [g] for *it is* better for me to die than to live.

4 Then said the LORD, * Doest thou [h] well to be angry? [*Practical Observations.*]

a 4,9. Matt. 20:15. Luke 7:39. 15:28. Acts 13:46. Jam. 4:5,6.
b 1 Kings 19:4. Jer. 20:7.
c 1:3. Luke 10:29.
d Ex. 34:6,7. Num. 14:18,19. Ps. 78:33. 86:5,15. 145:8. Hos. 11:8,9. Joel 2:13,14. Mic. 7:18.
e 3:10. Ex. 32:14. Ps. 90:13. Jer. 18:8. Am. 7:3,6.
f Num. 11:15. 20:3. 1 Kings 19:4. Job 3:20,21. 6:8,9. Jer. 20:14—18. Phil. 1:21—25.
g Job 7:15,16. Ec. 7:1. 1 Cor. 9:15.
* Or, *Art thou greatly angry?*
h Num. 20:11,12,24. Ps. 106:32,33. Mic. 6:3. Matt. 20:15. Jam. 1:19,20.

5 ¶ So [i] Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, [k] till he might see what would become of the city.

6 And [l] the LORD God prepared a † gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. [m] So Jonah ‡ was exceeding glad of the gourd.

7 But [n] God prepared a worm when the morning rose the next day, and it smote the gourd that [o] it withered.

8 And it came to pass when the sun did arise, [p] that God prepared a § vehement east wind: [q] and the sun beat upon the head of Jonah, that he fainted, [r] and wished in himself to die, and said, *It is* better for me to die than to live.

i 1:5. 1 Kings 19:9,13. Is. 57:17. Jer. 20:9.
k Gen. 19:27,28. Jer. 17:15,16. Luke 19:41—44.
l 1:17. Ps. 103:10—14.
† Or, *palmerist.* Heb. *Kikajon.*
m Esth. 5:9. Prov. 23:5. Is. 39:2. Am. 6:13. Luke 10:20. 1 Cor. 7:30.
‡ Heb. *rejoiced with great joy.*
n Job 1:21. Ps. 30:6,7. 102:10.
o Ps. 90:5,6. Is. 40:6—8. Joel 1:12.
p 6,7. 1:4,17. Ez. 19:12. Rev. 3:19.
§ Or, *silent.*
q Ps. 121:6. Cant. 1:6. Is. 49:10. Rev. 7:16.
r 3. Lev. 10:3. 1 Sam. 3:18. 2 Sam. 15:25,26. Job 2:10. Ps. 39:9.

all the warnings, instructions, invitations, and promises of scripture, persist in unbelief, impenitence, self-indulgence, and procrastination! But, if God so readily pardoned the inhabitants of Nineveh, where it may be apprehended the greater part were only transiently impressed and partially reformed; how readily will he pardon the broken-hearted penitent, and the believing supplicant at his mercy-seat! —We may also here see the blessed effects of the resurrection of Christ, and the consequent preaching of his gospel, in the conversion and salvation of the Gentiles: and let us pray that this preaching, and these effects, may pervade the whole earth; and join our zealous, diligent, self-denying, and liberal endeavors, in aiding every scriptural attempt to accomplish this most desirable object.

NOTES.

CHAP. IV. V. 1—4. It might have been expected, that Jonah would be very humble and submissive, in consequence of his former misconduct, and the merciful dealings of God with him; and that the success of his mission, in the repentance and preservation of the Ninevites, would inspire him with lively joy and gratitude: but on the contrary we find, that he was greatly displeased, and very angry even with God himself, for shewing mercy to Nineveh; though mercy alone had preserved his life, and saved his soul from hell!—In this rebellious frame, he ventured to expostulate with God, and to excuse, nay vindicate, his former disobedience!—When first commanded to prophesy against Nineveh, he was aware of the event. He supposed that God would mercifully spare the city, and that he should be stigmatized as a false prophet; being well acquainted with the abundant mercy and goodness of God towards his offending creatures. (*Marg. Ref.* b—d.—*Notes*, 1:2,3. *Ex.* 34:5—7. *Mic.* 7:18—20, *v.* 18.) And now, seeing this had turned out as he expected, he besought God, to slay him and end his pain, for death was more desirable in his case than life: as if the Lord had done him an injury, in delivering him from the belly of the whale!—We may allow something in this case to the unfounded prejudices of the Israelites, who were too apt to despise the Gentiles, and to deem the mercy of God to them a deduction from their own privileges. Jonah might also consider Nineveh as a formidable enemy to his nation, and in that view wish for its destruction. Some think, he had a mistaken zeal for the honor of God, and thought that he would appear to have broken his word, in not executing the judgment which he had denounced.—But it is evident, that he was greatly influenced by a proud and rebellious spirit; that he considered the Ninevites as unworthy of his regard; and that he did not desire their welfare, but merely came to denounce and witness their destruction. It is equally evident that he was not duly humbled for his own sins; and had an undue regard to his own reputation; fearing the disgrace of being thought a false prophet, and not daring to trust God to take care of his credit and safety. In this frame of mind, he overlooked the good done, and the glory of the divine goodness and mercy, as of little consequence. Yet the Lord reproved him with gentleness, and inquired whether he had cause to be thus discomposed, or did right in these peevish complaints and impatient wishes for death, when so great mercy had been shewn him: to which he seems to have made no answer, but to have continued sullen and fretful. (*Marg.* and *Marg. Ref.* e—h.—*Note*, 1 *Kings* 19:3,4.)

V. 5—8. Doubtless Jonah might have been hospitably entertained at Nineveh, and allowed to live according to his own rules, had he been disposed to be friendly: and he might have been usefully employed, in confirming the inhabitants in their good purposes, and in instructing them in the truths and worship of God. But, though he had received an intimation, that the city would be spared, he seems not to have fully believed it: and he would neither venture himself in the city, nor have any fellowship with the inhabitants; as if he meant.

9 And God said to Jonah, * Doest thou well to be angry for the gourd? And he said, [s] I † do well to be angry, [t] *even* unto death.

10 Then said the LORD, Thou hast ‡ had pity on the gourd, for the which thou hast not labored, neither madest it grow; which [§] came up in a night, and perished in a night:

11 And [u] should not I spare [x] Nineveh, that great city, wherein are more than six-score thousand persons [y] that cannot discern between their right hand and their left hand; [z] and *also* much cattle?

* Or, *Art thou greatly angry?* 4.
s Gen. 4:5—14. Job 18:4. 40:4,5.
† Or, *am greatly angry.*
t Judg. 16:16. Job 5:2. Matt. 26:38. 2 Cor. 7:10. Rev. 9:6.
‡ Or, *spared.*
§ Heb. *was the son of the night.*
u 1. Is. 1:13 Matt. 18:33. Luke 15:28—32.
x 1:2. 3:2,3.
y Deut. 1:39.
z Ps. 36:6. 104:14,27,28. 145,8, 9,15,16.

notwithstanding their repentance, to "shake off the dust of his feet, for a testimony against them." He therefore left the city, and made a booth or tent to dwell in, till he should see the event. It pleased God, however, very graciously and miraculously, to prepare a large gourd, which, with rapid growth and luxuriant foliage, was speedily ready to afford him a refreshing shadow from the heat of the sun, from which it seems his tent could not defend him. This tended to appease his grief and calm his spirits; nay, he was "exceedingly glad" on account of this *personal* accommodation; whilst the repentance and preservation of a great city made him very angry and peevish! To check this disproportionate joy, and to make way for his further humiliation and instruction, the Lord prepared a worm and caused it to destroy the root of the gourd, so that the next day it withered: and, a sultry east-wind increasing the burning heat of the morning-sun, Jonah was so oppressed, that he fainted, grew more impatient than ever, and wished again for death, as the most desirable deliverance from his misery.—'The winds in 'the hot countries are oftentimes more suffo-'cating than the heat of the sun, when they 'blow from the sandy deserts; and they make 'the sun-beams give a more intense heat.' *Lowth.*—Some think, that he left the city, before he had seen the tokens of repentance among the inhabitants; and others, that he waited till the forty days were almost expired, when, dreading some sudden destruction, he dared not to stay any longer. It however, seems most probable, that he both witnessed the conduct of the Ninevites, and had some intimations of the Lord's gracious purposes, before he left the city; and that he retired from it immediately after. (*Marg.* and *Marg. Ref.*)

V. 9—11. The Lord was graciously pleased to renew his expostulations with Jonah, at this crisis, and to inquire whether the withering of the gourd was an adequate cause of his great anger and impatience: but he proudly and passionately justified himself, asserting that he "did well to be angry even *unto death;*" that is, to break his heart, and to die with grief and vexation. (*Marg.* and *Marg. Ref.—Notes, Gen.* 4:6,7,13—15. *Job* 7:15,16. 2 *Cor.* 7:9—11.) 'I 'have just cause to be angry, even to that de-'gree as to wish myself dead. The prophet 'here records his own impatience without con-'cealing any circumstance of it, as Moses and 'other holy writers have done.' *Lowth.* Upon this the Lord graciously condescended to argue the matter with him. Would he have spared the gourd, merely for his own convenience and refreshment? and was he very angry and rebellious when it withered; though it was not his work or property, and had cost him no labor; and though it was naturally of a swift growth and a withering nature? (*Marg.*) And was it not right, that the Lord should spare Nineveh, in which were so large a number of his creatures, formed by his power and for the purposes of his glory? If all the inhabitants of that city, who were capable of knowing good from evil, without one exception, were deserving of the most tremendous punishment, and ripe for vengeance; yet there were no less than a hundred and twenty thousand infants, incapable of "knowing their right hand from their left," who were no more criminal than the offspring of others of man's fallen race: and would Jonah contend with his Maker for sparing the city for their sakes? 'If 'we compute them at a fifth part of the inhab-'itants of Nineveh, the whole sum will amount 'to six hundred thousand.' *Lowth.* (*Notes, Gen.* 18:23—33.) There was also very much cattle in the city, to which God had respect, as far more valuable than the withering gourd. (*Marg. Ref.* z.)—Among the many hundreds of thousands of grown persons in the city, there were also many true penitents; and the general humiliation and reformation, which had been effected, rendered it peculiarly suitable for God to glorify his mercy in their preservation.—Hence it might be inferred, that Jonah was deeply criminal, in being so much concerned about his own ease, comfort, and credit; and so unconcerned about the honor of God, and the benefit of his creatures.—We may suppose, that this silenced and humbled Jonah; that he at length learned submission; and, being made to know the evil of his own heart, that he would be prepared to serve God in the prophetical office, with more humility and propriety, than he had hitherto done.

PRACTICAL OBSERVATIONS.
V. 1—4.

Human depravity breaks out in such varied ways, as occasions are given, that it is not easy to say of what man is incapable. (*Note,* 2 *Chr.* 16:7—10.) Regard to his own honor, or that of his sect, or a proud contempt of others, may possibly seduce even a believer, in an unguarded hour, to quarrel with the goodness and mercy of the Lord: nay, malignity, in some occasional emotions, may delude a man to think it more desirable to witness or seal the ruin of sinners, than to be instrumental to their preservation. Indeed this is the root of all bigotry and persecution, as far as pious men have ever been betrayed into it. (*Note, Luke* 9:51—56.) Even a faithful minister may, in some possible circumstances, be tempted to impatience, by witnessing unexpected success to his own labors, in places where he had little desire of it, whilst his sanguine hopes and ardent wishes for others have been disappointed; or when his success was productive of bitter effects to his character or interests.—When great good is done by those, whose conduct is so inconsistent, and so much tends to prejudice men against their ministry; it must be most evident, that "the excellency of the power is of God and not of man."—Nothing but a deep knowledge of our own hearts can explain to us, how it is possible for a true be-

liever to *pray* in the language of rebellion, and of self-justification respecting things most flagrantly evil! how a man, who has been convicted, corrected, humbled, marvellously delivered, and made thankful for such mercies, can be induced again to vindicate before God his former transgression! how a prophet could decline preaching for fear he should do good! or repent of preaching because he had been singularly successful! or justify his fleeing from his work, because he knew that the Lord was gracious and merciful! or mention these endearing perfections of God, to complain of them! or how the severest discipline and the most marvellous deliverances should fail to cure this perverseness! Yet of these things *our* hearts are capable, and these are but a small part of their deceitfulness and desperate wickedness. (*Note*, *Jer.* 17:9,10.) This would appear, if God should now (as he one day will,) publish an impartial history of the secret thoughts of our hearts, in our varied experiences.—It is, however, peculiarly criminal to indulge this proud and peevish spirit in our prayers: yet this too will be our case, unless we carefully watch over our passions, when under great difficulties and strong temptations. We are even capable of sincerely thanking God one day for sparing our lives, and of fretting the next because we are left to live in trouble! And we are apt to think it better for us to die than to live: not so much because heaven is more desirable than earth, or lest we should live to dishonor God; but because we are troubled by our own imaginations and corruptions; or because we are exposed to reproach and the cross, amidst successful endeavors to glorify God and do good to mankind. In general we are all most prone to desire death, when we are least fit to meet our Judge: so that the mercy of God is as much displayed in bearing with his peevish servants, as in pardoning repenting rebels; and his gentle reproofs most effectually shew the evil of our discontent and impatience.

V. 5—11.

We often create ourselves uneasiness by our folly: nay, some are prevailed on by temptations of divers kinds to retire from public stations, when they have the fairest opportunities of usefulness. Yet the Lord frequently sends gracious consolations, when we merit heavy trials, and soothes those sorrows which result from our sin and folly.—The same strong ungoverned passions, which expose us to be cast down at trifling difficulties, render us exceedingly glad of trivial advantages, and dispose us to idolize our dying comforts. These the Lord often recals, to teach us that all our gourds must wither, and that he alone is the durable Portion of his people.—When we are discontented without cause, we may expect to be corrected by some real and distressing affliction: and the Lord sometimes seems intent with his own hand to increase our sorrows, when we are ready to faint under them, in order to humble us for our future good. But pride and anger render men incapable of perceiving the most glaring absurdities in their own conduct, and dispose them to vindicate the most daring rebellions.—Our discontent, murmurs, contentions, and despondings are often about such trifles, that the cause of them needs only be mentioned, in order to its being exposed! The Lord takes from us what was never properly our own, and was not likely to continue with us; he sends a little pain or reproach instead of everlasting misery and contempt; and we think "we do well to be angry," and even break our hearts with impatience, and speak and act as if our grief were inconsolable and our wound incurable; and rashly to wish for death, when in so rebellious a frame of mind! (*Note*, *Phil.* 1:21—26.) Whilst we thus selfishly and in unbelief regard our own ease, interest, or credit; we proportionably disregard the glory of God, and the lives and souls of our neighbors; as if these were not worth our attention, compared with our own feelings: so contrary are we to the law of loving God supremely, and our neighbor as ourselves; and such need have we of the pardoning mercy, the atoning blood, and the new creating Spirit of our God!—But his mercies are over all his works: he has a property in his creatures, and will leave none to perish, but for the honor of his justice, holiness, truth, and wisdom. He delights in pardoning the penitent; our infant-offspring are the objects of his tenderest regard; and even the irrational creatures share his compassion and bounty. Let us then rejoice, and be thankful for the mercies of our God, and imitate them in our whole conduct: and, while he condescends to expostulate with us on our selfishness, may our hearts be humbled, and softened to compassion and good-will to all men, and prepared for every service to which we are called.

THE

BOOK OF MICAH.

THIS prophet was 'of the kingdom of Judah, as he only makes mention of kings who reigned 'over that country. ... Mareshah (1:14,15.) is placed in Judah. (*Josh.* 15:44. 2 *Chr.* 11:8.)' *Bp. Newcombe.*—'He is called the *Morasthite*, ... from the place of his nativity, *Morashti*, which St. 'Jerom distinguishes from *Mareshah;* (1:15.) though he places them both in the tribe of Ju-'dah.' *Lowth.*—Micah was contemporary with Isaiah and Hosea: but it is probable that he began to prophesy later than they. The date of the third chapter is fixed in Jeremiah to the reign of Hezekiah: (*Note*, *Jer.* 26:16—19.) but nothing further is known with certainty, concerning the time when Micah's predictions were delivered.

CHAPTER I.

He addressed his messages both to Judah and Israel: and his book, like that of the other prophets, contains sharp reproofs of sin, awful denunciations of wrath, encouraging promises, and predictions of Christ, and of the establishment and prosperity of his kingdom.—It is evident that Micah was acknowledged to be a prophet, and that his prophecy was well known, in the time of Jeremiah. His authority as a prophet, and that of his book as a part of scripture, are twice appealed to in the New Testament, in respect of the place where the Messiah should be born. (*Matt.* 2:5,6. *John* 7:42.) Our Lord uses nearly his words, concerning the persecutions to which his disciples would be exposed: (Comp. 7:6. with *Matt.* 10:35,36.) and many of his predictions have received an undeniable accomplishment; (*Notes*, 3:8—12. 4:2—4. 5:2—6.) though others are not yet fulfilled.—His style has been much admired by the best judges; but it is occasionally obscure, through conciseness, and sudden transitions from one subject to another.

B. C. 743. B. C. 743

CHAP. I.

The time when Micah prophesied, 1. Judgments denounced against Samaria and Jerusalem for their sins, 2—7. A lamentation over the terror and distress occasioned by the Assyrian invasion, 8—16.

THE word of the LORD that came to [a] Micah the Morasthite, in the days of [b] Jotham, Ahaz, *and* Hezekiah, kings of Judah, [c] which he saw [d] concerning Samaria and Jerusalem.

2 Hear, [*] all ye people; [e] hearken, O earth, and [†] all that therein is; [f] and let the Lord GOD be witness against you, [g] the Lord from his holy temple.

3 For, behold, the LORD [h] cometh forth out of his place, and will come down, [i] and tread upon [k] the high places of the earth.

4 And [l] the mountains shall be molten under him, [m] and the valleys shall be cleft, [n] as wax before the fire, *and* as the waters *that are* poured down [‡] a steep place.

5 For [o] the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? [p] *is it* not Samaria? and what *are* the high places of Judah? [q] *are they* not Jerusalem?

6 Therefore [r] I will make Samaria as an heap of the field, *and* as plantings of a vineyard; [s] and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And [t] all the graven images thereof shall be beaten to pieces, and all [u] the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: [x] for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

a 14,15. Jer. 26:18.
b 2 Chr. 27:—32: Is. 1:1. Hos. 1:1.
c Am. 1:1. Hab. 1:1.
d 5. Hos. 4:15. 5:5—14. 6:10, 11. 8:14. 12:1,2. Am. 2:4—8. 3:1,2. 6:1.
* Heb. *ye people all of them.*
e 6:1,2. Deut. 32:1. Ps. 49:1, 2. 50:1. Is. 1:2. Jer. 22:29. Mark 7:14—16. Rev. 2:7,11, 17,29. 3:6,13,22.
† Heb. *the fulness thereof.* Ps. 24:1. 50:12.
f Ps. 50:7. Jer. 29:23. Mal. 2: 14. 3:5.
g Ps. 11:4. 28:2. Jon. 2:7. Hab. 2:20.
h Is. 26:21. 64:1,2. Ez. 3:12. Hos. 5:14,15.
i Job 40:12. Is. 2:10—19. 25:10. 63:3,4. Am. 4:13.
k Deut. 32:13. 33:29. Hab. 3: 19.
l Judg. 5:4,5. Ps. 97:5. Is. 64: 1—3. Am. 9:5. Nah. 1:5,6. Hab. 3:6,10. 2 Pet. 3:10—12. Rev. 20:11.
m Zech. 14:4.
n Ps. 63:2.
‡ Heb. *a descent.*
o 2 Kings 17:7—23. 2 Chr. 36: 14—16. Is. 50:1,2. 59:1—15. Jer. 2:17,19. 4:18. 5:25. 6:19. 1 Thes. 2:15,16.
p 1 Kings 13:32. Hos. 7:1. 8: 5,6. Am. 6:1. 8:14.
q 2 Kings 16:3,4,10—12. 2 Chr. 28:2—4,23—25.
r 3:12. 2 Kings 19:25. Is. 25:2, 12. Jer. 9:11. 51:37. Hos. 13: 16.
s Jer. 51:25. Lam. 4:1. Ez. 13:14. Hab. 3:13. Matt. 24:2.
t Lev. 26:30. 2 Kings 23:14,15. 2 Chr. 31:1. 34:6,7. Is. 27:9. Hos. 8:6. 10:5,6.
u Jer. 44:17,18. Hos. 2:5,12.
x Deut. 23:18. Joel 3:3. Rev. 18:3,9,12,13.

NOTES.

CHAP. I. V. 1. *Marg. Ref.*—*Notes*, *Is.* 1:1. *Hos.* 1:1.

V. 2—4. 'Let the Lord bear testimony 'against you, and forewarn you of your danger, 'by me his prophet.' *Bp. Newcombe.*—'I call 'him to witness, that I have forewarned you 'of the judgments that hang over your heads, 'unless you speedily repent: and he himself 'will become a witness against you, and con-'vince you of your sins, in such a manner, that 'you shall not be able to deny the charge.' *Lowth.* The two nations, (or peoples,) namely Judah and Israel, yea, the whole land of Canaan and all its fulness, were summoned to appear before God, who, from his holy temple in heaven, (of which the temple on mount Zion was but a shadow,) would be both Witness to detect their guilt, and Judge to denounce sentence against them. (*Marg.* and *Marg. Ref.* e, f.—*Notes*, 6:1,2. *Deut.* 32:1. *Ps.* 50:4—6,7—15, *v.* 7. *Hab.* 2:20. *Mal.* 3:5,6.) He was about to leave his place, (his mercy-seat, or his glorious throne above,) to come down and enter into judgment with them. (*Marg. Ref.* g, h.—*Notes*, *Is.* 26:20,21. *Hos.* 5:15.) Then would he tread upon the high places of the earth, or reduce the power and pride of the mightiest princes: the very mountains would melt like wax under him; and the valleys would be rent with chasms, such as are made by impetuous torrents when poured down from a steep place: that is, all ranks of men would be reduced to the utmost confusion and misery. (*Marg.* and *Marg. Ref.* i—n.—*Notes*, *Judg.* 5:4,5. *Ps.* 68:7, 8. 97:3—7. *Is.* 2:10—18. 64:1—3. *Nah.* 1:2—6. *Hab.* 3:6—10. 2 *Pet.* 3:10—13. *Rev.* 20:11—15.)

V. 5—7. Samaria was the great source of wickedness to Israel, and Jerusalem to Judah; from whence idolatry and iniquity, sanctioned by authority and example, were diffused through the land. (*Marg. Ref.* o—q.—*Notes*, 1 *Kings* 13:23—32, *v.* 32. 2 *Kings* 16:3,4,10—16. *Hos.* 7:1—3. 8:5,6. *Am.* 6:1. 8:11—14, *v.* 14.) Therefore Samaria would first be visited, as a warning to Jerusalem: and it would be reduced to a heap of rubbish and stones, such as were seen collected in vineyards, when the ground was prepared for planting the vines. For the stones of their sumptuous edifices

8 Therefore [y] I will wail and howl, [z] I will go stripped and naked: I will make [a] a wailing like the dragons, and mourning as the * owls.

9 For † her wound *is* [b] incurable; for [c] it is come unto Judah; [d] he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ [e] Declare ye *it* not at Gath, weep ye not at all: in the house of ‡ Aphrah [f] roll thyself in the dust.

11 [g] Pass ye away, § thou ‖ inhabitant of Saphir, [n] having thy shame naked: the inhabitant of ¶ Zaanan came not forth in the mourning of ** Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of [i] Maroth †† waited [k] carefully for good: [l] but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of [m] Lachish, [n] bind the chariot to the swift beast: [o] she *is* the beginning of the sin to the daughter of Zion; [p] for the transgressions of Israel were found in thee.

14 Therefore shalt thou [q] give presents ‡‡ to Moresheth-gath: [r] the houses of §§ Achzib *shall be* a lie to the kings of Israel.

15 Yet [s] will I bring an heir unto thee, O inhabitant of [t] Mareshah: ‖‖ he shall come unto [u] Adullam the glory of Israel.

16 Make thee [x] bald, and poll thee for [y] thy delicate children; enlarge thy baldness as the eagle; [z] for they are gone into captivity from thee.

v Is. 16:9. 21:3. 22:4. Jer. 4:19. 9:1,10,19. 48:36—39.
z Is. 20:2—4.
a Job 30:29. Ps. 102:6.
* Heb. *daughters of the owl.*
† Or, she is *grievously sick of her wounds.*
b Is. 1:5,6. Jer. 15:18. 30:11—15.
c 2 Kings 18:9—13. Is. 8:7,8.
d 12. 2 Chr. 32:1,&c. Is. 10:28—32. 37:22—36.
e 2 Sam. 1:20. Am. 5:13. 6:10.
‡ That is, *dust.* Josh. 18:23. *Ophrah.*
f Job 2:8. Jer. 6:26. Lam. 3:29.
g Is. 16:2. Jer. 48:6,9.
§ Or, *thou that dwellest fairly.*
‖ Heb. *inhabitress.*
h 8. Is. 20:4. 47:2,3. Jer. 13:22. Ez. 16:37. Nah. 3:5.
¶ Or, *the country of flocks.*
** Or, *a place near.*
i Ruth 1:20.
†† Or, *was grieved.*
k 1 Sam. 4:13. Job 30:26. Is. 59:9—11. Jer. 8:15. 14:19.
l 9. Is. 45:7. Am. 3.6.
m Josh. 15:39. 2 Kings 18:13, 14,17. 2 Chr. 11:9. 32:9. Is. 37:8.
n Gen. 19:17. Is. 10:31. Jer. 4:29.
o Ex. 32:21. 1 Kings 13:33,34. 14:16. 16:31. Rev. 2:14,20. 18:1—5.
p 2 Kings 8:18. 16:3,4. Jer. 3:8. Ez. 23:11.
q 2 Kings 16:18. 18:14,15. 2 Chr. 16:1—3. Is. 30:6.
‡‡ Or, *for.*
r Ps. 62:9. 118:8,9. 146:3,4.
§§ That is, *a lie.* Josh. 15:44.
s Is. 7:17,&c. 10:5,6. Jer. 49:1.
t Josh. 15:44.
‖‖ Or, *the glory of Israel shall come to, &c.* 1 Sam. 22:1. Is. 10:3.
u Josh. 15:35. 2 Chr. 11:7.
x Job 1:20. Is. 15:2. 22:12. Jer. 6:26. 7:29. 16:6. 48:37. Am. 8:10.
y Deut. 28:56,57. Is. 3:16,&c. Lam. 4:5.
z Deut. 28:41. 2 Kings 17:6. Is. 39:6,7.

would be poured down into the adjacent valley, and the city razed even to the foundations: their graven images would be seized or destroyed by the conquerors, with all their consecrated treasures; and that idolatrous worship would be finally abolished. (*Marg. Ref.* r—u. —*Notes*, 3:8—12. 2 *Kings* 19:25. *Is.* 10:8—11. *Hos.* 8:5,6. 12:10,11.) These riches had been collected, as infamously as a harlot obtains her hire; and they should be wasted and spoiled in a manner equally disgraceful. (*Marg. Ref.* x.—*Notes*, *Deut.* 23:17,18. *Jer.* 44:15—18. *Hos.* 2:2—5, *v.* 5,10—13.)

V. 8, 9. The prophet expressed his deep concern for the calamities which he predicted, by representing himself ready to appear as one frantic with grief; and not only weeping and howling for anguish of spirit, but stripping himself and going naked, as an emblem of the captivity and slavery of his people; (*Marg. Ref.* y.—*Note*, *Is.* 20:2—4.) and making a most doleful noise, like that of dragons or owls. (*Marg.* and *Marg. Ref.* a.) For Samaria's wound would be incurable; and the Assyrians, having destroyed the kingdom of Israel, would invade Judah, and march even to the gates of Jerusalem. This they afterwards did under the conduct of Sennacherib. (*Marg.* and *Marg. Ref.* b —d.—2 *Kings* 18:9—13,17. *Is.* 1:5,6. 8:6—8. 10:28—34.)—The word rendered *dragons*, frequently signifies *sea-monsters*, but here a land-animal seems to be intended.—'The word may 'signify a kind of wild beast like a dog, be-'tween a dog and a fox, or a wolf and a dog, ... '(our English travellers call them Jackals,) 'which, abiding in the fields and waste places, 'make in the night a lamentable howling noise.' *Bp. Newcombe.*

Owls. (8) Or *ostriches.* 'During the lonesome 'part of the night, they often make a very dole-'ful and hideous noise. I have often heard 'them, as if they were in the greatest agonies, 'an action beautifully alluded to by the proph-'et Micah.' *Quotation* in *Bp. Newcombe.*

V. 10—16. The prophet seems here to have had in prospect, both the ruin of Samaria and the desolations of Israel by Shalmaneser, and the invasion of Judah by Sennacherib, kings of Assyria. These successes of idolaters against JEHOVAH's worshippers, ought not to be declared at Gath, lest the Philistines should rejoice. (2 *Sam.* 1:20.) In their presence the Israelites ought not "to weep at all."—'The word "Aph-'rah" signifies *dust:* and the prophet, it is like-'ly, puts it here for Ophrah, in the tribe of Ben-'jamin, that the name may better suit their 'condition.' *Lowth.* In the distressed cities or towns of Israel and Judah, the inhabitants would be called to roll themselves in the dust. (*Marg.* and *Marg. Ref.* f.)—"Saphir" signifies *fair*, or *beautiful;* (some think Samaria was intended:) but its inhabitants would be stripped of their comely ornaments, torn from their habitations, and led away as naked slaves. (*Marg.* and *Marg. Ref.* g, h.—*Notes*, *Is.* 3:16,17. 47:1—3. *Ez.* 16:35—43, *vv.* 37,39.) "Zaanan" signifies *a place of flocks;* (*Josh.* 15:37, *Zenan;*) Beth-ezel, a *house that is near:* the inhabitants of the former would not go forth to assist the latter under their distresses: but the enemy would soon fix his station among them; they would share the fate of their neighbors, and the invaders would obtain great advantage by encamping before the city. (*Marg.*)—"Maroth" signifies *bitterness*, (*Josh.* 15:59, *Maarah,*) but some think that *Ramoth* was meant, which signifies *exaltations.* The inhabitants expected, and earnestly looked out for better tidings, or better times; but "evil came down from the LORD" upon them, and even proceeded to the gates of Jerusalem. (*Marg.* and *Marg. Ref.* k, l. —*Note*, *Is.* 45:7.) Lachish was a city of Judah, but it bordered on Israel; and having learned their idolatries, it communicated them to the inhabitants of other cities, and even to those of Jerusalem: therefore the city would certainly be taken and plundered by the Assyrians; and the inhabitants would be glad to flee away in chariots drawn by horses, dromedaries, or the fleetest animals: and they would give presents to Moresheth-gath, some town belonging to the Philistines, to shelter them

CHAP. II.

Reproofs of the people's iniquity, avarice, opposition to the prophets, and attachment to false prophets: with lamentations, and denunciations of judgment upon them, 1—11. Predictions of the gathering of Israel to Christ, and of his victories and kingdom, 12, 13.

WOE [a] to them that devise iniquity and [b] work evil upon their beds! [c] when the morning is light they practise it, [d] because it is in the power of their hand.

2 And [e] they covet fields, and take *them* by violence; and houses, and take *them* away: [f] so they * oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against [g] this family [h] do I devise an evil, [i] from which ye shall not remove your [k] necks; neither shall ye [l] go haughtily; [m] for this time *is* evil.

4 In that day [n] shall *one* take up a parable against you, [o] and lament with † a doleful lamentation, *and* say, [p] We be utterly spoiled: [q] he hath changed the portion of my people: how hath he removed *it* from me! ‡ turning away he hath divided our fields.

5 Therefore thou shalt have none, that shall [r] cast a cord by lot in [s] the congregation of the LORD.

a Esth. 3:8,9. 5:14. 9:25. Ps. 7:14—16. 140:1—8. Prov. 6:12—19. 12:2. Is. 32:7. 59:3—8. Jer. 18:18. Ez. 11:2. Nah. 1:11 Luke 20:19,20. 22:2—6. Acts 23:12. Rom. 1:30.
b Ps. 36:4. Prov. 4:16.
c Hos. 7:6,7. Matt. 27:1,2. Mark 15:1. Acts 23:15.
d Gen. 31:29. Deut. 28:32. Prov. 3.27. Ec. 4:1. John 19:11.
e Ex. 20:17. 1 Kings 21:2—19. Job 31:38,39. Is. 5:8. Jer. 22:17. Am. 3:4—6. Hab. 2:5—9. 1 Tim. 6:10.
f 3:9. Ex. 22:21—24. 2 Kings 9:26. Neh. 5:1—5,11. Job 24:2—12. Ez. 18:12,13. 22:12, 27,29. Am. 8:4—6. Mal. 3.5. Matt. 23:14.
* Or, *defraud*. 1 Sam. 12:3,4.
g Jer. 8:3. Am. 3:1,2.
h 1. Jer. 18:11. 34:17. Lam. 2:17. Jam. 2:13.
i Am. 2:14—16. 9:1—4. Zeph. 1:17,18.
k Jer. 27:12. Lam. 1:14. 5:5. Rom. 16:4.
l Is. 2:11,12. 3:16. 5:19. 28:14—18. Jer. 13:15—17. 36:23. 43:2. Dan. 4:37. 5:20—23.
m Am. 5:13. Eph. 5:16.
n Num. 23:7,18. 24:3,15. Job 27:1. Is. 14:4. Ez. 16:44. Hab. 2:6. Mark 12:12.
o 2 Sam. 1:17. 2 Chr. 35:25. Jer. 9:10,17—21. 14:17,18. Joel 1:8,13. Am. 5:1,17.
† Heb. *a lamentation of lamentations*. Lam. 1:—5: Ez. 2:10.
p Deut. 28:29. Is. 6:11. 24:3. Jer. 9:19. 25:9—11. Zeph. 1:2.
q 10. 1:15. 2 Kings 17:23,24. 2 Chr. 36:20,21. Is. 63:17,18.
‡ Or, *instead of restoring, he, &c.*
r Deut. 32:8,9. Josh. 18:4—6,10 11.
s Deut. 23:2,3,8. Neh. 7:61—65

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from the invaders. (*Marg. Ref.* m—p.—*Notes*, 2 *Kings* 18:13—17. 19:8.)—"Achzib" signifies *a lie;* and thus that city would deceive the expectation of the kings of Israel. (*Marg.* and *Ref.*) The Lord would also bring the Assyrians, or their colonies, to be the heirs of "Mareshah," which signifies *an heir*, or *an inheritance:* and they would also seize upon Adullam, and mar all the glory of Israel. (*Marg.* and *Marg. Ref.* s—u.—*Note*, 2 *Chr.* 28:6—8.) —'The honorable men shall be forced to hide 'themselves from their enemies in the cave of 'Adullam, as David did when he fled from 'Saul. (1 *Sam.* 22:1.)' *Lowth.*—The nation might therefore prepare (as a mother,) to shew every token of distress and mourning over her children, brought up delicately and greatly delighted in; casting off her ornaments, and cutting off her hair, as the eagle moults its feathers: for they would all in a short time be carried into captivity. (*Marg. Ref.* x—z.)

PRACTICAL OBSERVATIONS.

They, who would escape the indignation of God, must hearken diligently to the reproofs and warnings, as well as the doctrines and encouragements, of the sacred oracles.—He will bear witness *against* all that work iniquity, as well as denounce judgment *upon* them; and his holy temple will not protect hypocrites, but enhance their condemnation. When he 'comes forth from his place" to execute judgment, the haughty and powerful of the earth tremble and fall before him: for how can sinners endure that presence, before which the elements shall melt, and the whole creation shall vanish away?—But our transgressions alone render his presence terrible to us: and if sin be pardoned and subdued, we have nothing to fear, at death, or in the day of judgment. —Capital cities and great men too often give examples of idolatry, impiety, and iniquity, which flow from them throughout whole kingdoms, and infect all the lower orders in society; and the judgments of God will follow in the same channels, and in the same proportion: for ringleaders in wickedness must expect to have the first or largest measure of punishment; and that wealth, which is obtained by vice, will be spent or lost with disgrace and misery.—But we should lament the distresses, which we foresee are coming upon the ungodly: and tears seem far more congenial to our condition in this world than laughter. No hand can cure the wounds that almighty God inflicts, except his own. (*Note*, *Hos.* 6:1—3.) We may hope, wait, and seek for good, but evil must come upon us, unless he be reconciled to us: all other refuges but Christ must be *lies*, to those who trust in them: other *heirs* will succeed to every inheritance, except that of heaven; and all *glory* will be turned into shame, if not connected with "the honor which cometh from God only." Sinners may now selfishly disregard the sufferings of their neighbors; yet their turn will soon come. But it is most grievous, when the sins and sorrows of the church are so notorious, as to rejoice the hearts, or embolden the blasphemies, of her avowed enemies.

NOTES.

CHAP. II. V. 1. The rulers, magistrates, and wealthiest of the people, devised evil in their hearts on their beds, forming their schemes of oppression and robbery during the night, and arising early to carry them into execution; having power to overcome all opposition to their iniquities, and to bear them out in them. (*Marg. Ref.*—*Notes*, 2,3. 3:8—12. 7:1—4, *v.* 3. *Ps.* 36:3,4. *Hos.* 7:5—7.)

V. 2, 3. (*Marg.* and *Marg. Ref.*—*Notes*, 1. 3: 1—4. *Ex.* 20:17. 1 *Kings* 21:1—16. *Neh.* 5:1—5. *Job* 24:2—12. 31:38—40. *Is.* 5:7—10. 10:1—4. *Jer.* 22:13—19. *Am.* 3:1—3. 8:4—10. 9:1—4. *Zeph.* 1:9. *Jam.* 5:1—6.) 'As they devise mis-'chief against others; so will I devise an evil 'against them as a due punishment for their 'sin. As they have unjustly deprived others of 'their inheritance; so shall a conquering ene-'my dispossess them, and carry them into cap-'tivity. ... The word *family* is equivalent to '*people*. (*Jer.* 1:15. 8:3. 10:25.)' *Lowth.*

V. 4, 5. The Lord, by the Assyrians and Chaldeans, would make the whole house of Israel dolefully to lament, that their portion was changed from prosperity in the promised land, to captivity in that of their enemies. (*Marg.* and *Marg. Ref.* n—p.—*Notes*, *Is.* 14:3—6, *v.* 4

6 * Prophesy [t] ye not, *say they to them that* prophesy: [u] they shall not prophesy to them, [x] *that* they shall not take shame.

7 O *thou that art* [y] named the house of Jacob, [z] is the Spirit of the LORD † straitened? *are* these his doings? [a] do not my words do good to him that [b] walketh ‡ uprightly?

8 ¶ Even § of late my people is [c] risen up as an enemy: ye pull off the robe ‖ with the garment from them that pass by [d] securely, as men averse from war.

9 The ¶ women of my people have ye [e] cast out from their pleasant houses; [f] from their children have ye taken away [g] my glory for ever.

10 Arise ye, [h] and depart; [i] for this *is* not *your* rest: [k] because it is polluted, [l] it shall destroy *you*, even with a sore destruction.

11 If [m] a man ** walking in the spirit and falsehood do lie, *saying*, [n] I will prophesy unto thee of wine and of strong drink; [o] he shall even be the prophet of this people.

12 ¶ I will [p] surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, [q] I will put them together as the sheep of [r] Bozrah, as the flock in the midst of their fold: [s] they shall make great noise by reason of *the multitude of* men.

13 The [t] breaker is come up before them: [u] they have broken up and have passed through the gate, and are gone out

* Or, *Prophesy not* as *they prophesy.* Heb. *Drop, &c.* Ez. 20:46. 21:2.
t Is. 30:10. Jer. 26:8,9,20—23. Am. 2:12. 7:13—16. Acts 4:17—19. 5:28,29,40—42. 7:51, 52. 1 Thes. 2:15,16.
u Ps. 74:9. Ez. 3:26. Am. 8:11—13.
x Jer. 6:14,15. 8:11,12.
y 3:9. Is. 48:1,2. 58:1. Jer. 2:4. Matt. 3:8—10. John 8:39, 40. Rom. 2:28,29. 9:6—13. 2 Tim. 3:5.
z Num. 11:23. Is. 50:2. 59:1,2. Zech. 4:6. 2 Cor. 6:12.
† Or, *shortened.*
a Ps. 19:7—11. 119:70,71,92,93, 99—103. Jer. 15:16. Rom. 7:13.
b Ps. 15:2. 84:11. Prov. 2:7. 10:9,29. 14:2. 28:18.
‡ Heb. *upright.*
§ Heb. *yesterday.*
c 2 Chr. 28:5—8. Is. 9:21.
‖ Heb. *over against a garment.*
d 2 Sam. 20:19. 2 Chr. 28:8. Ps. 55:20,21. 120:6,7. Prov. 3:29,30.
¶ Or, *wives.*
e 2. Matt. 23:14. Mark 12:40. Luke 20:47.
f 1 Sam. 26:19. Joel 3:6.
g Ps. 72:19. Ez. 39:21. Hab. 2:14. Zech. 2:5. 2 Cor. 3:18. 4:6.
h Deut. 4:26. 30:18. Josh. 23:15,16. 1 Kings 9:7. 2 Kings 15:29. 17:6. 2 Chr. 7:20. 36:20,21.
i Deut. 12:9. Ps. 95:11. Heb. 4:1—9.
k Lev. 18:24—28. 20:22—26. Ps. 106:38. Jer. 3:2.
l Jer. 9:19. 10:18. Ez. 36:12—14.
m 1 Kings 13:18. 22:21—23. 2 Chr. 18:19—22. Is. 9:15. Jer. 14:14. 23:14,25,32. 27:14,15. 28:2,3,15. 29:21—23. Ez. 13:3—14,22. 22:28. 2 Cor. 11:13—15. 2 Thes. 2:8—10. 2 Pet. 2:1—3. 1 John 4:1. Rev. 16:13,14.
** Or, *walk with the wind and lie falsely.*
n 3:5,11. 1 Kings 22:6. Jer. 6:13,14. 8:10,11. 23:17. Rom. 16:18. Phil. 3:19. 2 Pet. 2:13—19.
o Is. 30:10,11. Jer. 5:31. 2 Thes. 2:11.
p 4:6,7. Is. 11:11,&c. 27:12,13. Jer. 3:18. 31:8. Ez. 37:21,22. Hos. 1:11.
q 7:14. Jer. 23:3. 31:10. Ez. 34:11,12,22,31.
r Gen. 36:33. Is. 34:6. Am. 1:12.
s Jer. 31:7—9. Ez. 36:37. Zech. 8:22,23. 9:14,15. 10:6—3.
t Is. 42:7,13—16. 45:1,2. 49:9, 24,25. 51:9,10. 55:4. 59:16—19. Jer. 51:20—24. Dan. 2:34, 35,44. Hos. 13:14. Zech. 12:8. 1 Cor. 15:21—26. Heb. 2:14,15.
u Zech. 10:5—7,12. 12:3—8.

Jer. 9:10,11,17—22. 14:17,18. *Am.* 5:1—3, *v.* 1, 16,17.) He would wonderfully remove their inheritance from them, and, turning away in anger, he would divide their fields to others. Nor should there be any persons appointed, to assign them by lot a portion of land among the congregation of the Lord, as had been the case in the days of Joshua, and in the years of jubilee: for they would be totally disinherited and excluded from their peculiar privileges. (*Marg. Ref.* q—s.—*Notes*, 8—10, *v.* 10. *Deut.* 32:8. *Josh.* 18:3—10. 2 *Kings* 17:5,6,18—24.)

V. 6, 7. The rulers and people endeavored to silence the true prophets, that they might no more hear their offensive and alarming predictions: and therefore the Lord would deprive them of that invaluable advantage, and let none prophesy to them, to put them to shame or bring them to repentance. (*Marg.* and *Marg. Ref.* t—x.—*Notes*, *Is.* 30:8—11. *Am.* 7:12—17.) 'The latter part of the sentence may 'be rendered, "Their shame shall not depart," 'or be removed from them; that is, God hath 'determined to bring that shame upon them 'which their sins deserve.' *Lowth.*—But did it behove those, who were called by the name of Jacob, to act as if the Spirit of God might be limited in his operations, and constrained to inspire such things as pleased them, and such alone? Were these the doings of Jacob their pious ancestor? Were these such actions as God would approve? Or were the severe messages of the prophets the Lord's doings, when the sins of the people alone had rendered them necessary? Would they not be acceptable and useful to them, if they uprightly desired to know and do the will of God? And did not all his words, whether they alarmed, numbled, instructed, reproved, or encouraged the people, conduce to the real benefit of all who were upright in heart? (*Marg.* and *Marg. Ref.* y—b.—*Notes*, *Ps.* 19:7—11. *Is.* 59:1,2. 2 *Cor.* 6:11,13. 2 *Pet.* 1:20,21, *v.* 21.)

V. 8—10. The people, who were called the worshippers of JEHOVAH, had of late, more than ever before, risen against him and his servants as enemies: they had robbed and plundered the inoffensive and the helpless, even stripping them of their garments: they had forcibly dispossessed the women of the habitations in which they delighted; and had sold their children for slaves, depriving them finally of their liberty, country, religion, and all the privileges which God had bestowed on Israel as their "glory." (*Marg.* and *Marg. Ref.* c—g.—*Notes*, 1—3. *Ps.* 4:2. *Luke* 2:25—32, *v.* 32.) The Lord in anger therefore commanded them to arise, and go forth out of *the land* into captivity. It should no longer be their rest and quiet habitation, seeing it was polluted by their idolatry and iniquity: but it should rather be to them a place of execution, where they would be destroyed in a most tremendous manner. (*Marg. Ref.* h—l.—*Notes*, *Lev.* 18:24—30. *Deut.* 4:25—28. 30:15—20. *Ps.* 106:35—45. *Heb.* 4:3—11.)—Many suppose that the ravages committed by Pekah, when Israel made tremendous destruction in Judah, is referred to, as one cause of Israel's ruin. (*Note*, 2 *Chr.* 28:5—8.)

V. 11. A man, habitually influenced by the spirit of lies, who, for the sake of wine and sensual indulgence, would encourage the people to hope for impunity in sin, and abundance of every thing requisite for the gratification of their passions; would be more welcome to them, and more congenial to their sentiments and conduct, than the holy servants of God were: and therefore they would, as a just judgment, be left to be deceived by such prophets. (*Marg.* and *Marg. Ref.*—*Notes*, *Jer.* 6:13—15. 8:10—12. *Rom.* 16:17—20.)

by it; and [x] their king shall pass before them, and the LORD on the head of them.

CHAP. III.

Micah reproves the princes for their cruelty, and the prophets for their falsehoods and selfishness, 1—7. He declares himself inspired, emboldened, and authorized by the Spirit of God, to protest against the sins and presumption of the princes, priests, and prophets; and to denounce the desolations of the city and temple, 8—12.

AND I said, [a] Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [b] *Is it* not for you to know judgment?

2 Who [c] hate the good, [d] and love the

x Is. 49:10. 51:12. Jer. 23:5,6. Ez. 34:23,24. Hos. 1:11. 3:5. Zech. 9:14,15. John 10:27—30. Heb. 2:9,10. 6:20. Rev. 7:17. 17:14. 19:13—17.

a 9,10. Is. 1:10. Jer. 13:15—18. 22:2,3. Hos. 5:1. Am. 4:1.
b Deut. 1:13—17. 16:18. 2 Chr. 19:5—10. Ps. 14:4. 82:1—5. Jer. 5:4,5. 1 Cor. 6:5.
c 1 Kings 21:20. 22:6—8. Am. 5:10—14. Luke 19:14. John 7:7. 15:18,19,23,24. Acts 7:51, 52. Rom. 12:9. 2 Tim. 3:3.
d 2 Chr. 19:2. Ps. 15:4. 139:21, 22. Prov. 28:4. John 18:40. Rom. 1:32.

V. 12, 13. Many expositors interpret these verses, according to the context, as a prediction of the captivity of Israel and Judah. After great numbers had perished, the remnant of them would be assembled, as a flock of sheep in Bozrah into the midst of the fold, to be thence taken out for slaughter; and the multitude of them, or that of their enemies, being large, would make a great noise and tumult. The *Assyrian*, or *Chaldean*, commander would march before the army, to break his way into the city: and after the walls had been destroyed, the gates would be opened, by which they would go forth with their spoil and prisoners, with the king of the victorious army before them; and "the LORD himself at the head of them," prospering their undertakings, and using them as his executioners: and indeed this seems the most obvious interpretation.—Yet very respectable expositors understand the passage as a prophecy of the conversion of the Jews and Israelites to Christ.—The Lord would, not only bring back the remnant of the nation from Babylon, multiply them as a flock of sheep, and turn their mourning into joyful acclamations; but he would in due time bring them into the Christian church as the sheep of his pasture. The Lord Jesus, in the character of "The Breaker," would open their way through all obstacles, into a state of communion with God, and happiness in his favor: he would break through all hindrances, by his miraculous incarnation, his obedience and sufferings, resurrection, ascension and intercession; by "leading captivity captive," and opening the gates of heaven to all believers: and by the work of his Spirit in their hearts, breaking off the fetters of sin and Satan. Thus he has gone before, and his people follow, "breaking," in his strength, through the hosts of their enemies, that obstruct their way to heaven. Their King has passed before them, and the Lord is at their head, and he leads them forward to share his victories and triumphs, till they enter the same everlasting mansions, and death the last enemy be destroyed.—The conversion and restoration of the Jews, according to this interpretation, are especially foretold. (*Marg. Ref.—Notes*, 4:6,7. 7:14—17. *Is.* 11:11—16. 27:12,13. 49:9—13. 52:11, 12. *Jer.* 23:5,6. 31:6—9. *Ez.* 37:20—23. *Hos.* 1:11. *Zech.* 9:11—16. 12:6—8. *Heb.* 2:10—15. *Rev.* 19:11—16.)—*Bozrah.* (12) *Marg. Ref.* r.

PRACTICAL OBSERVATIONS.

The more deliberately wickedness is contrived and committed, the greater guilt is contracted: and men must give an account of all that passes in their hearts, on their beds, and in their most secret retirements. Yet many think every thing allowable that is practicable, and which for the present may be done with impunity; regardless of the woe God has denounced against successful plunderers and oppressors. Indeed princes and rulers often have it "in the power of their hand" to do whatever they will. What need, therefore, have they constantly to pray, that God would incline their hearts to do that, and that only, which is pleasing in his sight; and for the best interests of their subjects! And how earnestly should we all pray, that God would thus rule, direct, and incline the hearts of kings, and all that are in authority over their fellow men in every part of the world, especially in our own land!—The unwearied diligence of wicked men, in their sinful pursuits, should shame us out of our indolence in the service of God. When covetousness occupies the heart, violence and fraud commonly employ the hands: and while men thus oppress whole families, and rob even the remote posterity of their heritage, to enrich themselves; they forget, that the almighty God "devises evil against them," from which they will find no possible way of escape; and that an evil time is coming, when they shall no more behave themselves with haughtiness and insolence. Then their joyful congratulations will be turned into doleful lamentations, that they are utterly spoiled, driven from their earthly portion, and excluded for ever from all share in the inheritance of "the congregation of the LORD." No wonder men of this character hate the faithful messengers of God, who would put them to shame for their sins: they have only the name of Christians, or they would not think to modify the language of the Holy Spirit by human authority, to silence those whom God commands to speak, or to teach his ministers to accommodate their doctrine to gratify their passions, or political measures. These are not the doings of true Israelites, who are "without guile," and who love and profit by all the words of God. Such nominal Christians are in fact the worst enemies of God and his church, and often join persecution of his people with oppression of the widow and the orphan: and their polluted privileges will soon be taken from them and turn to their destruction.—Teachers, who recommend self-indulgence by their doctrine and example, best suit them, and they will generally be given up to such deceivers. But Christ's sheep "hear his voice, and follow him:" he gathers them into his fold and feeds them in his pasture; and an innumerable multitude are already collected, who are before the throne, joyfully ascribing salvation to God and to the Lamb that was slain. As he has rent the veil, and opened our way to the throne of grace; as he has burst the grave and opened the gates of heaven, and entered as our Forerunner; let us depend on him and follow him, and so break through the maxims and customs of the world, the opposition of sin and Satan, and all the difficulties in our way to glory. And when we are called to arise, and depart out of this polluted world to our rest in heaven, we need fear no evil in passing through death and the grave; for he will be with us, and bring us both in soul and body to his holy habitation. (*Notes*, *Ps.* 23:4—6. *John* 10:26—31. *Rev.* 7:13—17.)

evil; [e] who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, [f] and chop them in pieces, as for the pot, and as flesh within the caldron.

4 [g] Then shall they [h] cry unto the LORD, but he will not hear them: [i] he will even hide his face from them at that time, [k] as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD [l] concerning the prophets that make my people err, [m] that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore [n] night *shall be* unto you, * that ye shall not have a vision: and it shall be dark unto you, † that ye shall not divine; and [o] the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall [p] the seers be ashamed, and the diviners confounded: yea, they shall all [q] cover their ‡ lips; for *there is* [r] no answer of God.

8 ¶ But truly [s] I am full of power by the Spirit of the LORD, and of judgment, and of might, [t] to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, [u] I pray you, ye heads of the house of Jacob, and princes of the house of Israel, [x] that abhor judgment, and pervert all equity.

10 They [y] build up Zion with § blood, and Jerusalem with iniquity.

11 The [z] heads thereof judge for reward, [a] and the priests thereof teach for hire, [b] and the prophets thereof divine for money: [c] yet will they lean upon the LORD, || and say, *Is* not the LORD among us? [d] none evil can come upon us.

12 Therefore shall [e] Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and [f] the mountain of the house as the high places of the forest.

e Ps. 53:4. Is. 3:15. Ez. 22:27. 34:3. Am. 8:4—6. Zeph. 3:3. Zech. 11:4,5.
f Ez. 11:6,7.
g 2:3,4. Jer. 5:31.
h Ps. 18:41. Prov. 1:28. 28:9. Is. 1:15. Jer. 2:27,28. Ez. 8:18. Zech. 7:13. Matt. 7:22, 23. Luke 13:25,26. John 9:31. Jam. 2:13.
i Deut. 31:17,18. 32:19,20. Is. 59:1—15. Jer. 33:5.
k Is. 3:11. Rom. 2:8,9.
l 11. Is. 9:15,16. Jer. 14:14,15. 23:9—17,27,32. 28:15—17. 29:21—23. Ez. 13:10—16. 22:25—29. Mal. 2:8. Matt. 15:14.
m 2:11. Is. 56:9—12. Ez. 13:19. Matt. 7:15. Rom. 16:18.
n Ps. 74:9. Is. 8:20—22. Jer. 13:16. Ez. 13:22,23. Zech. 13:2—4.
* Heb. *from a vision.*
† Heb. *from divining.*
o Is. 29:10. 59:10. Jer. 15:9. Am. 8:9,10.
p Ex. 8:18,19. 9:11. 1 Sam. 9:9. Is. 44:25. 47:12—14. Dan. 2:9—11. Zech. 13:4. 2 Tim. 3:8,9.
q Lev. 13:45. Ez. 24:17,22.
‡ Heb. *upper lip.*
r 1 Sam. 14:37. 28:6,15. Ps. 74:9. Am. 8:11.
s Job 32:18. Is. 11:2,3. 58:1. Jer. 1:18. 6:11. 15:19—21. 20:9. Ez. 3:14. Matt. 7:29. Acts 4:8—12,19,20. 7:54—57. 13:9—12. 18:5,6,9—11. 1 Cor. 2:4,12,13.
t Is. 58:1. Ez. 16:2. 20:4. 22:2. 43:10. Matt. 3:7—12. Acts 7:51,52.
u 1. Ex. 3:16. Hos. 5:1.
x Lev. 26:15. Deut. 27:19. Ps. 58:1,2. Prov. 17:15. Is. 1:23. Jer. 5:28.
y Jer. 22:13—17. Ez. 22:25—28. Hab. 2:9—12. Zeph. 3:3. Matt. 27:25. John 11:50.
§ Heb. *bloods.*
z 7:3. Num. 16:15. 1 Sam. 8:3. 12:3,4. Is. 1:23. Ez. 22:12,27. Hos. 4:18. Zeph. 3:3.
a Jer. 6:13. 8:10. Mal. 1:10. 1 Tim. 3:3. Tit. 1:11. 1 Pet. 5:2.
b 5. Is. 56:11. Acts 8:18—20. 2 Pet. 2:1—3,14,15. Jude 11.
c 1 Sam. 4:3—6. Is. 48:2. Jer. 7:4,8—12. Matt. 3:9. Rom. 2:17.
|| Heb. *saying.*
d Am. 9:10.
e 1:6. Ps. 79:1. 107:34. Jer. 26:18. Matt. 24:2. Acts 6:13, 14.
f 4:1,2. Is. 2:2,3.

NOTES.

CHAP. III. V. 1—4. The rulers of Israel might be intended by this address, as well as those of Judah; yet the latter seem to be chiefly meant. They had every opportunity of knowing the rules of justice and equity, and it was peculiarly incumbent on them to understand and practise them: yet they carelessly, nay, wilfully, continued ignorant of them, or decided causes and enacted laws in opposition to them. (*Marg. Ref.* a, b.—*Notes*, 8—12, *v.* 8 *Ps.* 82:2—5. *Jer.* 5:3—6.) They evidently hated every thing good and all pious men; and loved wickedness, and the wicked by whom they could serve their own base purposes. Instead of feeding and protecting the Lord's flock, they fleeced, butchered, and devoured them; reducing the poor people to the deepest misery by their cruel exactions and oppressions. (*Marg. Ref.* c—f.—*Notes*, 2:1—3. 7:1—4. *Is.* 10:1—4. *Jer.* 5:30,31. *Ez.* 22:27,28. 34:2—10,17—22. *Am.* 5:10—15. *Zeph.* 3:1—4. *Zech.* 11:4—6. *Matt.* 23:14. *Jam.* 5:1—6.) They would therefore shortly cry out under the oppressions of their enemies, or other great distresses; but the Lord would utterly disregard them, according to their behavior to him, and to their poor brethren. (*Marg. Ref.* g, h.—*Notes*, *Prov.* 21:13. *Is.* 1:10—15. 58:3—7. *Zech.* 7:13. *Jam.* 2:8—13, *v.* 13.)—These verses are also peculiarly descriptive of the character and conduct of the Jewish scribes, priests, and rulers, in the days of Christ and his apostles; and perhaps predict the subsequent condition of that people.

V. 5—7. The false prophets likewise were most heinously criminal, and indeed one great cause of the general wickedness of the nation. They flattered the people into a delusive expectation of peace in their evil ways: yet they were ready to bite and devour such as opposed them; and even to declare war against those who would not satisfy their avarice and rapacity, being "greedy dogs that could never have enough:" so that their peaceable and soft language was restricted to their prophesyings, before those who paid well for them. (*Marg. Ref.* l, m.—*Notes*, 2:11. *Is.* 9:13—17, *vv.* 15,16. 56:9—12. *Jer.* 14:13—16. 23:13,25—32. 28:10—17. *Lam.* 4:13—16. *Ez.* 13:1—16. 22:25—28. *Matt.* 7:15—20. *Rom.* 16:17—20.) Therefore the approaching distresses should confute their prognostications, and prevent them from pretending to any more visions. The sun of their prosperity, reputation, and hope, would suddenly be darkened, and leave them in misery, contempt, and despair. (*Marg.* and *Marg. Ref.* n, o.—*Notes*, *Is.* 8:20—22. 29:9—12. 59:9—15, *vv.* 9,10. *Jer.* 15:8,9. *Am.* 8:4—10, *vv.* 8—10.) God would shame and silence all such *seers* and diviners; and they should cover their lips, as mourners or unclean persons; confessing that they could obtain no answer from God, to their anxious inquiries concerning the end of their calamities. (*Marg.* and *Marg. Ref.* p, r. —*Notes*, *Ps.* 74:9. *Hos.* 3:4,5. *Zech.* 13:4—6.)—How exactly does this describe the state of that once favored nation, for above the last seventeen hundred years!

V. 8—12. It is probable, that Micah was greatly opposed by the wicked princes and

CHAP. IV.

A prediction of the establishment, enlargement, peace, and prosperity of the church in the latter days, 1—3. Assurances that Zion's troubles should end happily, and her enemies be destroyed, 9—13.

BUT [a] in the last days it shall come to pass, *that* [b] the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; [c] and people shall flow unto it.

a Gen. 49:1. Is. 2:1—3. Jer. 48:47. Ez. 38:16. Dan. 2:28. 10:14. Hos. 3:5. Acts 2:17. Heb. 1:2. 2 Pet. 3:3.
b 3:12. Ps. 68:15,16. Is. 11:9. 66:20. Ez. 17:22,23. 40:2. 43:12. Dan. 2:35,44. 7:14,18,22, 27. Zech. 8:3. Rev. 11:15. 20:4. 21:1,&c.
c Gen. 49:10. Ps. 22:27. 68:29—32. 72:7—11,17—19. 86:9. 110:3. Is. 11:10. 27:13. 43:6. 49:6,19—23. 54:2. 60:3—14. 66:18—23. Jer. 3:17. 16:19. Zeph. 3:9,10. Zech. 2:11. 14:16—21. Mal. 1:11. Rom. 11:25,26. Rev. 15:4.

2 And many nations shall come, [d] and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob: [e] and he will teach us of his ways, and we will walk in his paths: [f] for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And [g] he shall judge among many people, [h] and rebuke strong nations afar

d Is. 2:3. Jer. 31:6. 50:4,5. Zech. 8:20—23.
e Deut. 6:1. Ps. 25:8,9,12. Is. 54:13. Matt. 11:25—30. John 6:45. 7:17. Acts 10:32,33. 13:42. Jam. 1:19—25.
f Ps. 110:2. Is. 42:1—4. 51:4,5. Zech. 14:8,9. Matt. 28:19,20. Mark 16:15,16,20. Luke 24:47. Acts 1:8. 13:46,47. Rom. 10:12—18. 15:19.
g 1 Sam. 2:10. Ps. 82:8. 96:13. 98:9. Is. 11:3—5. 51:5. Matt. 25:31,32. John 5:22,23,27—29. 16:8—11. Acts 17:31. Rev. 19:11.
h 5:15. 7:16,17. Ps. 2:5—12. 68:30,31. 110:1,2,5,6. Is. 25:3. 60:12. Dan. 2:44. Joel 3:2,9—16. Zech. 12:3—6. 14:3,12—19. Rev. 19:17—21. 20:8,9.

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false prophets: but he knew and confidently declared, that he spake by the authority of God, and the inspiration of his Spirit; that he was abundantly endued with honesty, courage, wisdom, and energy to deliver his faithful message, whether they would hear it, or not; and that he was especially commissioned to declare unto the house of Jacob the number and heinousness of their sins. He therefore, as evidencing his courage and impartiality, called on the rulers of the people to attend, and not to persist in fighting against God. (*Marg. Ref.* s—u.—*Note*, 1—4.) They indeed abhorred all justice and perverted equity: they had beautified the city with magnificent houses, and fortified it with walls, and perhaps repaired or added buildings to the temple; but it was done with money, which had been the wages of murder and oppression. The magistrates, priests, and prophets were alike mercenary and avaricious: yet they presumed upon their external privileges, "the temple of God," and their formal worship: so that when they were warned of approaching judgments, they inquired "whether the LORD were not among them;" and were confident no evil would befal them. (*Marg.* and *Marg. Ref.* y—d.—*Notes*, 5—7, *v.* 5. *Is.* 1:21—24. 48:1,2. *Jer.* 5:30,31. 7:3—11. 22:13—19. *Ez.* 22:25—28. *Zeph.* 3:1—4. *Acts* 6:9—14.) To punish therefore their hypocrisy and iniquity, the city would certainly be desolated and become heaps of rubbish; and the mountain, on which the temple stood, would be rendered as waste and unfrequented, as the forests and deserts.—This prophecy was delivered in the reign of Hezekiah, and probably in the beginning of it. (*Marg. Ref.* e, f.—*Note*, *Jer.* 26:16—19.) The princes, priests, and prophets, in general, either discountenanced his zeal for reformation or concurred in a hypocritical manner: but the king was decided; and these predictions seem to have encouraged and quickened his endeavors, and to have stirred up more persons to concur with him; by which means the judgments were retarded, but not averted.—The destruction of the city and temple by the Romans, as well as that by the Chaldeans, seems to have been predicted; in which the ground, where the temple stood, is said to have been broken up with a plow by the conquerors.—The avowed counsel of Caiaphas to put our Lord to death, without alleging any charge against him, that the nation might not perish, was a remarkable instance of that carnal policy, by which princes and priests have attempted to build Zion with blood, even the blood of the prophets, apostles, and ministers of God, nay, by that of his well beloved Son. (*Notes*, *John* 11:49—53.)

PRACTICAL OBSERVATIONS.

Princes and magistrates are more concerned to know judgment than other men, as their conduct has more important, extensive, and permanent effects: and princes in Israel have abundant opportunity of knowing it. Yet, through human depravity, and the disadvantages and temptations peculiar to their situation, they are often ignorant of the rules by which they ought to govern, judge, or act: and sometimes they most evidently prove, that they "hate the good and love the evil," by their iniquitous exactions and oppressions. Thus thousands are made miserable to humor the caprice, to maintain the luxury and ostentation, or to gratify the ambition or avarice, of one cruel tyrant! But let not such men expect to be heard or favored by God, when they shall cry unto him in extreme distress; for "they shall have judgment without mercy, who have shewed no mercy." Alas! these wholesome truths seldom reach the ears of those to whom they are most needful; but who are too generally environed with flatterers, or teachers of lies, whom they reward with a share of their plunder and riot. Such are smooth in their doctrine, soft in their manners, and courtly in their address: but they can snarl, and bite too, if their inferiors offend them; and contend furiously and maliciously with those, who refuse to satisfy their mercenary demands. And, though they are "dumb dogs that cannot bark" in the cause of God, yet they open their mouths wide to revile and to devour. But "the light that is in them is darkness:" their prosperity and honor will soon end in misery and disgrace, and their sanguine hope, in black despair: they will be ashamed of their lying divinations and erroneous doctrines, by which they have fatally misled the people; and they shall have no answer from God in the time of their distress. On the other hand, he who preaches by the authority and according to the oracles of God, from zeal for his glory and love to the souls of men; who is conscious of integrity, and assured of the truth of his doctrine, may speak with constancy and confidence, in the midst of calumny and opposition: though he should be called upon to expose the transgressions of princes and priests, "who abhor judgment," and prostitute their important offices to the gratification of their vile avarice, ambition, malice, or sensuality. Even such men may be so blinded by self-flattery, and in the just

off: and [i] they shall beat their swords into plow-shares, and their spears into * pruning-hooks: nation shall not lift up a sword against nation, [k] neither shall they learn war any more.

4 But [l] they shall sit every man under his vine and under his fig-tree; [m] and none shall make *them* afraid: [n] for the mouth of the LORD of hosts hath spoken *it*.

5 For [o] all people will walk every one in the name of his god, [p] and we will walk in [q] the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, [r] will I assemble her that halteth, [s] and I will gather her that is driven out, and her that I have afflicted:

7 And [t] I will make her that halted a remnant, and her that was cast far off a strong nation: [u] and the LORD shall reign over them in mount Zion, from henceforth, even for ever.

8 ¶ And thou, [x] O tower of the flock, [y] the strong hold of the daughter of Zion, unto thee shall it come, even [z] the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now [a] why dost thou cry out aloud? [b] *is there* no king in thee? is thy counsellor perished? [c] for pangs have taken thee as a woman in travail.

10 Be in pain [d] and labor to bring forth, O daughter of Zion, like a woman in travail: for now [e] shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; [f] there shalt thou be delivered; there the LORD shall [g] redeem thee from the hand of thine enemies.

i Ps. 46:9. Is. 2:4. 11:6—9. Hos. 2:18. Joel 3:10. Zech. 9:10.
* Or, *scythes*
k Ps. 72:7. Is. 9:7. 60:17,18. 65:25.
l 1 Kings 4:25. Is. 36:16. Zech. 3:10.
m Is. 54:14. Jer. 23:5,6. Ez. 34:25,28. 38:11. 39:26.
n Is. 1:20. 40:5. 58:14.
o 2 Kings 17:29,34. Jer. 2:10, 11.
p Gen. 17:1. Ps. 71:16. Is. 2:5. Zech. 10:12. Col. 2:6. 3:17.
q Ex. 3:14,15. Ps. 48:14. 145:1,2.
r 2:12. Is. 35:3—6. Jer. 31:8. Ez. 34:16. Zeph. 3:19.
s Ps. 147:2. Is. 56:8. Jer. 3:18. 30:17,18. Ez. 34:12,13. 36:24. 37:21,22. 39:25—29. Luke 19:10. John 10:16.
t 2:12. 5:3,7,8. 7:18. Is. 6:13. 10:21,22. 11:11—16. 49:21—23. 60:22. 66:8. Hos. 1:10. Zech. 9:13—17. 10:5—12. Rom. 11:5,6,25—27.
u Ps. 2:6. Is. 9:6. 24:23. Dan. 7:14,27. Joel 3:17. Luke 1:33. Rev. 11:15.
x Is. 5:2. Matt. 21:33. Mark 12:1.
y 2 Sam. 5:7. Is. 10:32. Zech. 9:12.
z Num. 24:19. Dan. 2:44. 7:18. Ob. 21. Zech. 9:10. Eph. 1:21.
a Jer. 4:21. 8:19. 30:6,7.
b Is. 3:1—7. Lam. 4:20. Hos. 3:4. 10:3. 13:10,11.
c Is. 13:8. 26:17. Jer. 22:23. 50:43.
d Is. 66:7—9. Hos. 13:13. John 16:20—22.
e 2 Kings 20:18. 25:4. 2 Chr. 33:11. 36:20. Hos. 2:14. Rev. 12:14.
f 7:8—13. Ezra 1:1,2. Is. 45:13. 48:20. 52:9—12. Zech. 2:7—9.
g Ps. 106:10. Jer. 15:21.

judgment of God, as to have a presumptuous confidence in him, and expect security in sin, because of their abused privileges, unmeaning forms, and hypocritical profession: but they must be told that they are in the way of destruction; and it should be known by all, that rulers and teachers of this description are the causes of ruin to churches and nations, and are answerable for all the calamities which for *their sakes* come upon them.

NOTES.

CHAP. IV. V. 1—3. (*Note*, *Is.* 2:2—5.) The connexion of this prophecy (which has already been explained,) with the close of the foregoing chapter, shews, that the establishment of the Christian church, in consequence of the abrogation of the Mosaic dispensation, and the destruction of Jerusalem by the Romans, were predicted. But, though it has in a measure been fulfilling ever since those events, yet its grand accomplishment must be future: for "the scripture cannot be broken;" and the nations have not yet so submitted to the Prince of peace, as to "beat their swords into plow-shares;" nor has war ceased to be a science and a profession. (*Marg. Ref.—Notes*, *Rev.* 20:1—6.)

V. 4. This beautiful addition to the prophecy, as it stands in Isaiah, denotes the sweet harmony, which in those happy days shall prevail among Christians, in communing with God and with each other; their perfect security, and peaceful industry; their thankful and comfortable use of temporal plenty, and the abundance of their spiritual consolations. (*Marg. Ref.—Notes*, 1 *Kings* 4:25. *Zech.* 3:9, 10.)

V. 5. The Gentiles were tenacious of the religion of their ancestors, and took pleasure in worshipping their imaginary deities: whilst Israel had always been disposed to grow weary of the worship of God, and to relapse into idolatry. (*Note*, *Jer.* 2:10—12.) But, in the predicted period, the true Israel will "cleave to the Lord with purpose of heart," and delight greatly in worshipping his name and doing his will, with constancy and perseverance.—This is, in some measure, the desire, purpose, and conduct of true believers in every age: God is their Portion, and his service will be their happiness for ever and ever.—'This will 'be remarkably fulfilled at the general con-'version of the Jews, when this prophecy shall 'receive its utmost completion.' *Lowth.* (*Marg. Ref.—Notes*, *Is.* 2:2—5, *v.* 5. *Zech.* 10:5—12, *v.* 12.)

V. 6, 7. The collecting of the enfeebled and dispersed Jewish captives, from Babylon to Jerusalem, (as sheep that had been lamed, or driven away by robbers,) and their subsequent increase into a considerable remnant, and then into a strong nation, under the government of the Lord, formed but a faint shadow of the rapid increase of the Christian church, amidst all her persecutions and afflictions, in the first age after Christ: and this was only an earnest of the healing, purifying, increasing, and prospering of the church, which we wait for; when the kingdom of the Lord shall be conspicuously set up, the Jews shall be re-admitted into the church, and restored to their own land; and the fulness of the Gentiles converted: and this reign of Christ shall continue, till it is succeeded by the everlasting kingdom of heaven.—'Though I have broken the power of my peo-'ple, removed them into captivity far off, and 'afflicted them: yet will I restore them to 'their country, I will send them the Messiah, 'and will always be their King.—*For ever.* 'This will be fulfilled at the future restoration 'of the Jews.' *Bp. Newcombe.* (*Marg. Ref.—Notes*, 2:12,13. *Is.* 6:13. 56:8. 60:15—22, *v.* 22. *Jer.* 31:8,9. *Ez.* 34:23—31. 37:20—38. *Joel* 3:9—17, *v.* 17. *Ob.* 17—21, *v.* 21. *Rev.* 11:15—18.)

V. 8—10. Mount Zion was the Tower of the Lord's flock under the old dispensation, the centre of their union, and the special resi

11 ¶ Now also [h] many nations are gathered against thee, that say, Let her be defiled, and [i] let our eye look upon Zion.

12 But [k] they know not the thoughts of the LORD, neither understand they his counsel: [l] for he shall gather them as the sheaves into the floor.

h Is. 5:25—30. 8:7,8. Jer. 52:4. Lam. 2:15,16. Joel 3:2,&c. 7:10. Ob. 12.
i Is. 55:8. Jer. 29:11. Rom. 11:33.
l Is. 21:10. Joel 3:12,13. Zech. 14:1—3. Rev. 14:14—20.

13 Arise [m] and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy [n] hoofs brass; and [o] thou shalt beat in pieces many people: and [p] I will consecrate their gain unto the LORD, and their substance unto [q] the Lord of the whole earth.

m Is. 41:15,16. Jer. 51:33.
n Is. 5:28.
o 5:8—15. Dan. 2:44. Zech. 9:13—15. Rev. 2:26,27.
p Josh. 6:19. 2 Sam. 8:10,11. Ps. 68:29. 72:10. Is. 18:7. 23:18. 60:6—9. Rom. 15:25—28. 1 Cor. 16:2. Rev. 21:24—26.
q Zech. 4:14. 6:5.

dence of their Protector; and the temple was ts strong-hold. (*Marg. Ref.* x, y.—*Note*, *Gen.* 35:21.) Thither Christ the good Shepherd and he Ruler of his people came, and there *first* ie set up his kingdom. This kingdom would be like the first dominion of Israel, in the days of David and Solomon; and would surpass and supersede all other monarchies. The Son of David would come to Jerusalem and establish his kingdom, and thence its influence would extend to other nations. And, though that city would soon after be destroyed: yet the evangelical church, the spiritual Zion, would succeed to it; in which Christ reigns for the benefit of his people, and his cause must prevail even to the end of the world. (*Marg. Ref.* z.—*Notes*, *Num.* 24:18,19. *Is.* 1:25—27. *Dan.* 2:34,35,44,45. 7:19—27, *vv.* 22,27. *Zech.* 9:9,10.)—Indeed the calamities to be endured by Zion, from the Assyrian invasion, and during the Chaldean ravages, and the taking and destruction of the city, (which were typical of the subsequent calamities of the Jewish nation and of the church,) would cause her "to cry aloud," as a woman in her pangs; and as if there were no king to protect, or counsellor to direct her. But why did she yield to disconsolate sorrow? Let her remember, that her pains were those of *travail*, not the *agonies of death*, that she might have hope under them, and know how to exert herself for deliverance. (*Marg. Ref.* a—d.—*Notes*, *Is.* 66:7—9. *Jer.* 4:30,31. 30:5—9, *vv.* 6,7,12—18. *John* 16:16—22, *v.* 21.) She would certainly be driven out of the city, and dwell as in an open field, and even be dragged to Babylon as a captive: yet that crisis would make way for her happy restoration and for better times, when the Lord would redeem her from the hand of her enemies.—This event shadowed forth the recovery of the Jews from their present dispersions, and the deliverance of the Christian church from antichristian tyranny. (*Marg. Ref.* e. g.—*Notes*, 7:8—10. *Is.* 5:11—13. *Ez.* 20:33—38. *Hos.* 2:14—17. *Rev.* 11:3—18.)

V. 11—13. Many nations would be collected against Zion, to pollute her by their idolatries, or forward and exult in her calamities. But they would not understand, that the Lord collected them, as sheaves of corn are gathered upon the floor to be threshed: and Zion, weak and dispirited as she then was, should be strengthened, as with "horns of iron and hoofs of brass," to trample them down and beat them in pieces: and, being enriched by their plunder, she would consecrate her gain to the Lord of the whole earth, by whose assistance these victories would be obtained. (*Marg. Ref.*—*Notes*, *Ps.* 149:7—9. *Is.* 41:15,16. 54:15—17. 60:4—7. *Ez.* 38: 39: *Joel* 3:9—17. *Zech.* 9:12—16. 14:1—3. *Rev.* 2:24—28. 14:14—20. 21:22—27.)—There occurs nothing in the history of the Jewish church, which fully accords to this prediction. Sennacherib's army was not destroyed *by the Jews;* nor had they any hand in the subversion of the Babylonish monarchy. The victories of the Maccabees over Antiochus might be a partial accomplishment of it; and so might that of the Christian church over the power of her persecutors, after the conversion of Constantine: but certainly the grand accomplishment is yet in futurity.

PRACTICAL OBSERVATIONS.

While we wait for those last days, in which the kingdom of Christ shall be exalted above all other dominions, and extended over all nations, let us be thankful for our own peculiar privileges, and excite ourselves and each other to frequent the ordinances of our God; that we may learn and walk in his holy ways, receiving the law from his hands; which, being written in our hearts by his Spirit, may evidence our interest in the righteousness of the great Redeemer. Let us also "endeavor to keep the unity of the Spirit in the bond of peace," and to live peaceably with all men: that while the nations of the earth still continue to learn and practise war, and numbers delight in discord and confusion; it may appear by our conduct, that harmony, equity, truth, and love, are genuine effects of faith in Christ, and of his gospel when truly obeyed. Even in this world of contention and violence, if we have peace with God, and with our consciences and our brethren, we may rest securely under the divine protection, and fear no enemy: we may rejoice in our privileges, and "walk in the name of our God," with grateful praises and unabated alacrity and vigor: and we ought to cleave to him with far more constancy, than the men of this world do to their idolized possessions and pleasures.—Even the weak in faith, and those who have been wounded and made to halt, in their conflicts with temptation, or who have been cast out by their brethren, or driven away by persecution, or weighed down by affliction, may yet hope in God. When they look to him, he will gather, strengthen, and heal them, and take care of them, as their King and Protector: even as he will render his enfeebled oppressed church "a strong nation," and superior to all enemies or competitors. In his glory his people shall be glorious, and the feeblest believer shall rejoice in the joy of his inheritance: and all the afflictions of the church, and of the believer, are sure to end happily. We should then cry aloud with the prayer of faith, not with the voice of despondency, under our distresses. We have an omnipotent King to rule over us, and an all-wise Counsellor to advise us: his promises engage that the crisis of extreme sorrow shall introduce the most joyful deliverance, to all who love and obey him; for he will redeem them from all their enemies.—But those who unite against Zion, to pollute her, or to triumph over her, are ignorant of these intentions and counsels of our

CHAP. V.

A prophecy of the birth and kingdom of Christ; and of his powerful protection of his people, 1—6: of the increase, purity, and peace of the church, and the ruin of its enemies, 7—15.

NOW [a] gather thyself in troops, O daughter of troops: [b] he hath laid siege against us: [c] they shall smite the [d] judge of Israel with a rod upon the cheek.

2 But [e] thou, Beth-lehem [f] Ephratah, *though* thou be little [g] among the [h] thousands of Judah, [i] *yet* out of thee shall he come forth unto me, [k] *that is* to be Ruler in Israel; [l] whose goings forth *have been* from of old, from [*] everlasting.

3 [m] Therefore will he [n] give them up, until the time *that* [o] she which travaileth hath brought forth: [p] then the remnant of [q] his brethren shall return unto the children of Israel.

4 And he shall [r] stand and [†] feed in the strength of the LORD, [s] in the majesty of the name of [t] the LORD his God; and they [u] shall abide: for now [x] shall he be great unto the ends of the earth.

a Deut. 28:49. 2 Kings 24:2. Is. 8:9,10. 10:6. Jer. 4:7. 25:9. Joel 3:9—11. Hab. 1:6—10. 3:16.
b Deut. 28:51—57. 2 Kings 25:1—3. Ez. 21:21,22. 24.2. Luke 19:43,44.
c Job 16:10. Lam. 3:30. Matt. 5:39. 26:67. 27:30. John 18:22. 19:3. Acts 23:2. 2 Cor. 11:20.
d 1 Sam. 8:5,6. Is. 33:22. Am. 2:3.
e Matt. 2:6. John 7:42.
f Gen. 35:19. 48:7. *Ephrath.* Ruth 4:11. 1 Sam. 17:12. 1 Chr. 2:50,51,54. 4:4. Ps. 132:6.
g 1 Sam. 10:19. 23:23.
h Ex. 18:21,25. Deut. 1:15. 1 Sam. 8:12. 17:18.
i Is. 11:1. 53:2. Ez. 17:22—24. Am. 9:11. Luke 2:4—7. 1 Cor. 1:27,28.
k Gen. 49:10. 1 Chr. 5:2. Is. 9:6,7. Jer. 23:5,6. Ez. 34:23,24. 37:22—25. Zech. 9:9. Matt. 28:18. Luke 1:31—33. 23:2,38. John 19:14—22. Rev. 19:16.
l Ps. 90:2. 102:25—27. Prov. 8:22,23. John 1:1—3. 8:58. Heb. 13:8. 1 John 1:1,2. Rev. 1:11—18. 2:8. 21:6.
* Heb. *the days of eternity.*
m 7:13. Hos. 2:9,14.
n 6:14. 1 Kings 14:16. 2 Chr. 30:7. Hos. 11:8.
o 4:10. Is. 66:7,8. Matt. 1:21. Rev. 12:1,2.
p 4:7. Is. 10:20,21. 11:11. Jer. 31:1,7—9. Rom. 9:27,28. 11:4—6.
q Matt. 12:50. 25:40. Rom. 8:29. Heb. 1:11,12.
r 7:14. Ps. 23:1,2. Is. 40:10,11. 49:9,10. Ez. 34:22—24. John 10:27—30.
† Or, *rule.* Matt. 2:6. *marg.*
s Ex. 23:21. 1 Chr. 29:11,12. Ps. 45:3—6. 72:19. 93:1. 145:12. Matt. 25:31. John 5:22—29. 10:38. 14:9—11. Rev. 1:13—18.
t John 20:17. Eph. 1:3.
u Matt. 16:18. 1 Pet. 1:5. Jude 1.
x Ps. 22:27. 72:8,17. 98:3. Is. 49:5,6. 52:10,13. Zech. 9:10. Luke 1:32. Rev. 11:15.

God, and are not aware that they are compassing their own destruction, and that they are only collecting together to be destroyed.—As the strength and victory of believers are wholly from the Lord, they can do no less than ascribe all the glory to his name, and consecrate all their powers, advantages, and possessions to his service. Let us thus gird on our armor, and arise to "fight the good fight of faith:" and amidst our conflicts, let us rejoice in hope of being made more than conquerors, and anticipate the songs of heaven; and, dedicating all our talents to his service, let us seek and pray, that as the Redeemer of sinners, and the Object of all love and worship to his ransomed people, he may become "the Lord of the whole earth."

NOTES.

CHAP. V. V. 1. The complete victory of Zion over all her enemies having been predicted, in the close of the preceding chapter; (*Note*, 4:11—13.) they are here challenged to collect their forces for the assault. Either Nineveh or Babylon seems to be meant by "the daughter of troops;" as their prosperity arose from success in war, and they were renowned for valiant soldiers.—The king of Assyria besieged Samaria, and he or his captains insulted Hosea, the judge or king of Israel, with all indignities; as the victorious king of Babylon also did Zedekiah, when he had besieged and taken Jerusalem. (*Notes*, 2 *Kings* 17:4. 25:6,7.) Some have thought, that the outrageous conduct of Sennacherib and Rabshakeh to Hezekiah was meant; but Sennacherib did not lay siege to Jerusalem, nor was Hezekiah ever in his power. Many however suppose, that Rome was intended by "the daughter of troops;" and that the Romans were called upon to collect their armies to besiege Jerusalem, because the Jews had thus insulted and despised Christ, the Judge of Israel. (*Marg. Ref.*—*Notes*, *Deut.* 28:49—57. *Lam.* 3:26—30, *v.* 30. *Matt.* 26:63—68, *vv.* 67, 68. *Luke* 19:41—44.)

V. 2. The house of David would be reduced very low, yet the city of David would certainly be honored by the nativity of the Messiah. "Ephratah" distinguishes Bethelem in Judah, from another place of the same name, in a different part of the land; (*Josh.* 19:15,16.) and therefore Matthew here quotes the passage according to the meaning, not verbally; "And thou Bethlehem, in the land of Judah." This city had been reduced to be small among the flourishing cities of that numerous tribe, and its many thousands under their princes: yet the birth of Christ would so dignify it, that it would by no means be the least honorable of them: (*Note*, *Matt.* 2:3—6.) for he would come forth thence, to be Ruler in Israel, upon the throne of David for evermore. (*Marg. Ref.* e—k. —*Notes*, *Luke* 1:26—33,46—55.) Or the clause may be read interrogatively, "Art thou little among the thousands of Judah?"—The words "unto me," may either refer to the Lord; and then they mean, that the birth of Christ was intended for the glory of the Father: or to the church, as represented by the prophet; and then they signify, that the Son of God became incarnate for the salvation of his people. "His goings forth had been from of old, from everlasting." This denotes his eternal co-existence with the Father as the only begotten Son; and his eternal appointment in the counsel and decrees of God to his mediatory work, and to his incarnation as connected with it.

Whose goings, &c.] 'The words do naturally import an original, distinct from the birth 'of Christ mentioned in the foregoing sentence, 'which is here declared to have been from 'eternity: for so the word *mikkedem*, translated 'here *from of old*, but rendered *from everlasting* '(*Hab.* 1:12.) and *mime olam*, "from the days of 'eternity," do plainly signify.' *Lowth.*—Indeed if we suppose that Micah purposed to state in as energetic language as possible, the pre-existence from eternity of him, who in the fulness of time would be born at Bethlehem; we cannot easily find out words, in which he could have more forcibly expressed his meaning. (*Marg.* and *Marg. Ref.* l.—*Notes*, *Ps.* 102:25—28. *Prov.* 8:22—30. *John* 1:1—3,18. 8:54—59, *vv.* 58,59. *Heb.* 1:10—12. 13:7,8. *Rev.* 1:8.)

V. 3, 4. *Nevertheless*, (as the word rendered "therefore" may be translated,) the Jews for their sins would be given up to be harassed by the Assyrians, Chaldeans, Syrians, and Romans, until the time when the virgin, who was to travail with child, should bring forth this great Deliverer. (*Marg. Ref.* m—o.—*Notes*, *Is.* 7:14. *Matt.* 1:20—23.) Then the chosen remnant of the Jews wou be restored to the

5 And [y] this *man* shall be the peace, [z] when the Assyrian shall come into our land; and when he shall tread in our palaces, [a] then shall we raise against him [b] seven shepherds, and eight * principal men.

6 And [c] they shall † waste the land of Assyria with the sword, and [d] the land of Nimrod ‡ in the entrances thereof: [e] thus shall he deliver *us* from [f] the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 ¶ And [g] the remnant of Jacob shall be in the midst of many people, [h] as a dew from the LORD, as the showers upon the grass, that [i] tarrieth not for man, nor waiteth for the sons of men.

8 And the remnant of Jacob shall be among the Gentiles, in the midst of many people, [k] as a lion among the beasts of the forest, as a young lion among the flocks of § sheep; who, if he go through, both treadeth down, and teareth in pieces, [l] and none can deliver.

9 Thine [m] hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

y Ps. 72:7. Is. 9.6,7. Zech. 9: 10. Luke 2:14. John 14:27. 16:33. Eph. 2.15—17. Col. 1:20,21.
z Is. 7:14. 8:7—10. 37:31—36. 65:8,9. Jer. 33:15—26.
a Is. 44:28. 59:19. Zech. 1:18—21. 9:13—16. 10:3—6. 12:6—9. Rev. 17:14. 19:14,15.
b Job 5:19. Prov. 6:16. 30:18, 29. Ec. 11:2. Am. 1:3,6,&c.
* Heb. *princes of men.*
c Is. 14:2. 33:1. Nah. 2:11—13. 3:1—3.
† Heb. *eat up.*
d Gen. 10:9—11. *marg.*
‡ Or, *with her own naked swords.*
e Is. 14:25. Luke 1:71.
f 2 Kings 15:29. 17:3—5. 18:9—15. 19:32—35. 2 Chr. 33:11. Is. 10.5—12.
g 3,8. Ez. 14:22. Joel 2:32. Am. 5:15. Zeph. 3:13. Rom. 11:5,6.
h Deut. 32:2. Judg. 6:36—40. Ps. 72:6. Is. 32:13—17. 44:3—5. 66:19. Ez. 47:1—12. Hos. 6:3. 14:5. Zech. 14:8. Matt. 28:19. Acts 9:15. 11:15—18. 13:46—48. Rom. 11:12—15. 15:19,20. 1 Cor. 3:6.
i Is. 55:10,11. Jer. 14:22. Acts 16:9,10. Rom. 9:30. 10:20.
k 4:13. Ps. 2:8—12. 110:5,6. Is. 41:15,16. Ob. 18,19. Zech. 9: 15. 10:5. 12:3—6. Matt. 10 14,15. Acts 18:6. 2 Cor. 2:14—17.
§ Or, *goats.*
l Ps. 50:22. Heb. 2:3. 12:25.
m Ps. 21:8,9. 106:26. Is. 1:25. 11:14. 14:2—4. 26.11. 33:10. 37.36. Luke 19:27. 1 Cor. 15: 25. Rev. 19:13—21. 20:8,9.

privileges of true Israelites; or the chosen remnant of the Gentiles would be converted, and united as brethren with the believers of Israel to be "one fold under one Shepherd:" and he, uniting tenderness and power, would govern, guard, and provide for his church of harmless, defenceless, and persecuted disciples, "in the Majesty of the name of the LORD his God:" exercising the perfections, performing the works, and displaying the glories of God, through his human nature. Under his rule, the church would abide in safety, and be preserved "as lambs in the midst of wolves;" and at length he would be renowned, obeyed, and trusted, even to the ends of the earth. (*Marg. Ref.* p—x.—*Notes*, 4:6,7. 7:14—17. *Ps.* 22:27, 28. 23:1—3. *Is.* 40:9—11. *Jer.* 23:5,6. *Ez.* 34:23—31. *Dan.* 2:34,35,44,45. *Zech.* 9:9,10. *Matt.* 25:31—33. *John* 10:14—18, *v.* 16,26—31. *Rev.* 11:15—18.)—'God will not fully vindicate and 'exalt his people, till the virgin-mother shall 'have brought forth her Son; and till Judah 'and Israel, and all the true sons of Abraham 'among their brethren the Gentiles, be con-'verted to Christianity. ... "He shall stand," the 'ruler mentioned in the second verse.' *Bp. Newcombe.*

V. 5, 6. This promised Savior would be "Peace," and would ensure to Judah peace or deliverance, during the ravages of the Assyrians and other enemies.—But, as Sennacherib's invasion was not repelled by the ruler or chieftains of Israel; (*Note*, 2 *Kings* 19:35.) nor did the Jews ever invade or waste the Assyrian dominions, or those of the Chaldeans who afterwards occupied the same regions; it seems evident, that these expressions must be understood, as mystically intending other enemies and persecutors of the church, who should be of the same spirit with Sennacherib and the Assyrians. Whatever heathen, infidel, or antichristian opposers should at any time harass or attempt to desolate the church, as Sennacherib did Judah and Jerusalem; the great Shepherd of the flock would furnish a competent number of able rulers and teachers, to defeat their designs, and at length to retaliate upon them, and to destroy those who had attempted to destroy them. (*Marg.* and *Marg. Ref.*—*Notes*, *Gen.* 10:8—12. *Ps.* 72:4—7. *Is.* 9:6,7. 14: 1,2. 33:1,2. *Am.* 1:3—5. *Zech.* 1:18—21. 9:8—10, 13—16.) This may refer to the powerful effects of the preached gospel, in the primitive times, in subverting Paganism; to the termination of Pagan persecution, by the conversion of the Roman emperors; and to the future promulgation of the gospel, and the ruin of all Antichristian, Pagan, and Mohammedan powers, by the numerous and able instruments, whom the Lord will raise up for these purposes. 'Mr. Mede ... expounds the place of the 'general destruction of some remarkable ene-'my, or enemies, to God and his truth, which 'should come to pass before the consummation 'of all things. ... (*Ps.* 110:5,6. *Is.* 26:20,21. 34:1, '&c. 66:16. *Jer.* 30:7—10. *Ez.* 38: 39: *Joel* 3:9—'14. *Ob.* 15, &c. *Zeph.* 3:8. *Hag.* 2:22. *Zech* '12:2. 14:3. *Rev.* 19:19. 20:9.) ... Mr. Mede in 'geniously conjectures, that this name was 'given him by these two prophets' (Isaiah and Micah,) 'because that ever since the invasion 'of Sennacherib, the very name of Assyrian 'carried terror along with it, being esteemed 'by the Jews as their most formidable enemy.' *Lowth.*

V. 7—9. The remnant of Israel, that was converted to Christ in the primitive times, namely, the apostles, evangelists, and first teachers and professors of the gospel, were scattered among "many people" or nations, as the drops of dew, or the showers of rain on the earth, which cause the grass to grow in those places, where no human culture is employed, and without waiting for the help of man. Thus they went into the cities and villages of the Gentiles, not as sent for by them, or commissioned by human authority, or depending on the power or wisdom of man; but as immediately employed, qualified, and prospered by God: and by their doctrine, prayers, and examples, they were the instruments of rendering those barren deserts fruitful, in a large increase of spiritual worshippers, and holy servants of God our Savior.—No doubt the converted Jews will in future times exhibit a still more striking completion of this part of the prophecy. (*Marg. Ref.* g—i.—*Notes*, *Deut.* 32: 2. *Judg.* 6:36—40. *Ps.* 72:4—7. 110:3. *Is.* 32:15—20. 55:10—13. *Ez.* 47:1—12. *Hos.* 6:1—3. 14: 4—8. *Joel* 2:28—32. *Zech.* 14:6—9. *Mark* 16:14—16,19,20. *Acts* 9:15,16. 11:18. *Rom.* 11:11—15. 15:14—21.)—But to those who neglected and opposed this salvation, these same persons would be terrible and destructive as lions among the beasts of the forest, or even among the flocks of helpless sheep. For their doc-

10 And it shall come to pass in that day, saith the LORD, [n] that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, [o] and throw down all their strongholds:

12 And I will [p] cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy [q] graven images also will I cut off, and thy * standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy † cities.

15 And I [r] will execute vengeance in anger and fury upon the heathen, such as they have not heard.

n Ps. 20:7,8. 33:16,17. Jer. 3:23. Hos. 1:7. 14:3. Zech. 9:10.
o Is. 51:12—17. Ez. 38:11. Zech. 4:6.
p Is. 2:6—8,18,20. 8:19,20. 27:9. Zech. 13:2—4. Rev. 19:20.
q Is. 17:7,8. Ez. 6:9. 36:25. 37:23. Hos. 2:16,17. 14:3,8.

CHAP. VI.

The Lord has a controversy with his people for their great ingratitude, 1—5. The vain attempts of alarmed sinners to obtain his favor, contrasted with his reasonable requirements and service, 6—8. His voice against the city should be attended to, 9. Reproofs of Israel's iniquity and idolatry; with awful threatenings, 10—16.

* Or *statues*. † Or, *enemies*. r 8. Ps. 149:7. 2 Thes. 1:8,9.

trine would condemn them: and the Lord, concurring by his providence, would cut off all their enemies.—The destruction of the enemies of the Jews, after their future restoration to their own land, seems to be here predicted. (*Marg.* and *Marg. Ref.* k—m.—*Notes*, 5,6. 4:11—13. *Ps.* 2:7—12. 21:8—12. 110:5,6. 149:7—9. *Ob.* 17—21, *vv.* 18,19. *Zech.* 9:13—16. 12:2—8. 14:12—15. 2 *Cor.* 2:14—17. *Rev.* 19:11—21.)—'The former verse described the benefits the '*converted* Jews should bring to those Gentiles, 'who were disposed to embrace the gospel: 'this' (8) 'instructs us how terrible adversaries 'they will prove to such as persist in their en-'mity to them, and to the truth.' *Lowth.*

V. 10—15. In those happy times, God promised to wean the people from all confidence in chariots, horses, cities, and strongholds, even as though they had been entirely destroyed; and to purge out all sorcery, witchcraft, and idolatry, and the relics of those abominations from among them: and, having done this, he would destroy their *enemies*, (so the word translated *cities*, may be rendered, *marg.*) and "execute vengeance in anger and in fury, on the nations which have not hearkened unto me." *Bp. Newcombe.* (*Marg.* and *Marg. Ref.*—*Notes*, 7—9. *Is.* 2:6—21. 27:7—11. *Hos.* 1:6,7. 14:1—8, *vv.* 3,8. *Zech.* 4:4—7. 9:9,10. 13:2,3.) The reformation of the Jews after their return from Babylon might be alluded to: but the purification of the Christian church from all antichristian corruptions of faith and worship, and all idolatry and superstition, seems more immediately to be predicted. The reliance on human merits for justification; the external pomp used in worship; and the oppressive exercise of human authority in mere matters of conscience, will be entirely destroyed, by the clear light of divine truth and the power of divine grace; and simplicity and purity in doctrine, worship, and practice will prevail, when the enemies of the church shall be destroyed.—The purity also of restored Israel, and the judgments on their formidable opposers, are predicted: indeed this seems the more direct meaning of the prophecy. (*Notes*, *Ez.* 38: *Dan.* 11:40—45.)—*Witchcrafts*, &c. (17) *Marg. Ref.* p.—*Notes*, *Ex.* 22:18. *Deut.* 18:9—12. *Is.* 8:19,20. *Rev.* 19:17—21, *v.* 20.

PRACTICAL OBSERVATIONS.

Those who delight or excel in war, often gather themselves against the church of God; and sometimes they treat the most honorable and excellent of the saints, as the Judge of Israel and of all the world was treated in the days of his humiliation: but they cannot prevail against the cause which God upholds, or prevent the accomplishment of his decrees. We ought not then to be impatient, or to despond, under any contumely or cruelty with which we meet for his sake. On the contrary, we should look stedfastly to the divine glory of the Redeemer, "whose goings forth have been from of old, from everlasting;" and upon his condescending love to sinners, when he humbled himself to appear in our nature, and to become poor and a sufferer, that he might be our Prince and Savior, and that by ruling over us he might confer the most invaluable blessings. A relation to him ennobles the meanest, and enriches the poorest; and surely we shall not refuse to obey him, who has a right to our services, purchased by his unspeakable sufferings for us and immense obligations conferred on us!—Great have been the effects of his redemption: yet his church is still left to struggle with various difficulties; and will continue to be so, till the arrival of that grand deliverance, for which it travails and is in pain to this hour, when Jews and Gentiles shall, all over the earth, meet as brethren in Christ Jesus.—In the mean time let us trust to our Shepherd's care and power: he stands as one intent upon his work, and feeds his purchased flock with divine condescension, majesty, and authority; his very looks appal the wolves that would devour his harmless sheep, and they abide unhurt amidst their powerful and enraged enemies. How great and glorious ought his name to be throughout the earth! He is our Peace; and, having reconciled us to God by his blood, he gives us inward peace in our outward tribulations. (*Notes*, *Eph.* 2:14—18. *Phil.* 4:5—7. *Col.* 1:18—20.) If he permit the assaults of our enemies, he will supply helpers and assistance sufficient for us; and all the power of every enemy shall fall before those "shepherds and principal persons," whom he employs to maintain and propagate his truth and cause. As he employed the converted Jews, like dew and rain, to fructify the Gentile nations, so should we endeavor to be in our several places in his church and in the world; aiming to glorify God, and expecting the blessing from him, and not waiting for men's solicitation to attempt their good, nor growing weary through their ingratitude. Yet the most beneficent, zealous, and useful Christians and ministers will prove the occasions of the deepest condemnation to obstinate unbelievers and enemies: and as their ruin will be attended with the purification of the church from every error and defilement; so we shall be assured of victory in our personal conflicts, in proportion as we simply depend upon the Lord our Salvation, worship him spiritually, and serve him with devoted diligence in all his ordinances and commandments.

HEAR [a] ye now what the LORD saith; Arise, [b] contend thou * before the mountains, and [c] let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong [d] foundations of the earth; for the LORD hath [e] a controversy with his people, and he will plead with Israel.

3 [f] O my people, [g] what have I done unto thee? and [h] wherein have I wearied thee? [i] testify against me.

4 For [k] I brought thee up out of the land of Egypt, [l] and redeemed thee out of the house of servants; and I sent before thee [m] Moses, Aaron, and Miriam.

5 O my people, [n] remember now what [o] Balak king of Moab consulted, and what [p] Balaam the son of Beor answered him from [q] Shittim unto Gilgal; that ye may [r] know the righteousness of the LORD.

6 ¶ [s] Wherewith shall I come before the LORD, *and* [t] bow myself before [u] the high God? shall I come before him [x] with burnt-offerings, with calves † of a year old?

7 Will the LORD be [y] pleased with thousands of rams, *or* with ten thousands of [z] rivers of oil? [a] shall I give my first-born *for* my transgression, the fruit of my ‡ body *for* the sin of my soul?

8 He hath shewed thee, [b] O man, [c] what *is* good; [d] and what doth the LORD require of thee, but [e] to do justly, and to [f] love mercy, and to [§] walk humbly with thy God?

[*Practical Observations.*]

a 1:2. 1 Sam. 15:16. Jer. 13:15. Am. 3:1. Heb. 3:7,8.
b Deut. 4:26. 32:1. Ps. 50:4. Is. 1:2. Jer. 22:29. Luke 19:40.
* Or, *with*. 1:4. Is. 2:12—14.
c Ez. 37:4.
d Deut. 32:22. 2 Sam. 22:8,16. Ps. 104:5. Prov. 8:29. Jer. 31:37.
e Is. 1:18. 5:3,4. 43:26. Jer. 2:9,29—35. 25:31. Ez. 20:35,36. Hos. 4:1. 12:2.
f 5. Ps. 50:7. 81:8,13.
g Jer. 2:5,31.
h Is. 43:22,23.
i Ps. 51:4. Rom. 3:4,5,19.
k Ex. 12:51. 14:30,31. 20:2. Deut. 4:20,34. 5:6. 9:26. Neh. 9:9—11. Ps. 78:51—53. 106:7—10. 136:10,11. Is. 63:9—12. Jer. 32:21. Ez. 20:5—9. Am. 2:10. Acts 7:36.
l Deut. 7:8. 15:15. 24:18. 2 Sam. 7:23.
m Ex. 15:20,21. Num. 12:1.
n Deut. 8:2,18. 9:7. 16:3. Ps. 103:1,2. 111:4. Eph. 2:11.
o Num. 22:—25: 31:16. Deut. 23:4,5. Josh. 24:9,10. Rev. 2:14.
p Num. 31:8. 2 Pet. 2:15. Jude 11.
q Num. 22:41. 23:13,14,27,28. 25:1. 33:49. Josh. 4:19. 5:9. 10:42,43.
r Judg. 5:11. *Marg.* Ps. 36:10. 71:15,16,19. 143:11. Rom. 3:25,26 1 John 1:9.
s 2 Sam. 21:3. Matt. 19:16. Luke 10:25. John 6:28. Acts 2:37. 16:30. Rom. 10:2,3.
t Ps. 22:29. 95:6. Eph. 3:14.
u Gen. 14:18—22. Dan. 3:26. 4:9. 5:18,21. Mark 5:7. Acts 16:17.
x Lev. 1:3,&c. Num. 23:1—4, 14,15,29,30. Heb. 10:4—10.
† Heb. *sons of a year*. Ex. 12:5.
y 1 Sam. 15:22. Ps. 1:8—13. 51:16. Is. 1:11—15. 40:16. Jer. 7:21,22. Hos. 6:6. Am. 5:22.
z Job 29:6.
a Judg. 11:31,39. 2 Kings 3:27. 16:3. 21:6. Jer. 7:31. 19:5. Ez. 16:20,21. 23:37.
‡ Heb. *belly*. Philem. 12.
b Rom. 9:20. 1 Cor. 7:16. Jam. 2:20.
c 1 Sam. 12:23,24. Neh. 9:13. Ps. 73:28. Lam. 3:26,27. Luke 10:42. Rom. 7:16. 2 Thes. 2. 16,17.
d Deut. 10:12,13.
e Gen. 18:19. 1 Sam. 15:22. Prov. 21:3. Ec. 12:13. Is. 1:16—19. 58:6—11. Jer. 7:3—6 Hos. 6:6. 12:6. Am. 5:24. Zeph. 2:3. Matt. 3:8—10. Mark 12:30—34. Luke 11:42. Tit. 2:11,12. 2 Pet. 1:5—8.
f Ps. 37:26. 112:4,9. Is. 57:1,2. Matt. 5:7. 18:32—35. Luke 6:36. Eph. 4:32. Col. 3:12,13. 1 Pet. 3:8,9.
§ Heb. *humble* thyself *to walk*. Gen. 5:22. Lev. 26:41. 2 Chr. 30.11. 32:26. 33:12,13,19,23. 34:27. Is. 57:15. 66:2. Ez. 16:63. Dan. 4:37. Matt. 5:3. Luke 18:13—17 Rom. 10:1—3. Jam. 4:6—10. 1 Pet. 5 5,6.

NOTES.

CHAP. VI. V. 1, 2. After having delivered the foregoing evangelical predictions, (5:7—15.) the prophet was again employed to reprove the sins of the people. He called upon them to hear the word of God: for he had ordered him to arise, and with great boldness and earnestness to contend with them, in God's behalf, before the mountains and hills: that even these strong foundations of the earth might hear his controversy with Israel, and his pleading against them; and so witness and declare his righteousness, in the punishments inflicted on them.—'He taketh the high 'mountains and hard rocks to witness against 'the obstinacy of his people.'—The most mighty monarchs, the most renowned sages, or most powerful nations of the earth, might thus be figuratively appealed to. (*Marg.* and *Marg. Ref.*—*Notes*, *Deut.* 4:25—28, *v.* 26. 32:1. *Ps.* 50.1,2,4—6. *Is.* 1:2. *Jer.* 22:28—30, *v.* 29. *Ez.* 36:1.)

V. 3—5. The people were here called upon to declare what had aggrieved them, that they were become weary of God's worship, and prone to idolatry. Had he ever oppressed them with burdensome or unreasonable services? Or had he refused to supply their wants and protect them? If they had any thing to urge against his commandments, institutions, or dispensations, let them testify against him. (*Marg. Ref.* f—h.—*Notes*, *Is.* 43:22—25. *Jer.* 2:5,31,32.) Having redeemed them from slavery in Egypt, he had placed Moses, Aaron, and Miriam over them, to rule and teach them, and help them in the exercises of their religion. (*Marg. Ref.* k—m.—*Notes*, *Ex.* 15:20,21. *Num.* 12:1,2.) Nor ought they to forget the consultations of Balak and Balaam, about cursing and prevailing against them; and how the Lord constrained Balaam to bless them altogether, in every place from whence he viewed them: and how he had prevented the more fatal effects of his last diabolical device against them, and turned it against Balaam, Balak, and the Moabites. (*Marg. Ref.* n—q.—*Notes*, *Num.* 22:—25:) Thence they might learn the equity, faithfulness, and kindness of the Lord towards them, and the righteousness of his present dealings with them: for this was a specimen of his continual protection, for which they were inexcusably ungrateful.—Shittim was in the plains of Moab, Gilgal lay west of Jordan. (*Note*, *Josh.* 5:9.)—All the favors shewn to Israel, from Balaam's attempts to curse them, till they were encamped in the promised land, are here referred to.

Righteousness. (5) 'We may often observe 'that the original word includes the notion of 'mercy.' *Bp. Newcombe.*—When that to which sinners had no claim, is *mercifully promised*, as in this instance, then the righteousness or justice of God is concerned in fulfilling that promise: but *justice* and *mercy* are in most cases opposed to each other. (*Notes*, *Is.* 45:20—22, *v.* 21. *Rom.* 3:21—26, *v.* 26. 2 *Thes.* 1:5—10, *vv.* 5—7. 1 *John* 1:8—10, *v.* 9.)

V. 6—8. Some approved expositors understand these verses, as the substance of Balak's consultation with Balaam, concerning the method of obtaining the favor of Israel's God, that he might give them leave to curse his people; and of Balaam's answer, recommending to him justice, mercy, and a humble walk with God. But this does not at all agree with the history of those transactions: for Balaam seems, from first to last, to have recommended to Balak nothing but numerous and

9 ¶ The [g] LORD's voice crieth unto the city, [h] and * *the man of* wisdom shall [i] see thy name: [k] hear ye the rod, and who hath appointed it.

10 ¶ † Are there yet [l] the treasures of

g 3:12. Is. 24:10—12. 27:10. 32: 13,14. 40:6—8. 66:6. Jer. 19: 11—13. 26:6,18,20. 37:8—10. Hos. 13:16. Am. 2:5. 3:8—15. 6:1. Jon. 3:4. Zeph. 3:2.

h 2 Kings 22:11—20. Ps. 107: 43. Prov. 22:3. Is. 26:11. Hos. 14:9.

* Or, *thy name shall see that which is.*

i Ex. 34:5—7. Ps. 9:16. 48:10. 83:18. Is. 30:27.

k 2 Sam. 21:1. Job 5:6—8,17. 10:2. Is. 9:13. 10:5,6. Jer. 14: 18—22. Lam. 3:39—42. Joel 2:11—18. Am. 4:6—12. Jon. 3:5—10. Hag. 1:5—7. Rev. 3:19.

† Or, Is there *yet unto every man an house of the wicked, &c.*

l Josh. 7:1. 2 Kings 5:23,24. Prov. 10:2. 21:6. Jer. 5:26,27. Am. 3:10. Hab. 2:5—11. Zeph. 1:9. Zech. 5:3,4. Jam. 5:1—4.

costly sacrifices; and when these failed, he counselled him to draw the Israelites into fornication and idolatry. (*Notes*, *Num.* 22:1,2,4—6. 25:1—3. 31:8,14—18, *v.* 16. *Rev.* 2:14—16.) To suppose, therefore, that on some other occasion, not mentioned in the history, he gave Balak counsel, not only dissimilar to this, but directly contrary to the character and plan of all the parties concerned, is surely most unnatural and unreasonable.--The words rather contain the supposed inquiries of the alarmed but ignorant Jews or Israelites, who heard of "the LORD's controversy" with them. They were afraid of his vengeance, and perceived the necessity of coming and bowing down before him, as "the most high God;" but they did not understand how to seek acceptance with him. The burnt-offerings and sin-offerings, prescribed by the law, might perhaps be deemed insufficient: but would he be pleased with more numerous and costly oblations? (*Marg.* and *Marg. Ref.* s—x.) Would then thousands of rams atone for their sins? Would immense quantities of oil, even *rivers*, "ten thousand rivers," suffice for an oblation, suited to his greatness, and worthy of his acceptance? Or would a human sacrifice best appease his wrath? as the idolaters judged respecting their deities. Should they give their children, their first-born, to atone for their transgressions; the fruit of their bodies to expiate the guilt of their souls? (*Marg. Ref.* y—a.—*Note*, *Is.* 40:12—16, *v.* 16.) These absurd, impossible, or abominable proposals, represent the effects of ignorant unhumbled terror upon the sinner's conscience, which is the root or source of superstition, in all its frivolous, impious, and cruel devices, to appease God, to quiet conscience, and merit happiness, without repentance, faith in Christ, or the sanctification of the Spirit: that is, to those who ignorantly and sincerely practise them; though other even baser motives influence such as invent and impose them. But to such an earnest and ignorant inquirer, the prophet answered, that the Lord had "shewed him what was good:" that is, in the holy Scriptures, and not in this verse only, as some would explain it; and therefore if he would come before him with acceptance, it must be in the prescribed way. The holy law was *good*, as the standard of duty: the sacrifices and legal purifications were *good*, as shadows of Christ, and of his blood and sanctifying grace; as appointed means of the sinner's expressing his repentance and faith, and seeking forgiveness and acceptance: but "the testimony of Jesus is the Spirit of prophecy," and the chief subject of revelation. (*Notes*, *John* 5:39—44. *Rev.* 19:9,10.) And what was there, in the Lord's requirements from his worshippers, that was unreasonable or hard? He only commanded them to do justly, rendering to God and man what was their due, and acting with honesty, integrity, and fidelity, without injuring, defrauding, deceiving, or oppressing any, or tempting them to sin; "to love mercy," taking pleasure in exercising compassion, forgiveness, and kindness, liberal, active, self-denying love, to the most unworthy objects, and with unwearied perseverance, after the example of the Lord's goodness and mercy to them; and "to walk humbly with their God," in a teachable, dependent, submissive, patient, thankful spirit; as his creatures, as penitent sinners, and as conscious of great unworthiness, depravity, weakness, and folly, of innumerable wants, and of entire meanness and insignificance in his sight. (*Marg.* and *Marg. Ref.* c—f.)—All this is implied in, and may fairly be inferred from, this passage: and we can never suppose, that the prophet meant in a single verse to abrogate the ceremonial law, to supersede the necessity of a believing dependence on the promised Redeemer and his predicted atonement, or to establish another method of justification, in contradiction to the whole scriptures: yet this is evidently the drift of some men's reasonings from this noted text; which only shew, how little they understand what is meant by "walking *humbly* with our God."—The original is, "humble thyself to walk before thy God;" or, "act humbly in walking before thy God:" intimating, that walking before God, as his accepted worshippers, though the highest honor which can be conferred on us, is so contrary to our natural pride, that we must be greatly humbled before we will come to walk thus with him; and that God so abhors pride, that till we are humbled in his sight, we cannot be admitted to the privilege of walking with him. (*Marg.* and *Ref.*—*Notes*, *Jam.* 4:4—10, *vv.* 6,10. 1 *Pet.* 5:5—7.)—'Hypocrites and habitual sinners hope to ob'tain God's favor, by performing the external 'duties of religion; and are willing to purchase 'their own pardon, on any terms but that of 'reforming their lives.' *Lowth.* But are not Pharisees, and all other proud men, equally unwilling to "become as little children," to "submit to God's righteousness," to abase themselves in unreserved repentance, to renounce all pleas but that of mercy, to receive Christ Jesus as their only Savior, and cordially subscribe to the humiliating doctrines of the gospel? And can a sinner, however reformed in his life, come to God and walk with him, while he neglects, despises, or hates the great salvation of Christ? (*Note*, *Am.* 3:1—3, *v.* 3.)

Come before. (6) אקדם. קדם, *Preivit: prevenit; antecessit, anterior fuit. Job* 41:11. *Ps.* 21:4. 119:147.—Doubtless, the idea of something done, or given, in such a manner, as to give a right or title to the benefit, previous to God's conferring it, was intended. (*Note*, *Rom.* 11:33—36, *v.* 35.)—*O man.* (8) *Adam.* Heb.—As if what God spake first as a promise to fallen Adam was intended. (*Note*, *Gen.* 3:14, 15.)

V. 9. The voice of the LORD, by his prophets, or judgments, "cried unto the city," to Samaria or Jerusalem, and the principal inhabitants: and the men of heavenly wisdom would in that voice perceive "the name" of the LORD; or they would see the glory of his perfections, and that he acted in character and worthy of himself. (*Marg. Ref.* g. i.—*Note*, *Ex.* 34:5—7.) —They would also excite others to "hear the

wickedness in the house of the wicked, [m] and the * scant measure *that is* abominable?

11 Shall I † count *them* pure with the wicked balances, and with [n] the bag of deceitful weights?

12 For [o] the rich men thereof are full of violence, and the inhabitants thereof have [p] spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will [q] I make *thee* sick in smiting thee, [r] in making *thee* desolate because of thy sins.

14 Thou shalt [s] eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; [t] and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou [u] shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 For ‡ the statutes of [x] Omri are kept, and all [y] the works of the house of Ahab, and [z] ye walk in their counsels; [a] that I should make thee § a desolation, and the inhabitants thereof an hissing: [b] therefore ye shall bear the reproach of my people.

m Lev. 19:35,36. Deut. 25:13—16. Prov. 11:1. 20.10,23. Ez. 45:9—12. Hos. 12:7,8. Am. 8:5,6.
* Heb. *measure of leanness.*
† Or, *be pure with, &c.*
n Prov. 16:11.
o 2:1,2. 3:1—3,9—11. 7:2—6. Is. 1:23. 5:7. Jer. 5:5,6,26—29. 6:6,7. Ez. 22:6—13,25—29. Hos. 4:1,2. Am. 5:11,12. 6:1—3. Zeph. 3:3.
p Is. 59:3—15. Jer. 9:2—6. Hos. 7.1,13. Rom. 3:13.
q Lev. 26:16. Deut. 28:21,22. Job 33:19—22. Ps. 107:17,18. Is. 1:5,6. Jer. 14:18. Acts 12:23.
r Lam. 1:13. 3:11. Hos. 13:16.
s Lev. 26:26. Is. 65:13. Ez. 4:16,17. Hos. 4:10. Hag. 1:6. 2.16.
t Deut. 32:22—25. Is. 3:6—8. 24:17—20. Jer. 48:44. Ez. 5:12. Am. 2:14—16. 9:1—4.
u Lev. 26:20. Deut. 28:38—40. Is. 62:8,9. 65:21,22. Jer. 12:13. Joel 1:10—12. Am. 5:11. Zeph. 1:13.
‡ Or, *he doth much keep the, &c.*
x 1 Kings 16:25,26. Hos. 5:11.
y 1 Kings 16:30—33. 18:4. 21:25,26. 2 Kings 16:3. 21:3. Is. 9:16. Rev. 2:20.
z Ps. 1:1 Jer. 7:24.
a 1 Kings 9:8. 2 Chr. 29:8,9. 34:25. Jer. 13:15,16. 19:8. 24. 8,9. Ez. 8:17,18.
§ Or, *astonishment.*
b Ps. 44:13,14. Is. 25:8. Jer. 51:51. Lam. 5:1. Ez. 39:26. Dan. 9.16.

rod," the *correcting rod of GOD*, calling them to repentance, faith, and holiness; and to consider the power, justice, truth, and goodness of him that appointed it: that they might discern how much it concerned them to take warning, and obey his voice. (*Marg.* and *Marg. Ref.* h. k.—*Notes, Is.* 26:10,11. *Lam.* 3:39—41. *Joel* 2:12—17. *Heb.* 12:4—11. *Rev.* 3:18, 19, *v.* 19.)

The man of wisdom.] 'He that is truly wise 'will easily discover God's authority in such a 'message. ... Wisdom in the Hebrew is here 'put for the wise man.' *Lowth.* (*Notes, Prov.* 2:7. 18:1,2.)

V. 10—15. After all warnings and corrections, the people continued to treasure up ill gotten riches, and to practise every kind of fraud, injustice, and violence. (*Marg.* and *Marg. Ref.* l—p.—*Notes*, 2:1—3. 3:1—4. *Ex.* 20:15,17. *Deut.* 25:13—16. *Prov.* 10:2,3. 11:1. 16:11. 20:10,23. 21:6. *Is.* 1:25—27. 59:1—15. *Jer.* 5:26—29. 9:3—9. *Hos.* 12:7—9. *Am.* 3:9—15, *v.* 10. 5:10—13. 8:4—10, *vv.* 4—6. *Zeph.* 1:9. 3:1—4. *Zech.* 5:1—4. *Rom.* 3:9—18.) Therefore the Lord determined to add to their miseries, till they were made sick, and ready to faint, under his desolating judgments. They should be reduced to such scarcity, as to be unable to obtain a full meal: they should be cast down in the midst of the city, where they had lived secure and luxurious; and their miseries would be within them, as a wasting disease in the vitals; or as the falling of a building by reason of a decay of the foundation. (*Marg. Ref.* q—s.—*Notes, Ps.* 107:17—22. *Is.* 1:5,6. 65:11—15. *Jer.* 14:17,18. *Ez.* 4:9—17, *vv.* 16,17. *Hos.* 13:15, 16. *Hag.* 1:5—11. 2:15—19.) All means of upholding or delivering them should prove vain and unsuccessful: and they should have the trouble of cultivating their fields, whilst others would seize on and enjoy their choicest productions. (*Marg. Ref.* t, u.—*Notes, Is.* 24:17—20. 62:8,9. *Jer.* 12:10—13. *Am.* 2:14—16. 5:10—13. 9:1—4. *Zeph.* 1:13.)

V. 16. The idolatries, that had been established in Israel, nearly two hundred years before, by Omri and his son Ahab and his family, were observed to the times of Micah; not only in Israel, but, as it seems, in some parts of Judah, as if of higher authority than the law of God: and their hateful maxims, counsels, and examples were attended to. It was therefore proper, that the offenders should be exposed to contempt and desolation; and that they should bear reproach from the heathen, as the worshippers of God, seeing they had acted so inconsistently with that character. (*Marg.* and *Marg. Ref.*—*Notes*, 1 *Kings* 9:7—9. 16:30—33. 21:25,26. 2 *Kings* 16:3,4. 21:3. *Ps.* 42:9,10. 44:9—19. *Is.* 25:6—8. *Jer.* 18:13—17. *Hos.* 5:11,12. *Acts* 4:13—22, *vv.* 19,20.)

PRACTICAL OBSERVATIONS.
V. 1—8.

The ministers of God must be very earnest, faithful, and intrepid, in pleading his cause against his enemies: and when his controversy with his rebellious subjects, and especially with hypocrites, shall be openly decided, the whole creation will applaud his justice in their condemnation.—The excellency of our God, the goodness of his laws, the grace of his gospel, the pleasantness of his service, and the kindness of his providence, should all combine to make us ashamed of the negligence and inconstancy of our obedience: for we often act, as if his service was wearisome, and we were disposed to renounce it. But if we were called to speak, and plead our own cause, we could neither testify aught against him, or urge any reasonable excuse for ourselves: nor can rebels or apostates in any measure justify or excuse themselves in "departing from the living God." —We should always remember the mercies, which our progenitors have long ago received, and which tended greatly to our advantage: and the oracles of God, and good teachers, rulers, and examples, are to be valued among our most valuable privileges. Could we know how often the Lord has defeated the machinations of Satan and his servants against us, we should have abundant proof of his kindness and of our own ingratitude; and this would shew his righteousness in his sharpest corrections. Plain remonstrances, on this and similar subjects, are suitable means of alarming men's consciences, and shewing their need of "coming before the most high God" to deprecate his wrath. Under deep convictions and terrors, sinners would do much, nay almost any thing, to appease him and quiet their own consciences: but while they remain ignorant of the gospel, or prejudiced against it, they either rest in external ordinances and good

CHAP. VII.

The prophet complains of the decrease of godly men, and the iniquity of his people; yet encourages himself to trust in God, 1—7. The church expects victory over her insulting foes, and deliverance from her afflictions, with renewed consolations and prosperity, 8—13. Prayers, and predictions of glorious times, 14—17: with an exulting view of the unequalled mercy and truth of God towards his people, 18—20.

[a] WOE is me! for I am as * when they have gathered the summer-fruits, [b] as the grape-gleanings of the vintage: *there is* no cluster to eat: my soul [c] desired the first-ripe fruit.

2 The † good *man* [d] is perished out of the earth: and *there is* none upright among men: [e] they all lie in wait for blood: they [f] hunt every man his brother with a net

3 That they may [g] do evil with both hands earnestly [h] the prince asketh, and the judge *asketh* for a reward; [i] and the great *man*, he uttereth ‡ his mischievous desire: so they [k] wrap it up.

4 The best of them [l] *is* as a brier: the most upright *is sharper* then a thorn-hedge: [m] the day of thy watchmen *and* [n] thy visitation cometh; [o] now shall be their perplexity.

a Ps. 120:5. Is. 6:5. 24:16. Jer. 4:31 15:10. 45:3.
* Heb. *the gatherings of, &c.*
b Is. 17:6. 24:13.
c Is. 28:4. Hos. 9:10.
† Or, *godly*, or, *merciful.*
d Ps. 12:1. 14:1—3. Is. 57:1. Rom. 3:10—18.
e Prov. 1:11. 12:6. Is. 59:7. Jer. 5:16.
f 1 Sam. 24:11. 26:20. Ps. 57:6. Jer. 5:26. 16:16. Lam. 4:18. Hab. 1:15—17.
g Prov. 4:16,17. Jer. 3:5. Ez. 22:6.
h 3:11. Is. 1:23. Jer. 8:10. Ez. 22:27. Hos. 4:18. Am. 5:12. Matt. 26:15.
i 1 Kings 21:9—14.
‡ Heb. *the mischief of his soul.*
k Is. 26:21. Luke 12:1,2. 1 Cor. 4:5.
l 2 Sam. 23:6,7. Is. 55:13. Ez. 2:6. Heb. 6:8.
m Ez. 12:23,24. Hos. 9:7,8. Am. 8:2.
n Is. 10:3. Jer. 8:12. 10:15.
o Is. 22:5. Luke 21:25.

behavior, as a compound system of self-righteousness; or they run into expensive, burdensome, and painful services, which God has not commanded; nay, perhaps they are seduced into an endeavor to please him, by those things which are most atrocious and horrid. For, if it were possible, in great terrors of conscience, men would present to the Lord "ten thousand rivers of oil;" and numbers have actually sought to expiate their guilt by the murder and massacre of heretics, by human sacrifices, and even by "giving their first-born, the fruit of their body, for the sin of their souls!" These practices must arise from mistaken apprehensions of the divine character; and are more suited to the worshippers of Satan, than to those of JEHOVAH. Blessed be his name, he has in his word revealed to us a way of access, a propitiatory Sacrifice, and a method of applying for the benefits of it, which are honorable to him, and admirably suited to our case. And, would we shew the sincerity of our repentance and faith and love, he requires nothing from us, but to "do justly, to love mercy, and to walk humbly with our God;" for notwithstanding our manifold failures, even in this return of grateful obedience; he is ever ready to renew his pardon, and to communicate his grace, to the humble waiting penitent.

V. 9—16.

In order that sinners may receive instruction, the Lord calls them by the voice of his word, and by that of his providence: in these warnings, the wise behold his glory, and read his character; they hear *the correcting rod* speak to them of the evil of sin, and their need of repentance; they learn the lessons which he teaches, and call others to attend, and to consider who has appointed their afflictions; that they may not murmur or despond, but derive good from them. But if this voice be disregarded, *the sword of vengeance* will be drawn: for so bent is man on wickedness, that amidst all judgments and warnings, he is inwardly propense to proceed in covetous, fraudulent, or oppressive endeavors to grow rich, to enjoy pleasure and pomp, or distinction, and in various ways to multiply lies and deceit. Thus heavier sufferings are ensured, the satisfaction of outward mercies is marred, and the wrath of God may be expected to corrode the inmost soul: nor can there be deliverance, except by repentance, faith, and renewed obedience. But alas! men are much more ready to observe and cleave to iniquitous and ungodly laws, counsels, and maxims, than to "walk in the good ways of the LORD:" and when this is the case with his professing people, they may expect a double portion of misery and shame, nay, unless they repent, "shame and everlasting contempt."

NOTES.

CHAP. VII. V. 1—4. This description of the wickedness of the people, especially in Judah, has been thought inconsistent with the times of Hezekiah: and it has therefore been considered as *prophetical* of the wicked reign of Manasseh. But perhaps the prophet witnessed such scenes towards the close of Hezekiah's reign, as caused him dolefully to presage the ensuing apostacy. He lamented that after all his zealous labors he could find very few pious persons: but was like a man, who went into an orchard or vineyard, after the fruit had been gathered; and, instead of satisfying himself with the first ripe fruit, which was most valued and plentiful, could not find a single cluster of grapes, but only a few gleanings of inferior goodness. He longed to live among eminent believers, but he found very few who had any sense of piety, and these were far inferior to their pious ancestors. For good and merciful men were taken to heaven, and the land was deprived of them, till an upright person could scarcely be found. (*Marg.* and *Marg. Ref.* a—d.—*Notes*, *Ps.* 12:1—4. *Is.* 17:4—8. 24:13—15. 57:1,2.) In general they sought to enrich themselves, by murdering or ruining their neighbors; even as hunters pursue their game into the net. They were exceedingly diligent and active in mischief, doing it "with both hands earnestly," or effectually. They *excelled* in doing evil, with great diligence and ability: they did it to the best advantage. The prince, or magistrate, asked a bribe for perverting justice; and the rich oppressor had only to mention the mischief which he purposed to do; and so the bargain was concluded, and they covered up the infamous transaction. The best of them were entangling and mischievous as briers; and created more pain and trouble to such as had dealings with them, than a thorn-hedge to those who attempted to force through it: the worst of them therefore must be serpents, or wolves and tigers. (*Marg.* and *Marg. Ref.* e—l. —*Notes*, 3:8—12. 2 *Sam.* 23:6,7. *Prov.* 1:10—14. 4:16,17. *Is.* 1:21—24. *Jer.* 5:26—29. 16:16. *Ex.* 2: 6. *Hab.* 1:12—17. *Matt.* 26:14—16.) No doubt then could remain, that "the day of visitation," predicted by all Israel's watchmen, was at hand, when they would be reduced to the most perplexing straits. (*Marg. Ref.* m. o.—*Notes*

5 ¶ Trust [p] ye not in a friend, put ye not confidence in a guide: [q] keep the doors of thy mouth from her that lieth in thy bosom.

6 For [r] the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; [s] a man's enemies *are* the men of his own house.

7 Therefore [t] I will look unto the LORD; I will [u] wait for the God of my salvation: [x] my God will hear me.

8 ¶ [y] Rejoice not against me, O mine enemy: [z] when I fall, I shall arise; [a] when I sit in darkness, [b] the LORD *shall be* a light unto me.

9 I will [c] bear the indignation of the LORD, because I have sinned against him, [d] until he plead my cause, and execute judgment for me: [e] he will bring me forth to the light, *and* I shall behold his righteousness.

10 * Then [f] *she that is* mine enemy shall see *it*, [g] and shame shall cover her which said unto me, [h] Where is the LORD thy God? [i] mine eyes shall behold her: [k] now shall she be † trodden down as the mire of the streets. [*Practical Observations.*]

11 *In* [l] the day that thy walls are to be built, *in* that day [m] shall the decree be far removed.

12 *In* that day [n] *also* he shall come even to thee from Assyria, ‡ and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 § Notwithstanding [o] the land shall be

p Job 6:14,15. Ps. 118:8,9. Jer. 9:4,5. Matt. 10:16.
q Judg. 16:5—20.
r Gen. 9:22—24. 49:4. 2 Sam. 15:10—12. 16:11,21—23. Prov. 30:11,17. Ez. 22:7. Matt. 10:21,35,36. Luke 12:53. 21:16. 2 Tim. 3:2,3.
s Ps. 41:9. 55:12—14. Jer. 12:6. 20:10. Ob. 7. Matt. 26:23, 49,50. John 13:18.
t Ps. 34:5,6. 55:16,17. 109:4. 142:4,5. Is. 8:17. 45:22. Hab. 3:17—19. Luke 6:11,12.
u Gen. 49:18. Ps. 25:5. 27:12—14. 37:7. 40:1—3. 62:1—8. Is. 12:2. 25:9. Lam. 3:25,26. Luke 2:25—32.
x Ps. 4:2,3. 38:15. 50:15. 65:2. 1 John 5:14,15.
y Job 31:29. Ps. 13:4—6. 35:15,16,19,24—26. 38:16. Prov. 24:17,18. Jer. 50:11. Lam. 4:21,22. Ez. 25:6. 35:15. Ob. 12. John 16:20. Rev. 11:10—12.
z Ps. 37:24. 41:10—12. Prov. 24:16.
a Ps. 107:10—15. 112:4. Is. 9:2. 49:9. 50:10. Matt. 4:16. Luke 1:78,79.
b Ps. 27:1. 84:11. 97:11. 112:4. Is. 2:5. 60:1—3,19,20. Mal. 4:2. John 8:12. Acts 26:18. 2 Cor. 4:6. Rev. 21:23. 22:5.
c Lev. 26:41. 1 Sam. 3:18. 2 Sam. 16:11,12. 24:17. Job 34:31,32. Lam. 1:18. 3:39—42. Luke 15:18,19.
d 1 Sam. 24:15. 25:39. 26:10. Ps. 7:6. 43:1. Jer. 50:17—20, 33,34. 51:35,36. Rev. 6:10,11. 18:20.
e Job 23:10. Ps. 37:6. Mal. 3:13. 1 Cor. 4:5. 2 Thes. 1:5—10. 2 Tim. 4:8.
* Or, *And thou wilt see her that is mine enemy, and cover her with shame.*
f Ps. 137:8,9. Is. 47:5—9. Jer. 50:33,34. 51:8—10,24. Nah. 2:3. Rev. 17:1—7.
g Ps. 35:26. 109:29. Jer. 51:51. Ez. 7:18. Ob. 10.
h Ps. 42:3,10. 79:10. 115:2. Is. 37:10,11. Dan. 3:15. Joel 2:17. Matt. 27:43.
i 4:11. Ps. 58:10. Mal. 1:5. Rev. 18:20.
k 2 Kings 9:33—37. Ps. 18:42. Is. 25:10—12. 26:5,6. 41:15,16. 51:22,23. 63:2,3. Zech. 10:5. Mal. 4:3.
† Heb. *for a treading down.*
l Neh. 2:17. 3:1,&c. 4:3,6. Dan. 9:25. Am. 9:11—15.
m Ezra 4:12—24. Neh. 2:8.
n Is. 11:16. 19:23—25. 27:12,13. 43:6. 49:12. 60:4—9. 66:19,20. Jer. 3:13. 23:3. 31:8. Ez. 37:21,22. 39:27,28. Hos. 11:11.
‡ Or, *even to.*
§ Or, *After that the land hath been.*
o Lev. 26:33—39. Is. 6:11—13. 24:3—8. Jer. 25:11. Dan. 9:26,27. Luke 21:20—24.

Is. 10:1—4. *Jer.* 6:13—17. *Ez.* 12:21—25. *Hos.* 9:7,8. *Am.* 8:1—3.)

They wrap it up. (3) עֻבַּת . יְעַבְּתוּהָ, *torquendo condensavit.*—עָבוֹת, *funis perplexus.* —'The prince, the judge, and the great man, 'agreeing in the ill designs, make a threefold 'cord of iniquity: or they twist one sin upon 'another, the latter to maintain and cover the 'former.' *Lowth.*

V. 5—7. The people in general were so deceitful, that the few honest persons among them had need to be very cautious: no friend, or counsellor, or guide could safely be trusted: nay, it would be dangerous freely to disclose their minds to their own wives, lest they should be hired to betray them. All regard to relative duty and subordination was vanished; children were become undutiful and rebellious, and a man's own family often proved his worst enemies, especially if he disgusted them by his piety. (*Marg. Ref.* p—s.—*Notes*, *Gen.* 9:20—23. *Judg.* 14:15—18. 16:5—16. 2 *Sam.* 15:1—12,31. *Ps.* 41:9. 55:12—15. 118:8,9. *Jer.* 12:5,6. *Am.* 5:10—13, *v.* 13. *Matt.* 10:16,18, *v.* 16,21,22. 26:47—56, *vv.* 47—49. *Luke* 12:49—53.) The prophet therefore saw no safety or comfort, but in "looking to the LORD, and waiting on the God of his Salvation," who would be sure to hear and help him, and those who followed his example. (*Marg. Ref.* t—x.—*Notes*, *Gen.* 49:18. *Ps.* 62:1—7. 142:4,5. *Is.* 25:9. *Lam.* 3:24—30, *vv.* 25,26. *Hab.* 3:17—19.)—Our Lord quotes the sixth verse, (*Note*, *Matt.* 10:34—36.) and applies it to the persecutions about to be raised against his disciples: and the character of the Jews, in those days, exactly answered the description here given.

V. 8—10. Jerusalem (or the church) seems to be here introduced, as speaking by the prophet. Assyria, Babylon, Edom, or Rome, is addressed as an insulting triumphing adversary, whose rejoicing would be short. Though Jerusalem had fallen, or was about to fall, into deep distress, yet she would arise again out of it: though sorrow and affliction should oppress her, yet "the LORD would be a Light unto her" and again shine upon her. She would therefore compose herself to bear the fatherly corrections of God, which her sins had provoked, and submit to his displeasure with patience and hope. (*Marg. Ref.* y—c.—*Notes*, *Lev.* 26:40—42. 2 *Sam.* 24:17. *Ps.* 13:1—4, *v.* 4. 27:1—3. 38:16—18. 97:11. 112:4. *Prov.* 24:15—18. *Is.* 50:10,11. *Jer.* 50:11. *Lam.* 3:39—41. 4:21,22. *Ez.* 25:3—7. *Ob.* 10—16. *John* 16:16—22. *Rev.* 11:7—12.) As she had not injured her insulting enemy, she would wait for the Lord to plead her cause, and execute judgment for her. She was indeed covered with disgrace and calumny, as well as misery: but God would bring her forth from her dark retreat, and clear her aspersed character; and manifest his truth and righteousness in delivering her, and punishing her persecutors. (*Marg. Ref.* d, e.—*Ps.* 37:5—8. *Is.* 54:15—17. *Rom.* 8:32—34.) Then her enemy would witness her returning prosperity and purity with confusion and terror; and would with shame recollect her insulting inquiries in the depth of her misery, whilst she demanded, "Where is the LORD thy God?" And then Jerusalem would behold her rival trodden down, with extreme contempt, to rise no more. (*Marg.* and *Marg. Ref.* f—k.—*Notes*, *Ps.* 35:24—28. 12:1—3,9,10. 79:8—13. 137:7—9. *Is.* 25:10—12. 34: 41:10—14. *Nah.* 2: 3: *Zech.* 10:5—12. *Mal.* 1:2—5. *Rev.* 17:1—6. 18:20.)—The deliverance of the Jews from captivity, and

desolate, because of them that dwell therein, [p] for the fruit of their doings.

14 ¶ * Feed thy people with thy rod, the flock of thine heritage, [q] which dwell solitarily *in* the wood, [r] in the midst of Carmel; let them feed *in* Bashan and Gilead, [s] as in the days of old.

15 According to [t] the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 The [u] nations shall see and be confounded at all their might: they shall [x] lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall [y] lick the dust like a serpent, they shall [z] move out of their holes like † worms of the earth; [a] they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who *is* [b] a God like unto thee, [c] that pardoneth iniquity, and [d] passeth by the transgression of [e] the remnant of his heritage? [f] he retaineth not his anger for ever, because [g] he delighteth *in* mercy.

19 He will [h] turn again, he will have compassion upon us; he will [i] subdue our iniquities; and thou wilt [k] cast all their sins into the depths of the sea.

20 Thou wilt [l] perform the truth to Jacob,

p 3:12. Job 4:8. Prov. 1:31. 5:22. 31:31. Is. 3:10,11. Jer. 17:10. 21:14. 32:19. Gal. 6:7,8.
* Or, *Rule*. 5:4. *marg*. Ps. 23:1—4. 23:9. 95:7. 100:3. Is. 40:11. 49:10. Matt. 2:6. *Marg*. John 10:27—30.
q Ex. 33:16. Num. 23:9. Deut. 33:28. John 17:16.
r Is. 35:2. 37:24. 65:10. Jer. 50:19,20. Ez. 34:13,14. Zeph. 3:13.
s Ps. 77:5—11. 143:5. Lam. 1:7. 5:21. Am. 9:11. Mal. 3:4.
t Ps. 68:22. 78:12,&c. Is. 11:16. 51:9. 63:11—15. Jer. 23:7,8.
u 5:8. Ps. 126:2. Is. 26:11. 66:18. Ez. 38:23. 39:17—21. Zech. 8:20—23. 12:9. Rev. 11:18.
x Job 21:5. 29:9,10. 40:4. Is. 52:15. Rom. 3:19.
y Gen. 3:14,15. Ps. 72:9. Is. 49:23. 60.14. 65:25. Lam. 3:29. Rev. 3:9.
z 1 Sam. 14:11. Ps. 18:45. Jer. 16:16.

† Or, *creeping things*.
a Ex. 15:14—16. Josh. 2:9—11. 9:24. Ps. 9:20. Is. 2:19—21. 64:2. Jer. 33:9. Zech. 14:5. Rev. 6:15—17. 18:9,10.
b Ex. 15:11. Deut. 33:26. 1 Kings 8:23. Ps. 35:10. 71:19. 89:6,8. 113:5,6. Is. 40:18,25. 46:8,9.
c Ex. 33:18,19. 34:6,7. Num. 14:18,19. Neh. 9:17. Ps. 65:3. 86:5,15. 103:2,3. 130:4,7,8. Is. 1:18. 43:25. 44:22. 55:7. Jer. 31:34. 33:8. Dan. 9:9. Jon. 4:2. Luke 24:47. Acts 13:38,39.
d Num. 23:21. Am. 7:8. 8:2.
e 14. 2:12. 4:7. 5:3,7,8. Joel 2:32. Rom. 11:4—7. Heb. 8:9—12.
f Ps. 77:6—10. 85:4,5. 103:9. Is. 57:16. Jer. 3:5,12.
g Is. 62:5. 65:19. Jer. 32:41. Ez. 33:11. Zeph. 3:17. Luke 15:5—7,9,10,23,24,32. Eph. 2:4,5. Jam. 2:13.
h Deut. 30:3. 32:36. Ezra 9:8,9. Ps. 90:13,14. Is. 63:15—17. Jer. 31:20. Lam. 3:32. Hos. 14:4.
i Deut. 30:6. Ps. 130:8. Ez. 11:19,20. 36:25—27. Rom. 6:14,17—22. 7:23—25. 8:2,3,13. Tit. 2:14. Jam. 4:5,6. 1 John 3:8.
k Ps. 103:12. Is. 38:17. Jer. 50:20. Dan. 9:24.
l Gen. 12:2,3. 17:7,8. 22:16—18. 26:3,4. 28:13,14. Ps. 105:8—10. Jer. 33:25,26. Luke 1:54,55,72—74. Acts 3:25,26. Rom. 11:26—31. Heb. 6:13—18.

the destruction of Babylon, were predicted, as typical of other and more important deliverances of the church, and destructions of her enemies.

V. 11—13. When the appointed time for rebuilding the walls of Jerusalem should arrive, the decrees of the kings of Persia, forbidding that work, would be removed far away: and the Jews would flock to Jerusalem from every region whither they had been dispersed; without being allured to stay away, by the distance or advantages of their situations.—But the conversion of sinners to Christ, in the days of the apostles, and especially in those glorious times every where predicted, was shadowed forth by those events. (*Marg.* and *Marg. Ref.* l—n.—*Notes*, *Ezra* 4:10—24. *Neh.* 2:17,18. 3: *Is.* 11:11—16. 19:23—25. 27:12,13. 60:3—14. 66:19—23. *Jer.* 23:3,4. *Ez.* 36:20—24. 37:20—22. *Hos.* 3:4,5. *Am.* 9:13—15.)—Though such blessings were reserved for Israel in after ages; yet the wickedness of the nation would certainly bring on them the threatened desolations.—'The 'general restoration of the Jews shall not be 'brought to pass, till after their land hath lain 'desolate for some ages, as a testimony of God's 'displeasure against the ancient inhabitants for 'their sins, especially that heinous one of re-'jecting the Messiah.' *Lowth.* (*Marg.* and *Marg. Ref.* o, p.—*Notes*, 3:8—12. *Lev.* 26:31—35. *Is.* 6:11—13. 24:1—12. *Dan.* 9:25—27. *Luke* 21:20—24.)

V. 14—17. The prophet here entreated the Lord to "feed his people" (the flock which he valued as his heritage,) "with his rod," or by his word, Spirit, and providence, even during their dispersions in distant lands, where they would be exposed, and be solitary, as sheep; or dwell *alone*, as preserved separate from the nations among whom they were dispersed. (*Note*, *Num.* 23:9.) But let him feed them as on mount Carmel; and provide for them, as for the flocks in Bashan and Gilead, where was good pasturage; or as he had fed their fathers in ancient times: that is, he prayed that God would preserve them during the captivity, and restore them to their own land, and prosper them in it, as in their most flourishing times. (*Marg.* and *Marg. Ref.* q—s.—*Notes*, 5:3,4. *Ps.* 23:1—4. 78:70—72. *Is.* 35:1,2. 40:9—11. *Jer.* 23:3—6. *Ez.* 34:23—31. 36:11. *Zeph.* 3:11—13. *John* 10:10—16,26—31. 21:15—17. 1 *Pet.* 5:1—4.) To this prayer the Lord answered, that he would renew his ancient wonders when he brought their fathers out of Egypt, "with a strong hand and a stretched arm," in their deliverance from their dispersions; which the nations beholding, should be astonished and silenced, not daring to oppose their power, though they stopped their ears to the truth. They would thus be degraded to the dust, grovelling on the earth as serpents; and afraid to shew themselves, as worms that seldom creep from their holes; for they would fear the wrath of God, who thus pleaded the cause of his people. (*Marg.* and *Marg. Ref.* t—a.—*Notes*, *Gen.* 3:14,15. *Ex.* 15:3—19. *Deut.* 32:24. *Josh.* 1:8—11. 2 *Sam.* 22:43—51, *v.* 45. *Ps.* 68:22,23. 72:9—11. *Is.* 2:19—21. 49:22,23. 60:10—14. 64:1—3. 65:24,25. *Jer.* 33:6—9. *Zech.* 8:20—23. *Rev.* 3:8,9. 6:15—17. 18:9,10.)—This too must predict greater deliverances and triumphs of the church, and debasement and terror of her enemies, than those which took place, when Sennacherib's army was destroyed; when Babylon was taken, and the Jews liberated by Cyrus; or when the Maccabees were victorious over their persecutors: and doubtless those events were intended, which it has repeatedly been proved that all the prophets foretold.—'If the expressions are thought too 'strong for the events which happened under 'the Maccabees; they may likewise have a ref-'erence to the time of the future restoration.' *Bp. Newcombe.*

Their ears, &c. (16) 'They shall hard-'ly believe their own ears, when they hear 'those wonderful works, which God hath 'wrought for them.' *Lowth.* (*Note*, 1 *Sam.* 3:11.)

and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

V. 18—20. The prophet concluded his predictions, by celebrating, with admiring love, and gratitude, and adoring praises, the mercy and truth of God in his dealings with his people. Who, that ever was worshipped as god, could pretend to equal JEHOVAH in his perfections and operations? What could be found worthy to be compared with his readiness to pardon the sins, and to remit the punishment, of his heritage; notwithstanding that their transgressions had provoked him to reduce them to a remnant? Though he might justly have "retained his anger for ever;" yet he did not, because he ever "delighteth in mercy." This had often been evinced by facts: and though heavy judgments were about to come upon the whole nation of Israel; yet he would return to them with tender compassion, and subdue the power, as well as pardon the guilt, of their sins, and so entirely take them away, that they should be, as it were, for ever buried "in the depths of the sea." (*Marg. Ref.* b—l.—*Notes*, 4:6,7. 5:3,4,7—9. *Ex.* 15:9—11. 33:18,19. 34:5—7. *Deut.* 4:29—31. 30:1—10. 33:26—29. *Ezra* 9:8,9. *Ps.* 71:19. 85:4,8. 89:6—12. 103:1—4, 11—13. *Is.* 6:13. 40:18—20, *v.* 18,25,26. 43:22—25, *v.* 25. 44:22. 55:6—9. 57:15,16. *Jer.* 31:33,34. 32:39—41. *Ez.* 33:11. *Zeph.* 3:14—17. *Luke* 15: 3—10. *Rom.* 6:16—23. 11:1—6,25—32. *Eph.* 1: 6—8. *Jam.* 2:8—13, *v.* 13.) Thus he would fulfil the engagements of his covenant and oath, which he made to Abraham and Jacob, for the glory of his mercy and faithfulness.—These engagements evidently related to Christ, and the success of his gospel to the end of time; and the future restoration of Israel, and the final prevalence of true religion in all lands, will be the complete performance of them. (*Marg. Ref.* m.—*Notes*, *Gen.* 12:1—3. 22:16—18. *Luke* 1:46—55, *vv.* 54,55,67—75. *Heb.* 6:13—20.)

PRACTICAL OBSERVATIONS.

V. 1—10.

It is a heavy trial to pious persons to be deprived of 'the communion of the saints,' especially when it is owing to the decay of godliness, and a decrease in the numbers and zeal of believers. Alas! we may long in vain for the company of many such Christians, as were the first ripe fruits of the gospel, in those happy times when "great grace was upon them all," and "the Lord added to the church daily such as should be saved." Believers of this description are generally scarce: when they are removed to heaven, the earth suffers a very grievous loss: and we should long earnestly to see their posterity copy their examples, or others raised up in their places to be the instruments of extensive good. We may, however, be thankful, that we meet with a few gleanings of this vintage; though alas! the greater part of professed Christians seem given up to selfishness, fraud, iniquity, and ungodliness. Even those who ought to support equity and patronise religion, too commonly "do evil with both hands earnestly;" and by their venality and concurrence in iniquity, help each other to grow rich and great: and thus they conceal many an infamous transaction, which the Lord will at length unfold before the whole world. We cannot but lament the malice and mischievousness of large multitudes on every side, and grieve to think of the misery that is coming upon them: we must grieve that so little confidence can be placed in those, who make the greatest professions of friendship: (*Note*, *Ps.* 62:8—10.) and that even the nearest relatives should so often forget their obligations, and prove unfaithful, and the sources of the most painful afflictions, to those connected with them. But, if the believer finds that his worst foes are those of his own family; he should be rendered more simple in his dependence, and fervent in his prayers to, the God of his salvation, who will never refuse to hear and help him. We should also, under all our trials, look continually unto our divine Redeemer, that we may learn to copy his patience, meekness, constancy, and love, amidst all his unequalled injuries and agonies; and thus become examples to those around us. If we truly belong to him, we shall at length share his victories, as well as be conformed to him in sufferings. Though our enemies may seem to prevail and rejoice over us, we should not despond, or decline the conflict: though cast down, we are not destroyed; though foiled, we are not slain; and ought therefore to resume our arms, and renew the combat. Our darkness, through temptation, tribulation, or persecution, will not long prevent our comfort in the Lord, "our Light and Salvation." Though we have often and grievously sinned, and are suffering under the rod of his fatherly displeasure, yet we may unite hope in his mercy with submission to his correction; for he will at length plead our cause, and bring us forth to the light, clear our characters from slanderous imputations, and fulfil to us his faithful promises: so that all, who have derided our confidence in God, because of difficulties and distresses, shall be covered with shame; and those who hate us for his sake, shall be "trodden down as the mire in the streets."

V. 11—20.

No hindrances can obstruct the intended favors of God to his church or servants: and their returning peace and comfort allure others to come and join themselves to them. Let us then continue in prayer to the Lord, that he would graciously feed his dispersed "flock, his heritage," that dwell "in the world, but are not of it;" and that he would support us and our brethren under all disconsolations and trials, and make us joyful in him and in his salvation, as his people were in days of old. Then will he hear our prayers, and renew his ancient wonders, and make us victorious over every opposer; and at length all his enemies and those of his church shall be filled with terror, and have their portion with the old serpent, the tempter and murderer of mankind. Let us then rejoice, and praise the pardoning mercy of our God: let us hope and pray that he will turn to us, and turn us to himself; that he will have compassion on us, and subdue, as well as forgive, our sins, and fully and finally deliver us from these our inward and most dangerous foes. Let us rely on the mercy and truth, engaged by covenant and oath to Abraham and all his believing children; and remember, that the Lord has given this infallible security, for "the strong consolation of all those, who have fled for refuge to lay hold on the hope set before them" in Christ Jesus. And let none of us omit to pray without ceasing, for the fulfilment of these prophecies, in their literal and most enlarged sense, to Israel, and to the whole earth; and to shew our sincerity and earnestness in such prayers, by every exertion in our power, to promote that most desirable object, and our countenance and zealous assistance to all, whether Societies or individuals, who by scriptural means are employed in this blessed work and labor of love.

THE

BOOK OF NAHUM.

It is probably conjectured that Nahum delivered this prophecy about the time when Sennacherib invaded Judah. It relates almost entirely to the destruction of Nineveh, and of the Assyrian empire, of which the cutting off of Sennacherib's army was an earnest and presage; and its primary intent seems to have been the encouragement of the pious Jews, amidst the troubles and alarms occasioned by that invasion.—It does not appear, that this short prophecy is referred to in the New Testament: yet it certainly formed a part of that volume, which Christ and his apostles called "the Scriptures," "the oracles of God." No other prediction is clearly contained in it, but that of the desolations of Nineveh; 'that vast and populous city, 'whose walls were an hundred feet high, and capable of admitting three chariots abreast 'upon them, and fortified with fifteen hundred towers, on the walls, of two hundred feet high! '—So totally, indeed, was this city destroyed, that in the second century after Christ not a 'vestige remained of it, to ascertain the spot on which it stood. Its situation has long been 'a matter of doubt and uncertainty. This remarkable prophecy, thus remarkably accom-'plished, ... affords a signal evidence of the inspiration of Nahum, and a striking lesson of hu-'mility to human pride.' *Gray's Key.* (*Note*, 3:19.)—The best judges are agreed, that in respect of arrangement, style, and sublimity, it is one of the most finished poems extant in human language.

CHAP. I.

The subject of the prophecy, and the writer of it, 1. The majesty and terrible effects of God's indignation, 2—6. His love to his people and severity to his enemies, 7, 8. The prophet foretels the ruin of the Assyrian king and his army, and the rejoicing of the Jews, 9—15.

THE [a] burden of [b] Nineveh. The book of the vision of Nahum the Elkoshite.

2 * God *is* [c] jealous, and the LORD revengeth; the LORD [d] revengeth, and † *is* furious; the LORD will take vengeance on his adversaries, and he [e] reserveth *wrath* for his enemies.

3 The LORD *is* [f] slow to anger, and [g] great in power, [h] and will not at all acquit *the wicked:* the LORD *hath* [i] his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He [k] rebuketh the sea, and maketh it dry, [l] and drieth up all the rivers: [m] Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The [n] mountains quake at him, and [o] the hills melt, and [p] the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who [q] can stand before his indignation? and who can ‡ abide in the fierceness of his anger? [r] his fury is poured out like

a Is. 13:1. 14:28. 15:1. 21:1. 22:1. 23:1. Jer. 23:33—37. Zech. 9:1.
b Gen. 10:11. Jon. 3:3,4. Zeph. 2:13.
* Or, *The LORD* is *a jealous God, and a revenger.*
c Ex. 20.5. 34:14. Deut. 4:24. Josh. 24:19. Is. 42:13. Ez. 38:18,19. 39:25. Joel 2:18. Zech. 1:14. 8:2.
d Deut. 32:35,42. Ps. 94:1. Is. 59:17,18. Rom. 12:19. 13:4. Heb. 10:30.
† Heb. *that hath fury.* Lev. 26:28. Job 20:23. Is. 51:17,20. 59:18. 63:3—6. 66:15. Jer. 4:4. 25:15. 36:7. Lam. 4:11. Ez. 5:13. 6:12. 8:18. 36:6. Mic. 5:15. Zech. 8:2.
e Deut. 32:34,35,41—43. Jer. 3.5. Mic. 7:18. Rom. 2:5,6. 2 Pet. 2:9.
f Ex. 34:6,7. Neh. 9:17. Ps. 103:8. 145:8. Joel 2:13. Jon. 4:2. Jam. 1:19.
g Job 9:4. Ps. 62:11. 66:3. 147:5. Eph. 1:19,20.
h Num. 14:18. Job 10:14,15.
i Ex. 19:16—18. Deut. 5:22—24. 1 Kings 19:11—13. Job 38:1. Ps. 18:7—15. 50.3. 97:2—5. 104:3. Is. 19:1. 66:15. Dan. 7:13. Hab. 3 5—15. Zech. 9:14. Matt. 26:64. Rev. 1:7.
k Job 38:11. Ps. 104:7. 106.9. 114:3,5. Is. 50.2,3. 51.10. Am. 5.8. Matt. 8:26.
l Josh. 3:13—15. Ps. 74:15. Is. 19:5—10. 44.27. Ez. 30:12.
m Is 33:9. Am. 1.2.
n 2 Sam 22:8. Ps. 29:5,6. 68:8. 97:4,5. 114:4,6. Is. 2:12—14. Jer. 4:24. Hab. 3:10. Matt. 27:51. 23:2. Rev. 20:11.
o Judg. 5:5. Ps. 46:6. 97:5. Is. 64:1,2.
p 2 Pet. 3:7—12.
q Ps. 2:12. 76:7. 90:11. Is. 27:4. Jer. 10:10. Mal. 3:2. Rev 6:17.
‡ Heb. *stand up.*
r 2. Deut. 32:22,23. Is. 10:16, 17. Lam. 2:4. 4:11. Ez. 30:16,17. Rev. 16:1,8,9.

NOTES.

Chap. I. V. 1. Jonah had long before preached to the Ninevites, and their repentance had for the time averted the threatened vengeance: (*Preface to Jonah.—Notes, Jon.* 3:) but they relapsed into idolatry and wickedness, and were become most cruel enemies to the people of God. Nahum had therefore a vision of terrible destruction as speedily coming upon them, which he wrote in a book, and as some think sent to them. His name signifies *comfort.* or a *Comforter*, and this prediction would comfort the afflicted and alarmed Jews.—He was called "the Elkoshite" from Elkosh in Galilee

fire, and the rocks are thrown down by him.

7 The [s] LORD *is* good, [t] a *Strong-hold [u] in the day of trouble; [x] and he knoweth them [y] that trust in him.

8 But [z] with an over-running flood he will make an utter end of [a] the place thereof, and [b] darkness shall pursue his enemies.

9 What [c] do ye imagine against the LORD? [d] he will make an utter end: affliction shall not rise up the second time.

10 For [e] while *they be* folden together *as* thorns, and while they are [f] drunken *as* drunkards, [g] they shall be devoured as stubble fully dry.

11 There is [h] *one* come out of thee, that imagineth evil against the LORD; a †wicked counsellor.

12 Thus saith the LORD; ‡Though *they be* quiet, and likewise many, [i] yet thus shall they be §cut down, when he shall [k] pass through. Though I have afflicted thee, [l] I will afflict thee no more.

13 For now [m] will I break his yoke from off thee, and [n] will burst thy bonds in sunder.

s 1 Chr. 16:34. Ezra 3:11. Ps. 25:8. 100:5. 136:1,&c. 145:6—10. Jer. 33:11. Lam. 3:25. Rom. 11:22. 1 John 4:8—10.
t Ps. 18:1,2. 27:5. 62:6—8. 71:3. 84:11. 91:1,2. 144:1,2. Prov. 18:10. Is. 25:4. 26:1—4. 32:2.
* Or, *Strength.*
u Ps. 20:1. 50:15. 59:16. 77:2. 86:7. 91:15. Is. 37:3,4.
x Ps. 1:6. Matt. 7:23. John 10:27. Gal. 4:9. 2 Tim. 2:19.
y 1 Chr. 5:20. 2 Chr. 16:8,9. 32:8,11,21. Ps. 84:12. Jer. 17:7,8. Dan. 3:28. 6:23. Matt. 27:43.
z Is. 8:7,8. 28:17. Ez. 13:13. Dan. 9:26. 11:10,22,40. Am. 8:8. 9:5,6. Matt. 7:27. 2 Pet. 3:6,7.
a 1. 2:8. Zeph. 2:13—15.
b Job 30:15. Prov. 4:19. Is. 8:22. Jer. 13:16. Matt. 8:12.
c 11. Ps. 2:1—4. 21:11. 33:10. Prov. 21:30. Is. 8:9,10. Ez. 38:10,11. Acts 4:25—28. 2 Cor. 10:5.
d 1 Sam. 3:12. 26:8. 2 Sam. 20:10.
e 2 Sam. 23:6,7. Mic. 7:4.
f 3:11. 1 Sam. 25:36—38. 2 Sam. 13:28. Jer. 51:39,57.
g Ps. 68:2. Is. 9:18. 10:17—19. 27:4. Mal. 4:1.
h 9. 2 Kings 18:13,14,30. 19:22—25. 2 Chr. 32:15—19. Is. 10:7—15.
† Heb. *counsellor of Belial.* 1 Sam. 2:12. 2 Sam. 20:1. 2 Chr. 13:7.
‡ Or, *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away.*
i Is. 10:32—34. 14:24—27. 17:14. 30:28—33. 31:8,9, 37:36.
§ Heb. *shorn.* Is. 7:20.
k 15. Ex. 12:12. Is. 8:8. Dan. 11:10.
l Is. 30:19. 51:22. 60:18—20. Joel 2:19. Rev. 7:16.
m Is. 9:4. 10:27. 14:25. Jer. 2:20. 30:8. Mic. 5:5,6.
n Ps. 107:14. Jer. 5:5.

the place of his birth or habitation, as it is supposed.—*Burden.*] *Notes*, *Is.* 13:1. *Jer.* 23:33—40.

V. 2—6. The Assyrians had desolated the kingdom of Israel; they often harassed that of Judah, and perhaps at this time menaced its ruin; and they triumphed as if their idols had overcome the God of Israel. (*Notes*, *2 Kings* 17:—19:) The prophet therefore began this "burden of Nineveh," by declaring that God was jealous of his own glory, and revenged himself with fury, or great severity, on those who despised or blaspheined him, or injured his worshippers; and that "he reserved for his enemies:" the word *wrath*, is not in the original; nor could words express the punishment that he "reserved" in due time to inflict upon them. (*Marg.* and *Marg. Ref.* b—e.—*Notes*, *Ex.* 20:5. 34:11—17, *v.* 14. *Num.* 31:2. *Deut.* 32:21, 22,34,35,40--42. *Ps.* 94:1--7, *v.* 1. *Is.* 42:13--17, *v.* 13. 59:16—19. 63:1—6. *Jer.* 3:4,5. *Ez.* 38:19,20. *Mic.* 7:18—20, *v.* 18. *Zech.* 8:2. *Rom.* 12:17—21. 13:3—5, *v.* 4. *Heb.* 10:28—31, *v.* 31. *Rev.* 6:9—11. 18:20. 19:1—6.) Indeed "the LORD was slow to anger," and not hasty in executing vengeance; because he was "great in power" and always able to execute his purposes: but he would by no means acquit the wicked, or obstinate impenitent offenders. (*Marg. Ref.* f—h.—*Notes*, *Ex.* 34:5—7. *Num.* 14:13—19, *vv.* 17—19. *Ps.* 103:6—10, *vv.* 8,9. *Jon.* 4:1—4, *v.* 2. *Mic.* 7:18—20. *Rom.* 2:4—6. 2 *Pet.* 3:9—13.) His dispensations were indeed very mysterious: and when he came to execute vengeance, his way was through whirlwinds, storms, and black clouds, as if they were the dust of his feet. He would shew tokens of his power and indignation, similar to what he had done of old, when the sea was divided and Jordan dried up before him; when the mountains trembled, and their productions were withered at his presence: even the earth, yea the whole world, would at last be burned up before him, and all its inhabitants destroyed. What man or kingdom, therefore, could withstand him, when "his fury" should "be poured out like fire, and the rocks thrown down before him." (*Marg.* and *Marg. Ref.* i—r.—*Notes*, *Ex.* 19:16—20. *Judg.* 5:4,5. 2 *Sam.* 22:7—16. 1 *Kings* 19:11—14. *Ps.* 46: 97:3—7. 114:3—8. *Is.* 33:7—13. *Am.* 1:2: *Hab.* 3:3—11. 2 *Pet.* 3:10—13. *Rev.* 20:11—15, *v.* 11.)—This was a most suitable introduction to the predictions of vengeance on proud Nineveh, and her king and inhabitants.—*Will not at all acquit*, &c. (3) See on *Note*, *Ex.* 34:5—7, *v.* 7.

V. 7, 8. The preceding most sublime display of the power of the Lord's anger, is next beautifully contrasted with a declaration of his exuberant goodness to his people. The Assyrian invasion, and the insulting menaces of Sennacherib and his captains, formed "a day of trouble" to Hezekiah and his subjects: but the Lord was "a Strong-hold" to them; he knew and approved those who trusted in him, and would distinguish them from all others. (*Marg.* and *Marg. Ref.* s—y.—*Deut.* 32:4. 2 *Sam.* 22:2,3. 2 *Kings* 18:5,6. 19:3,4,32—37. *Ps.* 1:4—6, *v.* 6. 84:11,12. 2 *Tim.* 2:19.) But he would destroy Nineveh, and desolate the place where it stood, as with an inundation; and pursue his enemies the Assyrians with dark and tremendous calamities. (*Marg. Ref.* z—b.—*Notes*, 2:8—10. *Is.* 8:6—8,21,22. *Zeph.* 2:13—15.)—The place where Nineveh stood is not at present exactly known. 'Nineveh is already 'perished, and there is no remaining trace of 'her.' *Lucian*, an ingenious heathen who wrote in the second century. (*Note*, 3:19.)

V. 9, 10. Sennacherib (as well as Shalmaneser and his predecessors,) devised to destroy the worshippers of God; which was considered as designing evil against JEHOVAH himself, being the result of proud enmity to him and defiance of him. (*Marg. Ref.* c.—*Notes*, 2 *Kings* 19:4,22,23. 2 *Chr.* 32:17—22, *v.* 19. *Is.* 10:7—11.) He would therefore utterly destroy Nineveh and the Assyrian empire; and the calamity should be so complete, that it would not be necessary to repeat it. (*Marg. Ref.* d.) While they formed powerful confederacies, and raised numerous armies, to execute their mischievous counsels, "being folden together as thorns;" and while they were perplexed in their counsels, and indecisive in their measures, like a drunken man; or while indulging in excess and intoxication; they would be suddenly and totally consumed, as the dry stubble is by the fire.—It is recorded that Nineveh was taken by the Babylonians and Medes, when the city was full of riot and intemperance, by reason of a feast, which the king and his nobles celebrated. (*Marg. Ref.* f, g.—*Notes*, 3:8—11, *v.* 11. 2 *Sam.* 23:6,7. *Jer.* 25:15—17.)

V. 11—13. This wicked counsellor, or

14 And the LORD hath [o] given a commandment concerning thee, [p] *that* no more of thy name be sown: [q] out of the house of thy gods will I cut off the graven image and the molten image: [r] I will make thy grave, [s] for thou art vile.

o Ps. 71:3. Is. 33:13.
p Ps. 109:13. Prov. 10:7. Is. 14:20—22.
q Ex. 12:12. Lev. 26:30. Is. 19:1. 46:1,2. Jer. 50:2.
r 3:4—6. 2 Kings 19:37. 2 Chr. 32:21.
s 1 Sam. 3:13. Dan. 11:21.

15 Behold [t] upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, * keep thy solemn feasts, [u] perform thy vows: for † the wicked shall [x] no more pass through thee; he is utterly cut off.

t Is. 40:9,10. 52:7. Luke 2:10, 14. Acts 10.36. Rom. 10:15.
* Heb. *feast.*
u Ps. 107:3,15,21,22. 116:12—14,17,18.
† Heb. *Belial.* 11,12. *marg.*
x Is. 37:36—38.

"counsellor of Belial," (*Marg.* and *Ref.*) who "devised evil against the LORD," seems to mark out Sennacherib, who came from Nineveh to utter blasphemies by the mouth of Rabshakeh, and who devised to destroy Jerusalem: for this completed the provocation, which brought the vengeance of God on Nineveh, and on the Assyrian empire. (*Note*, 9,10.) The Lord therefore declared, that though the army of Sennacherib was "quiet," fearing nothing from the dismayed Jews; and though it was very numerous; yet the destroying angel, when he passed through them, would cut them down, as the scythe of the mower does the tender grass. (*Marg.* and *Marg. Ref.* i—k.—*Notes*, 2 *Kings* 19:35. *Is.* 10:28—34. 14:24—27. 17:12—14. 30:29—33. 31:8,9.) And though the Lord had afflicted the Jews by the Assyrians; yet he would no more distress them by *their* invasions, but would wholly deliver them from the yoke, which had before been very galling to them. (*Marg. Ref.* l—n.—*Notes*, *Is.* 9:4,5. 10:24—27.)

V. 14. The Lord had given orders that Sennacherib's army should be cut off: but he himself was reserved for execution by the hands of his own sons. Esarhaddon, his son, indeed succeeded him, and reigned prosperously many years: but the Assyrian empire was subverted soon after, and probably that family was extinct, at least their power was annihilated; and no more of that seed was permitted to be sown or to grow upon the earth.—The idols also of Nineveh were about to be extirpated: the *graves* of the city, the empire, and the royal family were preparing: and because they were vile in their conduct, they would be debased, and neglected as those who are buried in disgrace and forgotten. (*Marg. Ref.*—*Notes*, 3:4—6. 2 *Kings* 19:36,37. *Ps.* 109:6—20, *vv.* 13, 14. *Is.* 14:16—23. 19:1. 46:1,2.)—'The house of 'thy idol shall become thy grave, when thou 'shalt be dishonorably slain by thine own sons; '... as a just punishment of thy blasphemy 'against the God of Israel.' *Lowth.*

V. 15. Messengers would be sent from Jerusalem into the most distant parts of the land, to carry the welcome tidings of the destruction of Sennacherib's army, and of the peace of Jerusalem and Judah; and to invite the Jews to come and celebrate their solemn feasts, and to pay their vows at the temple for their deliverance. They might then do it safely; for the Assyrian tyrant would no more pass through to ravage the land, his power being utterly cut off. (*Marg.* and *Marg. Ref.*—*Notes*, *Ps* 66:11—14. 116:17—19. *Is.* 30:29—32. 40:9—11. 52:7,8. *Rom.* 10:12—17.)—This may be considered as typical of the future destruction of the enemies of the church, which will make way for the universal preaching of the gospel, and for the peace and felicity of believers.

PRACTICAL OBSERVATIONS.

The scriptural character and perfections of our glorious God, do not accord to the imaginations and sentiments of proud reasoners on that subject: for, admiring their own supposed excellencies, they form notions of God conformable to them, and thus admire and worship an ideal deity.—But "the God and Father of our Lord Jesus Christ, the Father of mercies," is also "jealous and revengeth;" and executeth most terrible punishments on those, who rebel against his authority, oppose his truth, or persecute his people. He is indeed "slow to wrath, and ready to forgive" the penitent and believing: but he will "by no means acquit the wicked;" and he reserves "tribulation and anguish for every soul of man that doeth evil," and does not "repent and do works meet for repentance." But "who regardeth the power of his wrath?" (*Note*, *Ps.* 90:11.) When he shall arise to execute vengeance on his enemies, the whole creation will tremble, and melt or be consumed with fervent heat: and all things will concur in augmenting the dismay and destruction of the ungodly. "Who then will be able to stand before his indignation, or to abide the fierceness of his anger, when his fury shall be poured out like fire, and the rocks and mountains shall be thrown down by him?" What will it then avail the condemned criminal to reflect, that he has amused himself, and others, by specious reasonings against the awful justice, holiness, and vengeance of his offended Sovereign; and soothed conscience into a delusive peace by vain speculations? But a believing apprehension of the goodness and mercy of God, as consisting with his perfect justice through the redemption that is in Christ Jesus; and a reliance on him for pardon and peace, induce a well-grounded confidence and assurance. Those who come in this way to "trust in the LORD," will find him their "Strong-hold" and impregnable Fortress, in every time of trouble and danger; and he will make it appear, that he approved and favored them; while his enemies shall be carried away as with a flood, into the blackness of darkness and despair. For all who imagine evil against God, and his truth and cause, will be utterly destroyed; and their mischievous combinations, and intoxicating revels, will prepare them as thorns folded together, or as dry stubble, for the fire of his wrath: nor will their multitudes, their confidence, their sagacity, or abilities, in the least secure them. For a time indeed the Lord employs such men to scourge his offending children, and to winnow the corn of his floor: but he will soon break off their yoke, terminate their power, and forbid them any more to afflict his church. All idols and idolaters, and all the vile and abominable of the earth, will soon be buried in the grave which the Lord is preparing for them: and then Zion shall rejoice and celebrate her solemn feasts, and pay her vows, and never more be troubled with the wicked passing through her. Let us then rejoice in the glad tidings and peace of the gospel; let us with grateful joy attend on sacred ordinances, as the sacred feasts of our souls; let us remember to "pay the vows, which we made in the day of our distress and trouble;" and so look forward with cheerful hope to our admission into that world, whith

CHAP. II.

Predictions of the siege and taking of Nineveh; the ruin of the Assyrian empire; the captivity of the princes and people; the plundering and destruction of the city, and the extinction of the royal family; for their oppression, cruelty, and tyranny, 1—13.

* HE that dasheth in pieces is come up before thy face: [a] keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD [b] hath turned away the † excellency of Jacob, as the excellency of Israel: [c] for the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is [d] made red, the valiant men *are* ‡ in scarlet: the chariots *shall be* with § flaming torches in the day of his preparation, and [e] the fir-trees shall be terribly shaken.

4 The [f] chariots shall rage in the streets, they shall justle one against another in the broad ways; ‖ they shall seem like torches, they shall run like the lightnings.

5 He shall [g] recount his ¶ worthies: [h] they shall stumble in their walk; they shall make haste to the wall thereof, and the ** defence shall be prepared.

6 The [i] gates of the rivers shall be opened, and the palace shall be †† dissolved.

7 And ‡‡ Huzzab shall be §§ led away captive, she shall be brought up, and her maids shall lead *her*, as with the voice of [k] doves, tabering upon their breasts.

8 But Nineveh *is* |||| of old [l] like a pool of water: yet they shall flee away. [m] Stand, stand, *shall they cry;* but none shall ¶¶ look back.

9 Take [n] ye the spoil of silver, take the spoil of gold: *** for *there is* none end of the store, *and* glory out of all the ††† pleasant furniture.

10 She is [o] empty, and void, and waste: and [p] the heart melteth, and [q] the knees smite together, [r] and much pain *is* in all

* Or, *The disperser*, or, *hammer*. Is. 14:6. Jer. 25:9. 51:20—23.
a 3:14,15. 2 Chr. 25:8. Jer. 46:3—10. 51:11,12. Joel 3:9—11.
b Is. 10:5—12. Jer. 25:29.
† Or, *the pride of Jacob as the pride of Israel.* Zeph. 3:11.
c Gen. 49:22,23. Ps. 80:12,13. Jer. 49:9. Hos. 10:1.
d Is. 63:1,2. Zech. 1:8. 6:2. Rev. 6:4. 12:3.
‡ Or, *dyed scarlet.*
§ Or, *fiery.*
e Is. 14:8. Zech. 11:2.
f 3:2,3. Is. 37:24. 66:15. Jer. 4:13. Ez. 26:10. Dan. 11:40.
‖ Heb. *their shew.*
g Is. 21:5. Jer. 50:29. 51:27,28.
¶ Or, *gallants.*
h 3:3. Is. 5:27. Jer. 46:12.
** Heb. *covering*, or, *coverer.*
i Is. 45:1,2.
†† Or, *molten.* 2 Pet. 3:10,11.
‡‡ Or, *that which was established;* or, *there was a stand made.*
§§ Or, *discovered.*
k Is. 38:14. 59:11. Luke 23:27,48.
|||| Or, *from the days*, that *she* hath been. Gen. 10:11.
l Jer. 51:13. Rev. 17:1,15.
m 3:17. Is. 13:14. 47:13. 48:20. Jer. 50:16. 51:30.
¶¶ Or, *cause* them *to turn.*
n Is. 33:1,4. Jer. 51:56.
*** Or, *and* their *infinite store*, &c. 12,13.
††† Heb. *vessels of desire.* 2 Chr. 36:10. Jer. 25:34. Ez. 26:12. Dan. 11:8. *margins.*
o 3:7. Gen. 1:2. Is. 13:19—22. 14:23. 24:1. 34:10—15. Jer. 4:23—26. 51:62. Zeph. 2:13—15. 3:6. Rev. 18:21—23.
p Josh. 2:11. Ps. 22:14. Is. 13:7,8.
q Dan. 5:6.
r Is. 21:3. Jer. 30:6.

er the wicked never can enter, and where sin and temptation will no more be known.

NOTES.

CHAP. II. V. 1, 2. Nabopollasar king of Babylon, or Nebuchadnezzar his son, seems to be here particularly intended, by "The dasher in pieces," to denote his fierceness and success in war. In conjunction with Cyaxares king of Media, he marched his army to besiege Nineveh, with the avowed purpose of subverting the Assyrian empire: and the king and people of Nineveh are here challenged to employ every art of defence, and to exert all their courage and prowess to defend the city against him: yet it would all be in vain. (*Marg.* and *Marg. Ref.* a.—*Notes*, 3:14. *Is.* 8:9,10. *Jer.* 51:20—24. *Joel* 3:9—17. *Zeph.* 3:8,11—13.) For the Lord would avenge on Nineveh the pride and insolence, which the Assyrian kings had shewn to Jacob, when they magnified themselves against them, and grievously oppressed them. They had utterly destroyed the kingdom of Israel, and reduced its inhabitants to slavery in foreign lands: and they had harassed, distressed, and endeavored to ruin the kingdom of Judah. Thus they had gathered and carried off the fruit, and marred the branches of the Lord's vineyard: and he was about to execute vengeance upon them. (*Marg.* and *Marg. Ref.* b, c.—*Is.* 10:5—19.)

Hath turned away, &c. (2) "For JEHOVAH restoreth the excellency of Jacob, as the excellency of Israel." *Bp. Newcombe.*—'This interpretation agrees better with the scope of 'the text, ... and suits very well with the Hebrew idiom.' *Lowth.*

V. 3—6. The soldiers of the confederate kings carried red shields, and wore scarlet garments, to render their appearance more terrible, and to denote their purpose of shedding blood without fear or mercy. Their chariots of war glittered like torches, when they were preparing for the assault; and the brandishing of their spears was like the shaking of fir-trees by a terrible tempest. And when they had broken into the city, their chariots would rage and justle, and be driven with speed and fury, like flaming torches or flashes of lightning. The king of Babylon would recount his valiant captains, and order them to the assault; and their numbers, impetuosity, and contempt of danger and difficulty, would cause them to stumble in marching hastily to mount the walls. Some understand the fifth verse of the Assyrian king and his army. The besieged would prepare with haste and eagerness to defend their walls: but the river Tigris, or other rivers that ran into it, being disregarded, would open the assailants a passage into the city; and, the palace being seized on and destroyed, the city would soon be reduced.—It is recorded that an inundation of the Tigris broke down a part of the walls of Nineveh, and thus opened the besiegers a way into the heart of the city. (*Marg.* and *Marg. Ref.*—*Notes*, 3:2,3. *Is.* 5:26—30. 21:3—5. 45:1—6, *vv.* 1,2. *Jer.* 51:27,28. *Zech.* 1:8—11, *v.* 8.)

V. 7. "Huzzub" signifies "that which was established." (*Marg.*) Some take it for the name of the queen-consort, who would thus be led captive. Perhaps the empire of Assyria, or Nineveh, was poetically represented as a queen, who had been established in great security, but was about to be brought forth, and carried captive to Babylon: and the captivity of the nobles and people of Nineveh might be represented, by this queen being attended by her maidens, mourning like doves,

loins, [s] and the faces of them all gather blackness.

11 Where *is* [t] the dwelling of the lions, and the feeding place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and [u] none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, [x] and filled his holes with prey, and his dens with ravin.

13 Behold, [y] I *am* against thee, saith the LORD of hosts; [z] and I will burn her chariots in the smoke, [a] and the sword shall devour thy young lions: [b] and I will cut off thy prey from the earth, [c] and the voice of thy messengers shall no more be heard.

CHAP. III.

Heavy charges and denunciations against Nineveh, 1—7. The desolation of No in Egypt, a warning to Nineveh to expect similar destruction, 8—10. Further predictions of her ruin, and of the inefficacy of all methods to prevent it, 11—19.

WOE [a] to the [*] bloody city! it *is* all [b] full of lies *and* robbery; the prey departeth not;

2 The [c] noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3 The horseman lifteth up both the [†] bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; [d] and *there is* none end of *their* corpses: they stumble upon their corpses.

4 Because of the multitude of the whoredoms of the well-favored harlot, [e] the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts;

5 Behold, [f] I *am* against thee, saith the

s Joel 2:6.
t 3:1. Job 4:10,11. Is. 5:29. Jer. 2:15. 4:7. 50:17,44. Ez. 19:2—8. Zeph. 3:3.
u Gen. 49:9. Is. 31:4.
x Ps. 17:12. Is. 10:6—14. Jer. 51:34.
y 3:5. Jer. 21:13. 50:31. 51:25. Ez. 5:8. 26:3. 28:22. 29:3,10. 35:3. 38:3. 39:1.
z Josh. 11:9. 2 Kings 19:23. Ps. 46:9.
a Is. 31:8,9. 37:36—38.
b 3:1,12. Is. 33:1—4. 49:24,25.
c Kings 18:17,19,27—35. 19:9, 23. 2 Chr. 32:9—16,19.

a Ez. 22:2,3. 24:6—9. Hab. 2: 12. Zeph. 3:1—3.
* Heb. *city of bloods.*
b 2:12. Is. 17:14. 42:24. Hos. 4:2.
c 2:3,4. Judg. 5:22. Job 39:22 —25. Is. 9:5. Jer. 47:3.
† Heb. *flame of the sword, and the lightning of the spear.* 2:4. Gen. 3:24. Hab. 3:11.
d Is. 37:36. Ez. 31:3—13. 39:4.
e Is. 23:15—17. 47:9,12,13. Rev. 17:1—5. 18:3,9,23.
f *See on* 2:13.—Ez. 23:25.

and beating their breasts; as a tabret is struck repeatedly by those who play on it. (*Marg.* and *Marg. Ref.* k.—*Notes*, *Is.* 47:1—10.)

V. 8—10. Nineveh had neither been taken, nor put in fear, for many ages: so that it was like an undisturbed pool, or fish-pond, replenished with great quantities of fish. But, at the predicted time, the inhabitants, and even the soldiers, would flee before their enemies, and all the efforts of their captains to stop them would be ineffectual. The besiegers might then seize upon their immense treasures, and all their magnificent furniture: for Nineveh would be emptied and desolated, with the extreme terror and anguish of the inhabitants. —The original is peculiarly animated, and in the highest degree poetical. (*Marg.* and *Marg. Ref.*—*Notes*, 11—13. 3:15—17. *Gen.* 10:8—12, *v.* 11. *Is.* 33:1—4. *Jer.* 48:11. 51:30. *Joel* 2:6. *Zeph.* 2:13—15.)

V. 11—13. The kings of Assyria had long been terrible, powerful, and cruel to their neighbors, like lions to the beasts of the forest, or of the pasture. Their successful wars enriched and advanced their families, and supported them in the most luxurious and magnificent manner. But what was become of this lion's den, of Nineveh that mighty city? The Lord, being against the wickedness of their kings and rulers, and their subjects, would certainly consume their power, destroy their posterity, spoil them of their prey; and silence the voice of their ambassadors, whom they sent to insult, menace, and exact upon the conquered nations; or to blaspheme God and revile his people, as Rabshakeh had done. And then the nations would rejoice at their fall. (*Marg. Ref.*—*Notes*, 3:1—4. 2 *Kings* 18:17—35. 19:35—37. *Job* 4:7—11, *vv.* 10:11. *Ps.* 17:11, 12. 76:4. *Is.* 33:7—9. *Ez.* 19:2—9.)

PRACTICAL OBSERVATIONS.

What strange delight have men in every age taken in dashing others in pieces, though by exposing themselves to similar destruction!—The event of the cruel contests of proud mortals, for power, renown, or wealth, is entirely ordered by the just and holy God; who sometimes employs them to correct his people, and at other times to execute vengeance on oppressors and murderers. The consideration of the horrors and miseries of war should make us thankful for the blessings of peace, and excite us to pray for the continuance of them. Yet we ought always to be prepared for troubles, for we know not how soon they may arrive. We should then be careful not to contract habits of effeminacy, delicacy, or self-indulgence; for these disqualify men for enduring hardship, and render poverty or captivity doubly terrible. We ought also to beware of covetousness, ostentation, and magnificence: for what will treasures or glory do for us, in the seasons of extreme distress, or in the day of wrath? Yet in making such acquisitions for themselves or their families, how many lose their souls!—We should use power or prosperity with gentleness and moderation: for selfishness, arrogance, and inhumanity expose men to the wrath of God, and the hatred of their neighbors also.—If the Lord is *against* any persons or nations, they must soon be rendered miserable, and sink into silence and darkness. Let us then come to him upon his mercy-seat, that, "having peace with him through our Lord Jesus Christ," we may know that he is *for* us, and that all things shall work together for our everlasting good. (*Notes*, *Matt.* 16:24—28, *v.* 26. *Rom.* 8:28—34.)

NOTES.

CHAP. III. V. 1. 'They are still increasing 'their conquests by ruin and oppression, till it 'will come to their own turn to be spoiled and 'conquered. (*Is.* 31:1.)' *Lowth.* (*Marg. Ref.*)

V. 2, 3. 'Vengeance is near thee; I do al-'ready hear the noise of the Babylonian whips, 'in the hands of the charioteers, driving ... fu-'riously against thee.' *Bp. Hall.*—"The flame of the sword, and the lightning of the spear, &c." (*Marg.* and *Ref.*)—The passage is peculiarly poetical. (*Marg. Ref.*—*Notes*, 2:1,2. *Is.* 9:4,5 *Hab.* 3:11.)

Lord of hosts; [g] and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And [h] I will cast abominable filth upon thee, and [i] make thee vile, and [k] will set thee as a gazing-stock.

7 And it shall come to pass, [l] *that* all they that look upon thee shall flee from thee, and say, [m] Nineveh is laid waste: [n] who will bemoan her? whence shall I seek comforters for thee?

8 ¶ Art [o] thou better than [*] populous No, that was situate among the rivers, [p] *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 [q] Ethiopia and Egypt *were* her strength, and *it was* infinite; [r] Put and Lubim were [†] thy helpers.

10 Yet *was* [s] she carried away, she went into captivity: [t] her young children also were dashed in pieces [u] at the top of all the streets: and they [x] cast lots for her honorable men, and all her great men were bound in chains.

11 Thou also [y] shalt be drunken; [z] thou shalt be hid; [a] thou also shalt seek strength because of the enemy.

12 All [b] thy strong-holds *shall be like* fig-trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, [c] thy people in the midst of thee *are* women: [d] the gates of thy land shall be set wide open unto thine enemies: the fire shall devour [e] thy bars.

14 [f] Draw thee waters for the siege, [g] fortify thy strong-holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There [h] shall the fire devour thee; the sword shall cut thee off, [i] it shall eat thee up like the canker-worm: make thyself many as the canker-worm; [k] make thyself many as the locusts.

16 Thou hast multiplied thy merchants [l] above the stars of heaven: the canker-worm [‡] spoileth, and flieth away.

17 Thy [m] crowned *are* as the locusts, and thy captains as the great grass-hoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away,

g Is. 47:2,3. Jer. 13:22,26. Ez. 16:37. 23:29. Mic. 1:11. Hab. 2:16.
h Job 9:31. 30:19. Ps. 38:5—7. Lam. 3:16. Mal. 2:3. 1 Cor. 4:13.
i 1:14. Job 30:8. Mal. 2:9.
k 1 Kings 9:7,8. Is. 14:16—19. Jer. 51:37. Zeph. 2:15. 1 Cor. 4:9. Heb. 10:33. Jude 7.
l Num. 16:34. Jer. 51:9. Rev. 18:10.
m 2:9,10. Jer. 51:41—43. Rev. 18:16—19.
n Is. 51:19. Jer. 15:5. Lam. 2:13.
o Ez. 31:2,3. Am. 6:2.
* Or, *nourishing*. Heb. *No-amon*. Jer. 46:25,26. Ez. 30:14—16.
p Is. 19:5—10.
q Is. 20:5. Jer. 46:9.
r Gen. 10:6. *Phut*. 1 Chr. 1:8. Ez. 27:10. 30:5. *marg*. 38:5. *marg*.
† Heb. *in thy help*.
s Ps. 33:16,17. Is. 20:4.
t 2 Kings 8:12. Ps. 137:9. Is. 13:16. Hos. 13:16. Am. 1:13.
u Lam. 2:19. 4:1.
x Joel 3.3. Ob. 11.
y 1:10. Ps. 75:8. Is. 29:9. 49:26. 63:6. Jer. 25:15—17,27. 51:57.
z 1 Sam. 13:6. 14:11. Is. 2:10, 19. Hos. 10:8. Am. 9:3. Mic. 7:17. Luke 23:30. Rev. 6:15—17.
a 2:1. Jer. 4:5. 8:14.
b Hab. 1:10. Rev. 6:13.
c Is. 19:16. Jer. 50:37. 51:30.
d 2:6. Ps. 107:16. Is. 45:1,2.
e Ps. 147:13.
f 2 Chr. 32:3,4,11. Is. 22:9—11. 37:25.
g Is. 8:9. Jer. 46:3,4,9. Joel 3:9—11.
h 13. 2:13. Zeph. 2:13.
i Joel 1:4. 2:25.
k Ex. 10:13—15.
l Gen. 15:5. 22:17. Neh. 9:23 Jer. 33:22.
‡ Or, *spreadeth himself*.
m Rev. 9:7.

V. 4—6. The idolatries and sorceries of Nineveh, and that luxury, intemperance, and licentiousness with which they were attended; and the captivating methods, by which the Assyrians brought other nations to submit to their authority, or to unite in their idolatries and iniquities; are here assigned as the reasons of the Lord's determination to expose them to the greatest ignominy and misery imaginable: in the same manner, as they had utterly disregarded the welfare of whole nations, and given them to be spoiled and ruined without remorse. Israel and Judah especially had been thus treated by them. (*Marg. Ref.*—*Notes*, 1:14. *Is.* 23:15—18. 47:1—3,7—15. *Ez.* 16:35—43. 23:25. *Zeph.* 2:13—15. *Rev.* 17:1—5,15—18, *v.* 16. 18:1—3, *v.* 3,9,10. *P. O.* 9—19.

V. 7. 'If we seek for any mourners, ... to 'perform this office over departed Nineveh, 'none will be found to do it, every one rejoic-'ing over her destruction.' *Lowth.* (*Marg. Ref.*—*Notes*, 19. 2:8—10. *Is.* 14:3—8. 51:17—20, *v.* 19. *Jer.* 51:9,34—37. *Lam.* 2:13.)

V. 8—11. Populous No, or "No-ammon," seems to have been desolated in the manner here described, a short time before this prophecy was delivered: some think that Sennacherib had just taken and destroyed it. (*Marg.* and *Marg. Ref.* p.—*Notes*, *Jer.* 46:24—26. *Ez.* 30:14—19. 31:2—18.) It had been very populous, situated in a very fertile soil, and fortified by nature and art, in an almost impregnable manner. As an Ethiopian then reigned over Egypt, the immense forces of these two kingdoms were combined for its defence, together with the assistance of the Lybians and Mauritanians, and other nations of Africa: yet was the city taken, and its inhabitants carried captive, after the most shocking cruelties had been exercised upon numbers of them, and even upon their infants; whilst their most honorable men were divided by lot among the conquerors as slaves, and so led away in chains. (*Marg.* and *Marg. Ref.* q—x.—*Notes*, *Ps.* 149:7—9. *Jer.* 46:9. *Ez.* 27:10,11. 30:4,5. *Hos.* 13:15,16. *Joel* 3:3—8, *vv.* 3,6.)—And were the inhabitants of Nineveh better than those of No, or more likely to be preserved from such a ruin? By no means: on the contrary, they would be infatuated with prosperity, or stupified by excess or calamity; they would hide themselves within their walls, and look out in vain for assistance against their besiegers. (*Marg. Ref.* y—a.—*Notes*, *Ps.* 75:8. *Jer.* 25:15—27. *Lam.* 4:21,22. *Am.* 9:1—4, *v.* 3. *Mic.* 6:14—17, *v.* 17. *Luke* 23:26—31, *v.* 30. *Rev.* 6:15—17.)

V. 12. *Fig-trees*, &c.] 'The image, though 'a common one, is very lively and expressive.' *Bp. Newcombe.* (*Marg. Ref.*—*Note*, *Rev.* 6:12—14, *v.* 13.)

V. 13. *Marg. Ref.*—*Notes*, *Is.* 19:16. 45:1—6, *vv.* 1, 2.

V. 14. *Go*, &c.] That is, make bricks and prepare mortar, in order to erect new fortifications, if possible to repel the enemy. (*Marg. Ref.*)

and their place is not known where they *are.*

18 Thy [n] shepherds slumber, [o] O king of Assyria: thy [*] nobles shall dwell *in the dust:* [p] thy people is scattered upon the mountains, and no man gathereth *them.*

n Ex. 15:16. Ps. 76:5,6. Is. 56:9,10. Jer. 51:39,57.
o Jer. 50:18. Ez. 31:3,&c. 32:22,23.
* Or, *valiant ones.* Is. 47:1. Rev. 6:15.
p 1 Kings 22:17. Is. 13:14.

19 *There is* [q] no [†] healing of thy bruise: thy wound is grievous: all that hear [r] the bruit of thee [s] shall clap the hands over thee: for [t] upon whom hath not thy wickedness passed continually?

q Jer. 30:13—15. 46:11. Ez. 30:21,22. Mic. 1:9. Zeph. 2:13—15.
† Heb. *wrinkling.*
r Jer. 10:22.
s Job 27:23. Is. 14:8,&c. Lam. 2:15. Ez. 25:6. Rev. 18:20.
t 2:11,12. Is. 10:6—14. 37:18. Rev. 13:7. 17:2. 18:3.

V. 15--17. 'Whilst thou art repairing the 'old fortifications, or making new ones, the en-'emy shall set thy works on fire. ... The sword 'of thine enemies, who shall be as numerous 'and destructive as locusts or canker-worms, 'shall destroy thee. (*Joel* 1:4.) Though thou 'multiply thine armies, like locusts or caterpil-'lars; yet the enemy shall destroy them. As 'the locusts destroy the fruits of the earth, and 'fly away to another place; so shall thy soldiers 'pillage all the wealth thou hast gained by 'traffic, and then leave thee.' *Lowth.*--Nineveh, by commerce, became extremely populous: but the number of her *traders*, when the city was besieged, would consume her provisions, as caterpillars waste the land. Perhaps mercenary soldiers are meant, who, having devoured the produce of the country, fled or deserted to the enemy, when their help was wanted. Even their tributary kings, or most honorable captains, would resemble locusts that remove when the sun grows hot; for they would abide with the Ninevites whilst danger was distant, but would be gone when the enemy approached. (*Marg.* and *Marg. Ref.*)-- 'The tributary princes deserted Nineveh, in 'the day of her distress.' *Herodotus.* 'Diodorus 'Siculus, speaking of the siege in which Nin-'eveh fell, says, 'When the enemy shut up the ''king in the city, many nations revolted, each ''going over to the besiegers for the sake of ''their liberty; that the king despatched mes-''sengers to all his subjects, requiring forces ''from them to assist him; and that he thought ''himself able to endure a siege, and remained ''in expectation of the armies, which were to ''be raised throughout the empire; relying on ''an oracle, that the city could not be taken, till ''the river became its enemy.'' *Bp. Newcombe.*

V. 18. The rulers of Assyria were become drowsy and self-indulgent, and they would be disheartened and debased, slain, and left upon the ground: while the people were scattered as lost sheep, without any to seek after them. (*Marg.* and *Marg. Ref.*--*Notes*, 1 *Kings* 22:17. *Ps.* 76:5,6. *Is.* 56:9—12, *vv.* 9,10. *Ez.* 34:2—6.)

V. 19. (*Marg.* and *Marg. Ref.* r.--*Notes*, *Jer.* 30:12—18, *vv.* 12—15. 46:11.) The obsolete word "bruit," signifies *report*, *Jer.* 10:22.--*Upon*, &c.] Nineveh had corrupted, or oppressed, by her wickedness all the surrounding nations, continually during many ages: therefore all the nations would rejoice at her fall. 'All the neighboring countries have felt the 'effect of thy cruelties and oppressions.' *Lowth.* (*Marg. Ref.* s, t.--*Notes*, *Is.* 10:8--14. 14:3--11. *Lam.* 2:15,16. *Ez.* 25:3--7, *v.* 6. *Zeph.* 2:13--15. *Rev.* 18:1--3,20. 19:1--6, *vv.* 2,3.)-- The entire desolation of Nineveh is, in this prophecy, most expressly and particularly foretold: yet no event can be imagined more improbable, at the time when Nahum wrote, than this was. The entire desolation of London, so that none could decide where this great metropolis was situated, would not be considered by us as more improbable, than the desolations of Nineveh must have appeared at that day; when it was the greatest and most populous and powerful city in the known world. Yet, when conquered by the kings of Babylon, who transferred the seat of empire to the city which they had built for their own glory, Nineveh was deserted by its inhabitants and left to moulder into ruins; and within two hundred years after the coming of Christ, no trace remained of this proud capital of the Assyrian empire! And now it is not agreed, either among learned men or travellers, or the inhabitants of those regions, where Nineveh stood! Some even place it on the Euphrates. But of those who agree that it stood on the Tigris, some place it on one side, some on the other, of that river; and others higher up, and some nearer the sea, by many miles. I do not say, that these discordant opinions are alike probable; for most well informed and competent judges would perhaps nearly agree, except as to the exact spot where the city stood: yet the very circumstance, of so many different opinions existing, is the completest proof imaginable, that the prediction has been most wonderfully accomplished; and that it was delivered by the inspiration of that God, "known unto whom are all his works, from the beginning of the world."

PRACTICAL OBSERVATIONS.

Very flourishing cities are often full of lies and robbery, of fraud and injustice; and in general they are contaminated with blood, shed in massacres, persecutions, oppression of dependent provinces, or iniquitous war: and by these means the prey is accumulated, and "departeth not" till the Lord constrains them to make restitution: but he will recompense the crimes of such cities and kingdoms, and pour out the blood of those who are lavish of the blood of others.—Too often they resemble well-favored harlots: and disseminate far and wide their impiety, infidelity, licentiousness, and vice; and the nations are corrupted by their example, or enslaved to support their grandeur and luxury, or to gratify their avarice and ambition. The Lord will surely express his abhorrence of such politics and practices; and will turn the glory of cities thus aggrandized into shame, and "make them vile, and as a gazing stock" to others. Thus Nineveh, Babylon, Tyre, and many others have been reduced and ruined, that they might be a warning to us, even as No was to Nineveh. And what better are we, than these ancient cities or kingdoms? except as there is a remnant of true Christians among us, who are a greater security and a stronger rampart to us, than all our advantages of situation; than our fleets, armies, or allies, even though our strength should appear to be "infinite." In these respects we are not superior to the cities and empires, which have been mentioned: and the multitude of the nation are equally wicked, amid immensely superior advantages for being holy.—When the Lord shews himself against a people, their enemies have an easy victory and power to destroy their children, or enslave

their nobles and honorable men. Then their strong-holds are taken upon the first assault; their valiant soldiers become as women; their efforts are unsuccessful, their confederates treacherous, their helpers the immediate causes of their ruin: and every confidence must fail, till their wounds become grievous and incurable; and all, on whom "their wickedness hath passed continually," will rejoice and exult at their fall. Thus will it at length happen to all the enemies of God: but he continues good to Israel, a Strong-hold in every time of trouble, which cannot be stormed and taken; and "he knoweth them that trust in him."

THE

BOOK OF HABAKKUK.

THE absurd and contradictory legends of the Jewish writers, concerning this prophet, are not worthy of notice, except as they shew how little dependence can be placed on such witnesses. Some pretend that he was the son of the Shunamitish woman, whom Elisha restored to life! While others (especially the apocryphal book of Bel and the Dragon,) introduce him as feeding Daniel in the den of lions, just before the return of the Jews from Babylon! It is, however, plain that he prophesied before the captivity; and probably, about the close of Josiah's reign, and the beginning of Jehoiakim's, being contemporary with Jeremiah.—'Habak-'kuk stands high in the class of the Hebrew poets. The beautiful connexion between the 'parts of this prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admir-'ed.' *Bp. Newcombe.* He is repeatedly quoted, as an inspired writer, in the New Testament: (Comp. 1:5. with *Acts* 13:40,41. and 2:3,4. with *Rom.* 1:17. *Gal.* 3:11. *Heb.* 10:37,38.) and his predictions of the devastations made by the Chaldeans, and the judgments to be inflicted on them, are generally considered as including the temporary success and final ruin of the oppressors and corrupters of the Christian church, and the final and universal prevalence of true religion throughout the earth.—'As Nahum ... foretold the destruction of the Assyrians, who 'carried the ten tribes captive; so Habakkuk foretels the judgments that should come on the 'Chaldeans, who completed the captivity of the two remaining tribes.' *Lowth.*—The prophet begins with complaints of the wickedness of his people, and then proceeds to predict the Chaldean invasion and its terrible effects. He bewails the successful wickedness of the invaders; gives encouragement to God's people, and denounces judgments on his enemies: and he concludes with celebrating, in the highest strains of sublime poetry, the ancient wonders that the Lord had wrought for Israel in order to excite confidence and joy in him, in the prospect of approaching calamities.

B. C. 609. B. C. 609.

CHAP. I.

The prophet complains that violence and contention prevailed among his people, 1—4. The Lord shews him the vengeance to be inflicted by the Chaldeans, 5—11. He adores God, and laments the treachery and cruelty of prosperous sinners, 12—17.

THE [a] burden which Habakkuk the prophet did see.

2 O LORD, [b] how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, [c] and thou wilt not save!

3 Why dost thou [d] shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore [e] the law is slacked, and judgment doth never go forth: [f] for the wicked doth compass about the righteous; therefore * wrong judgment proceedeth.

a Is. 22:1. Nah. 1:1.
b Ps. 13:1,2. 74:9,10. 94:3. Rev. 6:10.
c Ps. 22:1,2. Jer. 14:9. Lam. 3:8.
d Ps. 12:1,2. 55:9—11. 73:3—9. 120:5,6. Ec. 4:1. 5:8. Jer. 9:2—6. Ez. 2:6. Mic. 7:1—4. Matt. 10:16. 2 Pet. 2:8.
e Ps. 11:3. 119:126. Mark 7:9. Rom. 3:31.
f 1 Kings 21:13. Job 21:7. Ps. 22:12,16. 58:1,2. 59:2,4. 82:1—5. 94:20,21. Is. 1:21—23. 59:2—8,13—15. Jer. 5:27—29. 12:1,6. 26:8,21—23. 37:14—16. 38:4—6. Ez. 22:25—30. Hos. 10:4. Am. 5:7,12. Mic. 2:1,2. 3:1—3. 7:2—4. Matt. 23:34—36. 26:59—66. 27:1,2,25,26. Acts 7:52,59. 23:12—14. Jam. 2:6,7.
* Or, *wrested*. Ex. 23:2,6. Deut. 16:19. Ez. 9:9. *marg.*

NOTES.

CHAP. I. V. 1. *Notes, Is.* 13:1. *Jer.* 23:33—40.

V. 2—4. 'It is but a vexation to me, O Lord, 'to see that iniquity which I cannot reform. I 'see every where cruelty and oppression; ... 'and when I reprove them, there are those 'which raise up strife and contention against 'me.' *Bp. Hall.*—It appears, that the prophet had long lamented the abounding and increasing wickedness of his people, and prayed that God would put some effectual stop to it: but it

5 ¶ Behold [g] ye among the heathen, [h] and regard, and wonder marvellously: [i] for I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, [k] I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the [*] breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: [†] their [l] judgment and their dignity shall proceed of themselves.

8 Their [m] horses also are swifter than the leopards, and are more [‡] fierce than the [n] evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far, [o] they shall fly as the eagle *that* hasteth to eat.

9 They shall come all [p] for violence [§] their faces shall sup up [q] *as* the east wind, and [r] they shall gather the captivity as the sand.

10 And they shall [s] scoff at the kings, and the princes shall be a scorn unto them: [t] they shall deride every strong-hold; for they shall heap dust, and take it.

11 Then [u] shall *his* mind change, and

g Deut. 4:27. Jer. 9:25,26. 25:14—29.
h Is. 29:14. Lam. 4:12. Dan. 9:12. Acts 13:40,41.
i Is. 28:21,22. Jer. 5:12,13. 18:18. Ez. 12:22—28. Zeph. 1:12. Acts 6:13,14.
k Deut. 28:49—52. 2 Kings 24:2. 2 Chr. 36:6,17. Is. 23:13. 39:6,7. Jer. 1:15,16. 4:6,7. 6:22,23. 21:4. 25:9.
* Heb. *breadths.*
† Or, *from them shall proceed the judgment of these, and the captivity of these.*
l Jer. 39.5—9. 52:9—11,25—27. Dan. 5:19,27.
m Deut. 28:49. Is. 5:26—28.
‡ Heb. *sharp.*
n Jer. 5:6. Zeph. 3:3.
o Jer. 4:13. Lam. 4:19. Ez. 17:3,12. Hos. 8:1. Matt. 24:28. Luke 17:37.
p 6. 2:5—13. Deut. 28:51,52. Jer. 4:7. 5:15—17. 25:9.
§ Or, *the supping up of their faces, as, &c. or, their aces shall look toward the east.* Heb. *the opposition of their faces shall be toward the east.*
q Is. 27:8. Jer. 4:11,12. Ez. 17:10. 19:12. Hos. 13:15.
r 2:5. Gen. 41:49. Judg. 7:12. Job 29:18. Ps. 139:18. Jer. 15:8. 33:22. Hos. 1:10. Rom. 9:27.
s 2 Kings 24:12. 25:6,7. 2 Chr. 36:6,10.
t Is. 14:16. Jer. 32:24. 33:4. 52:4—7.
u Dan. 4:30—34.

continued to prevail more and more, and he was tempted to conclude that his prayers were disregarded. He also complained, that the Lord constrained him to behold violence and iniquity; whilst the poor were crushed and cruelly plundered by the powerful. He inquired why his lot was cast in such evil times, that he was forced to dwell among robbers and oppressors, and to witness discords and virulent contentions. These things were become so common, and the rulers were so addicted to bribery, that the law lay dormant, and the execution of it was entirely relaxed; so that wicked men circumvented and defrauded the righteous with impunity: for either no sentence could be obtained, or it proved a perverted and iniquitous decision. Such was the wretched condition of Judah: and it was the consequence of idolatry, impiety, or hypocrisy in religion. (*Marg.* and *Marg. Ref.—Notes, Ps.* 12:1—4. 13:1—4. 58:1,2. 73:2—14. 83:2—5. 120:5—7. *Is.* 59:3—15. *Jer.* 12:1—4. *Lam.* 3:2—9, *v.* 8. *Mic.* 3:1—4. 7:1—4.)

V. 5. In answer to the prophet's complaint, the Lord shewed him, that the Chaldeans would speedily execute vengeance on the Jews. They were, therefore, warned to give peculiar attention to the events, which were taking place among the heathen, by the victories of the Chaldeans; or to consider themselves as one of the nations which were to be scourged by them: or they were reminded, that they would wonder with great astonishment, when scattered among the heathen, at the accomplishment of those predictions which at present they disregarded. For they would not believe that God would work such a work, at least in their days, and by the Chaldeans; though he himself informed them by his prophets, that he certainly would. (*Marg. Ref.—Note, Is.* 29:13—16.)—The application of this by St. Paul to the Jews in his days, evinces, that the destruction of Jerusalem by the Chaldeans was an emblem, or anticipation, of the calamities that came on the nation for rejecting the gospel. (*Note, Acts* 13:38—41, *v.* 41.)—The apostle quoted the passage from the Septuagint, rather than from the original text: yet the quotation does not exactly accord to either. The Greek translators seems to have read בגדים, *despisers*, instead of בגוים, *among the heathen*. This, with another trivial variation, gives nearly the rendering of the passage, as it stands in the Acts. The meaning is not materially different, on either reading.

In your days.] 'Hence it follows, that the 'Chaldeans invaded Judea, while those were 'living whom the prophet addressed.' *Bp. Newcombe.*—As Jerusalem was destroyed within less than thirty years from the death of Josiah; and as the Chaldeans were not, till about that time, very formidable among the nations: it may be probably conjectured, that Habakkuk delivered this prophecy about the end of Josiah's reign, or soon after his death; and that the circumstance of the obscure Chaldeans, rather than the renowned Assyrians, being appointed to accomplish it, conduced to harden the people in unbelief.

V. 6. *Bitter*, &c.] That is, *fierce, cruel*, and *impetuous*, bearing all down before them, and regardless of the miseries which they occasioned. (*Marg.* and *Marg. Ref.—Notes, Deut.* 38:49—57, *vv.* 49—52. 2 *Chr.* 36:17.)

V. 7. The decisions and regulations of the Chaldeans, would be framed entirely according to their own caprice, and to confirm their own authority, without any regard to the good of the conquered nations: they would regard their prosperity and dignity as proceeding from their own courage and conduct, and glory in them on that ground; and they would not consider themselves as accountable to any superior for the use which they made of them.—'The marginal reading ... does not seem to 'agree with the original.' *Lowth.* (*Marg. Ref.—Note, Dan.* 5:18—24.)

V. 8. *Marg.* and *Marg. Ref.—Notes, Is.* 5:26—30. *Jer.* 4:11—13, *v.* 13. 5:3—6, *v.* 6. *Hos.* 8:1. *Zeph.* 3:1—4, *v.* 3.

V. 9. *Shall sup*, &c.] That is, they would devour all before them, as the unwholesome east-wind blasts and withers the productions of the earth. (*Marg.* and *Marg. Ref.*)—'Some 'render the words, "Whatsoever they gather 'they shall carry it toward the east," meaning 'to Babylon.' *Lowth.*

V. 10. (*Marg. Ref.*) 'The Hebrew uses the 'singular number as well here, as in the following verse; and is to be understood of the king 'of Babylon, who conquers kings and princes, 'and treats them with scorn and contempt. So

he shall pass over, and offend, [x] *imputing* this his power unto his god.

[*Practical Observations.*]

12 ¶ *Art* [y] thou not from everlasting, O LORD my God, [z] mine Holy One? [a] we shall not die. O LORD, [b] thou hast ordained them for judgment; and, O * mighty God, thou hast † established them [c] for correction.

13 *Thou art* [d] of purer eyes than to behold evil, and canst not look on ‡ iniquity: [e] wherefore lookest thou upon them that [f] deal treacherously, *and* [g] holdest thy tongue when [h] the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the § creeping things, *that have* [i] no ruler over them?

15 They [k] take up all of them with the angle; [l] they catch them in their net, and gather them in their ‖ drag: [m] therefore they rejoice and are glad.

16 Therefore [n] they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat ¶ plenteous.

17 Shall they therefore empty their net, [o] and not spare continually to slay the nations?

x Dan. 5:3,4,20.
y Deut. 33:27. Ps. 90:2. 93:2. Is. 40:28. 57:15. Mic. 5:2. 1 Tim. 1:17. 6:16. Heb. 1:10—12. 13:8. Rev. 1:8,11.
z Is. 43:15. 49:7. Acts 3:14.
a 3:2. Ps. 118:17. Is. 27:6—9. Jer. 4:27. 5:18. 30:11. 33:24—26. 46:28. Ez. 37:11—14. Am. 9:8,9.
b Ps. 17:13. Is. 10:5—7. 37:26. Jer. 25:9,&c. Ez. 30:25.
* Heb. *Rock*. Deut. 32:4,30,31. 1 Sam. 2:2. Ps. 18:1,2.
† Heb. *founded*.
c Is. 27:9,10. Jer. 30:11. 31:18—20. 46:28. Heb. 12:5,6.
d Job 15:15. Ps. 5:4,5. 11:4—7. 34:15,16. 1 Pet. 1:15,16.
‡ Or, *grievance*.
e Ps. 10:1,2,15. 73:3. Jer. 12:1,2.
f Is. 21:2. 33:1.
g Esth. 4:14. Ps. 35:22. 50:3,21. 83:1. Prov. 31:8,9. Is. 64:12.
h 3,4. 2 Sam. 4:11. 1 Kings 2:32. Ps. 37:12—15,32,33. 56:1,2. Acts 2:23. 3:13—15.
§ Or, *moving*.
i Prov. 6:7.
k Jer. 16:16. Ez. 29:4,5. Am. 4:2. Matt. 17:27.
l Ps. 10:9. Luke 5:5—10. John 21:6—11.
‖ Or, *flue-net*.
m Jer. 50:11. Lam. 2:15,16 Ez. 25:6. 26:2. 35:15. Rev. 11:10.
n 11. Deut. 8:17,18. Is. 10:13. 14. 37:24,25. Ez. 28:3—5. 29:3. Dan. 4:30. 5:23.
¶ Or, *dainty*. Heb. *fat*.
o 9,10. 2:5—8,17. Is. 14:16,17. Jer. 25:9—26. 46:—49: 52: Ez. 25:—30:

'they used Zedekiah and his princes, &c.' *Lowth.* (*Ez.* 25:—32:)

V. 11. The rapid and uninterrupted success of the king of Babylon, against the Jews and the adjacent nations, would intoxicate him with arrogance, and cause him to pass all bounds of reason, moderation, or decency, in his oppressions and impieties: and he would greatly offend the Lord who had prospered his undertakings, by imputing his success to his idol Belus, or Nebo. This may refer to the golden image, that Nebuchadnezzar set up; and to his extraordinary insanity, which was the punishment and cure of his pride: and perhaps Belshazzar's arrogance and blasphemy also might be alluded to, which preceded the ruin of the Chaldean monarchy, and the deliverance of the Jews from captivity. (*Notes*, *Dan.* 3: 4:28—33. 5:1—4,18—24.)

V. 12—17. The prophet again poured out his complaints before God, in the prospect of the dreadful calamities which were coming on his people from the Chaldeans. He had hoped, that the Lord would reform the nation by gentler corrections, or by raising up eminent instruments for that work: but when he understood the heavy judgments to be inflicted upon them, he was grieved, even as he had been by witnessing their crimes. (*Note*, 2—4.) He was astonished, that God would punish his offending worshippers by so idolatrous and iniquitous a people as the Chaldeans; and he still hoped that he would not finally leave them in their hands. As an Israelite, and as representing that nation, he addressed God, the everlasting JEHOVAH, as his God, his eternal and unchangeable Portion, and the glorious Object of his adoration; "his Holy One," who was perfect in justice, truth, goodness, and purity: he was therefore assured that he and his people should not die, or be utterly cut off by their enemies. (*Marg. Ref.* y—a.—*Notes*, 3:3—5, *v.* 3. *Deut.* 33:27—29. 90:1,2. 102:23—28. *Is.* 40,27—31. 43:14—21, *vv.* 14,15. *Jer.* 30:10,11.) The Lord had indeed ordained and established the Chaldean in power, to judge his people, to distinguish between hypocrites and believers, to punish the one, to correct the other for their good, and thus to reform the nation. But he was of purer eyes, than to behold iniquity without abhorrence; and therefore he would by no means countenance injustice, treachery, or tyranny. Why then would he look on, and keep silence as an unconcerned spectator, while these wicked idolaters devoured those who were more righteous than themselves? (*Marg.* and *Marg. Ref.* b—h.—*Notes*, *Ps.* 34:15—17. *Is.* 10:5,6. 27:7—11, *vv.* 9,10. 33:1. *Jer.* 12:1—4.) Why did he so prosper the cruel and rapacious, as to enable them to prey on their inferiors, as the sea-monsters and large fishes do on the multitude of the smaller fishes; or as reptiles are destroyed by more powerful creatures, having none to rule over or protect them?—Indeed men became the prey of their own species, as fishes are taken by the fishermen, without being able to make any effectual resistance; whilst some were drawn out by the angle, others by the cast-net, or the draw-net. Thus the victorious Chaldeans would prey upon the helpless Jews, and rejoice in their miseries and their own successful wickedness; and ascribe their victories to means and instruments, to their sword, courage, and conduct, by which they lived in plenty and luxury; and not to the living God, who alone giveth men power to grow rich and great. And this would increase their propensity to vain-glory, or vain idolatry; in which they would act as absurdly, as if the fisherman should offer sacrifice, or burn incense, to his net, when he had taken a large draught of fishes, or grew rich by his occupation. But would the Lord permit them thus to gather and hoard up wealth by fraud and rapine, and to destroy whole nations, (especially his own people) to aggrandize themselves? (*Marg.* and *Marg. Ref.* i—o.—*Notes*, 2:5—8. *Is.* 10:7—11. 14:16—20. *Jer.* 16:16. 50:11. *Ez.* 28:2—5. *Dan.* 4:28—33, *v.* 30. 5:25—28.)

PRACTICAL OBSERVATIONS.
V. 1—11.

The servants of God cannot but be greatly afflicted, by witnessing the prevalence of ungodliness, iniquity, violence, and contention; especially among those who profess to worship the true God, according to his word. This will excite their earnest cries: and it will often cause them to complain, that the Lord delays to hear their prayers and to prosper

CHAP. II.

The prophet, waiting earnestly for an answer, is ordered to write his vision, which would certainly be fulfilled, 1—3. The proud are not upright; but "the just by faith shall live," 4. The judgment of the Chaldeans for insatiableness, ambition, cruelty, treachery, and idolatry, 5—19. A call to the whole earth to keep silence before God, 20.

I WILL [a] stand upon my watch, and set me upon the [*] tower, [b] and will watch to see what he will say [†] unto me, and what I shall answer [‡] when I am reproved.

2 And the LORD answered me, and said, [c] Write the vision, and [d] make *it* plain upon tables, that he may run that readeth it.

3 For [e] the vision *is* yet for an appointed time; [f] but at the end it shall speak, and not lie: though it tarry, [g] wait for it; because [h] it will surely come, it will not tarry.

4 Behold, [i] his soul *which* is lifted up is

a Ps. 73:16,17. Is. 21:8,11,12.
* Heb. *fenced place.* 2 Sam. 18:24. 2 Kings 9:17. 17:9. Is. 21 5. 62:6.
b 1:12—17. Ps. 85:8.
† Or, *in me.* 2 Cor. 13:3. Gal. 1:16.
‡ Or, *when I am argued with.* Heb. *upon my reproof*, or, *arguing.* Job 23:5—7. 31:35,37. Jer. 12:1.
c Deut. 27:8. 31:19,22. Is. 8:1. 30:8. Jer. 36:2—4,27—32. Dan. 12:4. Rev. 1:13,19. 14:13. 19: 9. 21:5—8.
d John 16:28,29. 1 Cor. 14:19. 2 Cor. 3:12.
e Jer. 27:7. Dan. 8:19. 9:24—27. 10:1,14. 11:27,35. Acts 1: 7. 17:26. Gal. 4:2. 2 Thes. 2:6—8.
f Ex. 12:41. Ps. 102:13. Jer. 25:12,&c. Heb. 10:36,37.
g 2 Kings 6:33. Ps. 27:14. 130: 5,6. Is. 30:18. Lam. 3:25,26. Mic. 7:7. Luke 2:25. Jam. 5: 7,8.
h Luke 18:7,8. 2 Pet. 2:3.
i Job 40:11,12. Dan. 4:30,37. 5: 20—23. Luke 18:14. 2 Thes. 2:4. 1 Pet. 5:5.

their labors, and constrains them to stand by, while his law is despised and trampled on, the laws of men are slacked or perverted, and the wicked are allowed to "compass about the righteous," and to ruin him by iniquitous judgments. But sometimes their prayers and complaints are answered in a way, of which they were not aware: and the Lord lifts up a standard against the incursions of impiety, by meeting them with desolating judgments. Even when he gives warning that this is his purpose, few to whom it is told will believe it. Most men presume upon continued prosperity, or that calamities will not come in their days: so that, when predicted judgments overwhelm guilty nations or individuals, "they marvellously wonder," as if no intimation had been given them that it would be so. But when the Lord has work of this kind to do, he can soon raise up "bitter and hasty" instruments, to desolate countries, and seize upon dwelling places that are not theirs; men whose pride and arrogance are as terrible as their cruelty and fierceness. Their valor, speed, and success are from God: but their barbarity, rapacity, and treachery, and the abuse of their power and dignity, are of themselves. These influence them to ravage nations, to destroy or enslave millions, to deride and scorn princes, and to take pleasure in mischief and devastation. And, whilst the Lord employs and prospers them in executing his judgments, they grow more intoxicated by success, and more hardened in impiety, infidelity, and idolatry; and thus ripen themselves for destruction. (*Note*, 2 *Kings* 19:25.)

V. 12—17.

The everlasting and holy LORD God of Israel, while he ordains the basest of men for correction and judgment, continues the invariable Friend of his people; and though he "chasten them sore, he will not give them over unto death." He is "of purer eyes than to behold iniquity:" and as he will not connive at or countenance the crimes of his worshippers, or even the inconsistent walking of true believers; so he cannot possibly approve of the enormous injustice, treachery, cruelty, rapacity, or blasphemy of his avowed enemies. Yet the transient success of bad men, in devouring those that are more righteous than themselves, often proves a dangerous temptation to believers; and causes them to question, *for the time*, the truth of their own principles, and to be dissatisfied with their choice and Portion. (*Notes*, *Ps.* 73:2—28.) But this is their infirmity; and prayer for stronger faith, and for clearer and more realizing views of eternal things, is the proper remedy.—It is lamentably true, that "men are like the fishes of the sea," and the ungoverned animal tribes, which devour each other, and are "made to be taken and destroyed." The havoc of the human species by mighty conquerors and cruel tyrants, and nations that delight in war, to enrich and aggrandize themselves; and the constant re-acting of this same bloody tragedy, on one stage after another, all over the earth, through successive generations, with the loud plaudits of the numerous and admiring spectators; form one of the most mortifying and distressing reflections imaginable to the pious and humane observer. Yet the Lord has wise reasons for permitting these things: though he abhors, not only the injustice and cruelty of the actors, but also their impiety and self-admiration, whilst they ascribe their greatness and prosperity to their own policy, courage, *good fortune*, or idols, and rejoice in their fleeting riches and fading glories: and he will soon end their successful and splendid robberies. Death and judgment shall make them cease to prey on others, and they themselves shall be preyed upon.—But let us remember, whatever temporal or spiritual advantages we possess, by whatever means, instruments, or endeavors; to give all the glory of them to God with humble thanksgivings and praises. Thus all things will be sanctified to us, lead our thoughts to the great Source of felicity, and help to prepare us for the enjoyment of his favor for ever. (*Note*, 1 *Chr.* 29:10—20.)

NOTES.

CHAP. II. V. 1—3. The prophet, having made his complaints and inquiries before God, humbly waited for an answer. He was a watchman, who was appointed to stand in his watch-tower, to give warning of the approach either of enemies or helpers. (*Marg.* and *Marg. Ref.* a, b.—*Notes*, 1:12—17. *Ps.* 5:8. *Is.* 21:6—12. *Ez.* 3:17—19. 33:2—9. *Heb.* 13:17.) He would therefore wait upon God, with recollection and prayer, expecting further instructions: and he would watch to see what the Lord would say to him, or "in him," by the Spirit of prophecy; that he might know what answer to give the people, who reproved and contended with him for uttering the alarming predictions of the foregoing chapter, and who started objections which he knew not how to obviate. Accordingly the Lord ordered him to write the following vision in large legible characters, "upon tables" made of wood and covered with wax; (as it was customary in those days;) that, being hung up in some public place, every one might read it with the utmost facility; and that the Jews might generally get acquainted with it. (*Marg. Ref.* c, d.—*Notes. Is.* 8:1—4, *v.* 1. 30:8—11. *Jer.* 36:4,27—32.) For it related to most interesting events; which would not immediately be fulfilled, but

not upright in him: [k] but the just shall live by his faith.

5 * Yea, also, because [l] he transgresseth by wine, *he is* [m] a proud man, neither [n] keepeth at home, who [o] enlargeth his desire [p] as hell, and *is* as death, and cannot be satisfied, but [q] gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these [r] take up a parable against him, and a taunting proverb against him, and say, † Woe to him [s] that increaseth *that which is* not his! [t] how long? and to him that [u] ladeth himself with thick clay!

7 Shall [x] they not rise up suddenly that shall [y] bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because [z] thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's ‡ blood, and *for* [a] the violence of the land, of the city, and of all that dwell therein.

[*Practical Observations.*]

k John 3.36. Rom. 1:17. Gal. 2:16. 3.11,12. Heb. 10:38. 1 John 5:10—12.
* Or, *How much more.*
l Prov. 20·1. 23:29—33. 31:4,5. Is. 5:11,12,22,23. 21:5. Jer. 51:39. Dan. 5:1—4,23. Nah. 1:9,10.
m 4. Ps. 138:6. Prov. 30:13,14. Is. 2:11,12,17. 16:6. Jer. 50:29. Dan. 5:20—23. Jam. 4:6.
n 2 Kings 14:10. 1 Thes. 4:11. *Greek.*
o Is. 5.8. 10:7—13.
p Prov. 27:20. 30:15,16. Ec. 5: 10.
q 8—10. Is. 14:16,17. Jer. 25: 9,17—29.
r Num. 23:7,18. Is. 14:4—19. Jer. 29:22. 50:13. Ez. 32:21. Mic. 2:4.
† Or, *Ho, he.*
s 1:9,10,15. Job 20:15—29. 22: 6—10. Prov. 22:16. Jer. 51: 34,35. Jam. 5:1—4.
t Ps. 94:3. Luke 12:20. 1 Cor. 7:29—31. 1 Pet. 4:7.
u 13. Is. 44:20. 55:2.
x Prov. 29:1. Is. 13:1—5,16—18. 21:2—9. 41:25. 45:1—3. 46:11. 47:11. 48:14,15. Jer. 50: 21—32. 51:11,27,28,57. Dan. 5:25—31. Nah. 1:9,10. 1 Thes. 5:3.
y Ec. 10:8. Jer. 8:17.
z 10,17. Is. 33:1,4. Jer. 27:7. 30:16. 50:10,37. 51:13,44,48,55, 56. Zech. 2:8,9.
‡ Heb. *bloods.* 17.
a Ps. 137:8. Is. 47:6. Jer. 50: 11,17,18,28,33,34. 51:11,24,34, 35. Mic. 4:11—13. Zech. 1: 15. 2:8. 12:2—4. 14:12. Rev. 6:10. 18:20—24.

for which a time was appointed in the purposes of God. When that appointed period should arrive, the prophecy would speak for itself, proclaiming its divine original by its exact accomplishment: this therefore was to be patiently waited for, though apparently long delayed; for it would infallibly come to pass, and not tarry beyond the prescribed and best time. (*Marg. Ref.* e. h.—*Notes*, 2 *Kings* 6:32,33. *Ps.* 27:13,14. 102:13—22, *vv.* 13—17. *Lam.* 3:26—30. *Dan.* 9:2,3,24—27. 11:36. *Luke* 18:1—8, *vv.* 7,8. *Acts* 1:4—8, *v.* 7. *Jam.* 5:7,8. 2 *Pet.* 2:1—4.)—Some interpret this of the coming of Christ, and render it, *He will surely come*, &c. (*Note*, *Heb.* 10:35—39, *vv.* 37,38.)

What I shall, &c. (1) 'Or rather, "What I 'shall answer, as to what I have argued;" viz. 'to the expostulations I made with God just 'before. ... God commands the prophet to write 'the contents of this vision, in such legible 'characters, as were used in public tables, that 'were hung up in temples and market-places, 'that every one might have cognizance of 'them.' *Lowth.*

Though it tarry, &c. (3) 'There are two 'different words in the Hebrew, which our 'English expresses by that one word *tarry*. '"Though he tarry, expect him; because he 'that cometh, will come; he will not go beyond" 'the appointed time, but will make good the 'promises of deliverance given to your fathers.' *Ibid.*

V. 4. The former part of this verse may be applied to Nebuchadnezzar, or Belshazzar; whose hearts were exalted in pride, and alienated from God, even when they used submissive words respecting him. (*Marg. Ref.* i.—*Notes*, 2:46—49. 3:26—29. 5:18—24.) The Septuagint render the verse, "If any man draw back, my soul shall have no pleasure in him: but the just shall live by his faith." This the apostle quotes, only reversing the order of the two clauses in the verse. (*Heb.* 10:38.) This leads us to consider the proud, unbelieving, and apostate Jews, as well as the Chaldeans. The general principle perhaps may be thus stated, with reference to the state of things in the prophet's time. The proud and hypocritical Jews objected and scoffed at these predictions; as those of whom St. Peter spake, did at that of the coming of Christ to destroy his enemies and judge the world. (*Note*, 2 *Pet.* 3:1—4, *vv.* 3,4.) They were elated with self-sufficiency, and proud of their privileges: they confided in their own wisdom, strength, or courage, they "trusted in themselves that they were righteous," vindicated their conduct against the reproofs of the prophets, and disdained their humiliating warnings and exhortations: their "souls," or *hearts*, were not upright in them; they were unsound and hypocritical, and "they drew back" from God and his worship, when called to self-denial and trials for conscience' sake. Whereas every righteous person, who was accepted by God, and who walked by the rule of his word, lived by faith in his mercy, grace, promise, and providence, and in the redemption of the predicted Savior: by this faith he was justified and sanctified, and had both his title to eternal life and his meetness for it: by this faith he lived unto God, in dependence and submission, expecting all good from him, and devoting himself to his service: not being of "such as drew back unto perdition, but of those that believed to the saving of their souls." This discrimination of character, between the proud Pharisee and the humble believer, is always to be observed; but it was most evident when Christ came, and when his gospel was first published: and probably the Spirit of prophecy intended those future times and events, to which the apostle has applied this passage. (*Marg. Ref.* k.—*Notes*, *Rom.* 1:17. *Gal.* 3:10—14, *v.* 11. *Heb.* 10:35—39, *v.* 38.)—"He, who is righteous by his faith, shall live." The distinction between "the righteousness of faith," and the righteousness of works, is evidently intended, as it appears by the way in which the apostle cites the text. The proud is not upright, and is condemned for his pride and hypocrisy: but the humble is not justified by his humility, but by his faith. (*Note*, *Rom.* 4:14—17.)

V. 5—8. 'The prophet, having assured the 'Jews of a deliverance in God's appointed 'time, proceeds now to denounce his judg-'ment against the Babylonian monarchy, 'speaking of it, as comprised under one per-'son at the head of it. ... (1:11.) He describes 'him as intoxicated with his successes, and not 'knowing how to set any bounds to his ambi-'tion: but still as his conquests enlarge, his de-'sire of having more increases.' *Lowth.*—It is probable, that the kings of Babylon, (as well as their subjects,) indulged to a great excess of riot also; and inflamed their passions by intoxication, for the execution of their destructive projects. Nebuchadnezzar was a very proud ambitious man, intoxicated by greatness and prosperity: he was not satisfied with his pater-

9 ¶ Woe to him [b] that * coveteth an evil covetousness to his house, that he may [c] set his nest on high, that he may be delivered from the † power of evil!

10 Thou hast [d] consulted shame to thy house by cutting off many people, and hast [e] sinned *against* thy soul.

11 For [f] the stone shall cry out of the wall, and the ‡ beam out of the timber shall § answer it.

b Gen. 13:10—13. 19:26—38. Deut. 7:25,26. Josh. 7:21—26. 1 Kings 21:2—4,19—24. 2 Kings 5:20—27. Job 20:19—28. Jer. 22:13—19. Zech. 5:1—4. Acts 1:17—25. Jude 11.
* Or, *gaineth an evil gain.*
c Ps. 10:3—6. 49:11. 52:7. Prov. 18:11,12. Is. 28:15. 47:7—9. Jer. 49:16. Ob. 4.
† Heb. *palm of the hand.*
d 2 Kings 9:26. 10:7,8. Is. 14:20—22. Jer. 22:30. 36:31. Nah. 1:14. Matt. 27:25.
e Num. 16:38. 1 Kings 2:23. Prov. 1:18. 8:36. Is. 33:11.
f Gen. 4:10. Josh. 24:27. Job 31:38—40. Luke 19:40. Heb. 12:24. Jam. 5:3,4. Rev. 6:10.
‡ Or, *piece*, or, *fastening.*
§ Or, *witness against it.*

12 ¶ Woe to [g] him that buildeth a town with ‖ blood, and stablisheth a city by iniquity!

13 Behold, [h] *is it* not of the LORD of hosts that the people shall labor in the very fire, and the people shall weary themselves ¶ for very vanity?

14 For [i] the earth shall be filled ** with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe [k] unto him that giveth his

g Gen. 4:11—17. Josh. 6:26. 1 Kings 16:34. Jer. 22:13—17. Dan. 4:27—31. Mic. 3:10. Nah. 3:1. John 11:47—50. Rev. 17:6.
‖ Heb. *bloods.* 8.
h Gen. 11:6—9. 2 Sam. 15:31. Job 5:13,14. Ps. 39:6. 127:1,2. Prov. 21:30. Is. 41:5—8. 50.11. 55:2. Jer. 51:58,64. Mal. 1:4.
¶ Or, *in vain.*
i Ps. 22:27. 67:1,2. 72:19. 86:9. 98:1—3. Is. 6:3. 11:9. Zech. 14 8,9. Rev. 11:15. 15:4.
** Or, *by knowing the glory, &c.*
k Gen. 19:32—35. 2 Sam. 11:13. 13:26—28. Jer. 25:15,&c. 51:7. Rev. 17:2,6. 18:3.

nal dominions; but his lust of dominion and his ambitious views were expanded, till he became insatiable as "hell and death," or *the grave:* and he wanted to gather to him all nations, to aggrandize himself by extending his authority, to increase his revenues, and to acquire a greater measure of fame among men. (*Marg.* and *Marg. Ref.* l—q.—*Notes*, 9—11. *Prov.* 27:20. 30:15,16. *Is.* 5:8—17, *vv.* 8,14. *Dan.* 5:1—4,18—24.) But his overgrown empire would speedily be subverted: all the nations, which he or his successors had conquered and oppressed, would at length insult over his fallen family and empire, with taunting proverbs; they would denounce woes upon him, for seizing upon those countries which did not belong to him; and inquire scoffingly how long he had held them: and they would ridicule and reprobate him, for "loading himself with thick clay;" or with those ill-gotten dominions and treasures, which would only pollute, burden, and encumber him, without being of any real use to him or his family. (*Marg.* and *Marg. Ref.* r—u.—*Notes*, *Is.* 14:3—20. 44:19,20. 55:1—3. *Jer.* 51:33—37. *Lam.* 4:21,22. *Ez.* 32:21. *Luke* 12:15—21, *v.* 20. *Jam.* 5:1—6.) For the Medes and Persians would soon rise up, to perplex and harass the kings of Babylon, whose great wealth and extensive empire would render them the richer booty for them. As the Chaldeans had "spoiled many nations," a remnant of these very people would join their enemies in spoiling them; to avenge the innocent blood which they had shed, and especially the violence done to the land of Judah, the city of Jerusalem, and the Jews. (*Marg. Ref.* x—a.—*Notes*, *Is.* 13:1—5,17—22. 21:1—9. 33:1. 45:1—6. *Jer.* 50:22—28,35—46. 51:61—64.)—It is obvious, that all this may be applied both to the temporal conquests, dominion, and tyranny of Pagan Rome, and her persecution of the primitive Christians, and to the ruin of that overgrown empire: and also to the spiritual pride and ambition, the insatiable thirst of dominion, the tyranny, cruelty, and persecution of Papal Rome; and to the expected event of that usurpation, and the ruin of that city which has been the seat of it, whether these events were intended in the prediction, or not. (*Notes*, *Rev.* 12:—14: 17: 18:)

V. 9—11. The king of Babylon aimed to exalt his family to so high a situation of power and greatness, that they might be out of the reach of their enemies, and have nothing to fear from any rival; as the eagle's lofty nest is the security of her young. (*Marg.* and *Marg. Ref.* c.—*Notes*, *Prov.* 18:10,11. *Is.* 47:7—10. *Jer.* 49:16. *Ob.* 3—6, *v.* 4.) But this covetousness or rapacity prompted him to use most iniquitous, oppressive, and cruel methods of aggrandizing himself, which proved ruinous to his posterity: both by rendering him the object of the hatred and envy of his neighbors, and by exposing him to the righteous judgment of God. Thus, by "cutting off many people" he ensured disgrace to his family, even as if he had consulted how to shame them: and he brought guilt upon himself, as if he had intended to destroy his own life, or soul. (*Marg. Ref.* d, e.—*Notes*, 2 *Kings* 9:25, 26. *Prov.* 1:17—19. *Is.* 14:16—23. *Matt.* 27:24, 25.) For if other witnesses of his guilt should be wanting, or men should not venture to give their evidence against him; the very stone and timber of the city and palaces, which he had erected with the spoils of the oppressed nations, would concur in crying to God for vengeance upon him, and in testifying his guilt. (*Marg.* and *Marg. Ref.* f.—*Notes*, 12—17. *Jer.* 22:13—19. *Mic.* 3:8—12. *Luke* 19:28—40, *v.* 40. *Jam.* 5:1—6, *vv.* 3,4.)—The *temporal* effects of Nebuchadnezzar's oppressions on his kingdom and family, as speedily to be ruined by the Medes and Persians, were here predicted: but we cannot draw any conclusion from it, as to the state of his soul; for it is probable, that he repented and obtained forgiveness. (*Notes*, *Dan.* 4:1—3,34—37.) 'The stones of the house 'shall cry, and say that they are built of blood; 'and the wood shall answer and say the same 'of itself.'

V. 12—14. Nebuchadnezzar was very proud of great Babylon, which he had builded for himself: (*Note*, *Dan.* 4:28—33, *v.* 30.) but this work was performed at the expense of immense bloodshed, and the iniquity thus contracted brought down the wrath of God on his posterity. He had exposed himself, and his soldiers, to vast fatigue, hardship, and peril in his wars: and he had wearied his subjects and vassals, as if they had labored in the fire, while they builded the walls, castles, temples, and palaces of Babylon: yet all this was in fact for "very vanity." For that city would soon be taken by the Medes and Persians; the monarchy and royal family would be ruined, the seat of empire removed, and Babylon itself at length entirely destroyed. (*Marg.* and *Marg. Ref.* g, h.—*Notes*, *Gen.* 11:1—9. *Ps.* 127:1,2. *Ec.* 2:4—11. *Jer.* 51:25,58,61—64, *vv.* 62,64. *Rev.* 17:6. 18:) Indeed, it was the righteous purpose of God, to permit the Chaldeans and their associates to be thus harassed and wearied, in order to punish their idolatry, and their

neighbor drink, [l] that puttest thy bottle to *him*, and makest *him* drunken also, [m] that thou mayest look on their nakedness!

16 Thou art filled [*] with shame for glory: [n] drink thou also, [o] and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, [p] and shameful spewing *shall be* on thy glory.

17 For [q] the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, [r] because of men's blood, and for the violence of the land,

l Hos. 7:5.
m Gen. 9:22. Ex. 32:25.
* Or, *more with shame than with glory.* Prov. 3:35. Is. 47:3. Hos. 4:7. Phil. 3:19.
n Ps. 75:8. Is. 49:26. 51:21—23. Jer. 25:26,27. 51:57. Rev. 18:6.
o Is. 20:4. 47:3. Nah. 3:5,6.
p Is. 28:7,8. Hos. 7:5.
q Zech. 11:1.
r 8. Ps. 55:23. 137:8. Prov. 28:17. Rev. 18:20—24.

[s] of the city, and of all that dwell therein.

18 ¶ What [t] profiteth the graven image that the maker thereof hath graven it; the molten image, and [u] a teacher of lies, [x] that the [†] maker of his work trusteth therein, to make [y] dumb idols?

19 Woe unto him [z] that saith to the wood, Awake! to the dumb stone, Arise! it shall teach. Behold, [a] it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

s Jer. 50:28,33,34. 51:24,34—37.
t Is. 37:38. 42:17. 44:9,10. 45:16,20. 46:1,2,6—8. Jer. 2:27,28. 10:3—5. 50:2. Rom. 6:21.
u Jer. 10:8,14,15. Jon. 2:8. Zech. 10:2. Rom. 1:23—25. 2 Thes. 2:9—11. 1 Tim. 4:1,2. Rev. 13:11—15. 19:20.
x Ps. 115:4—8. 135:15—18. Is. 1:31. 44:14—20.
† Heb. *fashioner of his fashion.*
y 1 Cor. 12:2.
z 1 Kings 18:26—29. Ps. 97:7. Is. 44:17. Jer. 51:47. Dan. 3:7,18,29. 5:23. Jon. 1:5.
a Is. 40:19. 46:6. Jer. 10:4,9. Dan. 3:1. Acts 17:29. Rev. 17:4.

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oppression of his worshippers: and he intended to destroy that city, in order to shew his glory to the whole earth, by redeeming Israel and replenishing Jerusalem; that there the Redeemer might appear, and that his gospel might spread from thence, to fill the earth with the knowledge of the glorious perfections, truth, and salvation of the Lord; with the worship of his name, and obedience to his will, even as the waters deeply and entirely overspread the whole channel of the seas. (*Marg.* and *Marg. Ref.* i.—*Notes*, *Is.* 6:1—4, *v.* 3. 11:6—9, *v.* 9. *Zech.* 14:6—9. *Rev.* 11:15—18. 20:1—6.)—This universal success of the gospel will follow the ruin of the New Testament Babylon; even that city, which has been builded with blood and iniquity, and where the people have been left to labor in the fire, and to weary themselves for the veriest vanities, in idolatries, superstitions, will-worship, and fruitless efforts to preserve an usurped authority. It is therefore evident that these events also were intended.—'God's providence in governing the world shall conspicuously appear in the downfal of the Babylonian empire; especially as it is described by the prophets, as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke, that will throughly vindicate oppressed truth and innocence.' *Lowth.*

V. 15—17. Probably, the Chaldeans were very much addicted to drunkenness, and delighted in tempting each other, or strangers, to that vice; giving them liquor and pressing them to drink to excess of it, in order that they might over-reach them when intoxicated, or discover and expose their infirmities and faults. For this, a woe was denounced against them, that they should be exposed to shame, instead of retaining their present honor and reputation; that they would be left to drink to excess, and to expose themselves as uncircumcised idolaters; (which Belshazzar did at his feast;) and that then the Lord would put his cup of wrath into their hands, intoxicate them with his judgments, and leave them to defile their magnificence, according to the loathsome behavior and condition of drunken men. (*Marg.* and *Marg. Ref.* k—p.—*Notes*, *Gen.* 9:20—23. 19:31—38. 2 *Sam.* 11:12,13. 13:22—29, *vv.* 28,29. *Is.* 5:22,23. 28:7,8. 47:1—3. *Dan.* 5:1—4. *Hos.* 7:5—7. *Nah.* 3:4—6.)—But the same image is elsewhere used for tempting others to idolatry or other iniquity, or rendering them miserable. (*Notes*, *Ps.* 75:8. *Is.* 51:21—23. *Jer.* 25:15—17, 27,28. 51:7. *Rev.* 14:8—11. 17:1—5. 18:4—8, 20—24.) It may therefore predict the pains, which the king and people of Babylon would take to tempt the nations, especially the Jews, to idolatry, or to debase them by oppression; and the judgments of God upon them for it. In this respect they typified the church of Rome, the great seducer of Christians to idolatry and superstition, and the persecutor of the church, which shall soon receive its righteous retribution.—The Chaldeans would thus be punished "for the violence of Lebanon," that is, say some, 'for the 'violence done to the temple built of cedars of 'Lebanon;' (*Zech.* 11:1.) or for the ravages committed near that mountain: or rather for the cruelties, by which they resembled the wild beasts which frequented it. '"Therefore 'the spoil of beasts shall make them afraid."... 'As thou hast spoiled others, without any sense 'of common humanity: so the army of the con-'queror shall deal by thee, ... and shall tear thee 'in pieces as wild beasts do their prey.' *Lowth.* "The spoil of beasts," &c. or as men pursue and destroy beasts of prey upon the mountains, who have made them afraid by their depredations. They would suffer for men's blood which they had shed, and for the violence done to Judah, Jerusalem, and the Jews. (*Marg. Ref.* q—s.—*Notes*, 5—8, *v.* 8.)

The cup. (16) 'Grotius justly observes that 'the fifteenth and sixteenth verses contain an 'allegory. The Chaldeans gave to the neigh-'boring nations the cup of idolatry, and deceit-'ful alliance; and in return they received from 'JEHOVAH the cup of his fury.' *Bp. Newcombe.*

V. 18, 19. The idols of Babylon could not profit their makers: they were "teachers of lies," leading men to false conceptions of God and his worship; their oracles, as interpreted by the priests, were unprofitable and pernicious lies; and the whole deluded men into an absurd confidence in a dumb idol, the work of their own hands. A woe was therefore denounced against those, who continued so stupid and perverse, as to say to a log of wood, or block of marble, formed into any shape, by the saw, plane, or chisel, "Awake, arise, come, help, teach, counsel us:" when, though it was overlaid with gold and silver, and appeared very splendid; yet, being lifeless, it was actually inferior to the meanest reptile. (*Marg.* and *Marg. Ref.* 1 *Kings* 18:26—29. 2 *Kings* 19:14—19. *Ps.* 115:3—8. *Is.* 44:9—18. 46:1,2,5—9. *Jer.* 10:3—10. *Dan.* 3:1—7. *Acts* 19:23—31. *Rom.* 1:21—23. 1 *Cor.* 12:1—3, *v.* 2. *Rev.* 9:20,21. 17:1—5.)—This is certainly applicable to the idolatry of the New Testament Babylon. For her

20 But [b] the LORD *is* in his holy temple: [*] let all the earth keep silence before him.

b Ps. 11:4. 115:3. 132:13,14. Is. 6:1. 66:1,6. Jon. 2:4,7. Eph. 2:21,22.

* Heb. *be silent all the earth before him.* Ps. 46:10. 76:8,9. Zeph. 1:7. Zech. 2:13.

example, influence, and authority diffused the worship of angels, saints, and images throughout the Christian church, which has continued in many places to this day; and probably will continue, till that city shall be destroyed, and "swept with the besom of destruction," as ancient Babylon has been.

V. 20. Opposed to these false and imaginary objects of worship, JEHOVAH was here set before the nations, as dwelling in his sanctuary among his people; that is, in Christ, in his church, and amidst his worshippers, in heaven and earth. 'The true God has his throne in 'heaven, as the place of his peculiar residence, '(*Jon.* 2:7.) from whence he will answer the 'prayers of his servants, though the temple 'of Jerusalem should be destroyed.' *Lowth.* He is the sovereign Lord of all, to whom all worship, honor, and obedience are due: "let all the earth keep silence before him," not daring to oppose his truth, or provoke his wrath; but submitting quietly to his rebuke, humbly adoring his perfections, accepting of his salvation, and obeying his will, without objecting, murmuring, or disputing. 'It alludes to such 'a silence, as is kept in courts of justice, when 'a judge pronounces the sentence.' *Lowth.* (*Marg.* and *Marg. Ref.*—*Notes*, *Job* 29:7—11. *Ps.* 46:10. 76:8,9. *Is.* 6:1—4. *Zech.* 2:10—13.)

Keep silence, &c.] Ευλαβεισθω προ προσωπυ αυτυ.—'*Stand in awe before his presence.*' Sept.

PRACTICAL OBSERVATIONS.

V. 1—8.

When we have presented our prayers before God, we should expect and wait for an answer; using every means of information, and watching the course of Providence: that we may learn his will, and how to answer those who cavil, and object; or who revile our confidence in him, and our belief of his word. Ministers also must wait upon God, earnestly and continually, to know how to answer their opposers; as well as watch for opportunities of usefulness. It behoves them to render their important message as plain and energetic as possible; that it may be level to the capacity of the most unlearned, and may excite the attention of the most heedless. For all men are deeply concerned in the truths of God's word: all his predictions, promises, and threatenings shall in the appointed season be accomplished; every part shall then declare its own truth and divinity; and they, who "wait for the LORD," will not complain of having waited in vain. We should rest on and plead his promises; and though the performance of them tarry, we should "hope unto the end;" and we shall thus experience the truth and preciousness of them. But pride objects to this method of seeking happiness, and to the whole system of revealed religion: the ambitious, the self-wise, and the self-sufficient are not, and cannot be, upright in heart in their religious inquiries and professions; and by rejecting and despising the "righteousness of God by faith," they evince their insincerity. The humble broken-hearted sinner alone believes this report; he submits to God; he fears, hopes, waits, prays, and uses every means of obtaining an interest in this free salvation. He rests his soul on the promise, and on Christ through whom it is given: thus he obtains righteousness and strength, wisdom and grace; he walks and works, as well as lives, by faith; perseveres unto the end, and is exalted to glory, whilst proud Pharisees and hypocrites are debased unto hell.—But in what varied ways does human depravity break forth! A vain exorbitant ambition disposes men to despise the most eligible situations, and to rove from home in quest of happiness: success only enlarges their desires, and renders them insatiable and boundless; and the wretched slaves of these vain cravings and expectations would be as far from felicity as ever, could they obtain the whole earth for their possession. Thus they multiply crimes, enemies, and dangers: they fall under the woe denounced against those, who "increase that which is not theirs;" and their short-lived encumbrance defiles their souls, and excites others to rise up, vex, and make a booty of them, in their turn; and to avenge on them the blood which they have shed.

CHAP. III.

The prophet prays that God would revive his work, and have mercy on his people, 1, 2. He commemorates the displays made of JEHOVAH'S glory in his ancient works for Israel, as encouraging hope of future deliverance, 3—15. He shews how deeply he was affected by the prospect of the approaching judgments; but resolves to rejoice in God when all other comforts failed, 16—19.

V. 9—20.

In vain do men expect, by "an evil covetousness," to advance their families, and secure them from the power of evil: they only treasure up guilt and shame for them; (*Notes*, *Prov.* 20:21. 28:15—17.) and every part of their treasures, amassed by fraud or violence, will cry out for vengeance on them. For were a man thus to build a city, or erect a kingdom, for his posterity, he would leave them a curse instead of a blessing: and he in acquiring, and they in attempting to preserve it, would "labor in the fire and weary themselves for very vanity." For the Lord will assuredly glorify himself, before all the inhabitants of the earth, in executing judgment upon the murderers and plunderers of mankind; under whatever specious guise they make their appearance.—Nor can sensual pleasures do more for men's happiness, than avarice or ambition: whilst they transgress by wine, and tempt others to that degrading vice, and glory in making their neighbors drunken also, that they may cheat or deride them; they forget, that God has denounced a woe upon them, and that the cup of his wrath is about to be put into their hands, which will turn all their mirth into howling, and all their glory into contempt. Indeed, all who seduce others into any kind of carnal or spiritual wickedness, to gratify their own vile passions or interests, will meet with the severest condemnation from the Lord. Nor can idols, superstitions, or teachers of lies, of whatever description, profit any man, or render him profitable to others. Woe be to all who inculcate or countenance such human inventions, or diabolical delusions! nay, to those, who are deluded to give that glory to a dumb idol, or to any creature, which our jealous God claims wholly to himself! He dwells in his holy temple: may we, may all the inhabitants of the earth, fall down before him; welcome his salvation, and worship him through Christ Jesus, and by the influences of his Spirit! Thus we shall shun these vices and delusions; seek durable honors, riches, and pleasures; and employ all our powers to glorify our God and Savior.

A [a] PRAYER of Habakkuk the prophet, [*] upon Shigionoth.

2 O LORD, [b] I have heard thy [†] speech, *and* was afraid: [c] O LORD [‡] revive thy work [d] in the midst of the years; in the midst of the years make known; [e] in wrath remember mercy.

3 ¶ God [f] came [g] from [§] Teman, and the Holy One from mount [h] Paran. [i] Selah.

a Ps. 86: 90: *titles.*
* Or, *according to variable songs*, or *tunes*, called in Hebrew, *Shigionoth.* Ps. 7: *title.*
b 16. 1:5—10. Ex. 9:20,21. 2 Chr. 34:27,28. Job 4:12—21. Ps. 119:120. Is. 66:2. Jer. 36: 21—24. Dan. 8:17. Heb. 11: 7. 12:21. Rev. 15:4.
† Heb. *report*, or, *hearing.* Is. 53:1. Rom. 10:16,17.
c Ezra 9:8. Ps. 85:6. 90:13—17. 138:7,8. Is. 51:9—11. 63: 15—19. 64:1—4. Hos. 6:2,3. Phil. 1:6.
‡ Or, *preserve alive.*
d Jer. 25:11,12. 52:31—34. Dan. 9:2.
e Ex. 32:10—12. Num. 14:10—23. 16:46,47. 2 Sam. 24:10—17. Ps. 6:1,2. 38:1. 78:38. Jer. 10: 24. 29:10. Lam. 3:32. Zech. 1:12.
f Judg. 5:4,5. Ps. 68:7,8. Is. 64 3.
g Gen. 36:11. Jer. 49:7. Am. 1:12. Ob. 9.
§ Or, *the south.*
h Gen. 21:21. Num. 10:12. Deut. 33:2. 1 Sam. 25:1.
i Ps. 3:2,4. 4:4. 9.16,20.

[k] His glory covered the heavens, [l] and the earth was full of his praise.

4 And *his* [m] brightness was as the light; he had ‖ horns *coming* out of his hand: and there *was* [n] the hiding of his power.

5 Before him [o] went the pestilence, [p] and ¶ burning coals went forth at his feet.

6 He stood, [q] and measured the earth: he beheld, [r] and drove asunder the nations; and [s] the everlasting mountains were scattered, the perpetual hills did bow; [t] his ways *are* everlasting.

k Ex. 19:16—20. 20:18. 24:15—17. Deut. 5:24. Ps. 68:17. 114:3—7.
l Is. 6:3. 2 Cor. 3:7—11. Rev. 5:13,14.
m Ex. 13:21. 14:20. Neh. 9:12. Ps. 104:2. Is. 60.19,20. Matt. 17:2. 1 Tim. 6:16. Rev. 21: 23. 22:5.
‖ Or, *bright beams out of his side.*
n Job 26:14. Prov. 18:10.
o Ex. 12:29,30. Num. 14:12 16: 46—49. Ps. 78:50,51. Nah. 1:2.
p Ps. 18:7—13.
¶ Or, *burning diseases.* Deut. 32:24.
q Ex. 15:17. 23:31. Num. 34: Deut. 32:8. Acts 17:26.
r Josh. 10:42. 11:18—23. Neh. 9:22—24. Ps. 135:8—12.
s 10. Gen. 49:26. Deut. 33:15. Judg. 5:5. Ps. 68:16. 114:4—7. Is. 64:1—3. Nah. 1:5. Zech. 14:4,5.
t Ps. 90:2. 103:17. Is. 51:6,8. Matt. 24:35. Luke 1:50. Heb. 13:8.

NOTES.

CHAP. III. V. 1. "A prayer of Habakkuk the prophet, with an Ode." *Sept.*—'Shigionoth 'may denote a musical instrument of great 'compass, with which the Jews accompanied 'this piece of poetry.' *Bp. Newcombe.* (*Marg.*) The word *prayer* seems to be taken generally for an act of devotion to God. (*Note*, 1 *Sam.* 2:1.)

V. 2. The prophet had hearkened attentively to the revelation, which the Lord had made to him of his future dealings with Israel: and, though heavy judgments had been denounced on their oppressors, and intimations of future deliverances had been given; yet there was no reason to hope, that the threatened judgments on Israel might be averted or retarded. He was therefore alarmed at the prospect of the approaching captivity; and prayed that God would revive his work among them, in the midst of those years of adversity, and make known his glorious perfections and his favor for his people, by preserving them, and purifying them, in this furnace of affliction, that they might be prepared for deliverance from it: and that even in the midst of his wrath against them, he would remember mercy also, give them some mitigation of their calamities, and revive true religion among them. —This seems primarily to refer to the years of the Babylonish captivity, though it may be applied to the years, which were to intervene before the coming of the Messiah; to those of the antichristian oppressors of the church; or to any other season, when the church is under divine rebukes or grievous afflictions. (*Marg.* and *Marg. Ref.*—*Notes*, 16. 1:5—10. *Ezra* 9:8. *Ps.* 90:13—17. 119:120. *Is.* 63:15—19. 64: *Dan.* 7:28. *Hos.* 6:1—3.)

V. 3—5. The prophet (to encourage his hope of effectual help from God in behalf of the people,) set himself to celebrate the praises of his former interpositions in their behalf. (*Notes*, *Ps.* 77:5—12. 143:5. *Is.* 51:1--3.) As Israel's "Holy One," the Object of their worship, and their righteous Ruler and Protector, he had come from Teman, or mount Seir; and from Paran, to deliver Israel from Egypt, and to meet them on mount Sinai. He had sent Moses from that quarter, and his visible glory came from thence. Then the firmament was illuminated by the displays of his Majesty; he was adored by all the angels of heaven, and the praise of his wonders rang through all the earth. (*Marg.* and *Marg. Ref.* f—l.—*Notes*, *Ex.* 19:16—20. 20:18—20. 24:15—18. *Deut.* 33:2. *Judg.* 5:4,5. *Ps.* 104:2.) The brightness of his glory was conspicuous and resplendent as the light: "he had horns coming out of his hand," an emblem of the power, which he exerted to defend Israel and scatter their enemies; or, as it may be rendered, "bright beams *came* forth from his side." (*Marg.*)—'The verb, whence 'the word here used is derived, signifies *to* '*shine*, *Ex.* 34:28,29,35. and a pencil, or cone, 'of rays, issuing from a point, diverges in the 'shape of a horn. ... In the place, whence the 'light proceeded, he gloriously concealed his 'presence. Capellus understands the verse, of 'the lightning on mount Sinai: but I rather re-'fer it to the brightness, which occasionally 'issued from the Shechinah. ... The Israelites 'were consumed by a fire, which went out 'from JEHOVAH. ... The burnt-offering was con-'sumed by a fire which came out from before 'him.' *Bp. Newcombe.* (*Notes*, *Ex.* 34:29—35. *Lev.* 9:24. 10:1,2.)—All this, however, was rather the *hiding*, than the *discovery*, of his almighty power; or, the hiding place of his power, under which Israel was safely sheltered. (*Marg.* and *Marg. Ref.* m, n.—*Notes*, *Job* 26:14. *Prov.* 18:10, 11.) Pestilences and fire marched before him, and attended his steps, when he passed through Egypt, to destroy the first-born and desolate the land; when he appeared to the people from the top of Sinai; when he destroyed the rebels from among them; and when he marched before them to subdue the Amalekites, Amorites, Midianites, and other enemies. (*Marg.* and *Marg. Ref.* o, p.—*Notes*, *Ex.* 12:29,30. *Num.* 16:35,45—50. 25:4,5. 2 *Sam.* 22:7—16.)—'This 'is a sudden burst of poetry, in the true spirit 'of the ode; the concealed connexion being, 'that God who had formerly displayed such 'power in delivering the Israelites from Egyp-'tian slavery, might succor their posterity in a 'like wonderful manner; and the enthusiasm of 'the poet leading him to neglect all obvious 'ways of entering on his subject.' *Bp. Lowth.* 'The grandest circumstances are selected: the 'diction is as splendid as the subject.' *Bp. Newcombe.*

V. 6. The God of Israel stood and measur-

7 I [u] saw the tents of [*] Cushan [†] in affliction: *and* the curtains of the land of [x] Midian did tremble.

8 Was [y] the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst [z] ride upon thine horses, *and* thy chariots [‡] of salvation?

9 Thy [a] bow was made quite naked, [b] *according* to the oaths of the tribes, *even thy* word. [c] Selah. [d] Thou didst cleave [§] the earth with rivers.

10 The [e] mountains saw thee, *and* they trembled: [f] the overflowing of the water passed by: [g] the deep uttered his voice, *and* lifted up his hands on high.

11 The [h] sun *and* moon stood still in their [i] habitation: [‖] at the light of [k] thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou [l] didst march through the land in indignation, thou didst [m] thresh the heathen in anger.

13 Thou [n] wentest forth for the salvation of thy people, *even* for salvation [o] with thine

u Ex. 15:14—16. Num. 22:3,4. Josh. 2:10. 9:24.
* Or, *Ethiopia*. Gen. 10:6,7.
† Or, *under affliction*, or, *vanity*.
x Gen. 25:1—4. Num. 31:2,&c. Ps. 83:5—10.
y Ex. 14:21,22. Josh. 3:16,17. Ps. 114:3,5. Is. 50:2. Nah. 1:4. Mark 4:39. Rev. 16:12.
z Deut. 33:26. Ps. 18:10. 45:4. 68:4,17. 104:3. Is. 19:1. Rev. 6:2. 19:11,14.
‡ Or, were *salvation*.
a Deut. 32:23. Ps. 7:12,13. 35:1—3. Is. 51:9,10. 52:10. Lam. 2:4.
b Gen. 15:18—21. 17:7,8. 22:16—18. 26:3,4. 28:13,14. Ps. 105:8—11. Luke 1:72—75. Heb. 6:13—18.
c 9. Ps. 143:6.
d Ex. 17:6. Num. 20:11. Ps. 78:15,16. 105:41. 1 Cor. 10:4.
§ Or, *the rivers of the earth*.
e 6. Ex. 19:16—18. Judg. 5:4,5. Ps. 68:7,8. 97:4,5. 114:4,6. Is. 64:1,2. Jer. 4:24. Mic. 1:4. Nah. 1:5. Matt. 27:51. Rev. 6:14. 20:11.
f Ex. 14:22—28. Josh. 3:15,16. 4:18,23,24. Neh. 9:11. Ps. 18:15. 66:6. 74:13—15. 77:16—18. 114:3—8. 136:13—15. Is. 11:15,16. 63:11—13. Heb. 11:29. Rev. 16:12.
g Ps. 65:13. 93:3. 96:11—13. 98:7,8. Is. 43:20. 55:12.
h Josh. 10:12,13. Is. 28:21. 38:8.
i Ps. 19:4.
‖ Or, *thine arrows walked in the light*, &c.
k Josh. 10:11. Ps. 18:12—14. 144:5,6.
l Num. 21:23—35. Josh. 6:—12: Neh. 9:22—24. Ps. 44:1—3. 78:55. Acts 13:19.
m Jer. 51:33. Mic. 4:12,13.
n Ex. 14:13,14. 15:1,2. Ps. 68:7,19—23.
o Ps. 77:20. 89:19—21. 99:6. 105:15,26. Is. 63:11.

ed out Canaan, and allotted it for the inheritance of their tribes; as he had divided the whole earth among the nations. He dispersed the power of Egypt, which would have hindered Israel's departure to the promised inheritance; he destroyed the confederated nations of Canaan, that would have prevented them from taking possession of it. (*Marg. Ref.* q, r.—*Notes*, *Ex.* 23:31. *Num.* 34: *Deut.* 32:8. *Neh.* 9:21,22, *v.* 22. *Acts* 17:26—29, *v.* 26.) The whole creation seemed to be thrown into convulsions, at the presence of Israel's God: Sinai and Horeb shook and quaked; and the most formidable and powerful opposers, which were as the mountains and hills, that have kept their places from the creation, were driven away as chaff, or made to bow down in subjection to his people. (*Marg. Ref.* s.—*Notes*, *Judg.* 5:4,5. *Ps.* 68:7,8,15,16. 104:32. 114:3—8. *Is.* 64:1—3. *Nah.* 1:2—6.) 'The mountains and hills are spoken 'of as emblems of eternity, because time seems 'to make no change or alteration in them. (*Gen.* '49:26. *Deut.* 33:15.)—*His ways*, &c.] His pur'poses are decreed from all eternity, and will 'infallibly be executed in their appointed time.' *Lowth.* (*Marg. Ref.* t.—*Notes*, *Ps.* 103:15—18. *Is.* 64:5. *Heb.* 13:7,8.)

V. 7. The prophet, in his vision, saw the Ethiopians, Arabians, Midianites, Moabites, Ammonites, and others who inhabited the adjacent regions, in consternation and distress, whilst they heard of the wonders wrought by JEHOVAH in delivering Israel, witnessed the convulsions of nature around them, and learned how the Amalekites, and Sihon and Og, had been destroyed by Israel; and when they found themselves attacked by the same terrible enemies. Several of these tribes dwelt in tents, or within curtains. (*Marg.* and *Marg. Ref.*—*Notes*, *Ex.* 15:14—16. *Num.* 31:1—10. *Josh.* 2:8—11. 9:24.)

V. 8. The Lord was not displeased with the rivers or the sea, when he turned the waters of the Nile into blood, or when he divided those of the Red Sea, and of Jordan: but he came, as in haste to deliver Israel, attended by his holy angels, with his "horses and chariots of salvation:" and when love to his people caused him thus to alter the course of nature, for their deliverance and prosperity. (*Marg.* and *Marg. Ref.*—*Notes*, *Ex.* 7:15—21. 14:21—31. 15:1—21. *Deut.* 33:26. *Josh.* 3: 4: *Ps.* 68:4. 104:3. *Is.* 19:1.)

V. 9, 10. 'The question asked in a very 'bold and poetical manner, in the eighth verse, 'is answered in the ninth; that God displayed 'his power to deliver his people, according to 'his faithful word.' *Bp. Newcombe.* (*Marg. Ref.*) The Lord appeared as a mighty warrior to fight for Israel, and made his bow (here put for all the weapons of war,) quite naked, as openly prepared for the assault. This accorded to his oath and word of promise, to Abraham, Isaac, and Jacob, in behalf of their descendants "the tribes" of Israel, to give them the land of Canaan. Therefore, the Lord "did cleave," or divide, "the rivers of the earth," (*marg.*) to open them a passage to their promised inheritance: and the mountains, as if conscious of JEHOVAH's presence with his people, trembled and quaked. (*Marg. Ref.* a—e.—See on *Note*, 8.—*Notes*, *Ex.* 19:16—20. *Ps.* 68:7,8. 77:14—20. 114:3—8. *Heb.* 6:13—20.) The overflowing waters of the Red Sea, or of Jordan, removed to make way for them; and being piled up as walls or mountains, they seemed to celebrate the praises of their Creator's power, and to lift up their hands in admiration and adoration of him. A most emphatic, sublime, and bold poetical figure! (*Marg. Ref.* f, g.—*Notes*, *Ps.* 65:12,13. 93:3,4. 96:11—13. *Is.* 55:12,13.)—Some understand the last clause in the ninth verse, of the rivers of waters miraculously flowing from the rock, when smitten by the rod of Moses, and following the camp of Israel, during their wanderings in the wilderness. (*Notes*, *Ex.* 17:5,6. *Num.* 20:10—13. *Ps.* 78:13—16. 1 *Cor.* 10:1—5, *v.* 4.)

V. 11. The sacred poet and prophet, in the midst of his rapturous praises, cannot be supposed to have attended to exactness of method. (*Note*, 12,13.) He therefore suddenly passed from the power of God displayed in dividing the sea and Jordan, to that shewn, when the sun and moon were stayed in their course, whilst Joshua was fighting with the Canaanites. They stood still in their tabernacle, the firmament of heaven. They stopped, and again moved; they shone, and then set; as best coincided with the Lord's plan when he fought for Israel: for his arrows and "the lightning of his spear," his manifested power, truth, and

anointed; [p] thou woundedst the head out of the house of the wicked, by * discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves [q] the head of his villages: [r] they † came out as a whirlwind to scatter me: [s] their rejoicing *was* as to devour the poor secretly.

15 Thou didst [t] walk through the sea with thine horses, *through* the ‡ heap of great waters.

16 When [u] I heard, [x] my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, [y] that I might rest in the day of trouble: when he cometh up unto the people, [z] he will § invade them with his troops.

p Ex. 12:29,30. Josh. 10:11,24, 42. 11:8,12. Ps. 18:37—45. 68:21. 74:13,14.
* Heb. *making naked.*
q Ex. 11:4—7. 12:12,13,29,30. 14:17,18. Ps. 78:50,51. 83:9—11.
r Ex. 14:5—9. 15:9,10. Ps. 83: 2—8. 118:10—12. Acts 4:27, 28.
† Heb. *were tempestuous.* Dan. 11:40. Zech. 9:14.
s Ex. 1:10—16,22. Ps. 10:8. 64: 2—7.
t 8. Ps. 77:19.
‡ Or, *mud.*
u 2. 1:5—11.
x Ps. 119:120. Jer. 23:9. Ez. 3:14. Dan. 8:27. 10:8.
y Ps. 91:15. 94:12,13. Is. 26:20, 21. Jer. 15:10,11. 45:3—5. Ez. 9:4—6. 2 Thes. 1:6—9.
z 1:6. Deut. 28:49—52. 2 Kings 24:1,2. Jer. 25:9—11.
§ Or, *cut them in pieces.*

[*Practical Observations.*]

17 ¶ Although [a] the fig-tree shall not blossom, neither *shall* fruit *be* in the vines, the labor of the olive shall ‖ fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet [b] I will rejoice in the LORD, I will joy in [c] the God of my salvation.

19 The LORD God *is* [d] my Strength, and he will make my feet [e] like hinds' *feet*, and he will make me [f] to walk upon mine high places. To the chief singer on my ¶ stringed instruments.

a Deut. 28:15—18,30—41. Jer. 14:2—8. Joel 1:10—13,16—18. Am. 4:6—10. Hag. 2:16, 17.
‖ Heb. *lie.*
b Deut. 12:18. 1 Sam. 2:1. Ps. 33:1. 46:1—5. 65:6. 97:12. 104: 34. 118:15. 149:2. Is. 41:16. 61:10. Zech. 10:7. Luke 1: 46,47. Rom 5:2,3. Phil. 4:4. Jam. 1:2,9,10. 1 Pet. 1:8. 4: 12,13.
c Ex. 15:2. Ps. 25:5. 27:1. 118: 14. Is. 12:2. Mic. 7:7. Luke 2:30.
d Ps. 18:1. 27:1. 46:1. Is. 12:2. 45:24. Zech. 10:12. 2 Cor. 12: 9,10. Eph. 3:16. Phil. 4:13. Col. 1:11.
e 2 Sam. 22:34. Ps. 18:33.
f Deut. 32:13. 33:29. Is. 58:14.
¶ Heb. *Neginoth.* Ps. 4: 6: 54: 55: 67: 76: *titles.*

love to his people, shone so bright as to eclipse their feeble beams. (*Marg.* and *Marg. Ref.*—*Notes*, *Josh.* 10:11—14. 2 *Sam.* 22:7—16, *vv.* 14, 15. *Ps.* 144:5—8, *vv.* 5,6.)

V. 12, 13. The Lord, at that time, and frequently in after ages, marched through the land of Canaan in indignation, to crush and scatter its heathen inhabitants, and to deliver his people from their oppressions. Thus he rescued them by the judges; and at length by "David his anointed," all whose victories were typical of Christ and his salvation. (*Marg. Ref.* l—n.—*Notes*, *Neh.* 9:21—30. *Ps.* 44:1—3. *Is.* 63:7—14. *Acts* 13:16—20.) At those times he "wounded the head," or the chief persons, in the families of these wicked enemies of Israel: he subverted their power and prosperity, as a building which is razed to the foundation; or he wounded them mortally as when the head is cloven down to the neck.—Some, however, interpret these verses of preceding events.—'The ardor of the prophet having led 'him to begin in the midst of his subject, (3) he 'here returns to what passed in Egypt before 'the dividing of the Red Sea: the mention of 'which astonishing miracle he repeats. (15) ... ' "Out of the house," or, so that there should 'be no house: the prophet ... refers to the de-'struction of the first-born; ... this is figuratively 'called the utter overthrow of the Egyptian 'houses.' *Bp. Newcombe.* Moses, Aaron, Joshua, and others, who were especially appointed by God to their distinct services, may be included among his "anointed." (*Marg. Ref.* o.)—As the Egyptians had craftily attempted to crush the enslaved Israelites, by destroying their male children; so God crushed Egypt by destroying the first-born.

V. 14, 15. When Pharaoh had consented to Israel's departure, hearing afterwards that they were entangled in the country, he craftily attempted to come on them unawares, when unarmed or unable to resist or flee, that he might glut his revenge in their destruction: but he fell a victim, with all his forces, to his own malicious and insidious policy. (*Marg.* and *Marg. Ref.* p.—*Notes*, *Ex.* 11:5,6. 12:29,30. 14:17,18,26—30. 15:9—11. *Ps.* 78:50,51. 136:10 -22.) The Lord, by those instruments which he employed for the deliverance of his people, effectually smote through the heads of the cities and villages of Egypt. They came out furiously as a whirlwind to scatter Israel, rejoicing to afflict and oppress them, either by open violence, or by secret machinations: but JEHOVAH marched before his poor and oppressed people through the Red Sea, as with his horses and chariots of war; and having guarded them through the heap of mighty waters, he overwhelmed and destroyed their pursuers, by the reflux of the sea into its former channel. (*Marg.* and *Marg. Ref.*—See on *Notes*, 8:12,13. *Notes*, *Ex.* 1:9—17. 14:5—9.) 'The 'Egyptians rapidly followed the Israelites; and 'in imagination devoured a defenceless peo-'ple.' *Bp. Newcombe.* Nothing similar to this occurred after Israel had entered Canaan: though some expositors understand the passage, of their triumphs over the Canaanites. (*Notes*, *Josh.* 10:1—5,24,25. 11:1—3. 12:)

V. 16. This refers to what the prophet had heard of the Chaldean invasion, which had thrown him into the greatest agitation. (*Note*, 2.) His body trembled and was convulsed; his voice faltered; his bones were in pain and weakness, as if decayed through disease: and he trembled in the inmost recesses of his heart; anxiously inquiring, what refuge he could flee to, or what means he could use, to be safe and at rest in the approaching day of trouble, when the king of Babylon would come up, and invade, or *cut in pieces*, the people with his troops. 'I shall rest secure under the divine protection, 'when the Chaldeans shall come to invade Ju-'dea.' *Lowth.*—Some expositors suppose, that the calamities and deliverances which the prophet foresaw, were those of the Christian church, as well as those of the Jews: indeed these were indisputably a type or shadow of the other. (*Marg.* and *Marg. Ref.*—*Notes*, 17—19. *Jer.* 23:9—12, *v.* 9. *Dan.* 7:28. 8:27. 10:4—9, *v.* 8.)

V. 17—19. The prophet foresaw that the Chaldeans would utterly desolate the land, and render the vineyards, olive-yards, orchards, fields, and pastures entirely unproductive; that every outward comfort would fail, and that the extremity of distress and hardship must be en-

dured. And perhaps he also understood, that the ordinances of God's house, and all other means of grace and of divine consolation, would be suspended. Yet, by meditation, prayer, and praise, composing his mind, he was enabled to exercise faith and hope in God; and he had those views of his power, truth, love to his people, and all-sufficiency for their happiness, in life and death, and for ever; that he was determined to rejoice in him and his salvation, in all possible circumstances. "The LORD God," his Strength, his Support, Protector, and Comforter, was able to make up all losses, to supply all wants, and to rejoice his heart under all afflictions. (*Marg.* and *Marg. Ref.* a—d.—*Notes*, 16. *Gen.* 49:18. *Ex.* 15:2. 1 *Sam.* 2:1. 2 *Sam.* 22:2—4. 23:5. *Ps.* 27:1—3. 46:1—7. 84:11,12. *Is.* 12:2,3. 61:10,11. *Mic.* 7:5—7. *Zech.* 9:9,10. *Luke* 1:46—55, *vv.* 46,47. 10:17—20, *v.* 20. *Rom.* 5:1—11. 8:34—39. *Phil.* 4:4. *Jam.* 1:2—4. 1 *Pet.* 1:6—9. 4:12—16.) He would make his feet as those of the hind, or hart; that he might walk safely on the brink of the most tremendous precipices, or climb on high places out of the reach of his pursuers; or, that he might live in the enjoyment of his exalted privileges, and the hope of a most glorious inheritance, notwithstanding all difficulties, privations, sufferings, and temptations. (*Marg. Ref.* e, f.—*Notes*, *Deut.* 32:13. 33:29. 2 *Sam.* 22:34,35, *v.* 34. *Is.* 58:13,14, *v.* 14.)—This song of praise, and believing prayer, he dedicated to the chief singer at the temple, to be set to music on some stringed instruments, which he had chosen or provided for that purpose. (*Marg.* and *Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—16.

Whatever causes us to fear or grieve should remind us to be instant in prayer; whether it be a message from God's word, or a dispensation of his providence; whether it respect ourselves, or the church, or those with whom we stand connected. (*Note*, *Phil.* 4:5—7.) If we fear or grieve, that the work of God in our hearts, families, or congregations, declines; we should pray the more earnestly, that the Lord would revive it "in the midst of the years" of our pilgrimage; that he would subdue our iniquities, increase our faith and love, convert sinners, and cause believers to be zealous, diligent, and fruitful. Even when we suffer the fatherly correction of our God, we should hope and pray that "in wrath he would remember mercy," and that we may be supported under our trials, and derive benefit from them.—We shall see no cause for despondency, either in our own case, or in that of the church, if we duly remember the ancient wonders of his love to his people. The displays of his power, truth, and mercy to Israel, and of righteous severity upon his enemies, were very resplendent, and his glory covered the heavens and the earth. How then have they been filled with the brightness of his light, displayed in the great redemption of his Son! The Majesty that shone from mount Sinai, at the Red Sea, in the wilderness, at the river Jordan, and in Canaan, (whilst the mountains saw, and trembled, the deep adored, and the sun and moon stood still, as in amazement at their Creator's power, when he "rode on his horses and chariots of salvation,") was great and worthy to be praised: yet was it eclipsed by the harmonious discovery of the divine perfections which was made, when the Son of God suffered on the cross for the sins of his rebellious creatures. Then the sun was darkened, the rocks were cleft, the graves were opened, the veil of the temple was rent; and all creatures seemed to share in the astonishment and consternation, except the hardened priests, scribes, and Pharisees! How glorious also was that display, when the earth quaked, and angels descended to attend upon the resurrection of their crucified Lord! when he "ascended up on high, and led captivity captive, and received gifts for men, even for the rebellious;" when the Holy Spirit came down from heaven on the assembled apostles, to testify his glorious ascension and exaltation at the right hand of the Father! and when he came in holy majesty and power to avenge himself on his crucifiers, to destroy Jerusalem, and to erect his kingdom on the ruins of their abrogated dispensation; and again, to terminate the persecutions of his pagan enemies, by subverting the Roman empire! Great and glorious have been the works of our God for his church: yet not only history, but prophecy, causes us to meditate terror, when we consider the intimations, that are given of various severe conflicts, which his people yet must sustain with many antichrists.

V. 17—19.

In respect of the troubles which may befal us personally, however we may be impoverished, tempted, despised, persecuted, or afflicted, in life or death; we should seriously and frequently consider, how we "may rest in the day of trouble;" and our gracious God has fully provided a refuge for us, in Christ Jesus, and shewn it to us in his holy word. And if our fears lead us to abound in prayer and meditation, and in praising God for his former mercies to us or to his church; if we are led to live wholly by faith in him, as the God of our salvation, and to "exercise ourselves to have a conscience void of offence, towards him and all men;" we shall find hope prevail. And, as we must have cause for rejoicing in every tribulation or peril, we shall be generally enabled to rejoice: we shall find our hearts assured of support and comfort by the way, and of finishing our course happily; and then other things will less move us: and whatever may fail us, or be taken from us, or laid upon us, we ought to rejoice in our all-sufficient and eternal Portion. As he is the Strength, as well as Salvation, of his people, he will fit us for our warfare and our trials; he will carry us above, out of the reach of our enemies, and he will bring us to "tread on our high places," in his holy habitation in heaven, and to join the songs of those chief singers, who are now celebrating the praises of God and the Lamb. In hopes of this immortal crown, let us sit loose to earthly possessions and comforts, and let us cheerfully bear up under our crosses: for yet "a little while, and he that shall come, will come, and will not tarry;" and he will "take us to himself, that where he is, there we may be also."

THE

BOOK OF ZEPHANIAH.

It is probable, that Zephaniah delivered these prophecies towards the close of Josiah's reign, when religion was greatly declined in Judah, through the hypocrisy of those who had concurred in the reformation of that pious king. He was contemporary with Jeremiah, in the first years of that prophet; and sometimes uses the same language. He severely reproved the wickedness of the Jews, and predicted the Chaldean invasion and its fatal effects: he exhorted the people to repent and seek the Lord, as the only method of escaping ruin, personal and public: he foretold various judgments, that were coming on those nations, which inflicted or rejoiced over the miseries of the Jews: and he concluded with most animating predictions of evangelical times, and of great prosperity to the church.—These predictions entirely accord with many which have been considered: and it is certain that this prophecy formed a part of the sacred scriptures, in the days of Christ and his apostles, though no express quotation is made from it in the New Testament.

B. C. 612.

CHAP. I.

The time when Zephaniah prophesied, 1. Denunciations of wrath against Judah and Jerusalem, for idolatry and apostacy, 2—6. Predictions of terrible judgments, coming on men of different orders and descriptions, which could by no means be avoided, 7—18.

THE [a] word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, [b] in the days of Josiah, the son of Amon, king of Judah.

2 *I will [c] utterly consume all *things* from off the †land, saith the LORD.

3 I will [d] consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, [e] and the ‡stumbling-blocks with the wicked; [f] and I will cut off man from off the land, saith the LORD.

4 I will also [g] stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off [h] the remnant of Baal from this place, *and* the name of [i] the Chemarims with the priests;

5 And them that [k] worship the host of heaven upon the house-tops; [l] and them that worship [m] *and* that swear §by the LORD, and that [n] swear by [o] Malcham:

a Ez. 1:3. Hos. 1:1. 2 Tim. 3:16. 2 Pet. 1:19.
b 2 Kings 22: 23: 2 Chr. 34: 35: Jer. 1:2. 25:3.
* Heb. *By taking away, I will make an end.*
c 2 Kings 22:16,17. 2 Chr. 36: 21. Is. 6:11. Jer. 6:8,9. 24:8—10. 34:22. 36:29. Ez. 33.27—29. Mic. 7:13.
† Heb. *face of the land.*
d Jer. 4:23—29. 12:4. Hos. 4.3.
e Ez. 7:19. 14:3—7. 44:12. Matt. 13:41. Rev. 2:14.
‡ Or, *idols.* Is. 27:9. Hos. 14: 3,8. Mic. 5 11—14. Zech. 13:2.
f Ez. 14:13—21. 15:6—8.
g Ex. 15:12. 2 Kings 21:13 Is. 14:26,27.
h 2 Kings 23.4,5. 2 Chr. 34:4.
i Hos. 10:5. *marg.*
k *See on* 2 Kings 23:12.—Jer. 19:13. 32:29.
l 1 Kings 18:21. 2 Kings 17:41. Matt. 6:24.
m Deut. 10:20. Is. 48:1. Jer. 4: 2. Hos. 4.15.
§ Or, *to.* Is. 44:5. 45:23. Rom. 14:11.
n Josh. 23:7.
o 1 Kings 11:33. *Milcom.* Am. 5:26. *Moloch.*

B. C. 612.

NOTES.

CHAP. I. V. 1. *Marg. Ref.—Hizkiah.*] The letters of this name are the same with those of Hezekiah; and some have thought that this prophet was descended from that pious king. But it does not appear that Hezekiah had any son except Manasseh; and 'there was not a sufficient distance of time between them,' (Hezekiah and Zephaniah,) 'for four descents.' *Lowth.*

V. 2, 3. These are figurative representations of desolating judgments. Neither the fowls of the air, nor the fishes of the sea, would profit the Jews; and this would be equivalent to their being destroyed. (*Marg.* and *Marg. Ref.* c, d. f.—*Notes*, 2 *Kings* 22:15—20. 2 *Chr.* 36:21. *Jer.* 4:19—27. *Hos.* 4:1—3, *v.* 3.) Their idols were "stumbling-blocks," the occasion to the people of falling into sin and misery: but in mercy they would be destroyed with their obstinate worshippers: and accordingly that nation no more relapsed into gross idolatry after the captivity. (*Marg.* and *Marg. Ref.* e.—*Notes*, *Is.* 27:7—11, *v.* 9. *Ez.* 7:16—19, *v.* 19. 14: 1—8,13—21. *Hos.* 14:1—3, *v.* 3,4—8, *v.* 8. *Mic.* 5:10—15.)

V. 4. A remnant of Baal's worshippers remained in Judah and Jerusalem, notwithstanding all Josiah's efforts to destroy that idolatry: but the Lord by the Chaldeans finally extirpated it. "The Chemarims," or the *black ones*, were an order of idolatrous priests, or devotees to Baal, who perhaps wore black garments, or painted their faces black. (*Marg. Ref.*) 'The Chemarim were an order of superstitious priests, appointed to minister in 'the service of Baal, and were as his peculiar 'chaplains.'—'I will destroy these, together 'with the priests of the tribe of Levi, who have 'joined in the worship of idols.' *Lowth.* (*Marg. Ref.—Notes*, 2 *Kings* 23:5. *Hos.* 10:5,6.)

V. 5. *Marg. Ref.* k.—*That swear*, &c.] 'That

6 And them that are [p] turned back from the LORD; [q] and *those* that have not sought the LORD, nor inquired for him.

7 Hold [r] thy peace at the presence of the Lord GOD: [s] for the day of the LORD *is* at hand: [t] for the LORD hath prepared a sacrifice, [u] he hath * bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will † punish [x] the princes, and the king's children, and all such as are clothed with [y] strange apparel.

9 In the same day also will I punish all those that [z] leap on the threshold, [a] which fill their masters' houses with violence and deceit.

10 And it shall come to pass [b] in that day, saith the LORD, *that there shall be* [c] the noise of a cry from [d] the fish-gate, and an howling from [e] the second, and a great crashing [f] from the hills.

11 [g] Howl, ye inhabitants of Maktesh, for [h] all the merchant-people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, [i] *that* I will search Jerusalem with candles, and punish [k] the men that are ‡ settled on their lees; that say in their heart, [l] The LORD will not do good, neither will he do evil.

p 1 Sam. 15:11. Ps. 36:3. 125:5. Is. 1:4. Jer. 3:10. 15:6. Ez. 3:20. Hos. 4:15,16. 11:7. Heb. 19:38,39. 2 Pet. 2:18—22.
q Ps. 10:4. 14:2,3. Is. 43:22. Hos. 7:7. Rom. 3:11.
r 1 Sam. 2:9,10. Job 40:4,5. Ps. 46:10. 76:8,9. Is. 6:5. Am. 6:10. Hab. 2:20. Zech. 2:13. Rom. 3:19. 9:20.
s 14. Is. 2:12. 13:6. Ez. 7:7,10. Joel 2:1,2,11,31. Am. 5:18—20. Mal. 4:1. 2 Pet. 3:10—12.
t Is. 34:6. Jer. 46:10. Ez. 39:17—20. Rev. 19:17,18.
u Prov. 9:1—6. Matt. 22:4. Luke 14:16,17.
* Heb. *sanctified*, or, *prepared*. 1 Sam. 16:5. 20:26.
† Heb. *visit upon*. Is. 10:12. 24:21. *margins*.
x 2 Kings 23:30—34. 24:12,13. 25:6,7,19—21. Is. 39:7. Jer. 22:11—19,24—30. 39:6,7.
y Deut. 22:5. 2 Kings 10:22. Is. 3:18—24.
z 1 Sam. 5:5.
a 1 Sam. 2:15,16. 2 Kings 5:20—27. Neh. 5:15. Prov. 29:12. Acts 16:19.
b 7,15. Jer. 39:2.
c Is. 22:4,5. 59:11. Jer. 4:19—21,31. Am. 8:3.
d 2 Chr. 33:14. Neh. 3:3.
e 2 Kings 22:14. 2 Chr. 34:22. *margins*.
f 2 Sam. 5:7,9. 2 Chr. 3:1.
g Jer. 4:8. 25:34. Ez. 21:12. Joel 1:5,13. Zech. 11:2,3. Jam. 5:1.
h Neh. 3:31,32. Hos. 12:7,8. John 2:16. Rev. 18:11—18.
i Jer. 16:16,17. Am. 9:1—3. Ob. 6.
k Jer. 48:11. Am. 6:1.
‡ Heb. *curded*, or *thickened*.
l Job 21:15. Ps. 10:11—13. 14:1. 94:7. Is. 5:19. Jer. 10:5. Ez. 8:12. 9:9. Mal. 3:14,15. 2 Pet. 3:4.

'join the worship of idols to that of the true 'God, who is "a jealous God," and will not ad-'mit of any rival in his worship. (*Hos.* 4:15.)—'Malcham is the same with Moloch, to whom 'the people of Judah continued to offer their 'children, as Jeremiah upbraids them, 7:31. '19:5. notwithstanding the reformation that Jo-'siah had made. (2 *Kings* 23:10.)—Swearing is 'an act of religious worship, or a solemn in-'vocation of God, as a Witness and a Judge, '(*Deut.* 10:20.) and therefore expressly forbid 'to be used to idols. (*Josh.* 23:7.)' *Lowth.* (*Marg.* and *Marg. Ref.*—*Notes*, 1 *Kings* 18:21. 2 *Kings* 17:41.)

V. 6. Many had concurred in Josiah's reformation, who afterwards relapsed into idolatry; and they would be punished with those, who had never professed to seek and serve him. (*Marg. Ref.*—*Notes*, *Ps.* 14:1—3. 36:3,4. 125:4,5. *Is.* 1:4. *Jer.* 3:6—11. *Ez.* 3:20,21. *Heb.* 10:35—39. 2 *Pet.* 2:20—22.)

V. 7, 8. The people were ordered to keep silence, and not murmur or object to the execution, which was about to take place in the approaching day of the Lord. (*Marg. Ref.* r, s.—*Notes*, *Ps.* 39:9,10. *Am.* 6:9—11. *Hab.* 2:20. *Zech.* 2:10—13, *v.* 13.) For the slaughter of the wicked would be a sacrifice to his justice, on which he had invited the Chaldeans and their confederates to feast.—This 'alludes to the 'custom of those that offered sacrifice, which 'was to invite their friends to partake of the 'feast which accompanied it.' *Lowth.* (*Marg.* and *Marg. Ref.* t, u.—*Notes*, 1 *Sam.* 16:5. *Job* 1:5. *Prov.* 9:1—6. *Is.* 34:3—7. *Ez.* 39:17—20. *Rev.* 19:17—21.) In that day the princes, and even "the king's children," would be punished. For though Josiah set his sons an excellent example, and doubtless gave them good instructions: yet they proved very wicked, and shared abundantly in the public calamities. Jehoahaz died a captive in Egypt; Jehoiakim by a violent death; and Zedekiah, having seen his sons slaughtered, had his eyes put out, was carried to Babylon, and died there. (*Marg.* and *Marg. Ref.* x.—*Notes*, 2 *Kings* 23:33. 25:6, 7.) Such of the Jews also would be punished, as were weary of the usual raiment of their country, and clothed themselves with the strange apparel of idolaters, as desirous of being in all respects conformed to them. (*Marg. Ref.* y.—*Note*, *Num.* 15:38—40.)—'The text 'may likewise be explained of such men as 'wore women's apparel, and such women as 'wore that belonging to men; which was con-'trary to an express law, ... and was a rite ob-'served in the worship of some idols.' *Lowth.* (*Note*, *Deut.* 22:5.)—'The courtiers did imitate 'the strange apparel of other nations, to win 'their favor thereby, and to appear glorious in 'the eyes of all others.'

V. 9. The servants of the oppressive princes and nobles exulted, in forcing their way into the houses of the oppressed; leaping for joy, when they passed over the thresholds, that they might convey the plunder into their masters' houses, for which they doubtless were liberally rewarded. (*Marg. Ref.*)

Leap, &c.] 'Or rather "leap over the thresh-'old." The expression probably denotes some 'idolatrous rite, like that which was practised 'in the temple of Dagon, where the priests did 'not tread on the threshold. (1 *Sam.* 5:5.)' *Lowth.*

V. 10. "A cry" of the enemy rushing into the city at different gates, and in different quarters, on the people, from the hills; and a howling of the people, as terrified or slaughtered by them. (*Marg. Ref.*)

V. 11. *Maktesh.*] '"The lower city." ... This 'is agreeable to the etymology of the word, 'which signifies *a hollow place*, or *a mortar*.' Bp. Newcombe. (*Prov.* 27:22. Heb.) 'This is meant 'of the street of the merchants, which was low-'er than the rest of the place about it.' (*Marg. Ref.*)—*The merchant-people.*] "The people of Canaan." (*Note*, *Hos.* 12:7—9.)—*Bearers of silver.*] 'The rich merchants in general, or the 'money-changers in particular.' *Bp. Newcombe.*

V. 12. The Lord determined to detect, expose, and punish those secret idolatries, iniquities, and impieties, which had escaped all human observation. He would search every retired corner; as men search with candles for stolen goods: and no concealed abomination

13 Therefore [m] their goods shall become a booty, and their houses a desolation: they shall also [n] build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The [o] great day of the LORD *is* near, [p] *it is* near, and hasteth greatly, [q] *even* the voice of the day of the LORD: [r] the mighty man shall cry there bitterly.

15 That day [s] *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, [t] a day of darkness and gloominess, a day of clouds and thick darkness,

16 A [u] day of the trumpet and alarm against the fenced cities, [x] and against the high towers.

17 And I will bring distress upon men, that [y] they shall walk like blind men, [z] because they have sinned against the LORD; [a] and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither [b] their silver nor their gold shall be able to deliver them [c] in the day of the LORD's wrath; [d] but the whole land shall be devoured by [e] the fire of his jealousy: for [f] he shall make even a speedy riddance of all them that dwell in the land.

m 9. Is. 6:11. 24:1—3. Jer. 4:7,20. 5:17. 9:11,19. 12:10—13. Ez. 7:19,21. 22:31. Mic. 3:12.
n Deut. 28:30,39,51. Is. 5:8,9. 65:21,22. Am. 5:11. Mic. 6:15.
o 7. Jer. 30:7. Ez. 30:3. Joel 2:11,31. Mal. 4:5. Acts 2:20. Rev. 6:17.
p Ez. 7:6,7,12. 12:23. Am. 8:2. Phil. 4:5. Jam. 5:9. 2 Pet. 2:3.
q 10. Is. 22:4,5. 66:6. Jer. 25:36. Joel 2:11. 3:16. 1 Thes. 4:16. Heb. 12:26.
r Is. 15:4. 33:7. Jer. 48:41.
s 2:2. Am. 5:18—20. Luke 21:22,23. Rom. 2:5. 2 Pet. 3:7. Rev. 6:17.
t Job 3:4—8. Joel 2:2.
u Jer. 4:19,20. 6:1. 8:16. Hos. 5:8. 8:1. Am. 3:6. Hab. 1:6—10. 3:6.
x Ps. 48:12,13. Is. 2:12—15. 32:14.
y Deut. 28:28,29. Is. 29:10. 59:9,10. Lam. 4:14. Matt. 15:14. John 9:40,41. Rom. 11:7,25. 2 Cor. 4:4. 2 Pet. 1:9. 1 John 2:11. Rev. 3:17.
z Is. 24:5,6. 50:1. 59:1[illegible]—15. Jer. 2:17,19. 4:18. Lam. 1:8, 14,18. 4:13—15. 5:16,17. Ez. 22:25—31. Dan. 9:5,&c. Mic. 3:9—12. 7:13.
a 2 Kings 9:33—37. Ps. 79:2,3. 83:10. Jer. 9:21,22. 15:3. 16:4—6. 18:21. Lam. 2:21. 4:14. Am. 4:10.
b 11. Ps. 49:6—9. 52:5—7 Prov. 11:4. 18:11. Is. 2:20,21 Jer. 9:23,24. Ez. 7:19. Matt. 16:26. Luke 12:19—21. 16:22, 23.
c 15. Job 21:30.
d 3:8. Lev. 26:33—35. Deut. 29:20—28. 31:17. Is. 24:1—12. Jer. 4:26—29. 7:20,34. 9:11.
e Deut. 32.21—25. 1 Kings 14:22. Ps. 78:58. 79:5. Ez. 8:3—5. 16:38. 36:5,6. 1 Cor. 10:22.
f 2,3. Is. 1:24.

would then escape conviction or punishment. Or, 'No corner would escape the Chaldeans, 'who should diligently search the houses, and 'plunder the wealth of them.' They especially would be punished, who were become daring, through long continued impunity and prosperity; as wine grows stronger and more heady, when it has long settled on the lees; who had run into infidelity or atheism, and despised alike the promises and threatenings of God, saying in their hearts, that he would neither do good to his worshippers, nor punish his enemies. (*Marg.* and *Marg. Ref.—Notes, Job* 21:7—16, *v.* 15. *Ps.* 94:1—7, *v.* 7. *Is.* 5:18,19. *Ez.* 8:7—12, *v.* 12. *Am.* 6:1. 9:1—4. *Mal.* 3:13—18, *vv.* 14,15. 2 *Pet.* 3:1—4.)—'The thoughtless 'tranquillity of the rich is compared to the fixed 'unbroken surface of fermented liquors.' *Bp. Newcombe.*—(*Note, Jer.* 48:11.)

V. 13. (*Marg. Ref.—Notes, Is.* 5:8—10. 6:11, 12. 24:1—12. 65:21—23. *Am.* 5:10—13, *v.* 11. *Mic.* 6:10—15.) 'The enemy shall plunder their 'goods, and then demolish their houses: so that 'they shall not enjoy these possessions, which 'they have gotten by fraud and violence. (9. '*Am.* 5:11.)' *Lowth.*

V. 14—16. (*Marg. Ref.—Notes,* 7,8,10. *Is.* 2.10—18. 22:4,5. *Jer.* 4:19—27, *vv.* 19—21. 6:1. *Ez.* 7:2—14. 12:21—28. *Joel* 2:1—3,10,11. *Am.* 5:18—20. *Luke* 21:20—24. 2 *Pet.* 3:10—13. *Rev.* 6:12—17.)—*Towers.* (16) 'Properly such as were 'erected on the angles of walled cities. ... The 'topic, of approaching calamity from JEHOVAH, 'is often insisted on in the prophets; but no 'where, I think, with such beautiful amplifica-'tion, as in these verses.' *Bp. Newcombe.*

V. 17. (*Marg. Ref.* y, z.—*Notes, Deut.* 28:28, 29. *Is.* 29:9—12. 59:9—15. *Lam.* 4:13—16. *John* 9:39—41. *Rom.* 11:7—10. 2 *Cor.* 4:3,4. 2 *Thes.* 2:8—12.) The blood and the carcasses of the slain would be thrown upon the ground, like dust or dung upon the face of the earth, and there left to putrefy. (*Marg. Ref.* a.—*Notes,* 2 *Kings* 9:30—37, *vv.* 35—37. *Is.* 24:1—12, *vv.* 3—7. *Jer.* 8:1—3. 9:22. *Ez.* 39:11—16. *Am.* 4:10.)

V. 18. *Marg. Ref.—Notes,* 2,3,9,11. *Ex.* 20:5. *Deut.* 32:21,22. *Ps.* 49:6—12. *Prov.* 10:2,3. 11:4. *Is.* 2:19—21. *Jer.* 9:23,24. *Ez.* 7:16—19, *v.* 19. *Matt.* 16:24—28, *v.* 26. *Luke* 12:15—21, *vv* 20,21. 16:19—25.

PRACTICAL OBSERVATIONS.

The servants of God are all of one mind, and with one voice proclaim, that "there is no peace for the wicked."—How soon does human depravity subvert all that man can do to revive true religion! Even where a decent exterior excites our favorable judgment, the Lord often sees such abominations as call for his severest vengeance.—If the materials and occasions of sin shall perish with the wicked; how much more will the tempters, who seduce men to iniquity!—When professors of true religion copy the crimes of the heathen, they must expect severer punishment than they.—Vain are all endeavors to worship God and idols, to serve God and Mammon: and apostacy evinces hypocrisy, as neglect of God shews impiety and contempt: "for if any man draw back, the Lord will have no pleasure in him." May we "none of us be of those, that draw back unto perdition, but of them that believe to the saving of the soul!"—It will be unavailing in the day of the Lord, for sinners to object, cavil, or complain; nay, his presence will certainly stop their mouths: for it will appear that they who perish fall a sacrifice to his justice, for breaking his law, and because they have no interest by faith in the Redeemer's atoning blood.—That day of God (of which all temporal judgments are earnests,) will soon arrive; and then neither pious nor royal parents will prove any security to their ungodly children: nay, the children of kings and of saints, who have abused their peculiar privileges, will experience the deepest condemnation. Then various instances of vanity, and conformity to the world, will be adduced as proofs of men's pride and carnality, which now are deemed trivial or justifiable: and oppressors and their agents will be called to an awful account for their ill-gotten treasures. Then there will be cries and howlings from every quarter, and among men of all descriptions. The covetous and fraudulent merchants and traders will forget their gainful projects; and plausible hypocrites will be ex-

CHAP. II.

An exhortation to seek God, without delay, in hope of preservation in the day of his anger, 1—3. Prophecies against the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians, 4—15.

GATHER yourselves together, yea, [a] gather together, [b] O nation not * desired;

2 Before [c] the decree bring forth, *before* the day pass [d] as the chaff, [e] before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 [f] Seek ye the LORD, [g] all ye meek of the earth, which have wrought his judgment; [h] seek righteousness, seek meekness: [i] it may be ye shall be [k] hid in the day of the LORD's anger.

a 2 Chr. 20:4. Neh. 8:1. 9:1. Esth. 4:16. Joel 1:14. 2:12—18. Matt. 18:20.
b Is. 1:4—6,10—15. Jer. 12:7—9. Zech. 11:8.
* Or, *desirous*. Is. 26:8,9.
c 3:8. 2 Kings 22:16,17. 23:26, 27. Ez. 12:25. Matt. 24:35. 2 Pet. 3:4—10.
d Job 21:18. Ps. 1:4. Is. 17:13. 41:15,16. Hos. 13:3.
e 1:18. Ps. 2:12. 50:22. Jer. 23:20. Lam. 4:11. Nah. 1:6. Mal. 4:1,2. Luke 13:24—28.
f Ps. 105:4. Is. 55:6,7. Jer. 3:13,14. 4:1,2. 29:12,13. Hos. 7:10. 10:12. Am. 5:4—6,14, 15. Matt. 7:7,8.
g 2 Chr. 34:27,28. Ps. 22:26. 25:8,9. 76:9. 149:4. Is. 61:1. Jer. 22:15,16. Matt. 5:5. Jam. 1:21,22. 1 Pet. 3:4.
h Phil. 3:13,14. 1 Thes. 4:1,10. 1 Pet. 1:22. 2 Pet. 3:18.
i 2 Sam. 12:22. Joel 2:13,14. Am. 5:15. Jon. 3:9.
k Gen. 7:15,16. Ex. 12:27. Ps. 31:20. 32:6,7. 57:1. 91:1. Prov. 18:10. Is. 26:20,21. Jer. 39:18. 45:5. Col. 3:2—4.

4 ¶ For [l] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod [m] at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the [n] Cherethites! [o] the word of the LORD *is* against you; [p] O Canaan, the land of the Philistines, I will even destroy thee, and there shall be no inhabitant.

6 And [q] the sea-coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And [r] the coast shall be for [s] the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: [†] for the LORD their God [t] shall visit them, and [u] turn away their captivity.

l Jer. 25:20. 47: Ez. 25:15—17. Am. 1:6—8. Zech. 9:5—7.
m Ps. 91:6. Jer. 6:4. 15:8.
n Jer. 47:7. Ez. 25:16. *Cherethims*.
o Am. 3:1. 5:1. Zech. 1:6. Mark 12:12.
p Josh. 13:3. Judg. 3:3.
q 14,15. Is. 17:2. Ez. 25:5.
r Is. 14:29—32. Ob. 19. Zech. 9:6,7. Acts 8:26,40.
s 9. Is. 11:11. Jer. 31:7. Mic. 2:12. 4:7. 5:3—8. Hag. 1:12. 2:2. Rom. 11:5.
† Or, *when, &c.*
t Gen. 50:24. Ex. 4:31. Luke 1:68. 7:16.
u 3:20. Ps. 85:1. 126:1—4. Is. 14:1. Jer. 3:18. 23:3. 30:3,18, 19. 33:7. Ez. 39:25. Am. 9:14,15. Mic. 4:10.

posed in their secret iniquities. Then daring infidels, who have settled on their lees, and equally despised the favor and defied the wrath of God, will cry to the rocks to fall on them, and hide them from his intolerable frown. In short, in that time of wrath, of trouble and distress, neither silver nor gold will be able to deliver their possessors; but the whole world will be consumed with the fire of the Lord's indignation. "What is a man profited, if he gain the whole world, and lose his own soul? And what shall a man give in exchange for his soul?" Let us then "flee from the wrath to come," and "choose that good part, which shall never be taken from us:" then we shall be prepared for every event; and nothing "shall separate us from the love of God, which is in Christ Jesus our Lord."

NOTES.

CHAP. II. V. 1—3. This exhortation to repentance plainly intimated, that the preceding denunciations of desolating judgments were *absolute*, only because the Lord foreknew, that the nation would generally continue impenitent.—Judah was addressed, as "a nation not desired;" God had delighted in his people, but he now no longer *desired* them; nay, he abhorred their odious crimes. Or it may be rendered, "not desirous;" (*marg.*) that is, wholly careless respecting the favor or the wrath of God. They were, however, ordered to gather together in a solemn assembly, to fast and pray, and humble themselves before God: or, as some render it, *to examine themselves*, that they might discover and repent of their sins. This must be done without delay: for "the decree," or sentence against them, was about "to bring forth" those desolations, which would put it out of their power to assemble. The day allotted them for this purpose, would soon pass, "as the chaff" driven by the wind: and the fierce anger of God, in the day of his wrath, would speedily overtake them. But if the nation in general still neglected this duty; yet let the remnant of the meek and lowly, the humble, teachable, and peaceable, seek the Lord in fervent prayer. They were despised and afflicted, and chiefly found among the poor "of this world:" yet they had obeyed his commandments and adhered to his worship; or, being truly penitent, they were now disposed to do so. Let them therefore seek his favor, and his justifying and sanctifying righteousness, and endeavor more fully to understand and keep his commandments. Though they were meek; yet let them seek more meekness, and "poverty of spirit," that they might be more deeply humbled, and become more submissive, dependent, and obedient. This might possibly preserve them from sharing in the approaching calamities: or at least they would in this way be prepared for behaving properly and finding comfort under them, and for deriving benefit from them. (*Marg. Ref.—Notes*, 3:8. 2 *Kings* 22:15—20. *Ps.* 10:17,18. 25:8,9. 32:6,7. *Is.* 55:6,7. 57:15,16. 61:1—3. *Jer.* 4:1,2. *Hos.* 10:12,13. *Am.* 5:4—6,14,15. *Matt.* 5:3—5. 7:7—11. *Luke* 13:22—30, *vv.* 24,25. 2 *Cor.* 6:1,2. *Heb.* 3:7—13.)

V. 4—7. 'There will be no escaping into 'the neighboring countries, such as the Philis-'tines are in particular: for their cities likewise 'shall become a prey to the forces of Nebu-'chadnezzar. ... The Philistines, who live on the 'coast of the Mediterranean sea, ... (*Ez.* 25:16.) 'called there as well as here, "Cherethites," 'or "Cherethims." The word is translated ... '*Cretians* by the LXX. ... They are supposed 'to have been a colony removed from Crete to 'Palestine. ... The sea-coast (5) shall in after-'times belong to the Jews, who shall possess 'all the Philistines' country; as it appears that 'they did in the first times of Christianity. '(*Acts* 8:26,40.)' *Lowth.*—The seaport towns of the Philistines, and Cherethites, would be so desolated, that their commerce would cease, and the sea-coast would wholly be occupied by shepherds; until at length it would fall into the hands of the remnant of Judah after the

8 ¶ I have [x] heard the reproach of Moab, and [y] the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore [z] *as* I live, saith the LORD of hosts, the God of Israel, [a] Surely Moab shall be as Sodom, and the children of Ammon [b] as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation: [c] the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have [d] for their pride, because they have reproached [e] and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them; [f] for he will *famish all the gods of the earth: [g] and *men* shall worship him, every one from his place, *even* all [h] the isles of the heathen.

12 ¶ Ye [i] Ethiopians also, ye *shall be* slain by [k] my sword.

13 And [l] he will stretch out his hand against the north, and destroy Assyria; and [m] will make Nineveh a desolation, *and* dry like a wilderness.

14 And [n] flocks shall lie down in the midst of her, all the beasts of the nations: both the †cormorant and the bittern shall lodge in the ‡upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: §for he shall uncover [o] the cedar-work.

15 This *is* [p] the rejoicing city that dwelt carelessly, that said in her heart, [q] I *am*, and *there is* none beside me: [r] how is she become a desolation, a place for beasts to lie down in! [s] every one that passeth by her shall hiss, *and* wag his hand.

x Jer. 48:27—29. Ez. 25:8—11.
y Ps. 83:4—7. Jer. 49:1. Ez. 25:3—7. 36:2. Am. 1:13.
z Num. 14:21. Is. 49:18. Jer. 46:18. Rom. 14:11.
a Is. 11:14. 15: 16: 25:10. Jer. 48: 49:1—7. Ez. 25:1,&c. Am. 1:13—15. 2:1—3.
b 14. Gen. 19:24,25. Deut. 29:23. Is. 13:19,20. 34:9—13. Jer. 49:18. 50:40.
c 7. 3:13. Joel 3:19,20. Mic. 5:7,8.
d 8. Is. 16:6. Jer. 48:29. Dan. 4:37. 5:20—23. Ob. 3. 1 Pet. 5:5.
e Ex. 9:17. 10:3. Is. 10:12—15. 37:22—29. Ez. 38:14—18.
f Deut. 32:33. Hos. 2:17. Zech. 13:2.
* Heb. *make lean.*
g Ps. 2:8—12. 22:27—30. 72:8—11,17. 86:9. 97:6—8. 117: 138:4. Is. 2:2—4. 11:9,10. Mic. 4:1—3. Zech. 2:11. 8:20—23. 14:9—21. Mal. 1:11. John 4:21—23. 1 Tim. 2:8. Rev. 11:15.
h Gen. 10:5. Is. 24:14—16. 42:4,10. 49:1.
i Is. 18:1,&c. 20:5. 43:3. Jer. 46:9,10. Ez. 30:4—9.
k Ps. 17:13. Is. 10:5. 13:5. Jer. 47:6,7. 51:20—23.
l Ps. 83:8,9. Is. 10:12. 11:11. Ez. 31:3,&c.
m Nah. 1:1. 2:10,11. 3:7,18,19. Zech. 10:10,11.
n 6. Is. 13:19—22. 34:11—17. Rev. 18:2.
† Or, *pelican.*
‡ Or, *knops*, or, *chapiters.* Am. 9:1.
§ Or, *when he hath uncovered*
o Jer. 22:14.
p Is. 10:12—14. 22:2. 47:7. Rev. 18:7—10.
q Is. 47:8. Ez. 28:2,9. 29:3.
r Is. 14:4,5. Lam. 1:1. 2:1 Rev. 18:10—19.
s 1 Kings 9:7,8. Job 27:23. Ps 52:6,7. Lam. 2:15. Ez. 27:36. Nah. 3:19. Matt. 27:39.

captivity; as it did in the time of the Maccabees. The Lord purposed thus to destroy the enemies of the Jews, and restore his people from captivity: and this information would serve to encourage the repentance and prayers of those who regarded it. (*Marg.* and *Marg. Ref.—Notes, Jer.* 47: *Ez.* 25:15—17. *Am.* 1:6—8. *Zech.* 9:5—7.)

V. 8—10. Moab and Ammon would be rendered as desolate as Sodom and Gomorrah, though in another way. (*Marg. Ref.* c.—*Note, Gen.* 19:24,25.) These countries would become a barren desert, covered with nettles, or dug up for salt-pits, till at length they would be possessed by the Jews.—Some think, that the conversion of the inhabitants of those regions to Christianity was intended, by the expression, "The remnant of my people shall possess them." 'Judas Maccabæus and his 'brethren subdued the Ammonites: (*1 Mac.* 5: '6.) but this and the seventh verse will receive 'their utmost completion, at the general resto-'ration of the Jewish nation.' *Lowth.*—'These 'nations presumed to take from the Jews that 'country, which the Lord had given them.' (*Marg. Ref.—Notes, Is.* 15: 16: 25:10—12. *Jer.* 48: 49:1—6. *Ez.* 25:2—11. *Am.* 1:13—15. 2:1—3.)

V. 11. JEHOVAH would, by his judgments, render himself an object of terror to the nations, because he intended to destroy the idolatrous inhabitants, and to "famish their gods." These were supposed to feast upon the sacrifices, and they would therefore be *made lean* when none were offered. (*Deut.* 32:38.) The extirpation of pagan idolatry through many nations, by the promulgation of the gospel in the primitive ages, in part fulfilled this prophecy: and the entire and final abolition of sacrifices, to the gods of Greece and Rome, through so large a portion of the most renowned countries on earth, which indisputably took place, and was occasioned by the preaching of despised Jews, compared with this prophecy, is well worthy of special notice. Yet it will have a more signal accomplishment, when the universal success of Christianity shall destroy all kinds of idolatry; and men shall worship the Lord, every one in his own place, all over the earth, even to the most remote isles of the gentiles; without any occasion to go up to Jerusalem to worship. (*Marg. Ref.—Notes, Ps.* 22:27,28. *Jer.* 16:19—21. *Zech.* 13:2,3. *Mal.* 1:9—11, *v.* 11. *John* 4:21—24. *Rev.* 11:15—18.)—'The Jews called all places *islands*, to which 'they went by sea.' *Lowth.*

V. 12. 'Also ye, Ethiopians, *shall be* with '"those *that are* the slain of my sword;"' namely, with the Moabites and Ammonites. Nebuchadnezzar, by whom these predictions were fulfilled, may be here called the Lord's sword. (*Marg. Ref.—Notes, Ez.* 30:4—9.)

V. 13—15. After Nineveh was taken by the kings of Babylon and Media, it went to decay, through the endeavors of the Chaldeans to aggrandize Babylon, until it was at length utterly desolated. (*Marg. Ref.—Notes, Is.* 13:19—22. 34:9—17. *Ez.* 31:3—17. *Mic.* 5:5,6. *Nah.* 1:7—13. 2: 3:)

Cedar-work. (14) 'This reference to the 'former elegance of the city is finely intro-'duced; and, in the next verse, the grand and 'affecting description of her desolate state is 'beautifully contrasted by her past festivity and 'pride. *Preferable to rejoicing Nineveh* was a 'proverb.' *Bp. Newcombe.* The word translated "bittern" is by some rendered *porcupine.*

PRACTICAL OBSERVATIONS.

The most alarming passages in the word of God are blended with others, which encourage sinners to repent and seek his favor: and though none are more hopeless than degenerate professors of true religion; yet they

CHAP. III.

Sharp rebukes of Jerusalem, for divers aggravated sins, 1—7. Gracious promises to the people of God; with exhortations to wait for the accomplishment of them, and to rejoice in them, 8—20.

WOE to *her that is filthy and polluted, [a] to the oppressing city!

2 She [b] obeyed not the voice; [c] she received not †correction; [d] she trusted not in the LORD; [e] she drew not near to her God.

* Or, *gluttonous.* Heb. *craw.* Lev. 1:16.
a Is. 5:7. 30:12. 59:13. Jer. 6:6. 22:17. Ez. 22:7,29. Am. 3:9. 4:1. Mic. 2:2. Zech. 7:10. Mal. 3:5.
b Deut 28:15,&c. Neh. 9:26. Jer. 7:23—28. Zech. 7:11—14.
c Is. 1:5. Jer. 2:30. 5:3. Ez. 24:13.
† Or, *instruction.* Ps. 50:17. Prov. 1:7. 5:12. Jer. 32:33. 35:13,17. John 3:18,19.
d Ps. 78:22. Is. 30:1—3. 31:1. Jer. 17:5,6.
e Ps. 10:4. Is. 29:13. 43:22. Heb. 10:22.

3 Her [f] princes within her *are* roaring lions; her judges *are* [g] evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* [h] light *and* treacherous persons: [i] her priests have polluted the sanctuary, they have done violence to the law.

5 The [k] just LORD [l] *is* in the midst

f Job 4:8—11. Ps. 10:8—10. Prov. 28:15. Is. 1:23. Jer. 22:17. Ez. 22:6,25—27. Mic. 3:1—4,9—11.
g Jer. 5:6. Hab. 1:8.
h Is. 9:15. 56:10—12. Jer. 5:31. 6:13,14. 8:10. 14:13—15. 23:9—17,25—27,32. 27:14,15. Lam. 2:14. Ez. 13:3—16. Hos. 9:7. Mic. 2:11. 3:5,6. Matt. 7:15. 2 Cor. 11:13. 2 Pet. 2:1—3. 1 John 4:1. Rev 19:20.
i 1 Sam. 2:12—17,22. Ez. 22:26. 44:7,8. Hos. 4:6—8. Mal. 2:8.
k Deut. 32:4. Ps. 99:3,4. 145:17. Is. 45:21. Hab. 1:13. Zech. 9:9. Rom. 3:26. 1 Pet. 1:17.
l 15,17. Deut. 23:14. Is. 12:6. Ez. 48:35. Mic. 3:11. Zech. 2:5.

should be exhorted to "judge themselves, that they may not be judged of the Lord." (*Note*, 2 *Tim.* 2:24—26.)—Nations, under tokens of God's displeasure, ought to gather together to deprecate his vengeance, before it is executed upon them: and whilst life is continued, sinners should be called upon to seek forgiveness, that the decree and sentence recorded in scripture may not be awarded against them; (*Matt.* 25:41.) otherwise the fierce wrath of the Lord will then drive them as chaff into everlasting punishment. Yet, none but the "meek of the earth," the contrite "who tremble at God's word," will sincerely seek this salvation. These are "poor in spirit," and will hearken to the Lord's teaching, submit to his authority, plead guilty at his mercy-seat, do his will, and trust wholly to his mercy: these will "seek first his kingdom and his righteousness;" they will long and pray for more humility and meekness; they will be harmless and blameless; and the chief hope of deliverance from national judgments ought to be placed on their prayers and endeavors. If, however, they fail in this, they will be preserved or comforted under public calamities, and be safe "in the day of wrath and revelation of the righteous judgment of God." But whilst the worshippers of God are punished for their hypocrisy, or corrected for their benefit, his open enemies have no cause to triumph. The whole word of the Lord is against them, and the sword of his justice shall certainly slay them. He hears their reproaches and revilings, when they calumniate his people, or rejoice over their faults, or speak evil of them for righteousness' sake; or when they magnify themselves against them in their afflictions: and he will assuredly abase the pride of his enemies, and avenge the injuries done to his servants.—Carnal security, ambition, luxury, and sensual dissipated mirth, tend to dismay and desperation, whether in cities or individuals. Yet all the desolations of flourishing nations will make way for the subversion of Satan's kingdom of idolatry, impiety, and iniquity; that all men may worship the God and Father of our Lord Jesus Christ. As we, in these remote isles of the heathen, experience the truth of these predictions, and thus know their accomplishment in many respects, let us study to improve our advantages, expecting the performance of every promise, and praying that our Father's name may be hallowed all over the earth.

NOTES.

CHAP. III. V. 1—4. The prophet, having shewn the judgments of God on the enemies of the Jews, returned to his subject, and proceeded to reprove and condemn that people for their transgressions. Jerusalem was become filthy and polluted; she was gluttonous, luxurious, and infamous for all kinds of abominable wickedness, especially for oppression and violence. (*Marg.* and *Marg. Ref.* a.) The inhabitants refused to obey the voice of God, who spake to them by his word and his prophets: they hardened themselves in iniquity, or gave themselves up to rebellious murmurs and despondency when corrected: they trusted in their strength and allies, and not in the Lord, for protection and safety: and they drew not near to him, in his courts and ordinances, to seek his favor and assistance in their difficulties; but rather turned from him to their idols. (*Marg.* and *Marg. Ref.* b, c.—*Notes*, *Neh.* 9:26—30. *Jer.* 7:21—28. *Ez.* 24:12,13. *Zech.* 7:12,13.) Their princes, nobles, and judges were ravenous as lions; or as wolves that prowl abroad in the evening, after having been pinched with hunger all the day: and they seized all they could to lay it by for the future, as the greedy wolf makes havoc of the flock, reserving the bones to be gnawed when he had no longer an opportunity of devouring the prey.—'They 'devour all presently, and leave not so much 'as the bones to the next day; as the most vo-'racious creatures commonly do.' *Lowth.*—Their prophets were superficial declaimers, men of light minds, without knowledge or seriousness: they deceived the people with false doctrines and predictions, and imposed upon them in their secular concerns: and the priests, like Hophni and Phinehas, polluted the temple by their crimes, and wrested the law by their corrupt glosses, that it might not seem to condemn them. (*Marg. Ref.* f—i.—*Notes*, 1 *Sam.* 2:12—17,22. *Is.* 1:21—24, *v.* 23. 9:13—17. 56:9—12. *Jer.* 5:26—31. 6:13—15. 14:13—16. 22:13—19, *v.* 17. 23:9—12. *Ez.* 13:5—16. 22:3—5,24—28. *Mic.* 3:8—12. *Matt.* 7:13—15. 2 *Cor.* 11:13—15. 2 *Pet.* 2:1—4.)—This may be understood of the state of Jerusalem, from the death of Josiah to the Babylonish captivity: yet the context rather leads our attention to a subsequent period. The predictions of the former chapter relate to the return of the Jews from captivity, and to events connected with their prosperity after that deliverance; the latter part of this chapter evidently predicts the times of the Gospel; and the character here given of Jerusalem, aptly suits the state of things among the Jews, from the birth of Christ to the calamities brought upon them by the Romans.—Being filthy and polluted, they hearkened not to the voice of God, by John the Baptist, by Christ, and by his apostles; instructions and corrections were unavailing for their

thereof; [m] he will not do iniquity: [*] every morning doth he [n] bring his judgment to light, he faileth not; [o] but the unjust knoweth no shame.

6 I have [p] cut off the nations: their [†] towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, [q] Surely thou wilt fear me, thou wilt receive instruction; [r] so their dwelling should not be cut off, [s] howsoever I punished them: but they rose early, *and* [t] corrupted all their doings.

[*Practical Observations.*]

8 ¶ Therefore [u] wait ye upon me, saith the LORD, until the day that I [x] rise up to the prey: for my determination *is* [y] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: [z] for all the earth shall be devoured with the fire of my jealousy.

9 For then [a] will I turn to the people a pure [‡] language, [b] that they may all call upon the name of the LORD, to serve him with one [§] consent.

10 From [c] beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

m Gen. 18:25. Job 8:3. 34:10, 17—19.
* Heb. *morning by morning.* Is. 28:19. 33:2. 50:4. Jer. 21: 12. Lam. 3:23.
n Ps. 37:6. Is. 42:3,4. Mic. 7: 9. Luke 12:2. Rom. 2:5. 1 Cor. 4:5.
o Jer. 3:3. 6:15. 8:12.
p Is. 10: 15: 16: 19; 37:11—13, 24—26,36. Jer. 25:9—11,18—26. Nah. 2: 3: 1 Cor. 10:6,11.
† Or, *corners.*
q 2. Is. 5:4. 63:8. Jer. 8:6. 36: 3. Luke 19:42—44. 2 Pet. 3:9.
r Jer. 7:7. 17:25—27. 25:5. 38: 17.
s 2 Chr. 28:6—8. 32:1,2. 33:11. 36:3—10.
t Gen. 6:12. Deut. 4:16. Hos. 9:9.
u Ps. 27:14. 37.7,34. 62:1,5. 123:2. 130:5,6. Prov. 20:22. Is. 30:18. Lam. 3:25,26. Hos. 12:6. Mic. 7:7. Jam. 5:7,8.
x Ps. 12:5. 78:65,66. Is. 42:13, 14. 59:16—18.
y Ez. 38.14—23. Joel 3:9—16. Mic. 4:11—13. Zech. 14:2,3. Rev. 16:14. 19:17—19.
z 1:18. Deut. 32:21,22. Cant. 8:6. Ez. 36:5,6. 38:19.
a Is. 19:18. Matt. 12:35. Eph. 4:29.
‡ Heb. *lip.* Gen. 11:1. *marg.*
b 1 Kings 8:41—43. Ps. 22:27. 86:9,10. 113:3. Jer. 16:19. Hab. 2:14. Zech. 2:11. 8:20—23. 14:9. Rom. 15:6—11. Rev. 11:15.
§ Heb. *shoulder.*
c Ps. 68:31. 72:8—11. Is. 11:11. 18:1,&c. 27:12,13. 49:20—23. 60:4—12. 66:18—21. Mal. 1: 11. Acts 8:27. 24:17. Rom. 11:11,12. 15:16. 1 Pet. 1:1.

reformation; they trusted in themselves, and not in their incarnate Lord, to whom they would not draw near. And the chief priests, elders, scribes, and Pharisees, were precisely such blind guides, deceivers, oppressors, and perverters of the law, as are here described. (*Notes, Matt.* 23:13—33.)

V. 5—7. The special presence of "the just LORD" in Jerusalem, by his temple and ordinances, greatly aggravated the guilt of the inhabitants, while they presumptuously relied on it as their security. (*Marg. Ref.* k, l.—*Notes*, 14—17. *Deut.* 32:4. *Is.* 48:1,2. *Jer.* 7:3—7. *Mic.* 3:8—12, *v.* 11. *Acts* 6:9—14, *vv.* 13,14.) For he would "do no iniquity;" and their crimes would neither receive countenance from his example, nor toleration from his justice. By the continual instructions of his word and prophets, he failed not to make known his judgments to them: yet they continued shameless in their iniquities. This is very applicable to the personal presence of Christ with the Jews, and his daily teaching in the temple, the synagogues, and the streets: neither his holy example, nor his doctrine, could make them ashamed of their crimes. (*Marg.* and *Marg. Ref.* m—o.—*Notes, Is.* 28:17—19. 50:4. *Jer.* 3:2,3. 6:13—15. *Mic.* 7:8—10. *Rom.* 2:4—6. 1 *Cor.* 4:3—5.)—The Lord had also given the Jews warning, as well as wrought deliverance for them, by the desolations which he had made of other nations and their strong-holds; not only those of distant countries, but also those of Ephraim and Samaria: expecting (to speak after the manner of men,) that they would take the alarm, and fear him and receive instruction; that it might not be necessary utterly to destroy Jerusalem, however they were punished with other and less severe visitations. But instead of repenting, they grew more and more bent on wickedness, and corrupted all their doings. (*Marg.* and *Marg. Ref.* p—t.—*Notes, Is.* 63:7,8. *Jer.* 7: 3—7. 25:3—7. 36:1—3.)—Thus the Jews, in after ages, grew more and more corrupt, amidst all warnings and deliverances; they rose early to crucify Christ and to persecute his followers; and in this manner they filled up the measure of their iniquities. (*Notes, Matt.* 23:34—39. 1 *Thes.* 2:13—16.)

V. 8. 'Therefore, since both the nations, 'and ye, are so unreclaimably sinful, make ac-'count of an heavy day, wherein I will arise to 'execute my vengeance on you.' *Bp. Hall.*—'Notwithstanding these provocations, saith 'God, I exhort the godly among you to expect 'the fulfilling of the promises I have made, of 'restoring the Jewish nation to my wonted fa-'vor, in the latter ages of the world; in order to 'which great crisis, I will execute remarkable 'judgments upon the unbelievers and disobe-'dient. ... This may perhaps be meant of the 'same general summons which Joel speaks of, 'when the nations shall be gathered into the 'valley of Jehoshaphat. (*Joel* 3:2,12.)' *Lowth.*—'My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; when all the land shall have been devoured with the fire of my jealousy."—When a jealous God had inflicted vengeance on his apostate worshippers, and desolated the promised land, he would proceed to pour out his indignation on all the nations and kingdoms, which rejected him and his salvation. This accords with the general scope of prophecy.—The remnant, who waited for redemption in Israel, were exhorted, amidst the wickedness they witnessed, and the oppressions which they endured, to "wait for the LORD." He was about to rise up as a lion to devour his prey: he had determined to gather the nations, that by them he might pour his fierce anger on the wicked Jews; until the *whole land* should be consumed by the fire of his jealousy against that adulterous generation: and then he would punish those who, influenced by corrupt motives, had been the executioners of his vengeance on his professed worshippers.—This may be interpreted, either of the Chaldeans and their allies, the Romans and their tributaries, or the antichristian nations which have so long supported the cause of idolatry, superstition, and persecution. (*Marg. Ref.*—*Notes, Ez.* 38:14—23. *Joel* 3:9—17. *Mic.* 4:11—13. *Zech.* 14:1—3. *Rev.* 16:12—16. 19:11—21. 20:1—6.)

V. 9, 10. These verses predict the purifying and enlarging of the church, by the preach-

11 In that day [d] shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them [e] that rejoice in thy pride, and thou shalt no more be haughty * because of my [f] holy mountain.

12 I will also [g] leave in the midst of thee an afflicted and poor people, [h] and they shall trust in the name of the LORD.

13 The [i] remnant of Israel shall [k] not do iniquity, [l] nor speak lies; neither shall a deceitful tongue be found in their mouth: for [m] they shall feed and lie down, [n] and none shall make *them* afraid.

d 19,20. Is. 45:17. 54:4. 61:7. 65:13,14. Joel 2:26,27. Rom. 9:33. 1 Pet. 2:6.
e Num. 16:3. Is. 48:1,2. Jer. 7:4,9—12. Ez. 7:20—24. 24:21. Mic. 3:11. Matt. 3:9. Rom. 2:17.
* Or, *in my, &c.*
f Ps. 87:1,2. Is. 11:9. Dan. 9:16,20.
g Is. 14:32. 61:1—3. Zech. 11:11. 13:8,9. Matt. 5:3. 11:5. 1 Cor. 1:27,28. Jam. 2:5.
h Ps. 37:40. Is. 50:10. Nah. 1:7. Matt. 12:21. Rom. 15:12. Eph. 1:12,13. 1 Pet. 1:21.
i 2:7. Is. 6:13. 10:20—22. Mic. 4:7. Rom. 11:4—7.
k Is. 11:6—9. 35:8. 60:21. Jer. 31:33. Ez. 36:25—27. Joel 3:17,21. Zech. 14:20,21. 1 John 3:9,10. 5:18.
l Is. 63:8. John 1:47. Col. 3:9. Rev. 14:5. 21:8.
m Ps. 23:2. Is. 65:10. Jer. 23:4. Ez. 34:13—15,23—28. Mic. 4:4. 5:4,5. 7:14. Rev. 7:15—17.
n Is. 17:2. 54:14. Jer. 30:10. Ez. 39:26. 1 Pet. 3:14.

14 ¶ Sing, O daughter of Zion: [o] shout, O Israel; be glad and rejoice with all the heart, [p] O daughter of Jerusalem.

15 The LORD [q] hath taken away thy judgments, [r] he hath cast out thine enemy: [s] the King of Israel, *even* the LORD, [t] *is* in the midst of thee: [u] thou shalt not see evil any more.

16 In that day it shall [x] be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be [†] slack.

17 The LORD thy God [y] in the midst of thee [z] *is* mighty; he will save, he [a] will re-

o Ezra 3:11—13. Neh. 12:43. Ps. 14:7. 47:5—7. 81:1—3. 95:1,2. 100:1,2. 126:2,3. Is. 12:6. 24:14—16. 35:2. 40:9. 42:10—12. 51:11. 54:1. 65:13,14,18,19. Jer. 30:19. 31:13. 33:11. Zech. 2:10,11. 9:9,10,15—17. Matt. 21:9. Luke 2:10—14. Rev. 19:1—6.
p Mic. 4:8.
q Gen. 30:23. Ps. 85:3. Is. 25:8. 40:1,2. 51:22. Mic. 7:18—20. Zech. 1:14—16. 8:13—15. 10:6,7.
r Is 13: 14: Jer. 50: 51: Mic. 7:10,16,17. Hab. 2:3,17. Zech. 2:8,9. 12:3.
s Is. 33:22. Ez. 37:24,25. Zech. 9:9. John 1:49. 12:15. 19:19. Rev. 19:16.
t 5,17. Ez. 37:26—28. 43:35. Joel 3:20,21. Rev. 7:15. 21:3.
u Is. 35:10. 51:22. 60:18. 65:19. Ez. 39:29. Joel 3:17. Am. 9:15. Zech. 14:11.
x Is. 35:3,4. 40:9. 41:10,13,14. 43:1,2. 44:2. 54:4. Jer. 46:27,28. Hag. 2:4,5. Zech. 8:15. John 12:12. Heb. 12:12.
† Or, *faint.* 2 Cor. 4:1. Gal. 6:9. Eph. 3:13. Heb. 12:3—5. Rev. 2:3.
y 5,15.
z Gen. 17:1. 18:14. Ps. 24:8—10. Is. 9:6. 12:2,6. 63:12. Heb. 7:25.
a Num. 14:8. Deut. 30:9. Ps. 147:11. 149:4. Is. 62:4,5. 65:19. Jer. 32:41. Luke 15:5,6,23,24,32. John 15:11.

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ing of the gospel, about the time when vengeance would be executed on the Jewish nation. Then "the LORD would turn to the people," or "peoples," (the original is plural,) "a pure language;" which may signify either the pure and purifying doctrine of the gospel; or the language, which the grace of the Lord would then teach them to use. He would bring men acquainted with the language of humility, repentance, faith, spiritual knowledge and wisdom, sincerity, purity, and love. He would teach them to speak of him and to him, as they ought to speak; in order that they might all call upon him, and serve him with harmony and cordial unity of mind and mouth. (*Marg.* and *Marg. Ref.* a, b.—*Notes*, 2:11. *Gen.* 11:6—9. *Is.* 19:18. *Hab.* 2:12—14, *v.* 14. *Zech.* 2:10—13, *v.* 11. 8:20—23. 14:6—9. *Rom.* 15:4—13. *Eph.* 4:1—6,29.) For he would bring from the remote regions, beyond the rivers of Ethiopia, humble suppliants to his grace, who would be acknowledged as the children of his dispersed church, and who would offer to him spiritual sacrifices with acceptance. Doubtless this predicted the conversion of the Gentiles to Christ, as well as the happy effect of the gospel on the believing Jews: and the conversion of the Ethiopian eunuch, with the effects of his preaching in his own country, may be considered as one instance of its literal accomplishment. (*Marg. Ref.* c.—*Notes*, *Ps.* 68:31—33, *v.* 31. 72:8—11. *Is.* 11:11—16. 18:1. 27:12,13. *Mal.* 1:9—11, *v.* 11. *Acts* 8:26—40.) 'Lest any should 'think that God's glory should have perished, 'when Judah was destroyed, he sheweth that 'he will publish his grace through all the world. '... The Jews shall come as well as the Gen-'tiles; which is to be understood under the 'time of the gospel.'—'This is a blessing reserv-'ed for the latter ages, after the conversion of 'the Jews, and the coming in of the fulness of 'the Gentiles; when there shall be "one Lord 'and his name one." ' *Lowth.*

One consent. (9) "Shoulder." *Marg.* 'The 'metaphor is taken from beasts drawing to-'gether under one yoke; or men's setting their 'shoulders together to carry the same burden.' *Lowth.* (*Notes*, *Jer.* 32:39—41. *Acts* 2:42—47. 4:32—35. 1 *Cor.* 1:10—16, *v.* 10.)

V. 11—13. When the new dispensation should be introduced, and a new people formed of the converted Jews and Gentiles incorporated together, the church would no more be ashamed for her sins. This does not mean, that believers would not be ashamed in *a penitent manner;* but that the reproach and punishment of all the former sins of Israel would rest on the unbelievers, and not on the Christian church; and that all the sins of individuals would be repented of, atoned for, blotted out, and buried in oblivion. (*Marg. Ref.* d.—*Notes*, 18—20. *Is.* 45:15—17. 54:4,5. 61:7—9. *Ez.* 16:60—63. *Mic.* 6:16. *Rom.* 9:30—33, *v.* 33.) The Lord would at that time thoroughly separate from among them the Pharisees and hypocrites, who "gloried in their pride," in their relation to Abraham, their external privileges, superstitious observance of traditions, or their self-righteous attention to the letter of the ritual or moral law. For the true Israel should no more be haughty on account of mount Zion, the temple, and the sacrifices there offered. These would utterly be destroyed and terminated by the Romans, and true Christians would glory in the cross of Christ alone. (*Marg.* and *Marg. Ref.* e, f.—*Notes*, *Num.* 16:1—7. *Is.* 48:1,2. *Jer.* 7:3,4. *Mic.* 3:8—12, *v.* 11. *Matt.* 3:7—10. *John* 8:30—36. *Rom.* 2:17—24. *Gal.* 6:11—14, *v.* 14. *Phil.* 3:1—7, *v.* 3.) The church would indeed be left as a remnant, in an afflicted and persecuted condition, and consist chiefly of poor persons: but they would be humble, meek, and lowly, or poor in spirit; and would know, that they had nothing to trust to, but God, and his mercy, truth, and power. They would therefore be a chosen remnant of genuine Israelites, in whom there was no guile. (*Marg. Ref.* g—l.—*Notes*, *Is.* 11:6—9. 50:10,11. 61:1—3 63:7,8. *Zech.* 11:10,11. 13:8,9. *Matt.* 5:3—5. *John* 1:47—51, *v.* 47. *Rom.* 11:1—6. 1 *Cor.* 1:26—31. *Jam.* 2:5—7. *Rev.* 14:1—5, *vv.* 4,5.) Thus reformed and purified, they would be fed and

joice over thee with joy; [b] he will * rest in his love, he will joy over thee with singing.

18 I will [c] gather *them that are* [d] sorrowful for the solemn assembly, *who* are of thee, *to whom* † the reproach of it *was* a burden.

19 Behold, at that time [e] I will undo all that afflict thee; [f] and I will save her that halteth, and gather her that was driven out; [g] and I will ‡ get them praise and fame, in every land § where they have been put to shame.

20 At that time will I bring you *again*, [h] even in the time that I gather you: [i] for I will make you a name and a praise among all people of the earth, when [k] I turn back your captivity before your eyes, saith the LORD.

b Gen. 1.31. 2:2. Is. 18:4. John 13:1.
* Heb. *be silent.*
c 20. Jer. 23:3. 31:8,9. Ez. 34:13. 36:24. Hos. 1:11. Rom. 11:25,26.
d Ps. 42:2—4. 43:3. 63:1,2. 84:1,2. 137:3—6. Lam. 1:4,7. 2:6,7. Hos. 9:5.
† Heb. *The burden upon it* was *reproach.*
e 15. Is. 25:9—12. 26:11. 41:11—16. 43:14—17. 49:25,26. 51:22,23. 66:14—16. Jer. 30:16. 46:28. 51:35,36. Ez. 39:17—22. Joel 3:2—9. Mic. 7:10. Nah. 1:11—14. Zech. 2:8,9. 12:3,4. 14:2,3. Rev. 19:17—21. 20.9.
f Jer. 31:8. Ez. 34:16. Mic. 4:6,7. Heb. 12:13.
g Is. 60:14. 61:7. 62:7. Jer. 33:9. Ez. 39:26.
‡ Heb. *set them for a praise.*
§ Heb. *of their shame.*
h Is. 11:11,12. 27:12,13. 56:8. Ez. 28:25. 34:16. 39:28. Am. 9:14.
i 19. Is. 60:15. 61:9. 62:7,12 Mal. 3:12.
k Ps. 53:6. Jer. 29:14. Ez. 16. 53. Joel 3:1.

protected by the good Shepherd; and, being safe under his care, they should not be afraid of any enemies. (*Marg. Ref.* m, n.—*Notes, Jer.* 23:3,4. *Ez.* 34:11—16,23—31. *Mic.* 4:4. 5:3—6. *Rev.* 7:13—17.)—The pure and happy state of the church, in the latter days, seems intended in the thirteenth verse.

V. 14—17. These verses, without doubt, principally relate to the future conversion and restoration of Israel, and the glorious times that shall follow. Then the church will express her exuberant joy with loud acclamations and thanksgivings. For the Lord will remove the judgments, temporal and spiritual, with which the nation has very long been visited, and those persecutions and oppressions with which antichristian powers have afflicted the church: and he will cast out every enemy that opposes her. Then will he evidently appear as "the King of Israel, even" JEHOVAH, "in the midst of" her, and she shall see no more those evils of which she had hitherto complained.—This cannot have had its accomplishment, either in respect of Israel, or of the Christian church. (*Marg. Ref.* o—u.—*Notes, Is.* 12: 54:1—5. 61:10,11. 65:17—19. *Jer.* 30:19—22. 31:10—14. *Ez.* 39:23—29, *v.* 29. *Joel* 3:9—17, *v.* 17. *Zech.* 2:10—13. 9:9,10. *Rev.* 11:15—18. 19:1—6.) But in the day here predicted, the people of God will be encouraged, by him and his ministers, against all their fears, and animated to every duty. For the Lord, the God and Friend and Portion of his true church, "will dwell in the midst of her," with mighty power to defend her, and to destroy her enemies: he will assuredly save her from all oppressors and corrupters, and rejoice over her with great complacency and delight; he will "rest in his love," as well pleased in her, constant in his affection, and taking pleasure in expressing it; nay, he will rejoice over her, as men rejoice over the objects of their endeared love, with songs denoting their delight and satisfaction. These multiplied and energetic expressions are intended to shew the abundant light, purity, peace, comfort, and prosperity of the church, in those happy times, when believers will almost live the life of heaven upon earth. (*Marg.* and *Marg. Ref.* x—b.—*Notes, Deut.* 30:1—10, *v.* 9. *Is.* 35:3,4. 62:1—5. *Jer.* 32:39—41, *v.* 41. *Luke* 15:3—7,22—24. *John* 15:9—11, *v.* 11. *Rev.* 21:22—27. 22:2—5.)

V. 18—20. In the intervening ages, previous to the glorious times predicted, believers would often be sorrowful, because they had not the liberty or opportunity of meeting together in the most solemn public ordinances: as the case of pious Jews had been during the Babylonish captivity: whilst their enemies would reproach their assemblies, as scenes of sedition or iniquity; or scoff at and deride believers, because they were unable to meet in them: and this would greatly add to their burden. (*Marg.* and *Marg. Ref.*—*Notes, Ps.* 42:1—5,9,10. 43:2,3. 137:1—6. *Lam.* 1:4—7. 2:6,7.) But the Lord would at length gather them together, and afford them abundance of these opportunities, and much comfort in them: he would destroy all their oppressors, and save every feeble believer, who was scarcely able to walk in those rugged ways, or was driven away by the force of temptation or persecution: and he would cause true Christians to be greatly honored and commended, in all those countries where they had been stigmatized and treated with contempt. Especially converted Israel shall be thus honored among all people of the earth, when they shall be gathered from their dispersed and captive state, into the church of Christ and into their own land, in the open view of all nations. These events alone can fully answer to the language of this prophecy. (*Marg.* and *Marg. Ref.* e—k.—*Notes, Is.* 11:11—16. 25:9—12. 51:21—23. 60:10—14. 62:6—9. *Jer.* 31:6—9. 33:6—9. *Ez.* 39:23—29. *Mic.* 4:8,9. *Zech.* 8:20—23. *Mal.* 3:7—12, *v.* 12.)

PRACTICAL OBSERVATIONS.
V. 1—7.

What a lamentable proof is it of the strength of human depravity, that Jerusalem should ever become an infamous, polluted, and oppressive city! But when this is the case with any part of the visible church, doubtless an awful woe will soon be denounced against it: for before such an event can take place, men must generally have been long habituated to disobey the voice of the Lord, to neglect his corrections and instructions, to withdraw their confidence from him, and to forsake, or hypocritically to attend on, his ordinances. It must also, almost always, arise from the misconduct of rulers and teachers: for when these become oppressive and iniquitous, or light and treacherous; when they pollute the sanctuary and pervert the law; they soon cause the people either to run into open impiety, from abhorrence of their crimes; or into error and false religion, in imitation of their examples, or by imbibing their doctrines. Yet it has too often been the case, that Zion's professed healers have proved her worst disease; and her princes, priests, and prophets, the most abandoned to impiety and vice: and neither the presence of "the just LORD" in his ordinances; nor his example, his word, his messages by his more faithful servants, or even his providential corrections, could put them to shame. In this case, warnings and deliverances only serve to increase

men's condemnation: for, whilst the Lord desolates cities and nations for their sins, he requires his professing people to fear him and receive instructions, that they may escape ruin; and yet they often grow more corrupt under warnings and corrections, and are more assiduous in doing evil than the most diligent believer is in doing good.

V. 8—20.

The remnant of godly persons, who live in evil times, may confidently "wait upon the LORD," both to save them, and to terminate the success of his enemies. He will certainly arise to pour upon the wicked the fierceness of his anger, and "the whole earth will be devoured by the fire of his jealousy;" yet he will then peculiarly bless those who wait for him. When he casts off professed Christians for their hypocrisy, he sends his gospel to those who have hitherto sat in darkness: and his grace will render his true people sincere in their profession, punctual to their engagements, upright in all their dealings, and holy in their conversation; teaching them a pure language, honorable to God and edifying to men. Persons of this character should all call upon and serve the Lord with one consent; as "he seeketh those to worship him, who worship him in spirit and truth." For this purpose his gospel is sent into regions, divided from each other by mountains, rivers, and seas; and all, who become humble suppliants to him for salvation, through faith in Jesus Christ, are numbered among the genuine children of his church, and form a holy priesthood to offer spiritual sacrifices unto him, wherever they are dispersed. They are also made partakers of true repentance and complete forgiveness, and none of them shall be put to shame, because of their former transgressions.—But the Lord will certainly cast out of his church, all that "rejoice in their pride," and are haughty because of those privileges, which they abuse and idolize. He will "exclude boasting," and leave no man any thing to glory in, save the Lord Jesus, "as made of God to him, Wisdom, Righteousness, Sanctification, and Redemption." (*Note*, 1 *Cor.* 1:26—31.) All, whom he saves, are made poor in spirit, and most of them are poor and afflicted in the world: but whilst they trust in him, they cannot but be rich, noble, wise, and happy. Their deep humiliation for sin, and their obligations to the Redeemer, concur in forming them upright and sincere; a people that do no iniquity, speak no lies, neither is a deceitful tongue found in their mouths: though nothing is more common among many who profess, disgrace, and are proud of the doctrines of the gospel; as their shops, customers, and those who depend on their word, can too often testify. But the sheep of Christ are harmless and inoffensive: they may securely rest upon his word and repose their soul under his care; and he will feed them in his plenteous pastures, and preserve them from the power and terror of every enemy. "Many" indeed "are the troubles of the righteous," from within and without: yet may they still rejoice in God, and triumph in his love. "The King of Israel in the midst of them" is the Lord of hosts; and he will soon take away their judgments, and save them so effectually that they shall see evil no more for ever. Let us then encourage each other, and ourselves, against dejection, that our hands may not be slack, when we should work, or resist our enemies. The love of our mighty Redeemer is as large as his power: he rejoices to save the returning prodigal, to comfort the weeping penitent, to relieve the trembling suppliant, or to restore the wandering sheep: he delights in the objects of his choice, the purchase of his blood, the trophies of his victories, the work of his new creating grace. He rests well pleased in his love of his redeemed church: and exults with joy over every poor sinner, whom he has taught to trust in his mercy, to love his name, to obey his commands, and to copy his example. Surely then our hearts should rejoice in him, when we hear such words of infinite condescension and grace! We should express our joy by singing and speaking his praises; and we should "rest in his love," and seek no other Refuge, Portion, or Felicity. We may now indeed be sorrowful, because detained from his solemn ordinances, whether by sickness, persecution, or providential hindrances: but we should be glad that this is our trial and grief; and we may rejoice and exult at being reproached, for loving the house and the word of our God. In due time we shall be gathered into the temple above, from all our dispersions, notwithstanding our weakness and haltings in the Lord's ways: and then he will turn our mourning into joy, and our reproach into honor, before the whole world. At length the last enemy shall be destroyed, and our captivity to Satan, sin, and death, shall be finally abolished; and our glory and felicity will be perfect, unchangeable, and eternal.

THE BOOK OF HAGGAI.

THE prophets, whose writings have hitherto engaged our attention, lived before or during the Babylonish captivity, and referred to it in most of their predictions; but the three that follow prophesied after the return of the Jews to their own land. Haggai delivered all the messages here recorded, within four months. They relate to the building of the second temple, and contain reproofs, exhortations, and encouragements, respecting that undertaking; and also predictions of Christ and his kingdom connected with them, nay, of the final and universal prevalence of the gospel.—The apostle Paul quotes Haggai, to prove, that the prophets foretold one great revolution in the external state of the church, which would shortly take place, and only one. (Comp. 2:6,7. with *Heb.* 12:26,27.)

CHAP. I.

The time when Haggai prophesied, 1. He reproves the delay of the Jews in building the temple; and exhorts them to proceed, 2—11. They obey, and receive encouragement from God, 12—15.

IN the [a] second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by [b] Haggai the prophet, [c] unto Zerubbabel the son of Shealtiel, [†] governor of Judah, and to [d] Joshua, the son of [e] Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, [f] This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, [g] to dwell in your ceiled houses, [h] and this house *lie* waste?

5 Now therefore [i] thus saith the LORD of hosts; [‡] Consider your ways:

6 Ye [k] have sown much, and bring in little; [l] ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag [§] with holes.

7 ¶ Thus saith the LORD of hosts; [m] Consider your ways.

8 Go up [n] to the mountain, and bring wood, [o] and build the house; [p] and I will take pleasure in it, [q] and I will be glorified, saith the LORD.

9 Ye [r] looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did [‖] blow upon it. [s] Why? saith the LORD of hosts. [t] Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore [u] the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

a 2:1,10,20. Ezra 4:24. 5:1,2. Zech. 1:1.
* Heb. *by the hand of, &c.* Ex. 4:13. 1 Kings 14:18. 2 Kings 14:25.
b Ezra 6:14.
c 12,14. 2:2,4,21—23. 1 Chr. 3:17,19. *Salathiel.* Ezra 2:2. 3:2,8. 4:2. 5:2. Neh. 7:7. Zech. 4:6—10. Matt. 1:12,13. *Zorobabel. Salathiel.*
† Or, *captain.* Ezra 1:8. 2:63. Neh. 5:14. 8:9.
d Ezra 2:2. 3:8. 5:2. Neh. 12:1,10.
e 1 Chr. 6:14,15. *Jehozadah.*
f Num. 13:31. Ezra 4:23,24. 5:1,2. Neh. 4:10. Prov. 22:13. 26:13—16. 29:25. Ec. 9:10. 11:4. Cant. 5:2,3.
g 2 Sam. 7:2. Ps. 132:3—5. Matt. 6:33. Phil. 2:21.
h Ps. 74:7. 102:14. Jer. 26:6, 18. 52:13. Lam. 2:7. 4:1. Ez. 24:21. Dan. 9.17,18,26,27. Mic. 3:12. Matt. 24:1,2.
i 7. 2.15—18. Lam. 3:40. Ez. 18:28. Luke 15:17. 2 Cor. 13:5. Gal. 6:4.
‡ Heb. *Set your heart on, &c.* Ex. 7:23. 9:21. *Marg.* Ps. 48:13. *Marg.* Ez. 40:4. Dan 6:14. 10:12.
k 9. 2:16. Lev. 26:20. Deut. 28:38—40. 2 Sam. 21:1. Ps. 107:34. Is. 5:10. Jer. 14:4. Hos. 4:10. 8:7. Joel 1:10—13. Am. 4:6—9. Mic. 6:14, 15. Zech. 8:10. Mal. 2:2. 3:9—11.
l Lev. 26:26. 1 Kings 17:12. Job 20:22. Jer. 44:18. Ez. 4:16,17.
§ Heb. *pierced through.* Job 20:28. Zech. 5:4.
m *See on* 5.—Ps. 119:59,60. Is. 28:10. Phil. 3:1.
n 2 Chr. 2:8—10. Ezra 3:7. 6:4. Zech. 11:1,2.
o *See on* 2—4.—Jon. 3:1,2. Matt. 3:3,9.
p 1 Kings 9:3. 2 Chr. 7:16. Ps. 87:2,3. 133:13,14.
q 2:7. Ex. 29:43. Is. 60:7,13. 66:11. John 13:31,32.
r *See on* 6.—2:16,17. Is. 17:10, 11. Mal. 3:8—11.
‖ Or, *blow it away.* 2 Sam. 22. 16. 2 Kings 19:7. Is. 40:7 Mal. 2:2.
s Job 10:2. Ps. 77:5—10.
t *See on* 4.—Josh. 7:10—15. 2 Sam. 21:1. Matt. 10:37,38. 1 Cor. 11:30—32. Rev. 2:4. 3:19.
u Lev. 26:19. Deut. 23:23,24. 1 Kings 8:35. 17:1. Jer. 14:1—6. Joel 1:18—20.

NOTES.

CHAP. I. V. 1. (*Notes, Ezra* 4:17—24, *v.* 24. 5:1,2. 6:6—15.) The second year of Darius Hystaspis was about sixteen years after Cyrus issued his decree.—The repeated testimony of Zechariah shews, that these events occurred, not more than seventy years after the destruction of the temple by Nebuchadnezzar: (*Zech.* 1:12,13. 7:3—5.) and as no Darius reigned in Persia, till long after that time, except Darius Hystaspis, it is beyond all doubt, that he was intended.—*Shealtiel* is exactly the same in the original, with *Salathiel*, (1 *Chr.* 3:17.) and *Josedech*, with *Jehozadak.* (1 *Chr.* 6:14,15.) It would have been more convenient to the mere English reader, if the same persons had uniformly been called by the same names; where the original is the same, or so nearly the same, as to preclude all doubt of the meaning.—*Jeshua* (*Ezra* 2:2.) is spelt differently than *Joshua* in this verse: but the same person is evidently intended. (*Marg.* and *Marg. Ref.*)—'If these two 'notable men had need to be stirred up and 'admonished of their duties; what shall we 'think of other governors, whose doings are 'either against God, or very cold in his cause?'

V. 2. The Jews, discouraged by opposition, had left off to build the temple; and they concluded that it was not a proper time to resume that work, though they did not intend to give it up. They were then few in number, and poor, compared with the affluence of Israel in the days of Solomon; their enemies were many, and the kings of Persia frowned on them; they had many temporal concerns, personal and public, to attend on; and they concluded that they should not be able to build the temple at all, or not with suitable magnificence. They therefore thought it best to rest contented with an altar, on which to sacrifice, till a more favorable opportunity arrived. But "the LORD of hosts" (whose power was sufficient to support them against all opposition,) disapproved these vain excuses, and therefore sent the prophet with the subsequent message.—'They 'preferred policy and private profit to religion.' (*Marg. Ref.*—*Notes, Num.* 13:31. *Neh.* 4:10. *Ec.* 9:10.)

V. 4. While the Jews thought themselves unable to rebuild the temple, they were very active about their own houses; and many of them decorated them with wainscot and ceilings of cedar, or other valuable materials; and then lived in them, at ease and in indulgence. But if the times had been so bad, as to render it impracticable for them to build the temple, it would not have been in their power to acquire such houses for themselves. (*Marg Ref.*—*Notes*, 2 *Sam.* 7:1—3. *Ps.* 132:2—5. *Matt.* 6:33,34.) Their excuses were therefore fallacious; and even Zerubbabel and Joshua were faulty in conniving at their negligence. (*Note, Ezra* 4:17—24.) The decree of Artaxerxes, or Smerdis the usurper, against the building of the temple, lost all its authority when he was slain; but that of Cyrus remained in full force. had the Jews therefore been duly zealous and courageous, they would immediately have resumed the work, which had been violently interrupted.—'It argues a great contempt of God 'and religion, when men think no cost or fine-'ry too much to bestow upon themselves, and

11 And [x] I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

12 ¶ Then [y] Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him: and the people did [z] fear before the LORD.

13 Then spake Haggai [a] the LORD's messenger in the LORD's message unto the people, saying, [b] I *am* with you, saith the LORD.

14 And the LORD [c] stirred up the spirit of Zerubbabel the son of Shealtiel, [d] governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; [e] and they came and did work in the house of the LORD of hosts, their God,

15 In [f] the four and twentieth day of the sixth month, in the second year of Darius the king.

x Deut. 28:22. *Marg.* 2 Kings 8:1. Job 34:29. Lam. 1:21. Am. 5:8. 7:4. 9:6.
y 14. Ezra 5:2. Is. 55:10,11. Col. 1:6. 1 Thes. 1:5,6. 2:13, 14.
z Gen. 22:12. Ps. 112:1. Prov. 1:7. Ec. 12:13. Is. 50.10. Acts 9:31. Heb. 12:28.
a Judg. 2:1. *marg.* Is. 42:19. 44:26. Ez. 3:17. Mal. 2:7. 3: 1. 2 Cor. 5:20.
b 2:4. 2 Chr. 15:2. 20:17. 32: 8. Ps. 46:7,11. Is. 8:8—10. 41:19. 43:2 Jer. 15:20. 20:11. 30:11. Matt. 1:23. 18:20. 28: 20. Acts 19:9,10. Rom. 8:31. 2 Tim. 4:17,22.
c 1 Chr. 5:26. 2 Chr. 36:22. Ezra 1:1,5. 7:27,28. Ps. 110: 3. 2 Cor. 8:16. Heb. 13:21.
d 1. 2:21.
e Ezra 5:2,8. Neh. 4:6. 1 Cor. 15:58. Phil. 2:12,13.
f 1: 2:1,10,20.

'the meanest accommodation good enough for 'the service of God.' *Lowth.*

V. 5—11. 'Consider the plagues of God 'upon you, for preferring your policies to his 'religion; and because ye seek not him first of 'all.'—The Lord here called the people to "consider their ways;" that is, not only their conduct and motives by way of self-examination but also the state of their affairs; by which they would perceive that their conduct was as impolitic as it was irreligious. (*Marg.* and *Marg. Ref.* i—m.—*Notes*, *Ps.* 119:57—63, *vv.* 59,60. *Ec.* 7:13,14. *Ez.* 18:28. 1 *Cor.* 11:29—34, *vv.* 30—32.) They well knew, that their crops of corn had been very scanty, in proportion to the land tilled, or the seed sown. They had not a sufficiency of meat or drink, either through scarcity, or for want of a blessing; their clothes soon wore out, and did not defend them from the cold; and the hard-earned wages of the laborer, or mechanic, seemed to be put into "a bag with holes," they were so soon gone, through dearness of provisions, and a variety of expenses. It was therefore expedient for them to review their conduct; and this would shew them, that they should immediately (though to the neglect of their own concerns,) go to mount Lebanon, or other forests on the mountains, and prepare timber, and set about the building of the temple: and God would graciously take pleasure in it, as the centre of his worship, and the type of Christ, though far inferior in magnificence to Solomon's temple; yea, he would deem himself "glorified" by it. They must know, that when they had used all proper means, had every probability, and had entertained the most sanguine expectations, of a large increase, they were strangely disappointed: and even what they had brought home was unaccountably wasted, as if the Lord had "blown upon it," and driven it away! And wherefore was this? Truly, because they neglected the temple and left it in ruins, whilst they eagerly employed themselves in building and decorating their own houses: and therefore they were visited by drought and famine, and various diseases both of man and beast. (*Marg.* and *Marg. Ref.* k, l. n—x. *Notes*, 2:15—19. *Deut.* 28:23,24. *Is.* 17:10,11. *Mal.* 3:7—12.) The returned captives seem to have greatly prospered in their husbandry and other employments for some time: but when they began to neglect the temple, and to spend the gains on their own houses, and in their own indulgence; they were visited with drought and unfruitful seasons, and remarkable ill success in every thing. Let them consider what was the reason of this change.

Brought it home, &c. (9) 'The line may very 'well be translated: "And ye have brought an 'offering to my house, and I have snuffed at 'it." ' *Bp. Newcombe.*

V. 12. This message of God by his prophet had the proper effect. The rulers and people were faulty, but they were not hardened as their fathers had been: and, though they had not lately been accustomed to the ministry of prophets, and Haggai seems not to have wrought any miracle; they considered him as sent by the LORD their God, and reverenced his authority. Zerubbabel and Joshua were most ready to receive this reproof, and attend to his exhortation, and the people were influenced by their example. They therefore "feared the LORD" and obeyed his voice, and immediately began to make preparation for the work. (*Marg. Ref.*—*Notes*, *Ezra* 5:1,2. *Prov.* 25:11,12. *Mic.* 2:6,7.)

V. 13—15. Within little more than three weeks after Haggai's first message was delivered, the people having already testified their readiness to obey, he was sent again to them with a gracious assurance of the Lord's presence and favor. He was called the Lord's *messenger*, (the word being the same, as is generally rendered an *angel*,) because of his employment, which was to bring messages from God to the people. His word was attended with a powerful blessing, in stirring up their minds and animating their courage for this arduous undertaking. (*Marg. Ref.*—*Notes*, *Ezra* 1:1—6. 7:27,28. 2 *Cor.* 8:16—24, *vv.* 16,17. *Phil.* 2:12,13.)

PRACTICAL OBSERVATIONS.

Even pious persons often need to be excited, by repeated admonitions, to the duties of their station; especially when attended with danger and difficulty.—Many good works have been purposed, and not performed, because men imagined that the proper time was not come: thus believers lose opportunities of usefulness, and sinners procrastinate in the concerns of their souls till it be too late.—The Lord notices all the objections and excuses, with which men satisfy themselves and each other, in the neglect of duty; and when he shall expose and answer them, "every mouth will be stopped." Providential dispensations are seldom interpreted properly, without a careful attention to the word of God: thus many conclude that poverty or trouble excuses them from duty,

CHAP. II.

The prophet encourages the Jews, by assuring them that this temple, though far inferior to the former in magnificence, would be rendered more glorious by the presence of the Messiah, 1—9. By the law concerning things holy and unclean, he shews that their sins had deprived them of God's blessings, which from that time he would vouchsafe them, 10—19. He predicts the prosperity of Christ's kingdom, under that of Zerubbabel, his ancestor and type, 20—23.

IN [a] the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by * the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, [b] governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who [c] *is* left among you that saw this house in her first [d] glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet [e] now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work; [f] for I *am* with you, saith the LORD of hosts:

5 *According* [g] *to* the word that I covenanted with you when ye came out of Egypt, [h] so my Spirit remaineth among you: [i] fear ye not.

6 For thus saith the LORD of hosts;

a 10,20. 1:15.
* Heb. *the hand of the*, &c. 1:1. 2 Pet. 1:21.
b 1:14. Ezra 1:8. 2:63. Neh. 8:9.
c Ezra 3:12. Zech. 4:9,10.
d Ez. 7:20. Luke 21:5,6.
e Deut. 31:23. Josh. 1:6,9. 1 Chr. 22:13. 28:20. Zech. 8:9. 1 Cor. 16:13. Eph. 6:10. 2 Tim. 2:1.
f 1:13. Ex. 3:12. Judg. 2:18. 1 Sam. 16:18. 2 Sam. 5:10. Mark 16:20. Acts 7:9. 2 Tim. 4:17.
g Ex. 29:45,46. 33:12—14. 34: 8,10.
h Num. 11:25—29. Neh. 9:20, 30. Is. 63:11—14. Zech. 4:6. John 14:16,17.
i Josh. 8:1. 2 Chr. 20:17. Is. 41:10,13. Zech. 8:13,15. Matt. 28:5. Acts 27:24. Rev. 1:17.

when indeed it is intended to rebuke their negligence.—Those who plead, that they cannot at present afford to contribute to pious or charitable designs, often lavish in needless expenses on their tables, houses, furniture, apparel, or decorations, ten times as much as was expected from them for far better purposes: and few are at all aware how large a fund frugality and self-denial might raise, even from persons of moderate incomes, for good works, without the least injury to them or their families. But if men will dwell in ceiled houses, and indulge every wayward inclination, when the house of God lies waste and his poor are starved, they may expect rebukes and corrections. How can *they*, who evidently do not "seek *first* the kingdom of God and his righteousness," think themselves true Christians? And are not lukewarm professors of true religion marked in God's word with peculiar disapprobation? (*Note*, *Rev.* 3:14—16.) Indeed, those who do not prosper in the world ought to "consider their ways:" for "there is that withholdeth more than is meet, and it tendeth to poverty." If the Lord be offended by a man's selfishness, he can easily blast all his projects, and insensibly reduce him, whatever his occupation or industry may be. He can deprive him of all comfort in his possessions: and even if his income be not scanty, he can cause it to spend badly, and then all his gains shall seem to be put "into a bag with holes;" all his labors be fruitless, all his possessions blown upon, and all his expectations frustrated. Our dependence is in every thing so entirely on God, that when "we look for much, and have little," and are remarkably crossed in our undertakings; it behoves us to inquire, wherefore he contends with us. And, if we attend to his word, consult his ministers, inquire of him in prayer, and examine ourselves, we shall not fail to find out the cause. Perhaps some duty is neglected, the payment of some vow is postponed, or some worldly object is idolized. When this discovery is made, we should without delay amend what has been amiss: and if we attend to those things which please the Lord, and wherein "he is glorified," whatever else be neglected or procrastinated, we shall best consult our own true interest and comfort: but without that faith and fear, which produce unreserved and prompt obedience, we cannot expect that the Lord will be with us.—The most exalted or sacred characters ought not to be offended, when reminded of their duty by the meanest servant of God: they should reverence his authority, and submit to his reproof, in the words of his ministers: and the more wisdom and piety they have, the more readily will they attend to such exhortations. When leading men set the example, it will influence the remnant of the people, and they may expect encouragement: and "if the Lord be with us," who can be against us, to prevent our success, or in any measure to hurt us? These considerations should stir up our spirits, to be diligent and courageous in laying ourselves out in the work assigned us: yet if any means prove successful to render us zealous in good works, we must give all the praise to him, from whom alone "cometh every good and perfect gift," and "who worketh in us to will and do of his good pleasure."

NOTES.

CHAP. II. V. 1, 2. *Marg.* and *Marg. Ref.* V. 3—5. These transactions took place about sixty-eight years from the time when the temple had been destroyed, and about seventeen years from the issuing of the decree of Cyrus, and above fifteen years after the foundations had first been laid. (*Note*, *Ezra* 3:12,13.) Yet some Jews still remained alive, who had seen the former temple in their youth, before they were carried to Babylon. These could not but observe, from the preparations, the plan, and the progress of the work, that this new temple was likely to be much inferior to it in grandeur. Whilst they lamented this, they seem to have undervalued the labors of the people, and to have discouraged the work; and therefore the Lord sent his servant to prevent the effects. He allowed, that this house must appear as nothing, in the eyes of those, who had seen the other in its glory: yet that should not prevent the rulers and people from proceeding with the vigor and courage of faith and hope; as God was with them to prosper their labors, according to the promises of the covenant made with their fathers; and "his Spirit," the Author of all true glory and excellency, "remained among them," to direct, sanctify, and bless them, as in the days of old: and therefore they needed not fear acceptance or assistance. (*Marg. Ref.*—*Notes*, *Ex.* 29:42—46. *Num.* 11: 17,25,28,29. *Josh.* 1:7. 1 *Chr.* 22:11—13. 28:10. *Neh.* 9:20. *Is.* 48:16. 59:20,21. 63:11—14. *Zech.*

[k] Yet once, [l] it *is* a little while, [m] and I will shake the heavens, and the earth, and the sea, and the dry *land*.

7 And [n] I will shake all nations, [o] and the Desire of all nations shall come: [p] and I will fill this house with glory, saith the LORD of hosts.

8 The [q] silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The [r] glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I [s] give peace, saith the LORD of hosts.

[*Practical Observations.*]

k 21,22. Heb. 12:26—28.
l Ps. 37:10. Is. 10:25. 29:17. Jer. 51:33. Heb. 10:37.
m Is. 34:4. Jer. 4:23—26. Ez. 38:20. Joel 2:30—32. Matt. 24:29,30. Mark 13:24—26. Luke 21:25—27. Acts 2:19, 20. Rev. 6.12—17. 8:5—12. 11:19 16:2—21.
n Ez. 21:27. Dan. 2:44,45. 7: 20—25. Joel 3:9—16. Luke 21:10,11.
o Gen. 3:15. 22:18. 49:10. Zech. 9:9,10. Luke 2:10,11. Rom. 15:9—15. Gal. 3.8.
p Ex. 40:34,35. 1 Kings 8:11. 2 Chr. 5:14. Ps. 80:1. Mal. 3: 1. Luke 19:47. 20:1. 21:38. John 1:14. 2:13—17. 7:37—39. 10:23—38. Col. 2:9.
q 1 Kings 6:20—35. 1 Chr. 29: 14—16. Ps. 24:1. 50:10—12. Is. 60:13,17.
r Ps. 24:7—10. 1 Tim. 3:16. Jam. 2:1.
s Ps. 85:8,9. Is. 9:6,7. 57:18—21. Mic. 5:5. Luke 2:14. John 14:27. Acts 10:36. Eph. 2:14—17. Col. 1:19—21.

4:4—7. 8:3,9—15, *v.* 9. 1 *Cor.* 16:13,14. *Eph.* 6: 10—13. 2 *Tim.* 2:1,2.)

V. 6—9. For their further encouragement, the rulers, priests, and people were informed, that during the continuance of this temple, a most important change or revolution would take place, introducing a new and more glorious state of the church. "Yet once more," the Lord intended entirely to change the external form of his church, and to bring in that dispensation which should endure to the end.—'The word "once," has a clear sense, if under-'stood of the evangelical age; for many polit-'ical revolutions succeeded; ... but only one 'great and final religious revolution.' *Bp. Newcombe.* (*Note*, *Heb.* 12:26—29.)—This would be "in a little while," compared with the years that had passed since the first promise of the Messiah, or even from the giving of the law. Then the Lord would "shake the heavens and the earth:" various convulsions and changes would take place in the Jewish church and state, which would end in the abrogation of the ritual law and the whole Mosaic dispensation, the disannulling of the national covenant, the destruction of Jerusalem, and the ruin of their civil government; attended with earthquakes, tempests, and violent commotions of the elements, above and beneath, by sea and by land. (*Marg. Ref.* k—n.—*Notes*, 20—23. *Jer.* 4:19—27. *Ez.* 17:22—24. *Joel* 2:28—32. *Matt.* 24:29—31. *Luke* 21:25—28. *Acts* 2:14—21, *vv.* 16—20.) These events would be preceded by great revolutions and commotions among the nations; the Persian monarchy would be subverted by the Macedonians, and that by the Romans; and all these changes would make way for the coming of Christ, and the introduction of his spiritual kingdom. At the appointed time, He, "the Desire of all nations," whom all nations ought to desire, and in due time would desire; He, in whom "all the nations of the earth were to be blessed," and of whose coming a general expectation would prevail, as of some most desirable event; He would come, and his presence, who is "the Glory of the LORD" and the true Temple, "in whom all the fulness of the Godhead dwells bodily," would fill that house with glory, and render it far more glorious, than the Shechinah (or visible glory) rendered Solomon's temple. (*Marg. Ref.* o, p. —*Notes*, *Gen.* 3:14,15. 12:1—3, *v.* 3. *Ex.* 40:34, 35. 1 *Kings* 8:10—14. *Mal.* 3:1—4, *v.* 1. *Matt.* 12:5,6. *Luke* 2:25—32, *vv.* 30—32. *John* 2:13—22. *Rev.* 21:22—27, *v.* 22.) The Lord could, if he so pleased, enrich that house with silver and gold beyond the former temple; for all the treasures of the earth are his: but, as a more spiritual dispensation was about to be introduced, he had a greater and a more spiritual glory to confer upon it, in the presence of Immanuel his incarnate Son. (*Note*, *Ez.* 41:22.) Thither he would come, as "the Prince of peace:" there he would preach and confer peace: and in the mean time God would give peace to those who worshipped there, in anticipation of the blessings of Messiah's reign. (*Marg. Ref.* s.)—The second temple could not excel the first in glory, in any other respect than this: it was indeed considerably beautified, decorated, and enriched in after ages; but nothing equal to the splendor of the temple in the days of Solomon: and the Jews themselves allow, that the ark of the covenant, the visible glory, and some other things which distinguished the former temple, were wanting in this. But they cannot find any thing that is worthy to be mentioned, in which it was more glorious; though they have been excited to rack their invention to the utmost for that purpose. For as the second temple has been destroyed above seventeen hundred years; if nothing else can be adduced, in which its glory exceeded that of Solomon's temple, it must be allowed that the presence of the promised Messiah was intended; and if this be yielded, it will undeniably follow that "Jesus of Nazareth" was he: and thus they must condemn their own obstinate rejection of him, concerning whom all their own prophets spoke. For in this alone did the glory of the latter house exceed that of the former, that the "Desire of all nations," the Lord of glory came to it, personally and in human nature. So that this prophecy alone is sufficient to decide the controversy with them, seeing they allow the divine inspiration of Haggai. (*Notes*, *Dan.* 9:24—27.)—Some indeed speak, as if Herod the great entirely pulled down this temple, and builded another: but what Josephus records on that subject is not consistent with itself, and with other writers, and seems rather penned in the style of panegyric than of history: and, however Herod repaired, beautified, and enlarged the outbuildings of the temple, it never was the general opinion of the Jews themselves, that he demolished the second temple; but that it continued the same, till its destruction by the Romans. With that event the old dispensation ended; "for the Desire of all nations was come," and he erected his spiritual temple, as it were, upon the ruins of it.—The word rendered "come" (7) is plural, and it is with probability supposed, that the substantive should be plural also. "The desires of all the nations shall come." Some learned men, therefore, have argued, that the *precious* or *desirable* things, namely, the riches of the nations are meant: and that it is a forced construction to interpret the passage of the Messiah.—'The objections to this interpretation are, the great 'solemnity of the introduction; (6,7.) and the 'impropriety of the language, "The desirable 'things of all nations *shall come*," when it 'should rather be said, "the desirable things of 'all nations *shall be brought*." ... The word is

10 ¶ In [t] the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; [u] Ask now the priests *concerning* the law, saying,

12 If [x] one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, [y] If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, [z] So *is* this people, and so *is* this nation before me, saith the LORD: and so *is* every work of their hands; [a] and that which they offer there *is* unclean.

t 1,20. 1:1,15.
u Lev. 10:10,11. Deut. 33:10. Ez. 44:23,24. Mal. 2:7. Tit. 1:9.
x Ex. 29:37. Lev. 6:27,29. 7:6. Ez. 44:19. Matt. 23:19.
y Num. 5:2,3. 9:6—10. 19:11—22.
z 1:4—11. Prov. 15:8. 21:4,27. 28:9. Is. 1:11—15. Tit. 1:15.
a Ezra 3:2,3.

15 And now, I pray you, [b] consider from this day and upward, [c] from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, [d] when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote you [e] with blasting and with mildew [f] and with hail, [g] in all the labors of your hands; [h] yet ye *turned* not to me, saith the LORD.

18 [i] Consider now from this day and upward, from the four and twentieth day of the ninth *month*, [k] *even* from the day that

b 18. 1:5,7. Ps. 107:43. Is. 5:12. Hos. 14:9. Mal. 3:8—11. Rom. 6:21. 1 Cor. 11:31.
c Ezra 3:10. 4:24.
d 1:6,9—11. Prov. 3:9,10. Zech. 8:10—12. Mal. 2:2.
e Gen. 12:6,23,27. Deut. 28:22. 1 Kings 8:37. 2 Chr. 6:28. Is. 37:27. Am. 4:9.
f Ex. 9:18—29. Is 28:2.
g 1:11. Ps. 78:46. Is. 62:8. Jer. 3:24.
h 2 Chr. 28:22. Job 36:13. Is. 9:13. 42:25. Jer. 5:3. 6:16,17. 8:4—7. Hos. 7:9,10. Am. 4:8—11. Zech. 1:2—4. 7:9—13. Rev. 2:21. 9:20,21.
i 15. Deut. 32:29. Luke 15:17—20.
k 1:14,15. Ezra 5:1,2. Zech. 8:9.

'used plurally, with the force of the singular, '(like *deliciæ*, or *spes*, in Latin,) *Dan.* 9:23. *vir* '*desideriorum*, "greatly beloved." *Cant.* 5:16. we 'have ... *ipse totus desideria*, for *desiderabilis*.' ("He is altogether lovely.") 'It may well be 'doubted, whether the second temple could 'exceed that of Solomon, in the splendor and 'costliness of its ornaments. ... Prideaux values 'the gold with which the holy of holies alone 'was overlaid, at four millions, three hundred 'and twenty thousand pounds sterling. ... It 'seems to me, that, supposing the Messiah to 'be prophesied of, greater precision in the language would not have been used: for this 'would have led the Jews to expect a demolition 'of the temple then building, and the erection 'of another in its stead. ... No nominal distinction, between Zerubbabel's and Herod's temple, seems to have been ever made by the Jews: 'but in popular language these structures, 'though really different, were spoken of as the 'same. On one occasion, Josephus himself 'mentions only two buildings of the temple; a 'former, in the time of Solomon; and a latter, 'in that of Cyrus.—In *Chronicon Hebræum*, &c. 'Vespasian is said to have destroyed the temple, four hundred and forty years after it was 'rebuilt.' *Bp. Newcombe.*—No more than seven years were spent in building Solomon's temple, and only four in building the second temple, from the time when the Jews resumed the work. It is indeed most evident, that Herod never pulled down the temple, in order to erect a new one. There was a temple, for the worship of JEHOVAH according to the law, during all the forty-six years, which was spent in repairing or rebuilding it.—One part must therefore have been taken down at once, as far as needful for the purpose, and no more: but the old foundation, and the most essential parts of the structure, no doubt remained.—Whoever compares the sixth chapter of the first of Kings, even with the most splendid accounts of the second temple, however adorned with costly stones, and other magnificent decorations; must perceive, that the former being overlaid in every part with pure gold, gave it a glory, *of this kind*, which was incomparably beyond that of the second temple, in its highest magnificence: and the prophecy clearly means, that the glory of the second temple should exceed the glory which the first had at any time been favored with.—Nothing but the presence of the incarnate Son of God could fulfil this prediction.

V. 10—14. The time which had elapsed from Haggai's first message to this, being nearly four months, seems to have been taken up by the Jews in preparing to build: but now they proceeded to the work itself. The prophet was on this occasion ordered to propose two questions to the priests, the ordinary interpreters of the law. (*Marg. Ref.* u.—*Notes*, *Lev.* 10:8—11. *Ez.* 44:23,24. *Mal.* 2:4—9, *v.* 7.) Supposing a man should carry, in the skirt of his garment, any part of the holy oblations, (which were to be eaten by the priests alone, in the courts of the temple,) and then with that same skirt should touch some ordinary provision, would that communicate sanctity to the bread, flesh, wine, or oil thus touched? This the priests answered in the negative; ceremonial holiness could not be thus conveyed. On the other hand, if a man, who was unclean by a dead body, touched such provisions, would not that render them unclean, unfit to be offered to God, or even for common use? To which they answered in the affirmative. It was then evident, that uncleanness was more easily communicated than holiness: and the inference was, that the people, when they lived in the neglect of their duty, as to the building of the temple, through a covetous or self-indulgent attention to secular concerns, could not have their ordinary employments sanctified by the sacrifices which they offered; but on the contrary they polluted their religious services, by their own unbelief and hypocrisy, or selfish neglect of their duty in this particular.—"That 'thing, which is of itself good, cannot make 'another thing so; and therefore they ought 'not to justify themselves by their sacrifices 'and ceremonies: but contrary he that is unclean and not pure of heart, doth corrupt 'those things, and make them detestable to 'God, which else are good and godly.' (*Marg.*

the foundation of the LORD's temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: [l] from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai [m] in the four and twentieth *day* of the month, saying,

21 Speak to [n] Zerubbabel, governor of Judah, saying, [o] I will shake the heavens and the earth;

l Gen. 26:12. Lev. 26:3,&c. Deut. 15:10. 28:2—15. Ps. 84:12. 128:1—5. 133.3. Prov. 3:9,10. Zech. 8:11—15. Mal. 3:10. Matt. 6:33.
m 10.
n 1:1,14. 1 Chr. 3:19. Ezra 2:2. 5:2. Zech. 4:6—10.
o 6,7. Ps. 46:6. Ez. 26:15. 38:19,20. Joel 3:16. Heb. 12.26,27. Rev. 16:17—19.

22 And I will [p] overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; [q] and I will overthrow the chariots, and those that ride in them: and the horses and their riders shall come down, [r] every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, [s] and will make thee as a signet: [t] for I have chosen thee, saith the LORD of hosts.

p Is. 60:12. Ez. 21:27. Dan. 2:34,35,44,45. 7:25—27. 8:25. Mic. 5:8,15. Zeph. 3:8. Zech. 10:11. 12:2—5. 14:3. Matt. 24:7. Rev. 11:15.
q Ex. 14:17,28. 15:4,19. Ps. 46:9. 76:6. Ez. 39:20.
r Judg. 7:22. 1 Sam. 14:16. 2 Chr. 20.22,23. Is. 9:19. 19:2.
s Cant. 8:6. Jer. 22:24. John 6:27. 2 Tim. 2:19.
t Is. 42:1. 43:10. 49:1—3. Zech. 4:6—14. Matt. 12:18. 1 Pet. 2:4.

Ref. x—a.—*Notes*, 1:4—11. *Lev.* 6:25—29. *Num.* 9:6—8. 19:11,21. *Prov.* 15:8,9. 21:4,27. *Is.* 1:10—15. *Ez.* 44:17—20, *v.* 19. *Tit.* 1:14—16.)

V. 15—19. The people were therefore called on, to consider "from that day," both what had befallen them, and what was about to befal them; and to compare these together. Before they had begun to place more courses of stone, on the foundation which they had laid several years before, (that is, during the years the work had been neglected,) they had been strangely frustrated in their expectations. If a man came to a heap of corn, in the straw, or in the chaff, which he computed at twenty measures, he seldom obtained more than ten: for there proved to be much straw and chaff, and little corn. Or if a man expected fifty barrels of wine from the grapes which he carried to the wine-press; when he came to draw it off after they had been pressed, there proved no more than twenty, they were so unproductive. For the Lord had been so offended with their carnal and selfish negligence of his temple, that he disappointed them in all their works; and visited them with various calamities, which they ascribed to second causes, and so did not repent or return to his service. (*Marg. Ref.* b—h.—*Notes*, 1:5—11. *Ezra* 5:1,2. *Ps.* 107:33—43, *v.* 34. *Jocl* 1:4,17,18. *Am.* 4:6—10. *Zech.* 8:9—15. *Mal.* 2:1—3, *v.* 2.) But let them take notice, that from that very day, when they began to build on the foundation of his house, though their corn was not gathered in, nor had their trees begun to bud, (for it was nearly the depth of winter,) and there was no appearance of a favorable change; yet from that day he would as remarkably bless them, with fruitful seasons and an abundant increase; both graciously to recompense their obedience, and to encourage them to proceed. (*Marg. Ref.* i—l.—*Notes*, 1:13—15. *Prov.* 3:9,10. *Mal.* 3:7—12. *Matt.* 6:33,34, *v.* 33. 2 *Cor.* 9:8—11.)

V. 20—23. "And the word of the LORD came the second time unto Haggai, in, &c." The conclusion of the book was a second message, sent by the prophet, on the same day with that which precedes.—Zerubbabel, as the governor of Judah, was the type as well as the progenitor of Christ; to whom doubtless the prophecy was principally directed. The Lord again declared his purpose of causing violent concussions and revolutions in the heavens and earth, or in the state of the church and of the world. He would subvert monarchies one after another, and destroy nations by intestine wars. (See on *Note*, 6—9, *v.* 6.—*Notes*, *Dan.* 2:34,35,44,45. *Rev.* 11:15—18.) But he would take Zerubbabel, and keep him safe as his signet; and employ him to rule over his people; as a man ratifies deeds by his signet or seal, and sets it on any thing as a security, or to mark authenticity or appropriation: for he had chosen him for that purpose. (*Notes*, *Cant.* 8:6,7. *Jer.* 22:24—27. *John* 6:22—27, *v.* 27. 2 *Tim.* 2:19.) This was a gracious intimation, that the Lord would preserve Zerubbabel, and the people of Judah by him, amidst the machinations of their enemies and the ruin of surrounding states and kingdoms. But it also predicted the establishment and continuance of the kingdom of Christ, the elect Servant of the Father, the Governor of Judah: by union with whom his people are sealed with the Holy Ghost, and stamped with his image, and thus distinguished from all other persons, and preserved unto the day of redemption. (*Notes*, 2 *Cor.* 1:21,22. *Eph.* 1:13,14. 4:30—32, *v.* 30.) And it predicted the changes, that would take place in the church, and in the kingdoms of the world, even to that time, when the kingdom of Christ shall subvert and occupy the place of all those monarchies, which have opposed his cause.—'This could not be fulfilled 'in Zerubbabel, who did not in all likelihood 'live many years after the finishing of the tem-'ple; and to be sure, did not see any of these 'great changes here foretold: and therefore 'the Messias must be here described under the 'name of Zerubbabel, as he elsewhere is under 'that of David.' *Lowth.* (*Marg. Ref.*—*Notes*, *Ez.* 34:23—31, *v.* 23. *Hos.* 3:4,5. *Zech.* 3 8—10 4:8—10. 6:10—13.)

PRACTICAL OBSERVATIONS.
V. 1—9.

The word of God is intended to encourage us, as well as to excite us to our duty.—Those who have witnessed or read of, extraordinary effects produced by the power of God in his ordinances, should not despise or dishearten those, who are endeavoring to do good in a little way, with small success, and under great disadvantages. Though it may appear "as nothing in their eyes," yet the seed may spring up and become a great tree; and every degree of good to souls should be thought important. (*Zech.* 4:10.) Indeed men are very incompetent judges of what is glorious, in religious matters: many things excite admiration because they are noisy and ostentatious; whereas "the kingdom of God cometh not with observation." Abiding and blessed effects are sometimes produced by obscure and despised instruments,

and for a time in silence and neglect: till at length they burst forth to public view, and claim attention as excellent, useful, and permanent; when such as for a little time excited admiration and applause, but were more superficial, vanish, or terminate in confusion. If we be therefore occupied, according to the command of God, and in dependence on his promise, we should "be strong" in faith, vigorous, and active, laboring in hope, even in obscurity and with little visible success; for though man may despise us, "the LORD of Hosts will be with us," according to his covenanted word, "Lo I am with you always, even to the end of the world;" and his Spirit, who abides with his people for ever, will not refuse us a measure of success and comfort in our work: therefore we should not fear. That power, which shakes the heavens and the earth, the sea, and the dry land; and which effected such wonderful changes and revolutions among the Jews and Gentiles, in the first ages of the gospel; can easily prepare men's hearts in any congregation, or of any description, to welcome Christ, as the Desire of their hearts and precious to their souls. He, whose are all the riches of the earth and all their possessors, can defray the expense of any undertaking, which is really for his glory; so that we may depend on him for whatever we want: and if his ministers be poor, or the places appropriated to his worship mean, or any apparently good design fail of adequate resources; we may be sure that he sees it best for his servants, and most for his own glory, that it should be so. They, however, who are stewards of his gold and silver, should remember that he will demand an account of the use which they make of them; and when they contribute most liberally to pious or charitable designs, they should observe, that they only render to the Lord a portion of *his own*, and that he has a right to demand the whole whenever he pleases.—But the glory of the gospel-church is greater than that of either the former or the latter temple: for "behold a greater than Solomon is here!" The "Desire of all nations," is the precious Foundation and approved Corner-stone of this spiritual temple: believers are the living stones of which it is formed; and it is the constant habitation of God by his Holy Spirit, and shall be for evermore. (*Note*, *Eph.* 2:19—22.) Here are contained the whole spiritual beauty and glory of the earth: hereafter, being removed to heaven, these will be the joy and admiration of angels and arch-angels to all eternity. May then revolutions and reformations, in churches and kingdoms, make way for Christ to be desired and valued by all nations; may he abundantly fill his habitation with the glory of his holiness, peace, and consolation; and may the poor blinded Jews have their eyes open to behold the preciousness of him, whom they have hitherto rejected, and who indeed is "a Light to lighten the gentiles, and the Glory of his people Israel!"

V. 10—23.

"Holiness becometh" the temple of God and his spiritual priesthood: and those who are appointed to interpret his word, ought to be ready and expert in solving cases respecting it. The merest novice, however, in spiritual things must know, that "evil communications corrupt good manners;" and yet the company of saints has no natural efficacy to sanctify: for diseases are often infectious, but health cannot be imparted in the same way. Pollution, being congenial to our nature, is more easily communicated than holiness: how dangerous then is it for those, who profess godliness, to form intimate connexions with unbelievers, vainly hoping to impart good, when they have immensely more cause to fear the most important injury to themselves! (*Note*, 2 *Cor.* 6:14—18.)—We should also learn not to depend on external services, which are all rendered unclean by an unbelieving, carnal, and hypocritical heart. While we live in known sin or neglect of known duty, we cannot reasonably expect benefit from ordinances, or comfortable success in our temporal concerns; but when we are uprightly obedient, the Lord graciously accepts our imperfect and defiled services.—Were we carefully to consider the different parts of our lives, and compare them with each other; we should most of us perceive an evident difference between those, in which we have been totally irreligious or greatly negligent, and those, in which we have endeavored "*first* to seek the kingdom of God and his righteousness:" and that the former have been far more full of anxiety and disappointment, the latter of success and comfort, even in outward things. But if it have not been remarkably so *with us;* yet the Lord will curse the blessings of the wicked, and imbitter the prosperity of the negligent: and he will sweeten the cup of affliction to those, who humbly and diligently serve him. And, what ever changes take place on earth, all will concur in promoting the comfort, honor, and happiness of his servants, who devote themselves unreservedly to him: even as they will tend to establish the kingdom of Christ, the chosen Signet of the Father, by whom all believers are preserved and sealed unto life eternal.

THE

BOOK OF ZECHARIAH.

ZECHARIAH began to prophesy two months after Haggai; being raised up to be his coadjutor, in exciting the Jews to rebuild the temple: but it is probable, that he continued to exercise his prophetical office during a much longer time; though the visions and predictions, in the latter part of the book, are not dated. Various traditions are extant concerning him: but in

general they are improbable, or uncertain and frivolous; so that no more is known of him, than what is recorded in scripture, and may be seen by consulting the marginal references on some of the verses in which his name is mentioned. His prophetical character and usefulness is recorded by Ezra: (*Ezra* 5:1,2. 6:14.) and his book is repeatedly quoted and referred to, and thus sanctioned as the word of God, in the New Testament. (Compare 9:9. with *Matt.* 21:4,5. *John* 12:14—16.—11:12,13. with *Matt.* 27:7—10.—12:10. with *John* 19:34—37. *Rev.* 1:7. —13:7. with *Matt.* 26:31. *Mark* 14:27.) The numerous and extraordinary prophecies, however, which it contains, sufficiently demonstrate that the prophet "spake as he was moved by the Holy Ghost." Many of these have been undeniably and most wonderfully accomplished: and the rest though considered as peculiarly obscure, on careful investigation will be found to foretel, sometimes under other emblems and metaphors, the same future events with the most remarkable predictions, both in the Old and New Testaments.

Zechariah has been styled, 'the sun among the minor prophets;' and the time approaches, when the propriety of this title will no doubt be fully illustrated.—After general warnings, and exhortations to repentance, the prophet foretels the completion of the temple; the rebuilding, replenishing, security, and prosperity of Jerusalem, and the cities of Judah; and the judgments of God on the enemies of his people: but, in doing this, under the types of Zerubbabel and Joshua, and by using figurative language, he predicts the coming of Christ, our King and High Priest, the establishment of his kingdom, the building of his spiritual temple, the conversion of the Gentiles, and the enlargement and prosperity of the Christian church. (1: —4: 6:) By the visions of a flying roll and an ephah, he shews the judgments which would come on the wicked Jews, and the abject and oppressed state of the nation, after they had filled up the measure of their sins. (5:) Then follow prophecies (interspersed with warnings and exhortations,) of prosperity and enlargement to Jerusalem; till at length, the strong nations of all languages would become the worshippers of JEHOVAH, and join themselves to his people. (7: 8:) The intermediate events to the surrounding nations, and to the Jews, from the completion of the temple till the coming of Christ, are next foretold, with figurative intimations of the prevalence of his gospel, by the triumphs of his apostles and servants. (9: 10:) To these are subjoined, the destruction of the temple, and the rejection of the nation for contempt of Christ, and other sins; and afterwards of the nations that oppressed Jerusalem and the church. At length a bright scene is opened to our view, by prophecies of the conversion of the nation to their crucified Messiah; the humility, zeal, and excellence of the new converts; and the final ruin of all idolatry and false religion. (11: 12: 13:1—5.) And finally, the inspired writer returns to speak more explicitly of the death of Christ, as our Sacrifice, by the sword of divine justice; the tremendous judgments which would then be inflicted on the unbelieving Jews; the preservation of a remnant through fiery trials, and their conversion; the taking and destruction of Jerusalem, to be followed by the ruin of the nations who had fought against her; the removing of hindrances, that the Gentiles might enter the church; its establishment in the primitive times; the state of things during the succeeding ages, to the restoration of the Jews, and the rebuilding of their city, and the arrival of the Millennium, when all the nations will either be terribly destroyed, or become joyful worshippers of God; and during which the cause of holiness shall decidedly and finally prevail. (13:7 —9. 14:)—This is the general outline of the book, according to the author's view and interpretation of it, which is here given, to assist the reader, in forming his judgment on the exposition of particular prophecies; in several of which he has been reluctantly compelled to differ from some learned and eminent expositors.

B. C. 520. B. C. 520.

CHAP. I.

The prophet expostulates with the Jews, and exhorts them to repentance, 1—6. His vision of horses and their riders, 7—11. Comfortable promises to Jerusalem, 12—17. A vision of four horns and four carpenters, 18—21.

IN [a] the eighth month, in the second year of Darius, came the word of the LORD unto [b] Zechariah, the son of Berechiah, the son of [c] Iddo, the prophet, saying,

2 The [d] LORD hath been *sore displeased with your fathers.

a 7. 7:1. Ezra 4:24. 6:15. Hag. 1:1,15. 2:1,10,20.

b Ezra 5:1. Matt. 23:35. Luke 11.51.
c Neh. 12:4,16.
d 2 Kings 22:16,17,19. 23:26. 2 Chr. 36:13—20. Ezra 9:6,7, 13. Neh. 9:26,27. Ps. 79:5,6. Jer. 44:6. Lam. 1:12—15. 2. 3—5. 3:42—45. 5:7. Ez. 22. 31. Dan. 9:11,12. Zeph. 2:1 —3. Matt. 23:30—32. Acts 7:52.
* Heb. *with displeasure.*

NOTES.

CHAP. I. V. 1. *Marg. Ref.* a, b.—*Berechiah.*] (*Note, Matt.* 23:34—36.) It is the general opinion of expositors, that our Lord in the passage referred to, means Zechariah, the son of Jehoiada. (*Note, 2 Chr.* 24:19—22.) Yet some reasons may be alleged, which at least render it probable, that the prophet Zechariah was intended. For why should "the son of Jehoiada" be called, "the son of Barachias?" Chrysostom indeed asserts that Jehoiada was also called *Barachiah*, which signifies one that blesses the LORD, as Jehoiada does one that confesses him; but there is not the smallest proof in scripture, that he was ever so called: and if the son of Jehoiada be meant, an alteration of the text in Matthew must be admitted, which is not advisable, unless absolutely unavoidable. Zechariah was a young man, when he began to prophesy; (2:4.) he might live long after the temple was finished, and after the death of Zerubbabel and Joshua.—Zechariah, of Iddo, is mentioned among the priests, in the days of Joiakim, the son of Joshua; (*Neh.* 12:4, 16.) and tradition reports, that Zechariah was of the sacerdotal line. It is not peculiarly improbable, that the Jews, exasperated by his faithful expostulations, should murder him in the inner court of the temple: and the canon of scriptures, being previously closed, could not

3 Therefore say thou unto them, Thus saith the LORD of hosts, [e] Turn ye unto me, saith the LORD of hosts; [f] and I will turn unto you, saith the LORD of hosts.

4 Be ye not [g] as your fathers, [h] unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; [i] Turn ye now from your evil ways, and *from* your evil doings: [k] but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, [l] where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, [m] did they not * take hold of your fathers? and [n] they returned and said, [o] Like as the LORD of hosts [p] thought to do unto us, [q] according to our ways, and according to our doings, so hath he dealt with us.

[*Practical Observations.*]

7 ¶ Upon the four and twentieth day of [r] the eleventh month, which *is* [B. C. 519.] the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo, the prophet, saying,

8 I saw [s] by night, and [t] behold a Man [u] riding upon a red horse, and he stood [x] among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses, [†] speckled, and white.

9 Then said I, O my Lord, [y] what *are* these? And [z] the Angel that talked with me, said unto me, I will shew thee what these *be*.

10 And [a] the Man that stood among the myrtle-trees answered and said, [b] These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And [c] they answered the Angel of the LORD, that stood among the myrtle-trees, and said, [d] We have walked to and fro through the earth, and, behold, all the earth sitteth still, and [e] is at rest.

e Deut. 4:30,31. 30:2—10. 1 Kings 8:47,48. 2 Chr. 15:4. 30:6—9. Neh. 9:28. Is. 31:6. 55:6,7. Jer. 3:12—14,22. 4:1. 25:5. 35:15. Lam. 3.39—41. Ez. 33:11. Hos. 6:1. 14.1. Joel 2:12. Mal. 3:7. Luke 15. 18—20. Jam. 4:8—10.
f Jer. 12:15. 29:12—14. 31:18—20. Hos. 14:4. Mic. 7:19,20. Luke 15:21,22.
g 2 Chr. 29:6—10. 30:7. 34:21. Ezra 9.7. Neh. 9:16. Ps. 78:8. 106:6,7. Ez. 18:14—17. 1 Pet. 1:18.
h 7.11—13. 2 Chr. 24:19—22. 36:15,16. Neh. 9:26,30. Is. 30:9—11. Jer. 6:16,17. 13:16—18. 17:19—23. 25:3—7. 35:15. 36:2,3,&c. 44:4,5. Ez. 3:7—9. Mic. 2:6. Acts 7.51,52. 1 Thes. 2:15,16.
i 3. Is. 1:16—19. Jer. 7:3—7. 18:11. Ez. 18:30—32. 33:11. Am. 5:13—15,24. Matt. 3:8—10. Acts 3:19. 26:20.
k Jer. 11:6—8. 13:9,10. 26:5. 36:23,24. 44:16.
l Job 14:10—12. Ps. 90:10. Ec. 1:4. 9:1—3. 12:5,7. Acts 13:36. Heb. 7:23,24. 9:27. 2 Pet. 3:2—4.
m Num. 23:19. 32:23. 2 Chr. 36:17—21. Is. 44:26. Jer. 26:15. 44:28. Ez. 12:25—28. Dan. 9:11,12. Matt. 24:35.
* Or, *overtake*. Deut. 28:15,45. Jer. 42:16. Am. 9:10. 1 Thes. 5:4.
n Job 6:29. Mal. 3:18.
o Lam. 1:18. 2:17. 4:11,12. Ez. 37:11.
p Num. 33:56. Jer. 23:20.
q Deut. 28:20. Is. 3:8—11. Jer. 4:4 18:8—11. Ez. 20:43. Hos. 9:15. Rom. 2:6—11.
r 1.
s Gen. 20:3. 1 Kings 3:5. Job 4:13. Dan. 2:19. 7:2,13.
t 13:7. Josh. 5:13. Ps. 45:3,4. Is. 63:1—4.
u 6:2. Rev. 6:4. 19:19—21.
x Cant. 2:16. 6:2. Is. 41:19. 55:13. 57:15. Rev. 2:1.
† Or, *bay*. 6:6,7.
y 19. 4:4,11. 6:4. Dan. 7:16. 8:15. Rev. 7:13,14.
z 2:3. 4:5. 5:5. 6:4,5. Gen. 31:11. Dan. 8:16. 9:22,23. 10:11—14. Rev. 17:1,7. 19:9,10. 22:8—16.
a 8,11. 13:7. Gen. 32:24—31. Hos. 12:3—5.
b 11. 4:10. 6:5—8. Job 2:1,2. Ez. 1:5—14. Heb. 1:14.
c 8,10. Ps. 68:17. 103:20,21. Matt. 13:41,49. 24:30,31. 25:31. 2 Thes. 1:7. Rev. 1:1.
d 6:7. Dan. 10 20.
e 15. 1 Thes. 5:3.

record it, any more than the martyrdom of those who suffered under Antiochus Epiphanes. The silence of Josephus proves nothing: as he uniformly, when he can, passes over, or palliates, whatever he thinks dishonorable to his people. The transaction might, however, be well known in our Lord's time, by tradition or authentic history. But especially let it be considered, how far it might have been previously expected, that the murder of one, who suffered before the persecuting reigns of Ahaz, Manasseh, and Jehoiakim, (during which more innocent blood was shed, and more prophets were slaughtered, than in all preceding ages,) should be mentioned as the last of the righteous persons, whose blood would be required of the generation which crucified the Messiah.—The blood shed *after* the death of Zechariah, son of Jehoiada, especially filled up the measure of national wickedness, and brought on Judah the Babylonish captivity: yet on this supposition it is wholly passed over by our Lord. But if Zechariah the prophet were meant, and if he were murdered after the captivity, as the other Zechariah had been before; the whole appears natural, and probably he might be the last eminent person who thus suffered by the hand of the Jews.

V. 2—4. *Marg.* and *Marg. Ref.—Notes*, 7:8—14. *Deut.* 4:29—31. 30:1—10. 2 *Kings* 23:26, 27. 2 *Chr.* 36:13—17. *Ezra* 9:7. *Neh.* 9:26—30. *Is.* 55:6. *Jer.* 6:16—21. 7:3—7. 25:3—7. 35:15—17. *Ez.* 18:30—32. *Am.* 4:12,13. *Mic.* 7:18—20. *Jam.* 4:7—10.

V. 5, 6. '"Your fathers are dead;" it is true, 'you say, and so are the prophets too. ... It was 'not for them to live here for ever. But though 'my prophets died; yet the words, both of coun-'sels and menaces, which they delivered to 'your fathers, live still. ... Your fathers freely 'confessed, to God's glory and to their own 'shame; Right, so as God threatened to deal 'with us according to our doings, even so hath 'he done; we are sinful and miserable, and he 'is just.' *Bp. Hall.*—'As men astonished with 'my judgments, ... not touched with true re-'pentance.'—It must be supposed, that some were merely astonished, and others truly penitent. (*Marg. Ref.—Notes*, *Is.* 64:5—8. *Lam.* 2:17. 4:11,12. *Ez.* 14:22,23. 37:11. *Dan.* 9:7—13.)

Take hold. (6) "Overtake." *Marg.* 'As an 'enemy does one that he pursues.' *Bp. Newcombe.* (*Notes*, *Num.* 23:19—21. 32:23. *Deut.* 28:15. *Am.* 9:7—10. *Mal.* 3:13—18. *Matt.* 24:35.)

V. 7. Sebat is the Chaldee or Syriac name of the eleventh month, which contained part of our January and part of February. *Tables.*

V. 8—11. The prophet saw in a vision, by night, (as denoting perhaps the afflicted state of the Jews at that time,) "a Man," one in human form, even the Son of God who afterwards became Man for our salvation; and he sat like a warrior upon a red horse, as about to execute vengeance on the enemies of his people. He was stationed "in the bottom," or in a low valley (denoting both the humility and low estate of the church) "among myrtle-trees," an apt emblem of true believers: (*Note*, *Is.* 55:12,13.) and behind him were other horses with riders upon them. These seem to have been emblematic of holy angels, as ministers of

12 ¶ Then [f] the Angel of the LORD answered and said, O LORD of hosts, [g] how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which [h] thou hast had indignation these threescore and ten years?

13 And the LORD answered the Angel that talked with me, [i] *with* good words *and* comfortable words.

14 So [k] the Angel that communed with me said unto me, [l] Cry thou, saying, Thus saith the LORD of hosts; [m] I am jealous for Jerusalem, and for Zion, with a great jealousy:

15 And I [n] am very sore displeased with the heathen *that are* at ease; [o] for I was but a little displeased, [p] and they helped forward the affliction.

16 Therefore thus saith the LORD, [q] I am returned to Jerusalem with mercies: [r] my house shall be built in it, saith the LORD of hosts, [s] and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; [t] My cities through [*] prosperity shall yet be spread abroad; and [u] the LORD shall yet comfort Zion, and shall yet [x] choose Jerusalem.

f 8,10,11. Ex. 23:20—23. Is. 63:9. Heb. 7:25.
g Ps. 74:10. 79:5. 102:13. Is. 64:9—12. Rev. 6:10.
h 7:5. 2 Chr. 36:21. Jer. 25:11, 12. 29:10. Dan. 9:2.
i 14—16. 2:4—12. 8:2—8,19. Is. 40:1,2. Jer. 30:10—22. 31:3,&c. Am. 9:11—15. Zeph. 3:14—20.
k 9,13. 2:3,4. 4:1.
l 17. Is. 40:1,6.
m 8:2. Is. 9:7. 37:32. 42:13. 59:17. 63:15. Hos. 11:8. Joel 2:18. Nah. 1:2.
n 2,11. Is. 47:7—9. Jer. 48:11—13. Am. 6:1. Rev. 18:7,8.
o Is. 54:8. Heb. 12:6,7.
p Ps. 69:26. 83:2—5. 137:7. Is. 10:5—7. 47:6. Jer. 51:24,34, 35. Ez. 25:3—7,12—17. 26:2. 29:6,7. 35:3—9. 36:4,5. Am. 1:3—6,9—13. Ob. 10—16.
q 2:10,11. 8:3. Is. 12:1. 54:8—10. Jer. 31:22—25. 33:10—12. Ez. 37:24—28. 39:25—29. 43:35.
r 4:9. Ezra 6:14,15. Is. 44:26—28. Hag. 1:14.
s 2:1,2. Job 38:5. Is. 34:11. Jer. 31:39,40. Ez. 40:3. 47:3.
t Neh. 11:3,20. Ps. 69:35. Is. 44:26. 61:4—6. Jer. 31:23,34. 32:43,44. 33:13. Ez. 36:10,11, 33. Am. 9:14. Ob. 20.
* Heb. *good*.
u Is. 40:1,2. 49:13. 51:3,12. 52:9. 54:8. 66:13. Jer. 31:13,14. Zeph. 3:15—17.
x 2:12. 3:2. 2 Chr. 6:6. Ps. 132:13,14. Is. 14:1. 41:8,9. Rom. 11:28,29. Eph. 1:4.

Providence under Christ, who waited on him, being ready to execute his commands: and the divers colors of their horses may denote the different dispensations of wrath or mercy, or both blended together, which they superintended. (*Marg.* and *Marg. Ref.* u, x.—*Notes*, 6:1—8. *Rev.* 6:1—8. 19:11—16.) When the prophet saw these things, he inquired of One, who communed with him, what they meant. He is called "the Angel:" it is however evident, that he seems to have been the same, before and afterwards called "the Man;" for "the Man, who stood among the myrtle-trees, answered and said" that these were they, whom JEHOVAH had commissioned to go throughout the earth, and to examine the state of it. (*Marg. Ref.* b—d.—*Notes*, 6:1—8, *vv.* 5,7. *Job* 1:7. 1 *Pet.* 5:8,9.) And immediately, the other angel, as having returned from executing this commission, shewed this Angel, that all the earth was still and at rest. So that the person called the Man, (8,10.) is also spoken of, as "the Angel of the LORD." (*Marg. Ref.* z, a. c.—*Notes*, 3:1—7. *Gen.* 16:7—11. 22:16—18. 32:24—30. 48:16. *Ex.* 3:2,6,14. 23:20—23. *Is.* 63:9. *Hos.* 12:3—6. *Mal.* 3:1—4, *v.* 1. *John* 8:54—59, *v.* 58. *Acts* 7:37—43, *v.* 38.)—The Persian king reigned peaceably over his extensive dominions. Even the Chaldeans at that time lived quietly under him, and other nations were remarkably at rest, whilst the church was in great affliction and abasement.—Having given this answer, they seem to have waited for another commission. 'The 'Man, or Angel, (11) ... denotes the *Logos*, or 'Son of God, appearing as the Captain of God's 'hosts or armies. (*Josh.* 5:13,14.) ... They an-'swer this Man, (8) or Angel, as if he were 'their Superior or Commander.' *Lowth.*—'I 'had a vision by night; Christ, the Angel of the 'covenant, represented himself to me, as a Man 'riding on a red horse; ... and behind him were 'several angels, ready to attend his commands. '... And the great Angel of the covenant, ... (as 'taking the answer out of the mouth of that 'angel that spake to me,) answered and said, 'These are ministering spirits, whom the Lord 'hath sent to take a view of all the parts of the 'world.' *Bp. Hall.*—'The Persian empire, and 'the other nations connected with Judea, en-'joyed peace at that time: but the state of the 'Jews was unsettled, ... which circumstance 'gives occasion to the following intercession.' *Bp. Newcombe.*—'All the enemies of the Per-'sian empire in general, and of the Jews in 'particular, ... are quiet: so this seems a proper 'time for setting forward the building of the 'temple, which hath been so long interrupted.' *Lowth.*

V. 12, 13. 'Christ, the Mediator, prayed for 'the salvation of his church, which was now 'troubled, when all the countries about were 'at rest. ... Then Christ the Mediator of his 'church, answered and said, &c.' *Bp. Hall.* (*Note*, 8—11.) The person, called "a Man" and "the Angel," was indeed the great Advocate and Intercessor of the church; and was introduced as pleading with the Father in behalf of Jerusalem and Judah, which had lain under his indignation for seventy years. (*Marg. Ref.* g.—*Notes*, *Ps.* 74:9—11. 79:1—5. 102:13—22. *Is.* 64:9—12.) This period, as it was dated from the first captivity in the fourth year of Jehoiakim, expired when Cyrus first issued his ediet; but it was almost seventy years at this time from the final destruction of the city and temple: and just seventy years from the time, when Nebuchadnezzar laid siege to Jerusalem. (*Marg. Ref.* h.)—The Lord answered with good and comfortable words, such as were gracious and encouraging to the prophet; assuring the Angel that his intercession was accepted, and mercy would be shewn to his people. (*Marg. Ref.* i.—*Notes*, 14—16. *Is.* 40:1,2. *Jer.* 31:3—14. *Am.* 9:11—15. *Zeph.* 3:14—20.)

V. 14—17. The Angel, who condescended to commune with the prophet, next commissioned him to proclaim good tidings to his people; and to assure them that the Lord of all the armies in heaven and earth, was "jealous with great jealousy," or zeal, *for* Jerusalem, as he had been *against* her. His love and endeared relation to his people would not permit him to overlook the injuries done her. He was greatly displeased with the Chaldeans and others, who had reduced the Jews to deep and permanent distress: for he had been displeased a little with his people, and they had helped forward the affliction. The Jews had indeed deserved the heaviest indignation of God; nor could their enemies proceed farther than he intended: but they acted out of ambition, malice, and enmity against them; they took pleasure in their disgrace and misery; they used their power with cruelty and tyranny;

18 ¶ Then [y] lifted I up mine eyes, and saw, and behold [z] four horns.

19 And I said unto the Angel that talked with me, [a] What *be* these? And he answered me, These *are* the horns which have [b] scattered Judah, Israel, and Jerusalem.

y 2:1. 5:1,5,9. Josh. 5:13. Dan. 8:3.
z 2 Kings 15:29. 17:1—6. 18:9—12. 24: 25: Dan. 2:37—43. 7:3—8. 8:3—14. 11:28—35.
a 9,21. 2.2. 4:11—14. Rev. 7:13,14.
b 21. 3:14. Jer. 50:17,18. Dan. 12:7. Hab. 3:14.

20 And the LORD shewed me [c] four carpenters.

21 Then said I, What come these to do? And he spake, saying, [d] These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, [e] which lifted up *their* horn over the land of Judah to scatter it.

c 9:12—16. 10:3—5. 12:2—6. Deut. 33:25. Judg. 2:16,18. 1 Sam. 12:11. Neh. 9:27. Is. 54:15—17. Ob. 21. Mic 5:5,6, 8,9.
d 19.
e Ps. 75:4,5. Lam. 2:17.

and they intended to keep them perpetually in a state of abject bondage and captivity, and persisted in injuring them after the seventy years of their captivity. Therefore the Lord was highly displeased with them.—'God was 'displeased with the instruments of his ven-'geance, for their extreme cruelty to the Jews; 'and with the nations, who insulted over them 'in their distress.' *Bp. Newcombe.* (*Marg. Ref.* m—p.—*Notes*, 8—11. 8:2. *Ps.* 137:7—9. *Is.* 10:5—7. 47:6—10. 54:6—10. *Jer.* 51:34—37. *Lam.* 4:21,22. *Ez.* 25:3—7,12. *Am.* 1:3—15. *Ob.* 10—16.)—At the same time, the Jews must be assured, that the Lord was actually reconciled to them, and was returned to dwell among them, with abundance of mercy: the temple would certainly be rebuilt; and the line stretched forth over every part of the city, to mark out the streets of it for building, that it might be restored to its ancient dimensions and prosperity. Nay, the prophet was farther to proclaim, that through the prosperity, or good, (*marg.*) intended them, the other parts of the land would be replenished with cities: for the Lord would comfort the inhabitants of Zion, and make effectual his choice of Jerusalem, as the centre of his worship, and the place of his peculiar and gracious residence. (*Marg. Ref.* q—t.—*Notes*, 2:1—5,10—13. 4:8—10. 8:3—5. *Ezra* 6:13—15. *Neh.* 11:7—9. *Is.* 44:25—28. *Jer.* 31:23—26,38—40. 33:10—13.) These predictions primarily related to the state of the Jews after the captivity: yet that was but a shadow of what shall take place in the church, after the termination of the oppression of the New Testament Babylon.

V. 18—21. The prophet had, immediately after, a vision of "four horns," which the angel, answering his inquiries, shewed to represent those powers, that had scattered the Jews and desolated the city and land. And then "JEHOVAH," evidently the same with whom he communed, "shewed him four carpenters," or smiths, (*workmen*,) who came to "fray," or terrify, drive away, or demolish "these horns of the Gentiles."—Some by the horns understand the four great monarchies, which had scattered or would scatter the church: and then the carpenters or workmen may mean in part the same powers. The Persians cast out the Chaldeans; the Macedonians, the Persians: and the Romans, the Macedonians; and the Goths and other northern nations cast down the power of the Romans. Others understand by the four horns, the several kings of Assyria, Chaldea, and Persia, who had successively crushed Israel and Judah: and then they suppose Zerubbabel, Joshua, Ezra, and Nehemiah to be the four carpenters. But perhaps the vision only meant in general, that enemies from the four winds had arisen, or would arise, against the Jews and the church; but that able instruments would be raised up to defeat their attempts, to deliver the people of God, and so make his cause to prevail and prosper. And this may take in both the ministers of his word and those of his Providence. Some interpret the four horns to mean the Samaritans, Ammonites, Arabians, and Philistines, who harassed the Jews, that had returned from Babylon: but these nations had never "scattered Israel and Judah."—'Why four? To denote 'that these kingdoms had many enemies; en-'emies on every side.' *Bp. Newcombe.*—'These 'signified all the enemies of the church, east, 'west, north, south. The carpenters, or smiths, 'are God's instruments, which with their mal-'lets and hammers break these hard and strong 'horns; ... and declare that no enemies' horn is 'so strong, but God hath an hammer to break 'it to pieces.'—*Carpenters.* (20) 'Or *smiths.* ... 'These were to repair the destructions, which 'the horns had made.' *Lowth.* (*Marg. Ref.*—*Notes*, 9:13—16. 10:4. 12:6—8. *Dan.* 7:4—8. 8:3—7. *Mic.* 5:5—9.)

PRACTICAL OBSERVATIONS.
V. 1—6.

It conduces greatly to the conviction of the hearers, when several of the Lord's ministers testify the same truths: and those who profit by the means afforded them, shall have them continued and increased.—Humiliation for sin must precede the comfort of forgiveness: and therefore "the ministration of condemnation" should make way for "the ministration of righteousness, and of the Spirit." (*Note*, 2 *Cor.* 3:7—11.)—All our sufferings arise from the just displeasure of God: and this must continue from generation to generation against our sinful race, except as any turn to him by repentance and faith. His readiness to forgive, and to return in mercy to the humble supplicant, should encourage and induce us to repent; (*Note*, *Rom.* 2:4—6.) and we should earnestly beg of him to "turn us that we may be turned."—We must follow no examples further than they accord to the word of God: and therefore they, whose fathers have refused to hearken to the ministers of Christ, must by no means be like them: as the authority of parents will not bear men out in iniquity, idolatry, superstition, unbelief, or impenitence. For where are they now? They are dead, their places know them no more, and their authority is terminated; "but the word of God endureth for ever:" they can do no more harm or good; but he ever liveth to save, or to destroy. And where are those who died in their sins? If they have ruined their own souls, is that a reason why their posterity should ruin theirs also? How vain then is it for men to be satisfied with their notions or forms, merely because they "received them by tradition from their fathers," when they are contrary to the word of God! (*Note.* 1 *Pet.* 1:17—21, *v.* 18.) They, and the prophets, apostles, or ministers whose words they re-

CHAP. II.

The prophet has a vision of One, who came to measure Jerusalem; and an assurance of its flourishing state, under God's protection, 1—5. The people are warned to leave Babylon, before the impending judgments were executed, 6—9. A call on Zion to rejoice in the presence of God, and the increase of the church; and on all flesh to be silent before him, 10—13.

I [a] LIFTED up mine eyes again, and looked, and behold [b] a man with a measuring line in his hand.

2 Then said I, [c] Whither goest thou? And he said unto me, [d] To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

a 1:18.
b 1,16. Ez. 40:3. 47:4. Rev. 11:1. 21:15.
c 5:10. John 16:5.
d Jer. 31:39. Ez. 45:6. 48:15—17,30—35. Rev. 21:16,17.

3 And, behold, [e] the Angel that talked with me went forth; [f] and another angel went out to meet him,

4 And said unto him, Run, speak to this [g] young man, saying, [h] Jerusalem shall be inhabited *as* towns without walls, for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her [i] a wall of fire round about, and will be [k] the glory in the midst of her.

e 1:9,13,14,19. 4:1,5. 5:5.
f 1:8,10,11.
g Jer. 1:6. Dan. 1:17. 1 Tim. 4:12.
h 1:17. 8:4,5. 12:6. 14:10,11. Is. 33:20. 44:26. Jer. 30:18,19. 31:24,38—40. 33:10—13. Ez. 36:10,11. Mic. 7:11,12.
i 9:8. Ps. 46:7—11. 48:3,12—14. Is. 4:5. 12:6. 26:1. 33:21. 60:18,19.
k Is. 60:19. Hag. 2:7—9. Luke 2:32. Rev. 21:10,11,23. 22:3—5.

jected, are gone to receive their recompense: but though the prophets do not live here for ever; yet their words of precept, promise, doctrine, or prediction, remain perpetually in force, and are constantly taking effect, or receiving their accomplishment: and the Lord continues to deal with men according to their doings, as tried by this standard. "Being dead they yet speak," and warn us to keep out of the reach of their threatenings; for they will surely overtake, and lay hold of us, except we trust in the promises and obey the commandments of God; as they have already taken hold of numbers, who too late found, and were forced to acknowledge, the truth of them.

V. 7—21.

Our divine Redeemer, our Brother and Friend, is not only "King of kings," but likewise Lord of all angels, who go throughout the earth, to execute his purposes of mercy or of judgment, for the good of his chosen people. He condescends to notice them in their lowest debasement; he delights in their humility; he takes pleasure in the effects of his own grace, which changes thorns into myrtles; he peculiarly approves of their patience and meekness in suffering afflictions: and he is ever ready to instruct, and to answer the humble inquiries of his servants.—But it is no uncommon case for the enemies of God to be prosperous and careless, and quiet and at rest in their sins; whilst his people are enduring correction, harassed by temptation, disquieted by fears of wrath, or groaning under oppression or persecution. Yet their heavenly Advocate fails not to plead their cause: and the measure and duration of their fiery, but purifying trials, are determined by infinite wisdom and love. His fatherly indignation against them will not endure for ever; but he will have mercy on them and comfort them at the appointed time. "The LORD of hosts" will never reject the pleadings of his beloved Son for his beloved people; but will answer him with gracious and comfortable words, which shall be made known to his afflicted brethren, as he sees needful for them. Whatever their deserts, fears, or sufferings may be, their God and Father "is jealous for them with a great jealousy;" and his anger is little against them, compared with his heavy displeasure against their prosperous enemies; whose cruel contempt and enmity, when employed to correct the people of God, will ensure to themselves the heavier condemnation. But after every hiding of his face, the Lord will return to Zion with mercies; his spiritual temple will surely be builded in defiance of all opposition, and his churches must be spread abroad. Whatever opposers prevail to scatter his worshippers, or to run down his truth, he will raise up able instruments to defeat their designs, and to put them to confusion; whether persecuting tyrants are to be crushed, by powerful kings and their armies; or proud infidels and heresiarchs to be confuted and silenced, by his ministers, and the effectual preaching of his holy gospel.

NOTES.

CHAP. II. V. 1—5. This was a continuation or variation of the foregoing vision, and related to the same subjects.—The prophet saw "a man with a measuring line in his hand," whom he ventured to interrogate about his purpose: and he answered, that he was going "to measure Jerusalem," and mark out the dimensions of it. If the Angel who talked with the prophet, was the same as "the Man who stood among the myrtle-trees," (*Notes*, 1:8—13.) the Angel of the covenant, the Word and Son of God, as it seems most probable; the man with the measuring line must have been a created angel, in human form. (*Marg. Ref.* b. d.—*Notes*, *Ez.* 40:3. *Rev.* 11:1,2.)—When the Angel, who talked with Zechariah, went forth, *the other* angel, with the measuring line, went out to meet him, "To whom he," the first Angel, said, "Run, &c."—He directed him with the measuring line, to give the prophet, who was then a young man, further satisfaction; and to assure him that Jerusalem would be greatly enlarged and replenished; that it would be inhabited, as cities which are not circumscribed by walls, but spread abroad on every side; or like those, whose suburbs are far larger than the part which lies within the walls. (*Marg. Ref.* h.—*Notes*, 8:4,5. 14:10,11. *Ez.* 36:10,11.) Yet would it be in perfect security: for the Almighty God would defend it, as if it were walled round with fire, to consume every one who attempted to enter as an enemy: and he would be the glory of his people, by dwelling in his temple in the midst of the city. (*Marg. Ref.* i, k.—*Notes*, 9:8. *Is.* 4:5,6. 26:1. 60:15—22. *Hag.* 2:6—9. *Rev.* 21:22—27. 22:2—5.)—The prosperity, security, and honor of Jerusalem, for some time after the captivity, were a feeble shadow of the extent of the Christian church, the number of her converts, her security under the Lord's protection, and her glory through his presence in his ordinances, and as dwelling in Jesus Christ. Yet this seems especially to refer to those glorious times, which shall succeed the destruction of the New Testament Babylon.—'Vitringa refers the literal comple-'tion of this prophecy to the time of the Mac-'cabees; but thinks, that the protection and 'glory of the future Jerusalem may also be pre-'dicted. (*Rev.* 20:9.)' *Bp. Newcombe.*

6 ¶ Ho, [l] ho, *come forth*, [m] and flee from the land of the north, saith the LORD: for I have [n] spread you abroad as the four winds of the heaven, saith the LORD.

7 [o] Deliver thyself, O Zion, [p] that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, [q] After the glory hath he [r] sent me unto [s] the nations which spoiled you: [t] for he that toucheth you toucheth [u] the apple of his eye.

9 For, behold, [x] I will shake mine hand upon them, [y] and they shall be a spoil to their servants: [z] and ye shall know that the LORD of hosts hath sent me.

l Ruth 4:1. Is. 55:1.
m 7. Is. 48:20. 52:11,12. Jer. 3:18. 31:8. 50:8. 51:6,45,50. 2 Cor. 6:16,17. Rev. 18:4.
n Deut. 28:64. Jer. 15:4. 31:10. Ez. 5:12. 11:16. 12:14,15. 17:21.
o Gen. 19:17. Num. 16:26,34. Acts 2:40.
p Is. 52:2. Mic. 4:10.
q 4,5. 1:15,16. Is. 60:7—14.
r 9,11. Is. 48:15,16. Mal. 3:1. John 14:23,24,26. 15:21—23. 17:18. 1 John 4:9,10,14.
s 2 Kings 24:2. Jer. 50:17,18. 51:34,35. Ez. 25:6,7,12,15. 26:2 35:5. Joel 3:2—8. Am. 1:3—5,9,11,13. Ob. 10—16. Mic. 4:11. 5:6. 7:10. Hab. 2:8,17. Zeph. 2:8.
t Gen. 20:6. Ps. 105:13—15. Acts 9:4. 2 Thes. 1:6.
u Deut. 32:10. Ps. 17:8.
x Is. 10:32. 11:15. 13:2. 19:16.
y Is. 14:2. 33:1,23. Jer. 27:7. Ez. 39:10. Hab. 2:8,17. Zeph. 2:9.
z 8. 4:9. 6:15. Jer. 28:9. John 13:19. 16:4.

10 ¶ Sing [a] and rejoice, O daughter of Zion: for, [b] lo, I come, [c] and I will dwell in the midst of thee, saith the LORD.

11 And [d] many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and [e] thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall [f] inherit Judah, his portion in the holy land, [g] and shall choose Jerusalem again.

13 [h] Be silent, O all flesh, before the LORD: [i] for he is raised up out of * his holy habitation.

a 9:9. Ps. 47:1—9. 98:1—3. Is. 12:6. 35:10. 40:9. 42:10. 51:11. 52:9,10. 61:10. 65:18,19. 66:14. Jer. 30:19. 31:12. 33:11. Zeph. 3:14,15. Phil. 4:4.
b 14:5. Ps. 40:7. Is. 40:9—11. Mal. 3:1.
c 8:3. Lev. 26:12. Ps. 68:18. Ez. 37:27. Zeph. 3:17. Matt. 28:20. John 1:14. 14:23. 2 Cor. 6:15,16. Rev. 2:1. 21:3.
d 8:20—23. Ps. 22:27—30. 68:29—31. 72:8—11,17. Is. 2:2—5. 11:9,10. 19:24,25. 42:1—4. 45:14. 49:6,7,22,23. 52:10. 60:3,&c. 66:19,20. Jer. 16:19. Mal. 1:11. Luke 2:32. Acts 28:28. 1 Pet. 2:9,10. Rev. 11:15.
e 9. John 17:21,23,25.
f Ex. 19:5,6. Deut. 32:9. Ps. 82:8. 135:4. Jer. 10:16. 51:19.
g 17.
h Ps. 46:10. Hab. 2:20. Zeph. 1:7. Rom. 3:19. 9:20.
i Ps. 78:65. Is. 26:20,21. 42:13—15. 51:9. Zeph. 3:8.
* Heb. *the habitation of his holiness.* Deut. 26:15. 2 Chr. 30:27. *marg.* Ps. 11:4. 68:5. Is. 57:15. Jer. 25:30.

V. 6—9. The language of this proclamation first claims our attention. "The LORD of hosts" is the Speaker, (8) yet he speaks as one who is sent; at the same time he says, "I will shake my hand upon them; ... by this ye shall know that the LORD of hosts hath sent me." (9) The language shews, that not the prophet, but he that spake by him was intended. There are evidently two persons here called, "The LORD of Hosts;" one who is sent, and the other, he who sent him: even the eternal Son of God, and the Father who sent him, as his willing Messenger, to be the Savior of his people. (*Marg. Ref.* r. z.—*Notes*, 10—13. *Is.* 48:16.) Thus *relatively*, as well as in respect of his human nature, he condescended to be inferior to the Father, though he claimed to be *naturally* equal, as One with him in the unity of the Godhead. And had not the prophet, or rather the Holy Spirit who spake by him, considered the promised Messiah as "JEHOVAH Sabaoth," Immannel, such language would not have been used; for it would have had an evident tendency to mislead us.—'This must necessarily 'be understood of Christ, who being God, equal 'with his Father, was sent, as he was Mediator, to dwell in his church.' (11)—The Lord having promised to protect, honor, and bless Jerusalem, here issued a proclamation to the Jews, (who still remained in Babylon and the northern regions of Chaldea;) and to the Israelites in their dispersions, to return without delay that they might share her privileges. He had indeed scattered them on every side, by their late calamities; and this was their chastisement and affliction, rather than their sin. But, since the decree of Cyrus and the assurances of his returning favor, they would be inexcusable in remaining at a distance from the holy city, among devoted idolaters. They might till this time be considered as "Zion," the church of God, though dwelling in Babylon; but now they were commanded to deliver themselves without delay. (*Marg. Ref.* m—p.—*Notes*, *Num.* 16:26. *Deut.* 28:64. *Is.* 48:20—22. 52:2,3. *Jer.* 51:6. 2 *Cor.* 6:14—18, *v.* 17. *Rev.* 18:4—8.) For, "after the glory" promised, and already begun to be conferred on Jerusalem, by his presence with his people; the LORD of hosts had sent his Messiah to the nations which had spoiled the Jews, to take vengeance upon them: as he who touched them, "touched the apple of his eye;" (speaking after the manner of men;) they touched him in the most tender part, and would surely excite his keenest resentment. (*Notes*, *Deut.* 32:10. *Ps.* 17:6—8, *v.* 8.) The Messiah would therefore shake his hand upon them, as making a signal to the executioners of his vengeance; and then they, who had been their servants, would plunder and oppress them; and by this the Jews and Israel would know that the "LORD of hosts had sent him." (*Marg. Ref.* q—t. x, y. —*Notes*, *Is.* 14:1,2. 33:1. *Jer.* 27:4—9.) They ought therefore, without delay, to flee from those devoted cities and countries, lest they should be involved in their calamities.—Not long after this the Babylonians revolted from Darius, and he besieged that city for twenty months; and, having taken it, he made terrible slaughter of the inhabitants, and destroyed most of its fortifications, which prepared the way for its more complete desolation. (*Note*, *Jer.* 51:61—64, *v.* 64.)—This may also be considered as the call of Christ to his people, to separate from antichristian corrupters and oppressors of his church, before that destruction of the New Testament Babylon, which probably will be the grand means of convincing the Jews that Jesus was their promised Messiah.

V. 10—13. This seems to be an express prediction of the coming of Christ, in human nature, to dwell in the midst of his church. "The daughter of Zion," the inhabitants of Jerusalem, were called on to rejoice and sing, because he would come and "dwell in the midst of them;" for he was "the Glory of his people Israel." (*Marg. Ref.* a—c.—*Notes*, 9:9, 10. *Ps.* 68:18. *Is.* 12:4—6. 40:9—11. 52:9,10. *Zeph.* 3:14—17. *Mal.* 3:1—4, *v.* 1. *John* 1:14. 12:12—19.) But he was also to be "a Light to the Gentiles;" and many nations, *in that day*, would renounce their idolatry, and join themselves to the Lord as his worshippers, among whom he would dwell; and by this the Jews would know that the LORD of hosts had sent

CHAP. III.

A vision of Joshua standing before the Angel in filthy garments, and resisted by Satan: but the Angel orders him change of raiment and a fair mitre, and gives him encouraging promises, 1—7. A prophecy of the Branch, and the Stone on which were seven eyes; with further promises, 8—10.

AND [a] he shewed me [b] Joshua the high priest [c] standing before [d] the Angel of the LORD, [e] and * Satan standing at his right hand to † resist him.

2 And [f] the LORD said unto Satan,

[g] The LORD rebuke thee, O Satan; even the LORD that hath [h] chosen Jerusalem rebuke thee: *is* not this [i] a brand plucked out of the fire?

3 Now Joshua [k] was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake unto [l] those that stood before him, saying, [m] Take away the filthy garments from him. And unto him he said, Behold, [n] I have

a 1:9,13,19. 2:3.
b 3. 6:11. Ezra 5:2. Hag 1:1,12. 2:4.
c Deut. 10:8. 18:5. 1 Sam. 6:20. 2 Chr. 29:11. Ps. 106:23. Jer. 15:19. Ez. 44:11,15. Luke 21:36.
d Gen. 48:16. Ex. 3:2—6. 23:20,21. Hos. 12:4,5. Mal. 3:1. Acts 7:30—38.
e Job 1:6—12. 2:1—8. Luke 22:31. Rev. 12:9,10.
* That is, *an adversary*. Job 1:6. Ps. 109:6. *margins*. 1 Pet. 5:8.
† Heb. *be his adversary*. Gen. 3:15.
f Ps. 109:31. Luke 22:32. Rom. 16:20. 1 John 3:8.
g Dan. 12:1. Mark 1:25. Luke 4:35. 9:42. Jude 9.
h 1:17. 2:12. 2 Chr. 6:6. John 13:18. Rom. 8:33. Rev. 17:14.
i Am. 4:11. Rom. 11:4,5. Jude 23.
k 2 Chr. 30:18—20. Ezra 9:15. Is. 64:6. Dan. 9:18. Matt. 22:11—13.
l 1,7. 1 Kings 22:19. Is. 6:2,3. Luke 1:19. Rev. 5:11.
m Is. 43:25. Ez. 36:25. Gal. 3:27,28. Phil. 3:7—9. Rev. 7:14.
n Ps. 32:1,2. 51:9. Is. 6:5—7. John 1:29. Heb. 8:12.

him to them.—Let the reader attentively mark the language; "Many nations shall be joined to JEHOVAH; and they shall be my people; and I will dwell, &c."—It is evident that JEHOVAH here speaks; yet he adds, "*Thou* shalt know that JEHOVAH of hosts hath sent me *unto thee*." (11)—It is the singular number. The prophet "should know, that JEHOVAH of hosts had sent" that person to *him*, who spake in the name of the LORD; not the people that JEHOVAH had sent the prophet to them.—It seems impossible, that this language should be mistaken, except it be disregarded. Few passages, even in the New Testament, more clearly speak of distinct persons, in the unity of the Godhead, than this does. (See on *Note*, 1:8—11.—*Note*, 6—9.)—The day intended may either mean the time, when the gospel was first preached to the Gentiles; or that which will soon arrive, when "the fulness of the Gentiles shall come in." But the next verse evidently looks forward to the latter days; for then "the LORD will inherit Judah, in his holy land, and "*again* choose Jerusalem:" when Israel shall be turned to the Lord their Messiah, and restored to their own land. (*Marg. Ref.* f, g.—*Notes*, 1:14—17.) However, at both these times, he would evidently be raised up out of his holy habitation, to plead the cause of his people against their enemies: and it would behove all the fallen, frail race of men to fear before him, and to adore these displays of his power, justice, truth, and love, with silence and submission, and without murmurs, objections, or opposition. (*Marg.* and *Marg. Ref.* h, i.—*Notes*, *Ps.* 46:10. *Hab.* 2:20.)—'Many were made proselytes to Judaism: the 'Edomites were converted in the time of John 'Hyrcanus.' *Bp. Newcombe.* (11)—The vanquished Edomites were indeed then compelled to be circumcised, and to profess themselves Jews.—But can any man of reflection be satisfied with such an interpretation? Have not whole nations, and powerful nations, at least in as unexceptionable a way, embraced Christianity? (*Marg. Ref.* d.—*Notes*, 8:20—23. *Ps.* 22:27,28. 68:29,31—33. 72:8—11. *Is.* 60:1—14. *Rev.* 11:15—18.) And are not far more glorious times foretold? And does not this confirm, beyond reasonable doubt, that exposition, which explains the prophecy of our Lord's coming and kingdom?

PRACTICAL OBSERVATIONS.

The great Builder of the church, whatever instruments he employs, always works by line and rule; and he knows the dimensions of his holy city, and all those who truly belong to it. But we may humbly, yet boldly, apply to him for information, about all interesting matters which perplex us: and by his gracious instruction, even the young and inexperienced will be made so wise, in the most important concerns, that no man can without great sin despise their youth.—The church of God is so admirably constructed, that, after all the millions which have already entered it, "there is yet room" for innumerable millions more: none shall be refused who trust in Christ; and he never excludes from the church in heaven, one of the true members of the church on earth.—Our desire, prayer, and endeavor then ought to be, that Jerusalem may be replenished with converts, so numerous that her present limits may be far too narrow, and that the suburbs of this holy city may become very much larger, than all her present dimensions are.—The inhabitants of Zion need fear no danger or disgrace, however exposed and despised they may be; seeing the LORD will be "a wall of fire around them, and a glory in the midst of them." We should therefore, in our several places, circulate his proclamation far and near: that sinners, who are scattered in all parts of the globe, may be brought to separate from their wicked companions; to renounce idolatry, superstition, and iniquity; and join themselves to the "God and Father of our Lord Jesus Christ," as his worshippers and servants.—When he has displayed his glory in purifying his church, he will proceed to punish those who have spoiled her. Let all men therefore fear to harm his worshippers; for the least injurious touch will provoke his indignation: "if his wrath be kindled, yea but a little," and he do but shake his hand over his enemies, misery and contempt will seize upon them; and all the world shall know that the Father has sent the Son to be the Savior of his people, and the terrible Judge and Avenger of all "who will not have him to reign over them." Let us then rejoice in his salvation, who now dwells in our nature, and abides with his people perpetually; and to whom many nations have already been joined, and all the rest in due time will join themselves. May we be found a part of his chosen inheritance, and yield him a large revenue of praise, honor, and worship: and then he will own us for his portion, and be our Portion in his holy land above. And let all flesh tremble and adore before him: for though he now has taken up his residence in his holy habitation in heaven, and many are ready to inquire, "Where is the promise of his coming?" yet he will soon arise, and make his cause triumphant, and punish his enemies: and he will ere long come to judgment, to complete the salvation of his people, and to "punish the inhabitants of the earth for their iniquity"

caused thine iniquity to pass from thee, [o] and I will clothe thee with change of raiment.

5 And I said, Let them set [p] a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the Angel of the LORD stood by.

6 And the [q] Angel of the LORD [r] protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and [s] if thou wilt keep my *charge; then thou shalt also [t] judge my house, and shalt also keep my courts, and [u] I will give thee † places to walk among these that stand by.

o Is. 61:3,10. Luke 15:22. Rom. 3:22. 1 Cor. 6:11. 2 Cor. 5:21. Col. 3:10,11. Rev. 19:7,8.
p 6:11. Ex. 28:2—4. 29:6. Lev. 8:6—9. Heb. 2:8,9. Rev. 4:4, 10. 5:8—14.
q 1. Gen. 22:15,16. 28:13—17. 48:15,16. Ex 23:20,21. Is. 63:9. Hos. 12:4. Acts 7:35—38.
r Jer. 11:7.

[*Practical Observations.*]

8 ¶ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: [x] for they *are* men ‡ wondered at: for,

s Gen. 26:5. Lev. 8:35. 10:3. 1 Kings 2:3. 1 Chr. 23:32. Ez. 44:8,15. 48:11. 1 Tim. 6:13,14. 2 Tim. 4:1,2.
* Or, *ordinance.*
t Deut. 17:8—13. 1 Sam. 2:28—30. Jer. 15:19—21. Mal. 2:5—7. Matt. 19:28. Luke 22:30. 1 Cor. 6:2,3. Rev. 3:21.
u 1:8—11. 4:14. 6:5. Luke 20:35,36. John 14:2. Heb. 12:22,23 Rev. 5:9—14.
† Heb. *walks.* Rev. 3:4,5.
x Ps. 71:7. Is. 8:18. 20:3. 1 Cor. 4:9—13.
‡ Heb. *of wonder.*

NOTES.

CHAP. III. V. 1—4. The prophet next saw "Joshua the high priest standing before the Angel of the LORD," (or "the Angel JEHOVAH,") as a criminal upon his trial; or rather as Israel's representative, officiating in his ministry, and seeking a blessing upon his afflicted people. While he thus stood before Christ, Satan appeared to "stand at his right hand," as his adversary and accuser, "to resist him," and to shew cause why he should not be accepted in his services, or why he should be condemned; by which the subtle and malicious endeavors of the devil, to discourage the servants of God from their work, or to defeat the success of it, were meant. (*Marg.* and *Marg. Ref.* c—e.—*Notes*, *Job* 1:8—11. 2:1—5. *Ps.* 109:6—20, *vv.* 6, 7. *Luke* 22:31—34. *Rev.* 12:7—12, *vv.* 9,10.) But "the LORD," the "Angel JEHOVAH," Christ, before whom Joshua stood, said to Satan, "JEHOVAH rebuke thee, even the LORD who hath chosen Jerusalem, rebuke thee," &c. or, "will rebuke thee, or does rebuke thee." It could not be denied, that Joshua, and the other priests, and the people, were in many things very faulty: but Satan's accusations arose from enmity to God and his cause, and not from any dislike to their unworthiness; and therefore he ought to be, and certainly would be, rebuked and silenced. They had just been marvellously delivered from idolatrous Babylon, as "brands plucked out of the burning;" and no wonder if they carried about with them the marks of the *fire*, in which they had been nearly consumed: yet this was a reason, not why they should be thrown again into it; but why they should be pardoned, and "redeemed from all iniquity, and purified ... a peculiar people zealous of good works." (*Marg. Ref.* g—i.—*Notes*, *Is.* 54:15—17. *Rom.* 8:32—34. 11:1—6. *Jude* 9,10,22—25, *v.* 23.) While the Advocate of the church thus stood up in her behalf against her accuser; the prophet observed, that Joshua was clothed in filthy garments as he stood before him. This was an emblem of his sinfulness, and that of the people whom he represented: and as he was not properly habited to appear before the Lord, this seemed to give the enemy an advantage. (*Marg. Ref.* k.—*Notes*, 2 *Chr.* 30:16—20. *Is.* 64:6. *Dan.* 9:18.) Various conjectures have been formed concerning the sins of which Joshua had been guilty: but his connivance at the neglect of the people respecting the temple, seems the most probable, as far as any particular crime was referred to. (*Note*, *Hag.* 1:4.) The vision, however, rather related to the manifold sins and defilements of Joshua, of the priests, and of the people, which the legal sacrifices could not take away. In this situation Joshua had nothing to say in his own behalf; till Christ ordered the attendant angels to remove his filthy garments, assuring him that his sins were pardoned, and "that he would clothe him with change of raiment." (*Marg. Ref.* l—o.—*Notes*, *Ps.* 32:1,2. *Is.* 6:5—7. 61:1—3, *v.* 3,10,11. *Luke* 15:22—24. *John* 1:29. *Rom.* 3:21—26, *vv.* 22—24. 13:11—14, *v.* 14. 2 *Cor.* 5:18—21, *v.* 21. *Gal.* 3:26—29, *vv.* 27,28. *Eph.* 4:20—24. *Phil.* 3:8—11, *v.* 9. *Heb.* 7:26—28.) Thus he was prepared for ministering with acceptance in his sacred office: and the people were reminded, that the Aaronic priesthood could not profit them, except by the intervention of a better priesthood, by which iniquity might actually be put away.—'The *Logos*, or Son of God, said 'unto Satan, "The LORD," even God the Father, ' "rebuke thee," and not suffer thy mischievous 'imagination against Jerusalem and the temple 'to prosper. ... This text seems parallel with 'Gen. 19:24. where it is said, "The LORD rained 'fire from the LORD out of heaven," a text al-'leged both by ancient and modern writers, 'to prove that a distinction of persons in the 'blessed Trinity was a doctrine delivered in the 'Old Testament, though but imperfectly. The 'words may be rendered, "The LORD hath re-'buked thee," or rejected thy plea, having long 'ago chosen Jerusalem.' *Lowth.*

V. 5. The prophet would doubtless rejoice to see Joshua rescued, and arrayed in clean garments: but he observed that he yet had not the mitre inscribed with "Holiness to the LORD," which was the peculiar mark of his appointment to the high priesthood. (*Marg. Ref.*—*Note*, *Ex.* 28:36—38.) But he was encouraged to entreat that this also might be put upon his head: and, his request being granted, Joshua was invested with that, as well as the other garments of his office.—Many, however, suppose the first clause to be a continuation of the orders given by the Angel of the LORD:—'And 'accordingly I command you to set a fair mitre 'on his head.' *Bp. Hall.*—'I, the LORD, further 'commanded, and said. ... The Angel, "that talk-'ed with me," (6. 2:3.) still stood by, and made that solemn protestation which follows.' *Lowth.*

V. 6, 7. When this was done, and Joshua was solemnly admitted to his high office, notwithstanding all former sins: (*Notes*, *Is.* 6:1—8.) the Angel protested to him, or solemnly assured him with the authority of the LORD of hosts, that if he conscientiously walked in his ways, and faithfully continued to execute the important trust and charge committed to him, he should be honored as the judge or ruler over the temple and all its services, whilst he lived; and should at length have admission to the company of those attendant spirits, which were around the throne. (*Marg.* and *Marg.*

behold, I will bring forth [y] my servant, [z] The BRANCH.

9 For behold [a] the stone that I have laid before Joshua; upon one Stone *shall be* [b] seven eyes: behold, [c] I will engrave the graving thereof, saith the LORD of hosts, and I will [d] remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, [e] shall ye call every man his neighbor, under the vine and under the fig-tree.

y Is. 42:1. 49:3,5. 52:13. 53:11. Ez. 34:23,24. 37:24. Phil. 2:6—8.
z 6:12. Is. 4:2. 11:1. 53:2. Jer. 23:5. 33:15. Ez. 17:22—24. 34:29. Luke 1:78. *marg.*
a Ps. 118:22. Is. 8:14,15. 28:16. Matt. 21:42—44. Acts 4:11. Rom. 9:33. 1 Pet. 2:4—8.
b 4:10. 2 Chr. 16:9. Rev. 5:6.
c Ex. 28:11,21,36. John 6:27. 2 Cor. 1:22. 3:3. 2 Tim. 2:19.
d 13:1. Is. 53:4,&c. Dan. 9:24—27. John 1:29. Eph. 2:16, 17. Col. 1:20,21. 1 Tim. 2:5, 6. Heb. 7:27. 9:25,26. 10:10—18. 1 John 2:2.
e 1 Kings 4:25. Is. 36:16. Hos. 2:18. Mic. 4:4. John 1:45—48.

Ref.—*Notes*, *Gen.* 26:2—5. *Lev.* 10:3. 1 *Sam.* 2:27—30. *Mal.* 2:4—9. *Matt.* 19:27,28. *Luke* 22:28—30. *Heb.* 12:22—25, *v.* 22. *Rev.* 5:8—14.)

V. 8. Joshua and the other priests, with Zerubbabel and his assistants, had been men greatly wondered at. Their marvellous deliverance from Babylon; their resolution in coming up to Jerusalem when it lay in ruins; their perseverance in the midst of many and great hardships and perils; and their preservation among inveterate and potent enemies, caused numbers to think of them with astonishment. (*Marg.*—*Notes*, *Ps.* 71:7. *Is.* 8:18. 1 *Cor.* 4:9—13.) But they would surely be preserved: because One was in due time to arise from the remnant of Judah, of whom Joshua was a type, and who was called by the same name; "Joshua" being the Hebrew, and "Jesus" the Greek, termination. (*Notes*, *Num.* 13:16. *Matt.* 1:20,21.) In due time the Lord would bring forth "his Servant the BRANCH;" namely, at his incarnation, when he would spring forth as a small branch from a decaying root, and yet grow up to supereminent dignity and glory. (*Marg. Ref.* y, z.—*Notes*, 6:12,13. *Is.* 4:2. 11:1. 53:2,3. *Jer.* 23:5,6. *Ez.* 17:22—24. 34:23—31, *v.* 29.)—'The word *Mophet* signifies not 'only a *wonder*, but likewise a *sign*, or a *type*. ... 'They are men intended for signs and tokens, 'they are *typical men;* ... "men that foreshew 'something to come." They, with Joshua the 'high priest at the head of them, are a figure of 'the restoration of the church under the gov-'ernment of the Messias. ... I will point out, or 'foretel, the coming of the Messiah into the 'world, as a person altogether distinct from 'Joshua, or any other present among you; and 'I will make him known to you under the name 'of the BRANCH. ... The word *Tsemach*, ' "Branch," the LXX render ... Ανατολη, *the east*, 'or *sun-rising*, from whence it is applied to 'Christ, (*Luke* 1:78.) and rendered *the day-'spring*.' *Lowth.*—How any man can suppose, as several have done, that Zerubbabel was exclusively meant, (when he was already "brought forth," and placed as high in authority, as at any future period,) would be astonishing; did not multiplied instances prove the extreme difficulty, with which some very learned men discern the Savior, in the clearest predictions and testimonies of Scripture.

V. 9, 10. An allusion might here be made to some corner-stone, or foundation-stone, of the temple, which had been laid, under the inspection of Joshua, and in the presence of many of the people; and on which the names of the tribes of Israel perhaps were engraven. But the Lord called their attention to the true Foundation and Corner-stone of the spiritual temple, which he had laid in his purposes and prophecies, and which he would openly lay before the people, in his incarnation and by the Gospel, even Christ, as Immanuel, "God manifest in the flesh." (*Marg. Ref.* a.—*Notes*, *Ps.* 118:19—24, *vv.* 22,23. *Is.* 28:16. *Matt.* 21:40—44. *Acts* 4:5—12, *v.* 11. 1 *Cor.* 3:10—15. 1 *Pet.* 2:4—8.)—The "seven eyes" upon this stone are interpreted by many to signify the manifold and abundant wisdom and knowledge of Christ, as the Counsellor and ever-watchful Protector of his church; or the manifold gifts and graces of the Holy Spirit; and some explain it of certain superior ministering angels, so called. (*Notes*, 4:8—10. 2 *Chr.* 16:7—10, *v.* 9. *Rev.* 5:5—7, *v.* 6.) But others suppose that they denote the attention, which would be paid to this precious Corner-stone: and doubtless the eyes of all believers from the beginning had looked forward to it, through types and predictions; those of all believers, both of the Jews and Gentiles, after Christ's coming to the end of the world, would be fixed upon it, in faith, hope, and love; wicked men would behold it with contempt, abhorrence, or dismay; and evil spirits would eye it with malignity and despair. In short, the eyes of all in heaven, earth, or hell, would, in one way or other, or at one time or other, be fixed upon it.—The Lord of hosts would "engrave the graving" of this Stone, as the Corner-stone of the temple had been engraven: this seems especially to refer to the sufferings of Christ, through which he was prepared to be the Foundation and Salvation of the whole church. (*Marg. Ref.* e.) On that "one day," on which Christ was crucified for his people, a complete atonement was made for all their sins, and the way opened for their pardon, acceptance, and sanctification. (*Marg. Ref.* d.—*Notes*, 13:1. *Dan.* 9:24. *John* 1:29. 1 *Tim.* 2:5—7. *Heb.* 7:26—28. 9:24—26. 10:5—10. 1 *John* 2:1,2.) And in that day, when sinners come to him, the tried Corner-stone, and obtain pardon, and spiritual life and grace from him; they begin to enjoy peace and to live in harmony; calling upon one another to associate in religious exercises, and in holy fellowship: while they rest under his protection and live upon his consolations; as men used to feast together upon the fruit and under the shade of their vines and fig-trees. This may perhaps have a special reference to that day, when the eyes of restored Israel shall be fixed upon Christ, the precious Corner-stone which they have hitherto rejected. Then their load of national guilt shall at once be removed; and they shall enjoy spiritual peace and temporal security in their own land, as in the days of Solomon. (*Marg. Ref.* e.—*Notes*, *Jer.* 50:20. *Hos.* 2:18—20. 14:4—8. *Mic.* 4:4.)

PRACTICAL OBSERVATIONS
V. 1—7.

If we could behold what goes forward in the world of spirits, we should see very much to alarm, to humble, and to encourage us.—The most honored, eminent, and excellent of men, when viewed as "standing before the LORD," would appear to be sinners deserving of condemnation; not only for their actual sins, but for the defilement of their best services: and Satan would be seen employing a variety of subtle and malevolent machinations, to defeat all our pious designs, and even, if possible, to procure our condemnation. But, though we cannot answer the charges brought against us; our heavenly Advocate never

CHAP. IV.

A vision of a golden candlestick, with seven lamps, supplied with oil, through pipes, from two olive-trees, 1—3; explained to mean the effectual assistance, which God would afford Zerubbabel and Joshua in finishing the temple, 4—10. The two olive-trees are the two anointed ones, 11—14.

AND [a] the Angel that talked with me came again, [b] and waked me, as a man that is wakened out of his sleep;

2 And said unto me, [c] What seest thou? And I said, I have looked, and behold [d] a candlestick all *of* gold, with * a bowl upon the top of it, and his [e] seven lamps thereon, and † seven pipes to the seven lamps which *are* upon the top thereof;

3 And two [f] olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

a 1:9,13,19. 2:3. 3:6,7.
b 1 Kings 19.5—7. Jer. 31:26. Dan. 8:18. 10:8—10. Luke 9: 32. 22:45,46.
c 5:2. Jer. 1:11—13.
d Ex. 25.31—38. 37:17—24. 40: 24.25. 1 Kings 7:49,50. 1 Chr. 28 15. 2 Chr. 4:7,20—22. 13: 11. Jer. 52:19. Matt. 5:14—16. Rev. 1:12,20. 2:1.
* Heb. *her bowl.* 1 Kings 7:50.
e Ex. 25:37. Rev. 4:5.
† Or, *seven several pipes to the lamps.* 12.
f 11,14. Judg. 9:9. Rom. 11:17, 24. Rev. 11:4.

wants an effectual plea, in behalf of all who intrust their cause in his hands. He will rebuke, confound, and silence our bold accuser, by arguments grounded on his own meritorious obedience unto death, and on the mercy and truth of the Father through him. If it be proved, by our genuine conversion, that we belong to that company, whom he "hath chosen, that they should be holy and without blame before him in love," we have nothing to fear. We were once as brands in the fire, without sense of our misery and danger, or desire of deliverance: yet he plucked us out, of his own most gratuitous, unsolicited mercy and grace, "according to the eternal purpose which he hath purposed in himself:" (*Notes, Eph.* 2:4—10, *vv.* 4,5. *Tit.* 3:4—7.) and he will not now leave us to be thrown back into the burning, because of those remains of sin, which are our grief and burden, when we stand daily before him, confessing our guilt, entreating him to pardon and cleanse us, and prepared to give him the whole glory of our salvation. If the great Intercessor then silences our accuser by arguments of this kind; we should resist his discouraging suggestions in the same manner; we should desire to be the Lord's instruments, in "plucking brands out of the fire;" and should bear patiently and meekly with the sins and infirmities of new converts and weak believers, according to the mercy of our Lord to us. In his sight we all appear as "clothed in filthy garments;" not only in our first approach to him for salvation, but in respect of our hearts and actions ever since: except as he orders the poor prodigal to be divested of his rags, and clothed with the best robe, which he has provided for his change of raiment. When we truly trust in Christ, we shall thus "be made the righteousness of God in him:" he will also cause our iniquity to pass away by his sanctifying grace, and enable us to "put off the old man, which is corrupt according to the deceitful lusts;" and, having "put on the new man," "to walk thenceforth in newness of life." Happy then are they, who seek help from him! the prayers of his ministers and people are accepted for them, and they are qualified for every work to which they are called. But if we would have the assurance and comfort of these privileges, and serve the Lord in any honorable and useful station; we must hearken to his protestations concerning the necessity of holiness and faithful obedience, as well as to his promises of free salvation. We must learn to walk in his ways, and keep his charge, and be faithful in a little; in order that we may be more and more employed by him on earth, and in hopes of serving him in heaven for ever, along with holy angels and perfected saints.

V. 8—10.

Whatever trials we pass through, or whatever services we perform, or however we may be wondered at by friends or foes; our whole dependence must rest on Christ "the BRANCH" of righteousness; that we may be grafted into him and grow like him. On him must our eyes be fixed, as the only Foundation which the Father has laid for his church, or on which a sinner can rest his hope of salvation. He alone can remove our iniquity: in one day he made an all-sufficient atonement for sin, and the Lord laid on him the transgressions of us all: and when his hands, feet, and side were pierced for us, our names and cause were graven by the Father upon his heart. Whenever we look to him in genuine faith, the guilt and power of sin are marvellously removed: we then begin to enjoy true peace and comfort, in communion with him and his saints: and we have an antepast of heavenly felicity; while in his ordinances, by faith and love, "we sit down under his shadow with great delight, and his fruit is sweet to our taste." (*Note, Cant.* 2:3.)

NOTES.

CHAP. IV. V. 1. Some short interval having taken place, between the foregoing and the following parts of the vision, Zechariah through the infirmity of the flesh was fallen asleep. But his divine Instructer waked him, that he might attend to what he had further to shew him. (*Marg. Ref.—Notes, Jer.* 31:23—26. *Dan.* 8:15—19, *v.* 18.)

V. 2, 3. (*Note, Ex.* 25:31—39.) This candlestick of pure gold (alluding to that in the sanctuary,) represented the church of God, formed of the excellent of the earth, and fitted for receiving and communicating the light of truth and holiness, in this dark world. The lamps of the candlestick, in the sanctuary, were supplied by the priests, in the ordinary manner; but this was supplied in a supernatural way, for there was a bowl, or common reservoir, placed on the top of the candlestick, at an equal distance from each of the seven lamps; and from this bowl were seven pipes, through which the oil gradually ran of itself to supply each of them, as it was wanted. At the same time, two olive-trees were growing, one on each side of the bowl; and a branch of each of them, being nearest to it, distilled of its own accord abundance of the finest oil, of a golden color, through a golden pipe into the bowl; from which the lamps were replenished, through the seven pipes. (11,12.) Beyond doubt, this represented the abundance of divine grace, for the illumination and sanctification of the ministers and members of the church, which is treasured up in Christ, to be from him dispensed, through his ordinances, to every individual in all parts of the world, as occasions and circumstances may require; and which cannot be procured or precluded by any human power, but is communicated according to the methods which he has established, and

4 So I answered and spake to the Angel that talked with me, saying, [g] What *are* these, my Lord?

5 Then the Angel that talked with me answered and said unto me, [h] Knowest thou not what these be? And I said, [i] No, my Lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [k] Not by * might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, [l] O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the [m] head-

g 12—14. 1:9,19. 5:6. 6:4. Dan. 7:16—19. 12:8. Matt. 13.36. Rev. 7:13,14.
h 13. Mark 4:13.
i Gen. 41:16. Ps. 139:6. Dan. 2:30. 1 Cor. 2:12—15.
k 9:13—15. Num. 27:16. 2 Chr. 14:11. Is. 11:2—4. 30:1. 32: 15. 63:10—14. Ez. 37:11—14. Hos. 1:7. Hag. 2:2—5. 1 Cor. 2:4,5. 2 Cor. 10:4,5. 1 Pet. 1:12.

* Or, *army*. 2 Chr. 32:7,8. Ps. 20:6—8. 33:16,20,21. 44:3—7.
l 14:4,5. Ps. 114:4,6. Is. 40:3, 4. 41:15. 64:1—3. Jer. 51:25. Dan. 2.34,35. Mic. 1:4. 4:1. Nah. 1:5,6. Hab. 3:6. Hag. 2:6—9,21—23. Matt. 21:21. Luke 3:5. Rev. 16:20.
m 9. Ps. 118:22. Is. 28:16. Matt. 21:42. Mark 12:10. Luke 20.17. Acts. 4:11. Eph 2:20. 1 Pet. 2:7.

stone *thereof with* [n] shoutings, *crying*, [o] Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel [p] have laid the foundation of this house; [q] his hands shall also finish it; [r] and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath [s] despised the day of small things? † for they shall rejoice, [t] and shall see the ‡ plummet in the hand of Zerubbabel *with* [u] those seven; [x] they *are* the eyes of the LORD, which run to and fro through the whole earth.

n Ezra 3:11—13. 6:15—17. Job 38:6,7. Rev. 5:9—13. 19:1—6.
o Jer. 33:11. Rom. 11.6. Eph. 1:6,7. 2:4—8.
p Ezra 3:10. 5:16.
q 6:12,13. Ezra 6:15. Matt. 16: 18. Heb. 12:2.
r 2.8,9,11. 6:15. Is. 48:16. John 3:17. 5:36,37. 8:16—18. 17:21.
s Ezra 3:12,13. Neh. 4:2—4. Job 8:7. Prov. 4:18. Dan. 2: 35,35. Hos. 6:3. Hag. 2:3. Matt. 13:31—33. 1 Cor. 1:28 —29.
† Or, *since the seven eyes of the LORD shall rejoice*. Is. 66: 11,14. Luke 15:5—10,32.
t Am. 7:7,8.
‡ Heb. *stone of tin*.
u 3:9. Rev. 8:2.
x 1:10,11. 2 Chr. 16:9. Prov. 15.3. Rev. 5:6.

revealed in his word. This church was at that time found among the Jews, and the candlestick was set up at Jerusalem: and its light would be supplied and kept burning, notwithstanding the weakness or unworthiness of the persons concerned, the number or power of their enemies, or the apparent difficulties under which they labored. (*Marg.* and *Marg. Ref.*--*Notes*, 4—7,11—14. *Judg.* 9:9—15, *v.* 9. *Matt.* 5:14—16. *Rom.* 11:16—24. *Rev.* 1:12—20, *vv.* 12,20. 2:1. 4:4,5. 11:3—6, *v.* 4.)

V. 4—7. The prophet, not understanding the vision, ventured to inquire the meaning from his gracious Instructer: (*Marg. Ref.* g—i. —*Note*, *Mark* 4:1—20, *v.* 13.) and, being gently reproved for his dulness of apprehension, or his attention being still more excited, he confessed his ignorance, and was left to discover the meaning, from the message which he was for the present ordered to deliver to Zerubbabel; assuring him, that his support and success would not be derived from armies, or human authority, but from the Spirit of God. The power of the Jews, or the authority of the Persian kings, would not avail in these undertakings; but they would be rendered successful by the Holy Spirit. The first edict of Cyrus was procured by the secret operation of God on his mind; Darius and Artaxerxes would be influenced in the same manner to favor them. (*Notes*, *Ezra* 1:1—4. 7:27,28. *Neh.* 1:5—11, *v.* 11. 2:4.) But especially the instruments employed, would not be invested with extensive authority or great power, or endued with military conduct or courage; but with the Spirit of God, rendering them eminent for wisdom, holiness, faith, and zeal, and directing them to proceed in dependence on God. Such, in a measure, were Zerubbabel, Joshua, and their helpers; such afterwards were Ezra and Nehemiah, and those who concurred with them. By instruments and means of this kind, the temple was rebuilded, and at length the civil and ecclesiastical state of Judah was restored. (*Marg.* and *Marg. Ref.* k.—*Notes*, 9:13—16. 2 *Chr.* 14:9—15, *v.* 11. 32:5—8, *vv.* 7,8. *Is.* 11:2—5. 32:15. 63:11—14. *Ez.* 37:11—14. *Hos.* 1:6, 7. 2 *Cor.* 10:1—6, *vv.* 4,5. 1 *Pet.* 1:10—12, *v.* 12.) Indeed the obstructions in their way resembled a "great mountain," which would be

immoveable and insurmountable by any human power: but in the name and strength of that God, who would work by Zerubbabel, he might set them at defiance; for before him the "great mountain would become a plain;" and he would in due time bring forth the headstone, or the top-stone, to be placed on the summit of the temple: whilst all the people, with loud and repeated acclamations, would ascribe their whole success to the free, unmerited, and abundant grace and favor of God; as well as seek his continued mercy and grace by fervent prayer. (*Marg. Ref.* l—o.—*Notes*, 14:4,5. *Ezra* 6:13—17. *Ps.* 118:19—24. *Is.* 28:16. 40:3—5. *Jer.* 33:10,11. *Dan.* 4:44,45. *Hag.* 2:20—23. *Matt.* 21:21,22, *v.* 21. *Rev.* 5:8 —14. 7:9—12. 19:1—6. 21:1—4.)—In all this, Zerubbabel doubtless was the type of Christ, who builds his spiritual temple, not by human power and authority, but by the regenerating and sanctifying influences of the Holy Spirit; and by instruments qualified and disposed by the same divine Agent; whilst mountains melt into plains before him, and the work goes on amidst the combined opposition of earth and hell. And thus will he proceed, till the whole multitude of the redeemed shall be perfected, body and soul, in heavenly glory; and angels join the full chorus of the church triumphant, in adoring praises to that free grace, which formed, conducted, and completed the surprising plan.—'To this sense the Chaldee para-'phrase expounds the words. 'His Messias ' 'shall come forth, who was named from all ' 'eternity, and shall obtain the empire of all ' 'the kingdoms of the earth.' And St. Jerome 'tells us, ... that the ancient Jews explained it 'so.' *Lowth.*

V. 8—10. The same truths are here expressed, or illustrated, in another manner. Zerubbabel with his own hands had, some time before, laid the foundation-stone, in the presence of Joshua and the people; yet, through various hindrances and discouragements, he probably despaired of seeing the work completed: but he was here assured that his hands should also finish it; and by this he would know, that the Lord had sent his prophet to him; or rather, by this Zechariah would know that JEHOVAH of hosts, the Father had sent

11 ¶ Then answered I, and said unto him, [y] What *are* these two olive-trees, upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive-branches, which [*] through the two golden pipes [†] empty [‡] the golden *oil* out of themselves?

y 3. Rev. 11:4.
* Heb. *by the hand of.*
† Or, *empty out of themselves* oil into *the gold.*
‡ Heb. *the gold.*

13 And he answered me and said, [z] Knowest thou not what these *be?* And I said, No, my Lord.

14 Then said he, [a] These *are* the two [§] anointed ones, [b] that stand by [c] the Lord of the whole earth.

z 5. Heb. 5:11,12.
a 6:13. Ex. 29.7. 40:15. Lev. 8:12. 1 Sam. 10:1. 16:1,12,13. Ps. 2:6. *marg.* 89:20. 110.4. Is. 61:1—3. Dan. 9.24—26. Hag. 1:1,12. Heb. 1:8,9. 7: 1,2.
§ Heb. *sons of oil.* Is. 5:1. *marg.*
b 3:1. 6:5. Deut. 10:8. 1 Kings 17:1. Jer. 4:19.
c Josh. 3.11. Is. 54:5. Mic. 4: 13.

his divine Instructer to him. '"Thou shalt 'know," (meaning the prophet,) that I am Christ 'sent of my Father, for the building and pres-'ervation of my spiritual temple.' (*Marg. Ref.* p. r.—*Notes*, 2:6—13. 6:12—15. *Ezra* 3:8—11. 5:6—17, *v.* 16. 6:13—15. *Heb.* 12:2,3.) The aged persons among the Jews had despised these small beginnings, and probably many others concurred with them; and thus they both distrusted God and disheartened one another. Perhaps those in Chaldea, "despising such a day of small things," excused themselves from returning into their own land; as if the dawnings of the day of God's returning favor ought not to have been highly valued. Their enemies also despised and ridiculed these feeble efforts. Yet all the friends of the work would at length rejoice, in seeing Zerubbabel successfully and skilfully sustain the character of the master-builder of the temple; and with his plummet in his hand take surveys of the work, to see that it was properly done, until the whole should be completed. (*Marg.* and *Marg. Ref.* s, t.—*Notes*, *Ezra* 3:12, 13. *Neh.* 4:1—3. *Dan.* 2:34,35. *Hag.* 2:3—5. *Matt.* 13:31—33. 1 *Cor.* 1:26—31.) This he would do "with those seven," which some explain of seven of his principal assistants; but probably it alludes to the seven eyes, that were upon the foundation-stone; (3:9.) and which would still watch over and superintend the work, till it was finished. These "were the eyes of the LORD, &c." His omniscience and manifold wisdom, by which he providentially directs every event all over the earth, would concur with Zerubbabel, and order all things in subserviency to his success. (*Marg.* and *Marg. Ref.* u, x.—See on *Note*, 3:9,10, *v.* 10.—*Notes*, 1:8—11. *Am.* 7:7—9.) Thus Christ began, continues to build, and will himself complete, his spiritual temple. The small beginnings of his Gospel were despised by numbers: and the feeble efforts that are made in different places to promote his cause, or the first dawnings of his grace in new converts, are often contemned. Even the friends of the Gospel are apt to "despise the day of small things:" but they will all at length rejoice to see this great Builder carry on and complete his design; and to observe how "the eyes of the LORD" watch over the operations of his grace, from first to last; till at length angels and men will count them the grand themes of their admiring praise and adoration.

V. 11—14. The prophet was still ignorant of the meaning of "the two olive-trees;" especially of those branches, from which the oil was more immediately conveyed to the lamps: and upon inquiry he learned, that "they were the two anointed ones, which stood before the Lord of the whole earth." Zerubbabel and Joshua, the anointed ruler and high priest of Judah, who stood before the Lord, and were his instruments in the work of the temple, were "the anointed ones" intended: but they were only types and shadows, (as the temple itself was,) of him who was to come. They therefore typified Christ, as anointed with the Holy Spirit without measure, to be the King and High Priest of the church, and to build, illuminate, and sanctify the spiritual temple. As the anointed High Priest, he obtained these gifts by his sacrifice of himself, his resurrection, and ascension into heaven; and through his continual and all prevailing intercession, they are communicated by him, as the anointed King of his church. From the union of these two offices in his mysterious person, both God and man, this inexhaustible fulness of grace is derived and conferred. Thus the olive-branches of themselves distil the golden oil, through the two golden pipes, into the bowl: and from this fulness all receive that grace, which they require in their several places and services, through the means of grace, as the seven pipes fed the seven lamps of the candlestick.—'It is plain, that the golden 'candlestick is the Jewish state, both civil and 'religious: and that the oil, with which the 'lights are supplied, is the Spirit of God.' *Bp. Newcombe.* And is it not equally plain, that Zerubbabel and Joshua were, in these transactions, typical persons, types of Christ our King and our High Priest? (*Marg.* and *Marg. Ref.*—See on *Note*, 2,3.—*Notes*, 2—7. 6:12,13. *Ps.* 2:4—6, *v.* 6. 68:18. 89:19—37, *v.* 20. 110:4. *Eph.* 4:7—13. *Heb.* 1:8,9. 7:1—3. *Rev.* 11:3—6. *v.* 4.)

Two golden pipes. (12) 'There were two 'greater pipes in the candlestick, through which 'the oil was conveyed into the five lesser. (3)' *Lowth.*

PRACTICAL OBSERVATIONS.

We are so dull, and so soon weary of attending on spiritual things, that our gracious God must not only set them before us, but again and again by various methods awaken our attention.—The church contains all the knowledge, holiness, and consolation, which are to be found in this sinful world: and all this light comes from Christ, as its great Source. (*Note*, 1 *Tim.* 3:14,15, *v.* 15.) He has formed his candlestick on earth of the most valuable materials, and with the most exquisite workmanship; and he has so arranged his word, his ordinances, his ministers, and people, that no part of the church may be destitute of "the light of life;" and that the whole may shine as "a light in the world."—Even when our ignorance or inattention deserves reproofs, if we ask wisdom of him, he will "give us liberally and not upbraid" us.—No human power or efforts can do good to the souls of men, except the Spirit of God work by them: nor can any authority or might prevent that good, which this divine Agent is pleased to do, often by feeble and unworthy instruments. To make known the Gospel throughout the world, and to render men wise, holy, and happy, we do not so much

CHAP. V.

Visions of a large flying roll, signifying the judgments about to be executed on the wicked, 1—4; and of an ephah, with a woman sitting in it, covered with a talent of lead, and carried to be stationed in the land of Shinar; signifying the durable miseries of the Jews, when they should have filled up their measure of iniquity, 5—11.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying [a] roll.

2 And he said unto me, [b] What seest thou? and I answered, I see a [c] flying roll; [d] the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* [e] the curse that goeth forth over [f] the face of the whole earth: for * every one that [g] stealeth shall be cut off *as* on this side according to it; and every one that [h] sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: [i] and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

a 2. Is. 8:1. Jer. 36:1—6,20—24,27—32. Ez. 2:9,10. Rev. 5:1,&c. 10:2,8—11.
b 4:2. Jer. 1:11—14. Am. 7:8.
c Zeph. 1:14. 2 Pet. 2:3.
d Gen. 6:11—13. Rev. 13:5.
e Deut. 11:28,29. 27:15—26. 28:15,&c. 29:19—28. Ps. 109:17—20. Prov. 3:33. Is. 24:6. 43:28. Jer. 26:6. Dan. 9:11. Mal. 3:9. 4:6. Matt. 25:41. Gal. 3:10—13. Heb. 6:6—8. Rev. 21:8. 22:15.
f Luke 21:35.
* Or, *every one of this* people, *that stealeth, holdeth* himself *guiltless, as it* doth.
g Ex. 20:15. Prov. 29:24. 30:9. Jer. 7:9. Hos. 4:2. Mal. 3:8—10. 1 Cor. 6:7—9. Eph. 4:28. Jam. 5:4.
h 4. 8:17. Lev. 19:12. Is. 48:1. Jer. 5:2. 23:10. Ez. 17:13—16. Mal. 3:5. Matt. 5:33—37. 23:16—-22. 1 Tim. 1:9,10. Jam. 5:12.
i Lev. 14:34—45. Deut. 7:26. Job 18:15. 20:26. Prov. 3:33. Hab. 2:9—11. Jam. 5:2,3.

need the assistance of mighty monarchs and powerful armies; or that of wealth, great abilities, eminent learning; or even the power of philosophy, eloquence, and oratory: but we want men filled with the Holy Spirit, full of faith, heavenly wisdom, holiness, zeal for the glory of God, and love to the souls of men; who would go forth in simple dependence on the grace and providence of God, to use no carnal weapons, but the spiritual armor provided for them, and by fervent prayer to seek the blessing from him alone. Before such Zerubbabels mountains would become plains; or rather before him who has said, "Lo, I am with you always, even to the end of the world." As his instruments, they would begin and finish many a good work; even as he laid the foundation, and will in due time bring forth "the headstone," of his church.—In the mean while, may we first give diligence to obtain the assurance, that we are a part of the spiritual building; that we may both witness and partake of the blessing, when the whole company of heaven shall exclaim, "Grace, grace unto it." Having this assurance, whatever we are called to engage in, for the honor of God and the good of the church, let us use every means diligently, but trust only in the Lord. Let us not be discouraged by mountains in the way, for faith and prayer will not fail to remove them; and let us hope for a happy event to all our endeavors. Nor let us "despise the day of small things," either in respect of ourselves or others: for our God commonly produces great effects from small beginnings. Rather let us be thankful for every little hope, help, or success, or any little good done by us: let us rejoice to see instruments made active in the Lord's work, either in the magistracy, the ministry, or any other way. Especially let us fix our faith on Christ, and joyfully view him carrying on his work according to his own glorious plan, and daily bringing his spiritual edifice nearer to its completion; while the omnipresent and omniscient providence of God concurs with his grace, in perfecting the great design. Beholding him, as our Priest upon the throne; let us seek, through his intercession and of his royal bounty, supplies from that fulness, which has hitherto sufficed for all his saints and servants, according to their trials and employments; let us wait on him in all his ordinances, expecting communications of his Spirit; and thus let us hope to be sanctified wholly "in body, soul, and spirit;" "for faithful is he that hath promised, who also will do it."

NOTES.

CHAP. V. V. 1—4. The preceding visions were replete with encouragement to the pious rulers and people of Judah; but these bear a gloomy aspect, both towards obstinate sinners, and towards the whole nation in process of time.—The prophet's attention was called to "a flying roll." He saw several skins of parchment, or other materials of which rolls for writing were made, joined together and written upon, flying in the air; which seemed to him to be above ten yards long and five yards wide: and his divine Instructer informed him, that they represented "the curse," which would go "through the whole *land*" against all the wicked. (*Marg. Ref.* a--d.—*Notes*, *Is.* 8:1—4, *v.* 1. *Jer.* 36:1—3,8—10,20—25,32. *Ez.* 2:9, 10. *Rev.* 5:1—4.) The Lord "would bring it forth," as the rule of judgment, and he would deal with every one according to it. So that the thief, being condemned by one part of it, would be cut off according to it; the perjured person, being condemned by another part of it, would be cut off according to it: and in like manner, with other criminals. For the curse would enter into the house of the thief, the perjured person, &c. and abide there, till it had destroyed all the riches, comfort, and credit of him and his family; even as if it had consumed the stones and timber of his habitation. (*Marg.* and *Marg. Ref.* e, f. i.—*Notes*, 8:16,17. *Ex.* 20:7,15. *Lev.* 6:2—7. 14:34—53, *vv.* 44,45. *Deut.* 27:15--26. 28:15. *Josh.* 6:17—19. 7:1,13—26. *Prov.* 30:7,9. *Dan.* 9:11. *Hab.* 2:9—11. *Mal.* 3:5,6. *Jam.* 5:1—6.)—*Shall be cut off*, &c. (3) "Holdeth himself guiltless." *Marg.* Not being detected in his perjury and dishonesty, and so escaping punishment from man; the thief and the perjured person would be emboldened to expect impunity, and to plead not guilty to every charge: but the curse of God would pursue and overtake him. (*Note*, *Deut.* 27:15.)—The large size of the roll might intimate, that it not only contained all the curses written in the law and denounced by the prophets; but also an account of all the sins of those, against whom it was sent forth: its "flying" might signify, that it continually hovered over the heads of the impenitent, and would speedily fall upon them; and the two crimes, of theft and false swearing, might be mentioned as a compendium of the two tables of the law. (*Marg. Ref.* g, h.)—'The roll was very ample, to shew what 'a number of curses should come on the wicked. ... The thief and the false swearer, says

5 ¶ Then [k] the Angel that talked with me went forth, and said unto me, [l] Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* [m] an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a * talent of lead: and this *is* [n] a woman that sitteth in the midst of the ephah.

8 And he said, [o] This *is* wickedness. And he cast it into the midst of the ephah; and he cast [p] the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; [q] for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the Angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, [r] To build it an house in [s] the land of Shinar: and it shall be established, and set there upon her own base.

k 1:9,14,19. 2:3. 4:5.
l 1.
m Ez. 45:10,11. Am. 8:5.
* Or, *weighty piece.* Is. 13:1. 15:1. 22:11.
n Jer. 3:1,2. Ez. 16: 23: Hos. 1: 2: 3:
o Gen. 15:16. Matt. 23:32. 1 Thes. 2:16.
p 7. Ps. 38:4. Prov. 5:22. Lam. 1:14. Am. 9:1—4.
q Deut. 28:49. Dan. 9:26,27. Hos. 8:1. Matt. 24:28.
r Deut. 28:59. Jer. 29:28. Hos. 3:4. Luke 21:24.
s Gen. 10:10. 11:2. 14:1. Is. 11: 11. Dan. 1:2.

'Capellus, are put for every kind of transgress-'or.' *Bp. Newcombe.*

V. 5—11. This vision seems to be a prediction of the present state of the Jewish nation. Their prosperity would indeed be restored for some ages: but they would at length "fill up the measure" of their iniquity, and be exposed to a far heavier and more durable calamity than the Babylonish captivity. The prophet, being again directed by his divine Instructer to look up, and see what *went forth;* (that is, from the counsels and decrees of God, before concealed but thus revealed;) he was shewn an ephah, or a measure about the size of a bushel: and he was told, that "this was their resemblance through all the earth," or "the land" of Judah. This was the form in which this ephah was made: 'yet it was of a much bigger size, 'large enough to contain a woman in it; which 'was the reason Zechariah did not know what 'it was.' *Lowth.* On the top of the ephah was suspended a talent of lead, as a ponderous cover for it. In the ephah sat a woman, the emblem of the Jewish nation: and the angel cast something into the measure, which he told the prophet was "wickedness;" denoting that he kept an exact account of their sins, and would put them all with the nation into the measure, and only bear with the people till that should be full: for the emblem requires, and the language implies, that the wickedness put into the ephah, should be considered as distinct from the woman. At length, the weight of lead was cast on the mouth of the ephah, by which the woman that sat in it, and the wickedness cast into it, would both be so closed up, as no more to be extricated. This seems to mean the condemnation of the Jews, after they had filled up the measure of their iniquities, by crucifying Christ and rejecting his gospel. (*Marg.* and *Marg. Ref.* m—o.—*Notes*, *Gen.* 15:16. *Matt.* 23:29—36. 1 *Thes.* 2:13—16.) The "two women with wings like a stork, and the wind in their wings," seem to have been emblematic of the Roman armies and their rapid conquests, coming speedily at the call of Christ, to execute his righteous sentence on that devoted nation. And the lifting up of the ephah, and carrying it away through the air, to build it a house in Shinar, or Babylon, where it was to be fixed on its own base, so that its condition would for a very long time remain unaltered, represents the taking of Jerusalem, the dispersion of the Jews like that made by the Babylonish captivity, and the long continuance of that calamity; as the just punishment of their sins, and by reason of their obstinate unbelief and rejection of Christ, to cleave to the works of their abrogated law, and the superstitious traditions of their elders.—It is observable that the word "Shinar" signifies *shaking out*, and gives weight to this interpretation, which, in the grand outlines, seems very clear and satisfactory. 'The meaning of the vision seems 'to be, that the Babylonish captivity had hap-'pened, on account of the wickedness commit-'ted by the Jews; and that a like dispersion 'would befal them, if they relapsed into like 'crimes.' *Bp. Newcombe.*—The language also implies, that it would be far more durable. (*Ref. Marg.* p—s.—*Notes*, *Gen.* 49:10. *Deut.* 28: 49—59. *Dan.* 9:25—27. *Hos.* 3:4,5. *Am.* 9:1—4. *Luke* 21:20—24, *v.* 24.)

PRACTICAL OBSERVATIONS.

The full discoveries of the free and abundant grace of the gospel, and the greatest encouragements given to repentance, faith, and evangelical obedience, tend to aggravate the guilt, and enhance the punishment, of those "who go on still in their wickedness."—The tremendous curses of God's word go forth "over the face of the whole earth:" (*Notes*, *Luke* 21:34—36. 1 *Thes.* 5:1—3.) and they are continually falling upon the heads of the unjust and profane, according to the things written in the book of the law; and in the book of God's omniscience, who will never forget any of their works.—While men seek to enrich their families by fraud, rapine, oppression, perjury, or other crimes; they open their doors, and bring a curse into their habitations along with their ill-gotten gains; and it will there remain, to the ruin of their substance, and the impoverishing of their posterity: while another part of the same curse will rest on their souls, and sink them into everlasting punishment.—As we are all transgressors of the law, so we cannot escape this wrath of God, except we "flee for refuge to lay hold on the hope set before us in the gospel." To give us space for this, the Lord endures our provocations with much long-suffering: but there is an appointed measure for every individual, (as well as for every nation,) in which he sits, and into which all his wickedness is cast: and when he has filled this measure, the Lord will shut him up under his heavy wrath, as with a talent of lead, and commission the executioners of his vengeance to carry him to his own place, there to assign him his "long home," far from the city of our God, and among his enemies, as "a vessel of wrath fitted for destruction." There will he be "established on his own base," and continue

CHAP. VI.

A vision of four chariots, with horses of different colors, 1—8. By crowns, put on Joshua's head, and then preserved in the temple, the Branch, the Messiah, as Priest and King, as building the temple, and as executing the counsel of peace, is prefigured and predicted, 9—15.

AND [a] I turned, and lifted up mine eyes, and looked, and, behold, there came [b] four chariots out from between two mountains; [c] and the mountains *were* mountains of brass.

2 In the first chariot *were* [d] red horses; and in the second chariot [e] black horses;

3 And in the third chariot [f] white horses; and in the fourth chariot [g] grisled and * bay horses.

4 Then I answered and said [h] unto the Angel that talked with me, What *are* these, my Lord?

5 And the Angel answered and said unto me, [i] These *are* the four † spirits of the heavens, which [k] go forth from standing before [l] the Lord of all the earth.

6 The black horses which *are* therein go forth into [m] the north country; and the white [n] go forth after them; and the grisled go forth [o] toward the south country.

7 And [p] the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have [q] quieted my spirit in the north country.

a 5:1.
b 1:18,19. Dan. 2:38—40. 7:3—7. 8:22.
c 1 Sam. 2:8. Job 34:29. Ps. 33:11. 36:6. Prov. 21:30. Is. 14:26,27. 43:13. 46:10,11. Dan. 4:15,35. Acts 4:28. Eph. 1:11. 3:11.
d 1:8. Rev. 6:4. 12:3. 17:3.
e 6. Rev. 6:5,6.
f Rev. 6:2. 19:11. 20:11.
g 6,7. 50:8. Dan. 2:33,40,41. Rev. 6:8.
* Or, *strong*.
h 1:9,19—21. 5:5,6,10.
i 1:10,11. Ps. 68:17. 104:3,4. Ez. 1:5,&c. 10.9—19. 11:22. Heb. 1:7,14. Rev. 14:6,&c.
† Or, *winds*. 1 Kings 19:11. Ps. 148:8. Dan. 7:2.
k 4:10. 1 Kings 22:19. 2 Chr. 18:18,19. Job 1:6. 2:1,2. Dan. 7:10. Matt. 18.10. Luke 1:19.
l 4:14. Is. 54:5.
m Jer. 1:14,15. 4:6. 6:1. 25:9. 46:10. 51:48. Ez. 1:4.
n Dan. 7:5,6. 11:3,4.
o Dan. 11:5,6,9,40.
p 1:10. 2 Chr. 16:9. Job 1:6,7. 2:1,2. Dan. 7:7,19,24.
q 1:15. Judg. 15:7. Is. 1:24. 18:3,4. 42:13—15. 48:14. 51:22,23. Jer. 51:48,49. Ez. 5:13. 16:42. Rev. 18:21,22.

for ever a hater of God and his holiness, and an object of his unchangeable and hot displeasure. Let sinners then fear "to treasure up wrath against this day of wrath;" for the more they multiply their crimes, the faster the measure fills: let them especially take heed not to oppose, despise, or neglect the great salvation of the gospel; for this, above all other sins, hastens and ratifies the tremendous sentence: and whilst the day continues, "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

NOTES.

CHAP. VI. V. 1—8. 'The two brazen 'mountains may be merely an ornamental part 'of the vision; or they may denote God's firm 'and immutable decrees by which he governs 'the earth. "His righteousness is like great 'mountains."' *Bp. Newcombe.* The emphasis laid on "the mountains" being "mountains of brass," sufficiently proves, that something essential to the vision was intended. (*Marg. Ref.* c.—*Notes*, *Ps.* 33:10—12. 36:5—9, *vv.* 5, 6. *Prov.* 21:30. *Ec.* 3:12—15. *Is.* 14:24—27. 46:10,11. *Eph.* 1:9—12. 3:9—12, *v.* 11.) The four chariots are generally interpreted of the four great monarchies, the Chaldean, Persian, Grecian, and Roman, which successively executed God's purposes of justice and mercy. As the red horses mentioned at first are afterwards omitted; it is supposed to be intimated, that the first of those monarchies was already subverted; and the bay horses, which are first joined with the grisled, but afterwards mentioned separately, are supposed to denote the Goths, Vandals, and other barbarous nations, which subverted the Roman empire. But the reasons assigned for the different colors of the horses, from the different complexions (so to speak) of these monarchies, do not give entire satisfaction. Certainly the Persian monarchy was more favorable to the Jews, than any of the others; and it does not seem to have been more fatal to other nations. And whatever favors Alexander the Great shewed to the Jews; the sufferings of that nation, under some of his successors, especially Antiochus Epiphanes, exceeded all which they endured, from the Babylonish captivity till the coming of Christ. The "white horses," therefore, are not in this respect, a proper emblem of the Grecian empire. Nor does it appear, for what end the Chaldean monarchy should be represented in a *prophetical* vision; seeing it was already destroyed.—It seems then more obvious and satisfactory, to explain the passage to be descriptive of the providential government of God, as conducted by the ministration of angels according to his eternal purposes: and this with special reference to the affairs of the Jews and surrounding nations at that time. (*Note*, 1:8—11.) Angels are called the Lord's chariots. (*Note*, *Ps.* 68:17.) By them he goes forth to execute his providential will on earth. (*Notes*, *Ez.* 1:5—25. 11:22—25.) The "chariot with red horses" may represent the execution of his vengeance, by raising up bloody conquerors to waste guilty nations: that with "black horses," the dreadful judgments of famine and pestilence which often follow the desolations of war: "the white horses" may signify the removal of those judgments, by returning peace, health, and plenty: and "the grisled and bay" may denote dispensations mingled with wrath and mercy; or those lighter judgments which are more common in the world. (*Notes*, *Rev.* 6:1—8.) Accordingly, the Angel interpreted the vision, to signify "the four spirits of the heavens;" that is, celestial spirits, sent forth from God, to execute his purposes in the different parts of the earth. (*Marg.* and *Marg. Ref.* k.—*Notes*, 4:8—10. 1 *Kings* 22:19—23. *Job* 1:6. *Luke* 1:18—20, *v.* 19.) The red had already gone forth, and were executing their commission, in the wars by which the Persian kings wasted the Chaldeans, and other nations in those parts: the black were about to follow them into the north-country; and then the white would go forth after them. But the grisled were about to go toward the south, into Egypt, and other countries to the south of Judah: yet the bay, which were connected with them, sought to go to and fro through the earth,

9 ¶ And [r] the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, [s] which are come from Babylon, and come thou the same day, and go into the house of Josiah [t] the son of Zephaniah;

11 Then take silver and gold, and [u] make crowns, and set *them* upon the head of [x] Joshua, the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, [y] Behold the Man [z] whose name *is* The BRANCH; and he shall * grow up out of his place, and [a] he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall [b] bear the glory, and shall sit and rule upon his throne; and he shall be [c] a Priest upon his throne: [d] and the counsel of peace shall be between them both.

r 1:1. 7:1. 8:1.
s Ezra 7:14—16. 8:26—30. Is. 66:20. Acts 24:17. Rom. 15:25,26.
t 14.
u 3:5. Ex. 28:36—38. 29:6. 39:30. Lev. 8:9. Ps. 21:3. Cant. 3:11. Heb. 2:9. Rev. 19:12.
x 3:1. Hag. 1:1,14. 2:4.
y 13:7. Is. 32:1,2. Mic. 5:5. Mark 15:39. John 19:5. Acts 13:38. 17:31. Heb. 7:4,24. 8:3. 10:12.
z 3:8. Ps. 80:15—17. Is. 4:2. 11:1. 53:2. Jer. 23:5. 33:15. Luke 1:78. *marg.*
* Or, *branch up from under him.*
a 4:6—9. 8:9. Matt. 16:18. 26:61. Mark 14:58. 15:29. John 2:19—21. Eph. 2:20—22. Heb. 3:3,4.
b Ps. 21:5. 45:3,4. 72:17—19. Is. 9:6. 11:10. 22:24. 49:5,6. Jer. 23:6. Dan. 7:13,14. John 13:31,32. 17:1—5. Eph. 1:20—23. Phil. 2:7—11. Heb. 2:7—9. 1 Pet. 3:22. Rev. 3:21. 5:9—13. 19:11—16.
c *See on* 11.—Gen. 14:18. Ps. 110:4. Heb. 3:1. 6:20. 7:1,&c. 10:12,13.
d 4:14. Ps. 85:9—11. Is. 54:10. Dan. 9:25—27. Mic. 5:4,5. Acts 10:36—43. Eph. 2:13—18. Col. 1:18—20. Heb. 7:1—3.

and obtained permission so to do. 'Those 'which were represented by the bay, (not being 'designed to any particular place,) went forth 'to pass to and fro throughout the earth, to take 'charge of the church of God, scattered in all 'parts of the world.' *Bp Hall.* (*Marg.* and *Marg. Ref.* d—i. l—p.)—At length the prophet's divine Instructer informed him, that those which had gone "towards the north-country, had quieted his spirit" respecting those regions: the judgments inflicted on those who had harassed the Jews, having satisfied the justice of God, he was appeased, and willing that peace should be restored. (*Marg. Ref.* q. —*Notes, Is.* 1:21—24, *v.* 24. *Ez.* 5:13. 16:35—43, *v.* 42.)

Then cried, &c. (8) 'These words are utter-'ed by God, appearing out of the *Shekinah*.' *Lowth.* This is certainly a mere assertion: for the text contains no hint to that effect. The Angel, who talked with the prophet, evidently spake, in this as well as former instances: and the passage unanswerably shews, that, according to the interpretation before given, this Angel was "the LORD of Hosts," "the mighty God," "Emmanuel."—Thus was concluded that succession of visions, which has been continued from the first chapter to this place.

V. 9. *Came*, &c.] 'After the night, on 'which the eight foregoing visions were rep-'resented to the prophet.' *Bp. Newcombe.* (*Marg. Ref.*)

V. 10, 11. The persons here mentioned seem to have come from Babylon, to present an oblation from the Jews in those regions, towards the building or decoration of the temple: but it is not certain whether they intended to continue at Jerusalem, or to return to Babylon. (*Marg. Ref.* s.—*Notes, Ezra* 7:14—16. 8:24—30.) The prophet, however, was directed to go on that very day to the house of Josiah, whither perhaps they were gone to present their oblation; and of them he was to take the silver and gold, and to make crowns. With these he was ordered to crown Joshua the high priest: not with respect to his personal character and station; for he exercised no regal authority, Zerubbabel being the civil governor, and the deputy of the king of Persia: but as he was in this transaction a type of Christ.—'Two '... crowns of gold are ordered here to be made, 'and both of them to be placed upon the head 'of Joshua, to signify, that the Messias, the 'Branch spoken of in the next verse, of whom 'Joshua was a type, should be both a King and 'a Priest; and so should have a right to wear 'the two crowns, that belong to each of those 'offices.' *Lowth.*—Some think, that one crown was made of gold and the other of silver: but others suppose that the silver was employed for different sacred uses. As the high priest's crown, inscribed with HOLINESS TO THE LORD, was made of pure gold; the emblem seems to require the latter interpretation. (*Marg. Ref.* t, u.—*Notes*, 3:5. *Ex.* 28:36—38. *Rev.* 19:11—16, *v.* 12.)—'Josiah was probably a worker in gold 'and silver.' *Bp. Newcombe.*

V. 12, 13. 'See in the person of Joshua the 'high priest, the type and representation of the 'Man, whose 'name is the Christ that shall be ' 'revealed;' as the Targum paraphrases the 'text.' *Lowth.*—Joshua was directed, by this typical action, to behold the "Man, whose name is The BRANCH;" the divine Savior, who would in due time assume human nature, as a Branch from the root of Jesse. He would certainly "grow up out of his place," from a virgin of the family of David, in the city of Bethlehem where he would be born; and then, from small beginnings, he should grow up to extraordinary greatness and honor. (*Marg.* and *Marg. Ref.* y, z.—*Notes*, 3:8. 13:7. *Ps.* 80:14,15,17,18, *v.* 18. *Is.* 4:2. 11:1,10. 32:1,2. 53:1—3. *Jer.* 23:5,6. *Mic.* 5:2. *Matt.* 2:3—6.) He, and he only, would build the true "temple of the LORD," of which Solomon's temple, and that which Zerubbabel and Joshua were building, were types; consisting of the whole company of redeemed sinners, quickened and converted by divine grace, and made "an habitation of God through the Spirit." (*Marg. Ref.* a.—*Notes*, 4:4—10, *vv.* 6,7,9,10. *Matt.* 16:18. 2 *Cor.* 6:14—18, *v.* 16. *Eph.* 2:19—22. *Heb.* 3:1—6, *vv.* 3,4,6. 1 *Pet.* 2:4—6.) He would bear, and be able to sustain, the exceeding weight of that "glory," which would redound to him, as having planned and erected this spiritual edifice. For, after his humiliation on earth, he would be advanced in human nature to the mediatorial throne; "angels, principalities, and powers being made subject to him;" "all power in heaven and earth being given to him;" and "all the fulness of the Godhead dwelling in him," in order to the completion of this great design; of which he will have the whole glory from all the company of the redeemed, and from the angels in heaven, to all eternity. On this throne he would be established, till all enemies should be put under his feet. (*Marg. Ref.* b. —*Notes*, *Ps.* 21:2—5, *v.* 5. 45:3—5. 72:17—19. *Is.* 9:5,6. 49:5,6. *Dan.* 7:13,14. *John* 5:20—23. 13:31—35, *vv.* 31,32. 17:1—5, *vv.* 1,5. *Eph.* 1:15

14 And the crowns shall be to [e] Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for [f] a memorial in the temple of the LORD.

15 And [g] they *that are* far off shall come and build in the temple of the LORD, [h] and ye shall know that the LORD of hosts hath sent me unto you. [i] And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

e 10.
f Ex. 28:12,29. Num. 16:40. 31:54. Josh. 4:7. 1 Sam. 2:30. Matt. 26:13. Mark 14:9. Acts 10:4. 1 Cor. 11:23—26.
g Is. 56:6—8. 57:19. 60.10. Acts 2:39. 1 Cor. 3:10—15. Eph. 2:13—22. 1 Pet. 2:4,5.
h 12. 2:8—11. 4:8,9. John 17: 20,21.
i 3:7. Is. 3:10. 58:10—14. 1 Pet. 1:5—10.

—23, *vv.* 20—23. *Phil.* 2:9—11. 1 *Pet.* 1:17—21, *v.* 21. 3:21.22. *Rev.* 3:20—22. 5:8—14.) And he would be a Priest, as well as a King, upon his throne. His royal dignity in human nature would be the recompense of his humiliation and sacrifice as a Priest: he would still officiate as Priest, by his intercession within the veil; his royal dignity would add splendor and efficacy to his priestly ministrations; "and thus the counsel of peace would be between them both." (*Marg. Ref.* c.—*Notes*, 10,11. *Gen.* 14:18—20. *Ps.* 110:4. *Heb.* 7: 10:11—18, *vv.* 12,13.) Some indeed explain this of the eternal counsel of redemption between the Father and the Son, concerning the reconciliation and salvation of the elect: but doubtless it signifies, that the counsel of God would be fulfilled, by *this* union of the kingdom and priesthood in Christ. The former had been confined to the family of David, the latter to that of Aaron; from them Zerubbabel and Joshua were risen, and they concurred in building the temple. But One would at length arise, "after the order of Melchizedek," who would be a Priest upon a throne, and unite the two distinct offices in his single person, of which the crowning of Joshua was a type. As a Priest, he would offer an atoning sacrifice, and expiate sin, and then make intercession for sinners: as a King, he would rule, enact laws, execute judgment, conquer and destroy his enemies; protect and exalt his people: and thus "the counsel of peace" would be accomplished by this union of the two offices in our Prince of peace. (*Marg. Ref.* d.—*Notes*, 4:11—14, *v.* 14. *Ps.* 85:9—13. *Mic.* 5:3—6, *vv.* 4,5. *Rom.* 5:1,2. *Eph.* 2:14—18. *Col.* 1:18—20.) And, as the prophets were always cordial helpers to the pious kings and priests, in the execution of their offices: so the prophetical office of Christ makes him known in his kingly and priestly offices. This was understood of the Messiah in the days of our Savior. 'Herod ... had a mind to be thought the Messi-'as; his flatterers had put this thought into his 'head, who from thence were called the *Hero-'dians*, (*Matt.* 22:16.) as many of the ancient 'writers suppose. This put him upon rebuild-'ing the temple.' *Lowth.*

V. 14, 15. After these crowns had been put on the head of Joshua, they were to be placed in the temple, for "a memorial" of the transaction, and of the piety of those men, who had presented the gold of which they were made.—"Helem" seems to have been the same person as Heldai, and "Hen, the son of Zephaniah," as Josiah. (10) Perhaps these names were inscribed on the crowns. And, as they came from a great distance to bring this oblation, so it was foretold, that they who were far off, would "come and build in the temple of the LORD;" either as instruments in the hands of the great Builder, or as coming to be made a part of the spiritual building. Thus they would know the truth of the prophet's mission. (*Marg. Ref.* g—h.—*Notes*, 2:10—13, *v.* 11. 8:20—23. *Is.* 56:3—8. 60:10—14. 1 *Cor.* 3:10—15. *Eph.* 2:19—22. 1 *Pet.* 1:4—6.)—Some reference may be had to the assistance afforded by the Jews who lived in distant countries, and even by Gentile princes, in building the material temple: but this typified the calling of the Gentiles into the church, and the usefulness of many Gentile converts in promoting its extent, purity, and prosperity. These things would come to pass, "if they diligently obeyed the voice of the LORD," &c. (*Marg. Ref.* i.—*Notes*, 3:6,7. *Is.* 58:8—12.)—'And ye, of the Jewish nation, shall 'be first sharers in the benefits arising from 'Christ's kingdom and priesthood, (and then 'those "that are far off,") if you diligently 'hearken to the voice of God speaking to you, 'both by his prophets and by his Son.' *Lowth.* (*Note*, *Acts* 13:42—48.)

PRACTICAL OBSERVATIONS.

All the diversified events, that take place in the world, spring from the unchangeable counsels of God, which are formed in unerring wisdom, and perfect justice, truth, and goodness. "His counsel shall stand and he will do all his pleasure;" "and none can stay his hand, or say to him, What doest thou?" (*Note*, *Dan.* 4:34—37.) He might justly fill the earth with unmingled woe: but he moderates the severity of his vengeance, as far as consists with the honor of his justice, and when his judgments have "quieted his spirit," as provoked by man's daring rebellions.—The holy angels delight in executing his mandates, whether of wrath, or of mercy. While they seek to go forth, they wait his orders and exactly conform to his will: and, as we hope shortly to be equal to them, we should now study and copy their examples.—If insuperable hindrances prevent men from giving personal assistance to pious and good designs; it is well, if they are willing to contribute towards them from their substance: and, when such services spring from faith and love, they will remain for "a memorial" to their benefit in the temple of the Lord above. Yet nothing can be accepted from sinners, but what is presented in dependence on Christ, our Priest and King. 'For us men and 'for our Salvation he came down from heaven, 'and became incarnate,' and grew as a Branch out of a dry ground, till he arose to his preeminent dignity and glory; shewing us, that humiliation and self-abasement are the first steps towards true glory and honor. To him, the great Builder, as well as Foundation, of the temple, all the glory belongs, and shall be rendered for ever. We must both submit to him as our King, trust in him as our Priest, and give him all the glory of our salvation; if we would have the new covenant ratified with us, and its blessed peace communicated to our hearts and consciences. Let us not think of separating what God has joined together in his "counsel of peace;" for we cannot obey Christ as our King, unless we come to God by him as our Priest; nor come to God by him as our Priest, if we refuse to have him reign over us as our King. We have heard the gospel of peace, through the blood of his cross, in these distant regions: but are we come to him and built on him, as a part of his spiritual temple; or are we yet the palace of Satan? (*Note*, *Luke* 11:14—26, *vv.* 21,22.) Are we endeavoring to

CHAP. VII.

The Jews inquire concerning the observance of certain appointed fasts, 1—3. The prophet reproves them for not regarding God in their fasting, &c. 4—7. He warns them not to copy the obstinacy and rebellion of their fathers, and exherts them to practise justice and mercy, 8—14.

AND it came to pass in [a] the fourth year of king Darius, *that* the word of the LORD came unto Zechariah, in the ourth *day* of the ninth month, *even* in [b] Chisleu;

2 When [c] they had sent unto the house of God, Sherezer, and Regemmelech, and their men, [d] to * pray before the LORD,

3 *And* to [e] speak unto the priests, which *were* in the house of the LORD of hosts, and to the prophets, saying, [f] Should I weep in the [g] fifth month, [h] separating myself, as I have done these so many years?

a 1:1. Ezra 6:14,15. Hag. 2:10, 20.
b Neh. 1:1.
c 6:10. Ezra 6:10. 7:15—23. 8:28,&c. Is. 60:7.
d 8:21.
* Heb. *entreat the face of, &c.* Ex. 32:11. *marg.* 1 Kings 13: 6. Jer. 26:19. *marg.*
e Deut. 17:9—11. 33:10. Ez. 44:23,24. Hos. 4:6. Hag. 2: 11. Mal. 2:7.
f 5. Neh. 8:9—11. 9:1—3. Ec. 3:4. Is. 22:12,13. Joel 2:17. Matt. 9:15. Jam. 4:8—10.
g 8:19. 2 Kings 25:8,9. Jer. 52: 12—14.
h 12:12—14. 1 Cor. 7:5.

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and [i] seventh *month*, even those [k] seventy years, [l] did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, † did not ye eat *for yourselves*, and drink *for yourselves?*

7 ‡ *Should ye* not *hear* the words which the LORD hath [m] cried by the § former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited [n] the south and the plain?

i 2 Kings 25:25. Jer. 41:1—4.
k *See on* 3.—1:12. Jer. 25:11.
l 6. Is. 1:11,12. 58:4—6. Matt. 6:2,5,16. 23.5. Rom. 14:6—9, 17,18. 1 Cor. 10:31. 2 Cor. 5:15. Col. 3:23.
† Or, be *not ye they that did eat for, &c.*
‡ Or, Are *not* these *the words, &c.* Is. 55:3,6,7.
m 1:3—6. Is. 1:16—20. Jer. 7: 5,23. 36:2,3. Ez. 18:30—32. Dan. 9:6—14. Hos. 14:1—3. Am. 5:14,15. Mic. 6:6—8. Zeph. 2:1—3.
§ Heb. *the hand of, &c.* Hag. 1:1. *marg.*
n Deut. 34:3. Jer. 17:26. 32: 44. 33:13.

promote the purity and prosperity of this temple; or do we defile it by our sins? Certainly we can have no comfortable ground to think our peace is made with God, unless we diligently endeavor to obey his voice, and keep his commandments.

NOTES.

CHAP. VII. V. 1. This transaction occurred above two years after the visions recorded in the foregoing chapters:—but the prophet doubtless continued to instruct and exhort the people during that time, though none of his predictions were recorded.—"Chisleu," the "ninth month," answered to part of November and part of December. (*Marg. Ref.*)

V. 2, 3. 'The verb in the Hebrew is singu-'lar, "He had sent;" but our interpreters render 'it plurally, by an *enallage* of the number, which 'is frequent in the Hebrew; and the vulgar 'Latin interprets it to the same sense. Accord-'ing to this syntax, the words might be as well 'translated thus, "When Sharezer, and Regem-'melech, and their men, had sent unto the house 'of God." These probably were men of some 'note among the Jews that still continued at 'Babylon.' *Lowth.*—Either the Jews in Chaldea, or those in Judah, sent the persons here mentioned, with their attendants, to the temple; both to offer prayers in their behalf, and to propose a question to the priests and prophets, concerning some fasts which they had been used to observe. (*Marg.* and *Marg. Ref.* c, d.—*Notes*, 6:10,11. *Ezra* 6:6—12.—See on *Note*, *Hag.* 2:10—14, *v.* 11.) They kept an annual fast in the fourth month, in remembrance of the breaking down of the wall of Jerusalem; (2 *Kings* 25:3,4.) another in the fifth month, in remembrance of the burning of the temple; (2 *Kings* 25:8,9.) another in the seventh month, on the day on which Gedaliah was slain; (2 *Kings* 25:25.) and another in the tenth month, because at that time the siege of the city was begun. (8:19. 2 *Kings* 25:1.) But the Jews now questioned, whether they ought to continue the observance of these fasts, seeing the city and temple were both in part rebuilt and likely to be completed.—They had wept for their sins, and separated themselves from food and ordinary recreations and employments, that they might spend the day in devotions; and they had persevered in it for many years: but must they still continue thus to employ and deny themselves? (*Marg. Ref.* f. h.)

V. 4—7. Whoever originally proposed the question before stated, it evidently concerned the whole nation; and therefore God sent his prophet to the people and priests on the occasion.—The fasts, which they had observed, were not of divine appointment; though the observance of them would have been good, had they uprightly kept them. (*Note*, 2,3.) But they were not truly humbled or sorry for those sins, which had provoked the wrath of God against them; and, while they wept as sufferers, they did not submit to his justice in their sufferings, or seek his mercy for their deliverance. They were not truly penitent; they did not forsake their sins; the glory and favor of God were not their grand object; their fasting was the result of self-righteousness, or ostentation; or a matter of custom, a form, a compliance with human authority, out of regard to ease, interest, or reputation; and it had no salutary effects upon their temper and conduct: so that they pleased themselves as really, when they wept and fasted, as when they ate and drank in a sensual and ungodly manner. (*Marg.* and *Marg. Ref.* l.—*Notes*, *Is.* 1:10—15. 58:3—7. *Matt.* 6:16—18. 23:5—7,14. *Rom.* 14:5—9. 1 *Cor.* 8:7—13, *vv.* 8,13. 10:29—33, *v.* 31.) But, whether they fasted or not, they ought certainly to have attended to the earnest calls of God, by the former prophets, to repentance and reformation. If their fathers had done this, their ancient prosperity would have been continued; and nothing but this could re-establish them in their former flourishing condition. (*Marg.* and *Marg. Ref.* m.—*Notes*, 8—10. 1:5,6.)—'From the eleventh year 'of Zedekiah, to the fourth year of Darius 'Hystaspis, are just seventy years. ... Did you 'fast upon religious motives, and for your bet-'ter improvement in the duties of repentance 'and amendment? "When ye did eat," ... (*Rom.* '14:6.) ... ye sought your own pleasure and con-'venience, not my glory! ... (1 *Cor.* 8:8.) ... '*Should ye not*, &c. (7) Or "*Are* not *these* the 'words, &c." *Marg.*—The prophet puts them 'in mind of those exhortations, the prophets

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, [o] saying, * Execute true judgment, and shew mercy and compassions every man to his brother:

10 And [p] oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you [q] imagine evil against his brother in your heart.

11 But [r] they refused to hearken, and † pulled away the shoulder, [s] and ‡ stopped their ears, that they should not hear.

o *See on* 7.—8:16,17. Lev. 19:15,35—37. Deut. 10:18,19. 15:7—14. 16:18—20. Ps. 82:2—4. Prov. 21:3. Is. 58:6—10. Jer. 7:5—7. Ez. 45:9. Hos. 10:12, 13. Am. 5:24. Mic. 6:8. Matt. 23:23. Luke 11:42. Jam. 2:13—17.

* Heb. *Judge judgment of truth.* Jer. 21:12. *marg.* John 7:51.

p Ex. 22:21—24. 23:9. Deut. 24:14—18. 27:19. Ps. 72:4. Prov. 22:22,23. 23:10,11. Is. 1:16,17,23. Jer. 5:28. 22:15—17. Ez. 22:7,12,29. Am. 4:1. 5:11, 12. Mic. 2:1—3. 3:1—4. Zeph. 3:1—3. Mal. 3:5. Matt. 23:14. 1 Cor. 6:10. Jam. 5:4.

q Ps. 21:11. 36:4. 140:2. Prov. 3:29. 6:18. Jer. 11:19,20. 18:18. Mic. 2:1. Mark 7:21—23. Jam. 1:14,15. 1 John 3:15.

r 1:4. Ex. 10:3. 2 Kings 17:13—15. 2 Chr. 33:10. Neh. 9:17,26. Prov. 1:24—32. Is. 1:19,20. Jer. 6:16,17. 7:24. 13:10. 26:5,6. 35:15. 36:31. 44:16. Ez. 3:7. Dan. 9:5. Zeph. 3:2. Acts 7:51. Heb. 12:25.

† Heb. *gave a backsliding shoulder.* Neh 9:29. Jer. 8:5. Hos. 4:16. Heb. 10:38,39.

s Ps. 58:4,5. Acts 7:57.

‡ Heb. *made heavy.* Is. 6:10.

12 Yea, they made [t] their hearts *as* an adamant stone, [u] lest they should hear the law, and the words which the LORD of hosts hath [x] sent in his Spirit by [§] the former prophets: [y] therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* [z] as he cried, and they would not hear; [a] so they cried, and I would not hear, saith the LORD of hosts:

14 But I [b] scattered them with a whirlwind among all the nations [c] whom they knew not. Thus [d] the land was desolate after them, that no man passed through nor returned: for they laid the ‖ [e] pleasant land desolate.

t Job 9:4. Is. 48:4. Jer. 5:3. Ez. 2:4. 3:7—9. 11:19.

u Ps. 50:17. Is. 6:10. Matt. 13:15. Mark 4:12. Luke 8:12. John 3:19,20. Acts 28:27. 2 Thes. 2:10—12.

x Neh. 9:30. Acts 7:51,52. 1 Pet. 1:11,12. 2 Pet. 1:21.

§ Heb. *the hard of the, &c.* 7.

y 2 Chr. 36:16. Jer. 26:19. Dan. 9:12. 1 Thes. 2:15,16.

z Ps. 81:8—12. Prov. 1:24—28. Is. 50:2. Jer. 6:16,17. Luke 13:34,35. 19:42—44.

a Prov. 21:13. 28:9. Is. 1:15. Jer. 11:11. 14:12. Ez. 14:3. 20:3. Mic. 3:4. Matt. 25:11, 12. Luke 13:25. Jam. 4:3.

b 2:6. 9:14. Lev. 26:33. Deut. 4:27. 28:64. Ps. 58:9. Is. 17:13. 21:1. 66:15. Jer. 4:11,12. 23:19. 25:32,33. 30:23. Am. 1:14. Nah. 1:3. Hab. 3:14.

c Deut. 28:33,49. Jer. 5:15.

d 2 Chr. 36:21. Jer. 52:30. Dan. 9:16—18. Zeph. 3:6.

‖ Heb. *land of desire.*

e Dan. 8:9.

'before the captivity gave them; that they may 'lay them to heart, and not be guilty of the 'same sins, for fear of incurring the same pen-'alties.' *Lowth.*—'When ye offered sacrifices, 'after which ye feasted, did ye not, in this re-'ligious act, regard yourselves more than me? '... Did not the former prophets make like dec-'larations, concerning the inefficacy of your 'external observances? Did they not insist on 'the superior excellence of moral duties?' *Bp. Newcombe.*—He sheweth that they did not 'fast of a sincere heart, but for hypocrisy; ... 'because they lacked those offices,' (duties of charity,) 'which should have declared that 'they were godly.' (*Matt.* 23:23.)

V. 8—10. (*Marg.* and *Marg. Ref.*—*Notes*, 8: 16,17,19. *Ex.* 22:21—24. *Deut.* 16:18,19. 2 *Chr.* 19:5—11. *Ps.* 82:2—4. *Prov.* 22:22,23. *Is.* 1:16—20. 10:1—4. *Jer.* 7:5—7. 21:11,12. 22:13—19, *vv.* 15,16. *Mic.* 2:1—3. 6:6—8. *Zeph.* 3:1—4.) 'I often 'put your fathers in mind, that judgment and 'mercy were more acceptable to me than fast-'ing, or any external performances: (*Is.* 58:6,7. '*Jer.* 7:22—24.) and I repeat the same admo-'nition to you of the present age.' *Lowth.*

V. 11, 12. *Marg.* and *Marg. Ref.*—*Notes*, 2 *Kings* 17:12—15. 2 *Chr.* 36:13—16. *Neh.* 9:20, 26—30. *Ps.* 58:3—5. *Is.* 6:9,10. *Ez.* 3:4—11. *Acts* 7:51—53.—*Pulled*, &c. (11) As oxen that are not willing to draw in the yoke.

An adamant-stone. (12) 'Bochart shews, 'that the word means a hard stone used to pol-'ish gems.' *Bp. Newcombe.*

V. 13. The people cried for temporal deliverance, when the sentence (as to the destruction of the city and the captivity,) had become irreversible; and therefore God would not hear them: but if any of them, even at that time, cried to him for spiritual salvation in humble faith, he certainly answered them. (*Marg. Ref. Notes*, *Prov.* 1:24—31. 21:13. 28:9. *Is.* 50:1—3, *v.* 2. *Jer.* 11:11,12. *Luke* 13:22—30, *vv.* 25—27.)

V. 14. *Scattered them as with a whirlwind.*] 'This sublime metaphor is expressed by a sin-'gle word, in the original.' *Bp. Newcombe.*—"The land of desire is for a desola ion." The contrast is striking. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

If we earnestly desire to know the will of God in doubtful cases, we must not only consult his word and ministers, but seek his direction by fervent prayer.—Some duties are obligatory at all times, and others belong to special seasons. It behoves those, who are suffering or trembling because of their sins, to weep and fast, and separate themselves from lawful pleasures, to attend to the great business of humbling themselves before God, and seeking forgiveness: and it is equally seasonable for those, who have experienced signal deliverances and special tokens of his reconciling love, to abound in praise and in every expression of grateful joy. But most men rest in the outside of these religious exercises; and whether they fast and pray, or eat and drink, they do it to themselves, according to their own humor, or for their own honor, or interest, or quiet, in one way or other. Yet they are in general so pleased with their performances, that they think it a ground of murmuring and complaint, that God will not richly reward what they "did not at all to him," and what in fact he abhors, as the result of pride, selfishness, and hypocrisy! Nay, many who, with apparent conscientiousness inquire the truth and will of God, prove indisposed to embrace the one, or to practise the other. But the neglect of moral duties is as inconsistent with sincerity in religious observances, as the neglect of religion is inconsistent with the practice of morality, from a single eye to the glory and will of God. Our rule is, that "whether we eat or drink, or whatever we do, we do all to the glory of God;" and true Christians will aim to receive all with that thankfulness, and use all with that moderation, which may render even their meals honorable to his name: but they will be conscious, that they continually fall short of their rule, and need forgiveness in every thing. What then must be the case with numbers, whose very religion is as selfish as their "banquetings and revellings?"—Wilful disobedience mars the prosperity of cities, and of apparently flourishing churches; and no mourning or fast-

CHAP. VIII.

Promises, that Jerusalem shall be replenished with inhabitants, and be prosperous, 1—8. The people are encouraged to build the temple, by the assurance of manifold blessings, 9—15. Exhortations to truth, justice, and piety, that their mournful fasts might be turned into cheerful feasts, 16—19. A prediction of the conversion of many nations, by the example and endeavors of pious Jews, 20—23.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts, [a] I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, [b] I am returned unto Zion, and will [c] dwell in the midst of Jerusalem: and Jerusalem shall be called [d] a city of truth; and the mountain of the LORD of hosts, [e] the holy mountain.

4 Thus saith the LORD of hosts, [f] There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for [*] very age.

5 And the streets of the city shall be full of boys and girls, [g] playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be [†] marvellous in the eyes of the remnant of this people in these days, [h] should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, [i] I will save my people from the east country, and from the [‡] west country.

8 And I will bring them, [k] and they shall dwell in the midst of Jerusalem: [l] and they shall be my people, and I will be their God, in truth and in righteousness.

a 1:14—16. Ps. 78:58,59. Is. 42:13,14. 59.17. 63:4—6,15. Ez. 36:5,6. Joel 2:18. Nah. 1:2,6.
b 1:16. Jer. 30.10,11.
c 2:10,11. Is. 12:6. Ez. 48:35. Joel 3:17,21. John 1:14. 14:23. 2 Cor. 6:16. Eph. 2:21,22. Col. 2:9. Rev. 21:3.
d 14:20,21. Is. 1:21,26. 60:14. Jer. 31:23. 33:16.
e Is. 11:9. 65:25. 66:20. Rev. 21:10,27.
f 1 Sam. 2:31. Job 5:26. 42:17. Is. 65:20—22. Lam. 2:20,21. 5:11—15. Heb. 12:22.
* Heb. *multitude of days.*
g 2:4. Ps. 128:3,4. 144:12—15. Jer. 30:19,20. 31:27. 33:11. Lam. 2:19. Matt. 11:16,17.
† Or, *hard*, or, *difficult.*
h Gen. 18:14. Num. 11:22,23. 2 Kings 7:2. Jer. 32:17,27. Luke 1:20,37. 18:27. Rom. 6:19—21.
i Ps. 107:2,3. Is. 11:11—16. 27:12,13. 43:5,6. 49:12. 59.19. 66:19,20. Jer 31:8. Ez. 37.19—25. Hos. 11.10,11. Mal. 1:11. Rom. 11:25—27.
‡ Heb. *country of the going down of the sun.* Ps. 50:1. 113:3.
k Jer. 3:17,18. 23:3. 32:41. Ez. 37:25. Joel 3:20. Am. 9:14, 15. Obad. 17—21. Zeph. 3:14—20.
l 13:9. Lev. 26:12. Jer. 4:2. 30:22. 31:1,33. 32:38,39. Ez. 11:20. 36:28. 37:27. Hos. 2:19—23. 2 Cor. 6:16—18. Rev. 21:3,7.

NOTES.

CHAP. VIII. V. 2. The Lord had been exceedingly jealous for his people, and displeased with their oppressors; (*Marg. Ref.—Note*, 1:14—17.) and he had already in part avenged them on the Chaldeans and their other enemies, with great fury.—This is the general interpretation; but perhaps the verse, in the connexion in which it here stands, has another meaning.—"I have been jealous against Zion, with a vehement jealousy: and I have been angry against her with great fury." Zion, the church of the Jews, acted as an adulterous wife; and the calamities, which she had endured, were the effects of the Lord's jealousy and indignation: but he was now about to return to her in mercy.—The construction of the original, which is required for this interpretation, and is objected to by Bp. Newcombe, is exactly the same, as in *Ps.* 106:16.

V. 3. *Marg. Ref.* b, c.—*Notes*, 2:10—13. *Is.* 12:4—6, *v.* 6. *Ez.* 48:30—35, *v.* 35. *Joel* 3:9—17, *v.* 17. *Zeph.* 3:14—17. *Rev.* 21:1—4.—*A city*, &c.] That is, a city, in which divine truth was known and believed; the true God worshipped in the appointed manner, and in sincerity; and where fidelity, as well as justice and equity, was practised among men. This primarily related to the state of Jerusalem, as reformed by Zerubbabel, Joshua, Ezra, Nehemiah, and others: yet it was typical of the Christian church consisting of true believers, which alone can fully answer to these characters. (*Marg. Ref.* d, e.—*Notes*, 14:20,21. *Is.* 1:25—27. 11:6—9. 60:10—14, *v.* 14. 65:24,25. *Jer.* 31:23—26. *Heb.* 12:22—25. *Rev.* 21:22—27.)

V. 4, 5. These verses are beautifully descriptive of a state of great outward tranquillity, attended with plenty, temperance, and contentment. The inhabitants of the city are supposed to live to extreme old age, and to walk cheerfully and without fear in the streets; whilst their numerous descendants, being healthful and lively, free from want, fear, or sorrow, amicably engage in their childish diversions on every side of them: a sight extremely pleasing to those aged spectators. (*Marg.* and *Marg. Ref.—Notes*, 2:1—5, *v.* 4. *Ps.* 128:3,4. 144:12—15. *Is.* 65:20—23. *Jer.* 30:19—22.)—'The walls of Jerusalem were not 'dedicated, till above sixty years after this 'prophecy.' *Bp. Newcombe.*

V. 6. *Marg.* and *Marg. Ref.—Notes*, *Num.* 11:21—23. 2 *Kings* 7:1,2. *Rom.* 4:18—22.

V. 7, 8. 'This denotes the general restora-'tion of the Jewish nation, from their several 'dispersions. ... The west country here men-'tioned hath a particular relation to their pres-'ent dispersion, great numbers of them being 'in these latter ages settled in the western 'parts of the world. ... They shall constantly 'serve and worship me, and I will bless and 'protect them. (13:9.)' *Lowth.*—The passage in its full import, must be interpreted, either of ing, under public or personal rebukes, will prove of real use, except the ground of the Lord's controversy be removed. In this all his servants, in every age and under every dispensation, are agreed.—Except magistrates "execute true judgment," and private persons do justice and shew mercy and compassions to their brethren; except they cease to "oppress the widow, the fatherless, the strangers," and the poor of every name or nation; except men repress their resentments, and no longer "imagine evil against their brethren in their hearts;" they evidently refuse to hearken to the warnings of God's word, and to bear the yoke of his commandments; they increase the natural hardness of their stony hearts, by resisting convictions, and indulging their prejudices and passions, "lest they should hear the law and the words of the LORD *by* his Spirit *in* his prophets;" and they cannot expect that even their prayers will turn away the great wrath of God from them. He indeed always readily hears the cry of the broken-hearted penitent: yet it will soon come to pass, in respect of all who die impenitent and unbelieving, that, "as he cried, and they would not hear, so they will cry and he will not hear" or help them. And then there will be no remedy, or refuge from those miseries, which here they despised and defied, but which they then will not be able to endure.

9 ¶ Thus saith the LORD of hosts, [m] Let your hands be strong, ye that hear in these days these words by the mouth of [n] the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For [o] before these days [*] there was no hire for man, nor any hire for beast: neither *was there any* peace to him that went out or came in, because of the affliction: [q] for I set all men every one against his neighbor.

11 But now [r] I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For [s] the seed *shall be* [†] prosperous; the vine shall give her fruit, and the ground shall give her increase, and [t] the heavens shall give their dew: and I will cause [u] the remnant of this people [x] to possess all these *things*.

13 And it shall come to pass, *that* as ye were [y] a curse among the heathen, [z] O house of Judah, and house of Israel; so will I save you, [a] and ye shall be a blessing: [b] fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts [c] As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, [d] and I repented not;

15 So again [e] have I thought in these days to do well unto Jerusalem and to the house of Judah: [f] fear ye not.

[*Practical Observations.*]

16 ¶ These [g] *are* the things that ye shall do; [h] Speak ye every man the truth to his neighbor; [‡] execute the judgment of truth and peace in your gates:

17 And [i] let none of you imagine evil in your hearts against his neighbor; and [k] love no false oath; for all these *are* [l] *things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of [m] the fourth *month*, and the fast of [n] the fifth, and the fast of [o] the seventh, and

m 13. Josh. 1:6,8. 1 Chr. 22:13. 28:20. Is. 35:4. Hag. 2:4. Eph. 6:10. 2 Tim. 2:1.
n Ezra 5:1,2. Hag. 1:1,12. 2:21.
o Hag. 1:6—11. 2:16,17.
* Or, *the hire of man became nothing, &c.*
p Judg. 5:6,7,11. 2 Chr. 15:5—7. Jer. 16:16.
q Is. 19:2. Am. 3:6. 9:4. Matt. 10:34.
r 8,9. Ps. 103:9. Is. 12:1. Hag. 2:19. Mal. 3:9—11.
s Gen. 26:12. Lev. 26:4,5. Deut. 28:4—12. Ps. 67.6. Prov. 3:9,10. Is. 30:23. Ez. 34:26,27. 36:30. Hos 2.21—23. Joel 2:22. Am. 9.13—15. Hag. 2:19.
† Heb. *of peace.* Jam. 3:18.
t Gen. 27:28. Deut. 32:2. 33:13,28. 1 Kings 17:1. Prov. 19:12. Hos. 14:5. Hag. 1:10.
u 6. Mic. 4:6,7.
x Is. 61:7. Ez. 36:12. Ob. 17—20. Matt. 6:33.
y Deut. 28:37. 29:23—28. 1 Kings 9:7,8. 2 Chr. 7:20—22. Ps. 44:13,14,16. 79:4. Is. 65:15,16. Jer. 24:9. 25:18. 26.6. 29.18. 42:18. 44:12,22. Lam. 2:15,16. 4:15. Ez. 5:15. Dan. 9.11.
z 1:19. 9:13. 10:6. 2 Kings 17:18—20. Is. 9.20,21. Jer. 32:30—32. 33:24. Ez. 37:11,16—19.
a 20—23. 10:6—9. Gen. 12:2,3. 26:4. Ps. 72:17. Is. 19:24,25. Mic. 5:7. Zeph. 3:20. Gal. 3:14,28,29.
b 9 Is. 35:3,4 41:10—16. 1 Cor. 16:13.
c 1:6. Ps. 33:11. Is. 14:24. Jer. 31:28.
d Jer. 4:28. 15:1—6. 20:16. Ez. 24:14.
e Jer. 29:11—14. 32:42. Mic. 4:10—13. 7:18—20.
f 13. Is. 43:1,2. Zeph. 3:16,17.
g Deut. 10.12,13. 11:7,8. Mic. 6:8. Luke 3:8—14. Eph. 4:17,&c. 1 Pet. 1:13—16.
h 19. Lev. 19:11. Ps. 15:2. Prov. 12:17,19. Jer. 9:3—5.
‡ Heb. *judge truth and the judgment of peace.* 7:9. Is. 9:7. 11:3—9. Am. 5:15,24. Matt. 5:9.
i 7:10. Prov. 3:29. 6:14. Jer. 4:14. Mic. 2:1—3. Matt. 5:28. 12:35. 15:19.
k 5:3,4. Jer. 4:2. Mal. 3:5.
l Ps. 5:5,6. 10:3. Prov. 6:16—19. 8:13. Jer. 44:4. Hab. 1:13.
m 2 Kings 25:3,4. Jer. 39:2. 52:6,7.
n 7:3. Jer. 52:12—15.
o 7:5. 2 Kings 25:25. Jer. 41:1—3.

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the Christian church, or of the future restoration of the Jews. (*Marg.* and *Marg. Ref.*—*Notes*, 13:8,9. *Ps.* 107:1—7, *v.* 3. *Is.* 11:11—16. 27:12,13. 43:5—7. 49:5—13. 59:16—19, *v.* 19. *Jer.* 3:16—18. 23:7,8. 30:19—22, *v.* 22. *Ez.* 37:25—28. *Hos.* 2:18—23. *Joel* 3:18—21. *Zeph.* 3:14—20. 2 *Cor.* 6:14—18, *v.* 17. *Rev.* 21:1—4, *v.* 3,22—27.)

V. 9—15. The Jews, who had heard and obeyed the words of Haggai and Zechariah, when they called them to build the temple, were encouraged to proceed in that good work with vigor and alacrity. While this had been neglected, there had been no profitable employment for those, who endeavored to subsist by the labor of their hands, or by that of their cattle; nor could they travel from place to place in safety, because of the calamities of the times: for the Lord had been provoked to leave them exposed to their enemies, and even let them loose to quarrel with each other. (*Marg.* and *Marg. Ref.* n—q.—*Notes. Judg.* 5:6,7. 2 *Chr.* 15:1—7. *Ezra* 5:1,2. *Is.* 19:2,3. *Hag.* 1:5—11. 2:15—19.) But he now intended remarkably to prosper them, beyond the example of all former days. The lands should bring forth abundance, and they should possess it in peace: and the heathen who had deemed them a contemptible, wretched, and accursed people, and treated them accordingly, beholding their wonderful deliverances and prosperity, should consider them as an honorable and happy nation. For, as nothing could prevent the execution of his purposed wrath upon their fathers; so nothing should interrupt the course of his promised mercy towards them. (*Marg. Ref.* r—x.—*Notes*, *Gen.* 26:12. *Prov.* 3:9,10. *Hos.* 2:18—23. 14:4—8. *Am.* 9:13—15. *Mal.* 3:7—12.)—The consideration, that all the nations, which now worship the true God and receive the scriptures as his word, have derived the whole of their knowledge in divine things, and all their privileges, under God, from Jewish prophets, apostles, and teachers; and that the Savior "in whom all nations shall be blessed," sprang from that favored race, emphatically explains what is meant, when the Lord says, "Ye shall be a blessing." (*Marg. Ref.* a.—*Notes*, 20—23. *Gen.* 12:1—3, *v.* 2. *Is.* 19:23—25.)—'The mentioning of both 'Judah and Israel, which had been so long 'separated, shews that both the curse and the 'blessing here spoken of, in the ultimate sense, 'belong to the whole body of the Jews; who 'as they are a public instance of God's judg-'ments now, so shall they hereafter be of his 'blessings; viz. at the general restoration and 'conversion of that nation.' *Lowth.*—It may be added, that this event will be "as life from the dead" to all the nations, and the Jews shall then indeed be a blessing to mankind at large. —*Ye were a curse*, &c. (13) *Marg. Ref.* y.

V. 16, 17. Let those, who believe these promises, shew their faith by their works, and

the fast of [p] the tenth, shall be to the house of Judah [q] joy and gladness and cheerful [*] feasts; [r] therefore love the truth and peace.

20 ¶ Thus saith the LORD of hosts; *It shall* yet *come to pass*, that [s] there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go [†] speedily to pray before the LORD, and to [‡] seek the LORD of hosts: [t] I will go also.

p Jer. 52:4.
q Esth. 8:17. 9:22. Ps. 30:11. Is. 12:1. 35:10. 51:11. Jer. 31:12,13.
* Heb. *solemn*, or, *set times*.
r 16. Luke 1:74,75. Tit. 2:11, 12. Rev. 22:15.
s 2:11. 14:16,17. 1 Kings 8:41, 43. 2 Chr. 6:32,33. Ps. 22:27. 67:1—4. 72:17. 86:9. 117: 138: 4,5. Is. 2:2,3. 11:10. 49:6,22, 23. 60:3—12. 66:18—20. Jer. 16:19. Hos. 1:10. 2:23. Am. 9:12. Mic. 4:1,2. Mal. 1:11. Matt. 8:11. Acts 15:14—18. Rom. 15:9—12. Rev. 11:15.
† Or, *continually*. Heb. *going*.
‡ Heb. *entreat the face of*. 7:2. *marg*.
t Ps 103:22. 146:1,2.

22 Yea, [u] many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that [x] ten men shall take hold, [y] out of all languages of the nations, even shall [z] take hold of the skirt of him that is a Jew, saying, [a] We will go with you; for [b] we have heard *that* God *is* with you.

u Is. 25:7. 55:5. Jer. 4:2. Mic. 4:3. Hag. 2:7. Gal. 3:8. Rev. 15:4. 21:24.
x Gen. 31:7,41. Num. 14:22. Job 19:3. Ec. 11:2. Mic. 5:5. Matt. 18:21,22.
y Is. 66:18. Rev. 7:9,10. 14: 6,7.
z 1 Sam. 15:27,28. Is. 3:6. 4:1. Luke 8:44. Acts 19:12.
a Num. 10.29—32. Ruth 1:16, 17. 2 Sam. 15:19—22. 2 Kings 2:6. 1 Chr. 12:18. Is. 55.5. 60. 3. Acts 13:47,48.
b Num. 14:14—16. Deut. 4:6, 7. Josh. 2:9—13. 1 Kings 8: 42,43. 1 Cor. 14:25.

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wait the fulfilment of them, in an obedient tenor of conduct, as magistrates and as private persons. (*Marg.* and *Marg. Ref.* g—i.—See on *Note*, 7:8—10. *Notes*, 19. *Job* 29:7—17. *Mic.* 2: 1—3.)—The false oath might be "loved," not only because of the gain acquired by it, but also from contempt of God, and enmity against him. (*Marg. Ref.*—See on *Note*, 5:1—4, *v.* 4.)

V. 19. While the Jews had neglected the truths of God's words, and his true worship; and while they deceived, defrauded, and quarrelled with each other, God had given them occasion for mournful fasts: but he had now promised to change these into cheerful feasts; and he therefore exhorted them to "love the truth and peace," as the proper method of perpetuating their comforts and mercies. (*Marg. Ref.*—*Notes*, 7:2—7. *Ez.* 36:25—27. *Luke* 1:67—75, *vv.* 74,75. *Tit.* 2:11—14.)

V. 20—23. 'These verses refer to the great ac-'cession of converts, which the Jewish church 'received, between the captivity, and the com-'ing of Christ; to the number of Christian dis-'ciples which the Jewish preachers made; and 'to the future conversions of which the resto-'ration of the Jews will be an eminent cause.' *Bp. Newcombe.*—Notwithstanding all the miseries, that the Jews had long endured, and the reproach and weakness which still attended them: it would at length "come to pass," that "people," or *peoples*, from many cities would come to court their friendship. For the inhabitants of one city should go to those of another, purposely to persuade them to go with them without delay, "to pray before JEHOVAH" the God of Israel, and to seek his favor, each individual purposing to accompany them in so doing. In this manner "many peoples," yea, "strong nations," would come to Jerusalem to seek and worship JEHOVAH, and to lay hold 'on the skirt of a Jew; a gesture naturally used 'to entreat assistance and protection.' *Bp. Newcombe.* (*Marg. Ref.* z.—*Note*, *Is.* 4:1.) For they had heard that God was, in an especial manner present with that people. (*Marg.* and *Marg. Ref.*—*Notes*, 2:10—13, *v.* 11. 14:16--19. *Josh.* 2:8—16. *Ruth* 1:16,17. 2: 11,12. *Ps.* 22:27,28. 72:17—19. 117: *Is.* 2:2—5. 11:10. 60:1—14. *Jer.* 16:19—21, *v.* 19. *Hos.* 1:8 —10. *Mal.* 1:9—11, *v.* 11. *Matt.* 1:20—23. 8:10 —12. *Acts* 15:13—18. *Rom.* 11:11—15. 15:8— 13. 1 *Cor.* 14:20—25, *vv.* 24,25. *Rev.* 11:15—18.) —This is indeed a clear prediction of the most extraordinary and unlikely event, which, at the time when Zechariah delivered it, could be imagined; namely, that many nations, powerful nations, renowned for arts and arms, for civilization and philosophy; nations, which had successively subjugated and oppressed Israel; nations, which had despised and ridiculed, with unbounded scorn, the worshippers of JEHOVAH, would at length learn religion from that very people!—The Jews, when prosperous in their own land, were exceedingly prone to embrace the idolatries of the surrounding nations: what then could be more improbable, or more contrary to general observation, than that, after they had been crushed and enslaved, by successive conquerors, they should at length become teachers of religion to their oppressors, and to the nations of the earth? Yet this is expressly foretold: with emphatical repetition and variation of circumstances!—The term "Jew," or *Judean*, became the more general national appellation, from the Babylonish captivity: and we have had repeated occasions to remark, that the prophets foretold the conversion of the gentiles, in language taken from the stated religious worship of their own times. (*Notes*, *Is.* 66:19—23. *Ez.* 40.2.) It is therefore, here evidently foretold, (*Marg. Ref.* x,) that at least ten times as many gentiles would be converted to the true religion, as there were Jews, properly so called, among them at the time when the prophecy should begin to be fulfilled.—The astonishing interposition of God in behalf of his people, at Babylon and Susa, &c. (*Esth.* 3:—9: *Dan.* 2:—6:) and the translation of the scriptures into Greek, and the wide dispersion of them in that language, no doubt had considerable effects; but effects far beneath the language here used. For this certainly can mean nothing less, than that many powerful nations, of all languages, would renounce idolatry, become the worshippers of the God of the Jews, and learn the way of salvation from them, with the grand peculiarities of their religion: and that they would look up to the Jews, as a people peculiarly blessed by the presence and favor of God, and press with great earnestness to share their privileges. This and indeed much more is foretold: and accordingly it is an undeniable fact, that Greece and Rome, Egypt, and very great multitudes in Assyria, Persia, renowned countries both in the east and the west, by the propagation of the gospel, renounced their idols, became the worshippers of JEHOVAH, and took the Jewish scriptures as his sacred oracles. In process of time, whole nations embraced Christianity; and all the knowledge of the true God, and of true religion in the world, is deriv-

CHAP. IX.

Predictions of judgments on the Syrians, Tyrians, and Philistines; with intimations of mercy to a remnant, and promises of protection to the Jews, 1—8; of Christ's coming to Jerusalem riding on an ass's colt; and of the nature, extent, and benefits of his kingdom, and of the blood of his covenant, 9—12: of the victories obtained by the sons of the church; their privileges, and their joy in the goodness and beauty of the Lord, 13—17.

THE [a] burden of the word of the LORD in the land of Hadrach, and [b] Damascus *shall be* [c] the rest thereof; [d] when

a Is. 13:1. Jer. 23:33—38. Mal. 1:1.
b Gen. 14:15. Is. 17:1—3. Jer. 49:23—27. Am. 1:3—5. 3:12.
c 5:4. Is. 9:8,&c.
d 8:21—23. 2 Chr. 20:12. Ps. 25:15. Is. 17:7,8. 45:20—22. 52 10. Jer. 16:19.

ed from Judah, by the Savior, "the Light of the Gentiles, and the Glory of his people Israel," originally through the writings and preaching of prophets, apostles, and evangelists, who were of the stock of Israel: nor is there the least genuine knowledge of the one living and true God in the world at this day, which may not be traced back to that source, and that method of communication. And, no doubt, when the Lord shall render his cause universally triumphant, all the ministers will draw their instructions from the scriptures of the Old and New Testament, nearly the whole of which, excepting the book of Job, and probably the gospel of Luke, and the Acts of the Apostles, (*Preface to Luke*,) were written by the descendants of Israel. For, though it pleased God to employ Gentile converts, as preachers, pastors, and teachers in the primitive times: yet none (except Luke) were honored as writers in the New Testament. And it is highly probable indeed, there can scarcely be a doubt that numbers of the converted Jews will be employed and greatly prospered, in the future conversion of the Gentiles. Hitherto, however, the prophecy has been most wonderfully and exactly accomplished, and future events will no doubt throw still more abundant light upon it.

PRACTICAL OBSERVATIONS.

V. 1—15.

The unchangeable love of God, and his faithful engagements to his people, form their only and their sufficient security, that no enemy shall prevail against them, or injure them with impunity: and his gracious presence with his church, and that alone, renders her worthy to be called, "the city of truth and the mountain of holiness."—Godliness and honesty conduce exceedingly to peace and prosperity, in cities and nations. It is beautiful to behold the old and young living amicably and comfortably together; and we ought to be thankful to behold our children healthful and cheerful, and engaged in those diversions which suit their tender age, without any cause of terror or complaint: but it is most desirable to see "young men and maids, old men and children," with one accord joining in the worship and service of God, as citizens of the heavenly Jerusalem. If, in the present low state of vital godliness, we can scarcely conceive how so entire a change can be effected, as to render it general all over the earth; let us not conclude that it cannot be: for it is "no marvellous thing in the eyes of the LORD," that a revolution thus extensive and glorious should be effected; and the almighty power of his new creating Spirit could produce it in less time, than he was pleased to employ in creating the world. When he pleases thus to work, he will save multitudes in all parts of the earth, and they will become citizens of his holy city, and his obedient people; and he will be "their God in truth and righteousness;" for while he performs his promises, and makes them partakers of his salvation; they will learn "to serve him in righteousness and true holiness." Let then the hands of all those be strong, who are laboring to promote the cause of the gospel; for, while they attend to the words of his prophets and apostles, they may be sure that their labor will not be in vain. But let us not forget, that we best consult our own interest, by giving the service of God a decided priority in our choice and endeavors. (*Note*, *Matt.* 6:33,34.) When he is provoked by men's procrastination or negligence, he can cause trade to decay, and peace to remove, and "set every man against his neighbor:" but when he returns in mercy, peace and plenty result from his smile, and they become most prosperous, honored, and happy, who were most abject and miserable. (*Note* and *P. O. Ps.* 107:33—43.)

V. 16—23.

While we rely on the Lord's promises, we ought also to consider what are the things which we ought to do. Surely Christians should remember the exhortation to "put away lying, and to speak every man truth with his neighbor;" to execute the judgments of truth and peace, to abhor all malice, fraud, and perjury; to hate what the Lord hates, and to love that in which he delights! When they thus serve him, and he turns their mourning for sin into joy and gladness; when divine ordinances become their "cheerful feasts," and they evidently "love truth and peace;" they appear amiable, excellent, wise, and happy; "their light shines before men;" they "adorn" and recommend "the doctrine of God our Savior," and convince all around them that the Lord is with them of a truth: and thus supported and elevated, a cottage, a dungeon, a death-bed, a fiery furnace, or a lion's den may be the scene of great peace and enjoyment. In this way the ancient servants of God attracted the attention and admiration of their heathen neighbors: thus they softened their prejudices, and insinuated themselves into their affections, whilst they saw "what manner of men they were among them for their sakes;" and so Christianity has diffused its blessed influence through many powerful and prosperous nations. The same cause would again produce the same effect: and when Christians shall generally cease from their sharp contentions, renounce unscriptural tenets and practices, and shew their "love of truth and peace" in the whole tenor of their conduct; we may expect a far more extensive promulgation of true religion, than any which yet has taken place. In the mean time, let us stir up ourselves and each other, to "go and pray before the LORD," and seek his face: let us strive to make known his truth in dark places, and to give weight to exhortation by example. And let not Britons forget, while they thankfully rejoice in their peculiar privileges, and are themselves living witnesses of the fulfilment, in their case, of this ancient prophecy, how deeply all, of every rank and station, are indebted to the ancestors of the dispersed and too generally despised Jews. That distinguished nation has been, and will be, "a blessing" to the nations of the earth, and should be loved and honored for their fathers' sake: who, as it were, call upon us to make grateful returns for our immense obligations to them, by attempting, in every scriptural and practicable way, as well as constantly and earnestly praying for, the conversion of their descendants to their divine Messiah.

the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And [e] Hamath also shall border thereby; [f] Tyrus, and [g] Zidon, though [h] it be very wise.

3 And Tyrus did [i] build herself a stronghold, [k] and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, [l] the Lord will cast her out, and [m] he will smite her power in the sea; and she [n] shall be devoured with fire.

5 [o] Ashkelon shall see *it*, and fear; Gaza also *shall see it*, [p] and be very sorrowful, and Ekron; [q] for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And [r] a bastard shall dwell in Ash-

e Num. 13:21. 2 Kings 23:33. 25.21. Jer. 49:23. Am. 6:14.
f Is. 23: Ez. 26:—28: Joel 3:4—8. Am. 1:9,10.
g 1 Kings 17:9. Ez. 28:21—26. Ob. 20.
h Ez. 28:3—5,12.
i Josh. 19.29. 2 Sam. 24.7.
k 1 Kings 10:27. Job 22:24. 27: 16. Is. 23 8. Ez. 27:33. 28:4,5.
l Prov. 10.2. 11:4. Is. 23:1—7. Ex. 28:16. Joel 3:8.
m Ez. 27.26—36. 28:2,8.
n Ez. 28:18. Am. 1:10.
o Is. 14:29—31. Jer. 47:4—7. Ez. 25:15—17. Zeph. 2:4—7. Acts 8:26.
p Jer. 51.8,9. Ez. 26:15—21 Rev. 18:9—11,15—17.
q Is. 20.5,6. Rom. 5:5. Phil. 1:.0.
r Ec. 2:18—21. 6:2. Am. 1:8.

NOTES.

CHAP. IX. V. 1. This chapter begins another prophecy, which reaches to the end of the eleventh: and it opens with predictions of judgments upon several nations, bordering upon the Jews. This "burden of the word of the LORD" first related to Hadrach: Syria is doubtless intended; but it is not certain whether Hadrach was the name of some idol, or of some district in Syria; or for what reason it was thus called. This burden, however, would fall and rest on Damascus, the capital of Syria. (*Marg. Ref.* a—c.—*Notes*, *Is.* 9:8—12, *v.* 8. 17:1—3. *Jer.* 49:23—27. *Am.* 1:3—5.) The prophecy was fulfilled by Alexander, who seized on immense riches in that city, and by his successors who governed it as conquerors: but it is not foretold of Damascus, as of Tyre, that the city should be destroyed: (4) and accordingly it is still a considerable city, and probably the most ancient city in the world. (*Gen.* 14:15. 15:2.) These events would take place, "when the eyes of man, as of all the tribes of Israel, should be toward the LORD;" which may denote, that these troubles would continue till the coming of Christ, when the eyes of men in general, as those of all the tribes of Israel, should be fixed upon the true God, expecting help and salvation from him: and it might intimate, that the Syrians would not be delivered, till they were converted to Christianity, and became worshippers of Israel's God. (*Marg. Ref.* d.—*Notes*, 8:20—23. *Is.* 17:4—8, *vv.* 7,8. *Jer.* 16:19—21, *v.* 19.) Or, that this burden would rest on Damascus, "when the eyes of men, *even* of all the tribes of Israel, would be towards the LORD;" by whom they would be protected, when their neighbors were reduced. When the Jews saw the conqueror approach, they looked to God and implored his protection: and Jaddua, the high-priest, met Alexander in his pontifical robes, who received him very graciously. (*Note*, *Dan.* 8:5—7.)—Some learned men have endeavored to shew, that this and the two following chapters were not written by Zechariah, but before his time. Their arguments, however, do not bring any degree of conviction, to my mind at least. They urge, that it was not at all likely for Zechariah to predict the destruction of the temple, when encouraging the Jews to build it; (*Note*, 11:1—3.) but did not God, by Moses, predict the dispersion of Israel, while encouraging them to go up and possess the promised land? (*Deut.* 28:—32:) Did not the Lord foretel to Solomon the destruction of the temple, through the sins of the people, even when it had just before been dedicated? (*Note*, 1 *Kings* 9:7—9.) And did not Daniel, a considerable time before Zechariah began to prophesy, foretel the destruction of Jerusalem and the temple, and the judgments of God on his people within seventy weeks; on the very day, when his prayer was heard for the rebuilding of the temple, and the restoration of Jerusalem? (*Note*, *Dan.* 9:25—27, *v.* 27.) It is certain, that Tyre was very affluent and powerful, when Alexander the Great took and destroyed it: and why should not that judgment, and not the desolations by Nebuchadnezzar, be predicted? The arguments, indeed, adduced in favor of this opinion, would not have been much noticed, had they not been sanctioned by eminent names: but one thing above all others satisfies my mind, that the opinion is unfounded; namely, they who do not allow that Zechariah delivered these predictions, are not agreed to whom they should be ascribed, or what date to assign them. Some argue that Jeremiah was the writer of them; but others carry back many parts of them, to a far earlier period. In fact, the whole book has been ascribed to Zechariah by the Jews, in every age: and it is rather remarkable, that learned men, who frequently suppose errors of transcribers, and propose conjectural amendments, should be influenced, by what probably was an error of a transcriber, (*Notes*, 11:12—14. *Matt.* 27:6—10, *v.* 9.) to assign part of this book to Jeremiah, or to some preceding prophet, contrary to the constant tradition both of the Jewish and Christian Church.

V. 2—4. Hamath bordered on Syria on the one hand, and Tyre and Zidon on the other; and they would share her burden. (*Marg. Ref.* e—g.) The Tyrians deemed themselves exceedingly wise. (*Note*, *Ez.* 28:2—5.) They had strongly fortified the city upon the island, since Nebuchadnezzar had destroyed that upon the continent; and they were become extremely rich by their industry and commerce. But the Lord meant to reject and impoverish them, and to destroy the strong-holds which were built in the sea, as well as their naval force; and to burn the city with fire. This was fulfilled by Alexander. (*Notes*, *Is.* 23: *Ez.* 26: 27: 28: 29:17—20. *Am.* 1:9,10.) 'New Tyre was 'built on an island, at the distance of half a 'mile from the shore: so its situation was very 'strong; and it was fortified with a wall round 'it one hundred and fifty feet high. ... By her 'merchandise she had gained immense riches. '... The Carthaginians shall not be able to assist her with their naval forces.' *Lowth.*—"Her power in the sea" may signify the strength of her insular situation: and this distinguishes the Tyre taken by Alexander, from that destroyed by Nebuchadnezzar. (*Note*, *Ez.* 26:14.)—The carnage made by Alexander, when he took Tyre, the multitudes sold for slaves, and likewise the entire desolations of the city, fix the fulfilment of the prophecy to the latter event: and the fall of Tyre would of course prove ruinous to Zidon. (*Marg. Ref.* i—n.)

dod, and I will cut off [s] the pride of the Philistines.

7 And [t] I will take away his * blood out of his mouth, and his abominations from between his teeth: but [u] he that remaineth, even he *shall be* for our God, and he shall be as [x] a governor in Judah, and Ekron as [y] a Jebusite.

8 And [z] I will encamp about mine house because of the army, [a] because of him that passeth by, and because of him that returneth: and [b] no oppressor shall pass through them any more; [c] for now have I seen with mine eyes. [*Practical Observations.*]

s Is. 2:12—17. 23:9. 28:1. Dan. 4:37. Zeph. 2:10. 1 Pet. 5:5.
t 1 Sam. 17.34—36. Ps. 3:7. 58: 6. Am. 3:12.
* Heb. *bloods.*
u 8:23. Is. 11:12—14. 19:23—25. Jer. 48:47. 49:6,39. Ez. 16:57—61.
x Is. 49:22,23. 60:14—16. Gal. 3:28.
y 2 Sam. 24.16—23. 1 Chr. 11: 4—6. 21:15—30. 22:1.
z 2: 12:8. Gen. 32:1,2. Ps. 34: 7. 46:1—5. 125:1,2. Is. 4:5. 26:1. 31:5. 33:20—22. 52:12. Joel 3:16,17. Rev. 20:9.
a 2 Kings 23:29. 24:1. Jer. 46: 2,13. Dan. 11:6,7,10—16,27—29,40—45.
b 14:11. Ps. 72:4. Is. 52:1. 54: 14. 60.18. Jer. 31:12. Ez. 28:24,25. 39:29. Am. 9:15. Rev. 20:1—3.
c Ex. 3.7,9. 2 Sam. 16:12. Acts 7:34.

9 ¶ [d] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: [e] behold, thy King cometh unto thee: [f] he *is* just, and † having salvation; [g] lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And [h] I will cut off the chariot from Ephraim, and the horse from Jerusalem, and [i] the battle-bow shall be cut off; and [k] he shall speak peace unto the heathen: and [l] his dominion *shall be* from sea *even* to sea, and [m] from the river *even* to the ends of the earth.

d 2:10. Ps. 97:6—8. Is. 12:6. 40:9. 52:9,10. 62:11. Zeph. 3: 14,15.
e Ps. 2:6. 45:1. 110:1—4. Is. 9: 6,7. 32:1,2. Jer. 23:5,6. Matt. 21:4,5. Mark 11:9,10. Luke 19:37,38. John 1.49. 12:13—15. 19:15.
f Ps. 45:6,7. 85:9—12. Is. 45: 21. Matt. 1:21. Rom. 3:24—26.
† Or, *saving himself.*
g Matt. 11:29. 21:5—7. Mark 11:7. Luke 19:30—35. John 12:14—16.
h Hos. 1:7. 2:18. Mic. 5:10,11. Hag. 2:22. 2 Cor. 10:4,5.
i 10:4,5.
k Ps. 72:3,7,17. Is. 11:10. 49:6. 57:18,19. Mic. 4:2—4. Acts 10. 36. Rom. 15:9—13. 2 Cor. 5: 18,20. Eph. 2:13—17. Col. 1: 20,21.
l Ps. 2:8—12. 72:8—11. 98:1—3. Is. 9:6,7. 60:12. Mic. 5:4. Rev. 11:15.
m Deut. 11:24. 1 Kings 4:21.

V. 5, 6. The Philistines, having witnessed the desolations of Tyre and Zidon, would be greatly alarmed and distressed, even in their principal cities. Perhaps they had hoped, that Tyre would stop and terminate the progress of Alexander's victories, and that they should escape: but they would be made "ashamed of these expectations," and find themselves exposed without defence to the power of the conqueror. Then the king would be destroyed at Gaza; Ashkelon would be reduced to desolation; either some base person would be made ruler over Ashdod, or the city would be given to be inhabited by a colony of strangers; and thus the pride of the Philistines would be cut off. (*Marg. Ref.*—*Notes*, *Is.* 14:28—32. 20: 5,6. *Jer.* 47: *Ex.* 25:15,16. *Am.* 1:6—8. *Zeph.* 2:4—7.) 'Gaza was taken by Alexander after a 'two months' siege; ten thousand of the in-'habitants slain; and the governor, Betis, drag-'ged round the city till he was dead. "King" 'is a general word for any governor. ... Strabo, 'speaking of Gaza, ... saith 'It was formerly a '' city of note, but was destroyed by Alexander '' the Great, and remains desert and uninhabit-'' ed.' ... (*Acts* 8:26.)' *Lowth.* When Gaza was thus taken and destroyed. the other cities of the Philistines fell into the hands of the conqueror, and probably experienced little favor from him; and especially some *stranger*, not a native of the country, had authority in Ashdod. 'The family of Israel shall dwell in Ashdod, 'who before were in it as strangers.' *Chaldee paraph.* quoted by *Lowth.* The Maccabees conquered Ashdod: and the Philistines are not mentioned in the New Testament, but their country seems to have been possessed by the Jews.

V. 7. The Philistines, and other enemies of the Jews, would be deprived of their power to waste them any more: and the spoil, which they had taken by the most bloody and atrocious murders, or rapines, would be torn from them, as the prey from between the teeth of a wild beast. (*Marg. Ref.* t.—*Notes*, 1 *Sam.* 17:34—37. *Am.* 3:9—15, *v.* 12.) Yet a remnant would embrace the true religion, and become the people of God devoted to his service: and they would be honored even as "a governor in Judah," and the inhabitants of Ekron would be privileged as a Jebusite, or a citizen of Jerusalem; or, as some Jebusites, whom David perhaps proselyted and incorporated among his people, when he took Jerusalem. Araunah, on whose threshing-floor David was ordered to sacrifice, and on which the temple was afterwards built, was a Jebusite; but his conduct shewed the spirit of a genuine Israelite. (*Marg. Ref.* u—y.—*Notes*, 8:20—23. 2 *Sam.* 24:15—25. 1 *Chr.* 21:28—30. 22:1. *Is.* 19:23—25.) Many Philistines might be proselyted to the Jewish religion, at or after the times of the Maccabees: but their conversion to Christianity was principally intended.

V. 8. While the Macedonian conquerors were extending their ravages; and afterwards, while the successors of Alexander, who reigned in Syria and in Egypt, were continually marching their armies through Judea, in their wars with each other; the Lord promised to encamp round his temple to protect it from being plundered and destroyed: for he had seen the oppression of the Chaldeans and others, and he would watch over it to protect it from similar depredations. (*Marg. Ref.* z, a.—*Notes*, 2: 1—5. 7:14. 2 *Kings* 23:29—34. 2 *Chr.* 35:20—24. *Dan.* 11:5—30,40—45.) Antiochus Epiphanes was permitted to profane the temple, and to persecute the Jews: but this was only for a short time, and not like the desolations of the Chaldeans; and it ended in the honor of the Jews, and the disgrace and ruin of their persecutors: so that no such oppressor as Nebuchadnezzar passed through them any more: that is, till after Christ was come and rejected, when they ceased to be the people of God. But the passage no doubt refers to events yet future, which will far more signally accomplish it. (*Marg. Ref.* b.—*Notes*, *Is.* 51:21—23. 54:15—17. 60:15—22. *Ez.* 28:24—26. 34:23—31. 37:23—28. 39:23—29. *Joel* 3:18—21. *Am.* 9:13—15. *Zeph.* 3:14—20. *Rev.* 20:1—3.)—How can this suit the times before the captivity? (*Note*, 1.)

Seen, &c.] (*Marg. Ref.* c.) 'My eye hath 'pervaded future events, and hath thus deter-'mined.' *Bp. Newcombe.* 'For I have well 'noted and pitied thy late affliction.' *Bp. Hall.*

V. 9, 10. 'From the promise, contained in 'the foregoing verse, of God's protecting his 'church and temple, the prophet, in a sudden 'transport, takes occasion to break forth into a 'joyful representation of the coming of the

11 [n] As for thee also, *[*] by the blood of thy covenant, [o] I have sent forth thy prison-
ers [p] out of the pit wherein *is* no water.
12 [q] Turn you to the strong-hold, [r] ye

n Deut. 5:31. 2 Sam. 13:13. 2 Chr. 7:17. Dan. 2:29.
* Or, *whose covenant* is *by blood*. Ex. 24:8. Matt. 26:28. Mark 14:24. Luke 22:20. 1 Cor. 11:25. Heb. 9:10—26. 10:29. 13:20.
o Ps. 69:33. 102:19—21. 107:10—16. Is. 42:7,22. 49:9. 51:14. 53:12. 61:1. Luke 4:18. Acts 26:17,18. Col. 1:13,14.
p Ps. 30:3. 40:2. Jer. 38:6. Luke 16:24. Rev. 20:3.
q Is. 52:2. Jer. 31:6. 50:4,5,28. 51:10. Mic. 4:8. Nah. 1:7.
r Is. 38:18. Jer. 31:17. Lam. 3:21,22. Ez. 37:11. Hos. 2:15.

Messias. ... "He is righteous and the Savior." ... The ancient Jews explained this prophecy 'of the Messias; and it is plain from the gos-'pels, that the Jews in Christ's time understood 'it so. For when our Lord applied it to him-'self, by entering into Jerusalem upon an ass, 'it so affected the multitude, that they spread 'their garments and palm-branches in the way, 'as at the reception of some great prince: (*Matt.* '21:8,9.) nay, his disciples took occasion, from 'this sight, to rejoice and praise God with a 'loud voice.' *Lowth.*—All the preceding deliv-erances of the Jews were types of the blessings to be conferred on the church under the reign of the Messiah, or introductory to them. "The daughter of Zion" was therefore called on to rejoice greatly and shout for joy, because her long expected King was about to come unto her. (*Marg. Ref.* d, e.—*Notes*, 2:10—13, *v.* 10. *Gen.* 49:10. *Ps.* 2:4—6. 21:1. 45:1—5,9—11. 96:11—13. *Is.* 9:6,7. 12:4—6. 52:9,10. 62:10—12. *Jer.* 23:5,6. *Zeph.* 3:14—17.) When he appeared, he would be perfectly just and holy in his character and public administration; yea, he would honor the divine law and justice in the salvation of his people. Though the most honorable and mighty of all the kings and conquerors, who ever appeared on earth; he would display none of that magnificence and grandeur, by which they generally are distinguished. On the contrary, humility and lowliness would mark his deportment; poverty and outward meanness, his circumstances; and contempt and insult would be his lot on earth. On the single occasion, in which he would at all assume the character of a King; on the memorable occasion, when he would enter Jerusalem amidst the Hosannahs of the multitude, (which soon after as loudly demanded his crucifixion,) he would for once ride; not on a stately steed gorgeously caparisoned, or in a triumphal car; but on an unbroken untractable creature, an ass's colt! a proper emblem of the ungovernable nature of those, over whom he came to reign; but whom his powerful grace renders submissive and obedient; even as his miraculous energy made this animal go on undismayed and gnidable, amidst the joyful acclamations of the surrounding multitudes. Even this "ass's colt" was not his own, *as Man*, but borrowed; nor was it fitly prepared to be ridden on, but merely with the clothes of the disciples cast loosely upon it. In every respect, the divine majesty and dignity of this King were contrasted with the unexampled manner, in which he was received into the holy city, that was typically the capital of his mighty kingdom. (*Marg.* and *Marg. Ref.* f, g. —*Notes*, *Ps.* 45:6,7. 72:1—7. 85:10—13. *Is.* 11:2—5. 42:1—4. 45:23—25. 61:1—3. *Matt.* 1:22, 23. 11:28—30, *v.* 29. 12:14—21. 21:1—11. *Mark* 11:1—11. *Luke* 19:28—40. *John* 12:12—19. *Rom.* 3:19—26.) Then the Lord intended to deprive both Jews and Israelites of all carnal confidences; to terminate the contentions among such as submitted; and to destroy all the force and power of those, who rebelled against him. And at the same time he would send his gospel of peace among the heathen, reconciling them to God and to each other, and inducing them to submit to Messiah's dominion; until it should at length extend, not only all over the land, but to the utmost borders of the earth. (*Marg. Ref.* h—k.—*Notes*, *Ps.* 2:7—12. 46:8—10. 72:8—11. *Is.* 2:2—5. 57:19. *Hos.* 1:6, 7. *Mic.* 5:5,6,10—15. *Hag.* 2:20—23, *v.* 22. 2 *Cor.* 5:18—21. *Eph.* 2:14—18. *Col.* 1:18—20.) 'As 'horses are used in war, Christ may be sup-'posed by this action to have shewn the hum-'ble and peaceable nature of his kingdom. ... 'Ephraim and Judah shall not engage in war 'to spread the Messiah's kingdom; but their 'spiritual King shall peaceably convert the 'Gentiles, and shall extend his dominion every 'where.' *Bp. Newcombe.*—The beginning of the tenth verse may be rendered, "For I will cut off," &c. Both Israel and Judah had been exceedingly prone to rely on chariots and horses: but the ruin of these confidences, by the calamities of successive ages, would introduce the reign of that meek and righteous King and Savior, who would enter Jerusalem riding on an ass's colt.—'By these places ("from sea to 'sea," &c.) he meant an infinite space and 'compass over the whole world.' (*Marg. Ref.* l, m.)

Having salvation. (9) "Saving himself." *Marg.* נוֹשָׁע: "Being saved." All the ancient versions render the word as our translators do, or nearly: but the Jews object to it, and indeed it is not easy to defend the translation. Zion's King, as "saved" through his awful sufferings, and made triumphant over his numerous and powerful enemies, and exalted to the throne of glory in our nature, is "become the Author of eternal salvation to all them that obey him." Thus, without any forced rendering of the words, the same general meaning is established. (*Notes*, *Is.* 50:5—9. *Heb.* 5:7—10.)

V. 11. 'The prophet, speaking in the name 'of God, directs his discourse to the church of 'the faithful: ... the pronoun and affixes are 'feminine.' *Lowth.* 'As for thee, O Zion, whose 'covenant with me is made, and confirmed, by 'the precious blood of the Messiah; ... I do 'herein give thee a type of thy future deliver-'ance from all thy spiritual miseries, in that I 'have brought forth thy captives out of the 'miserable captivity at Babylon.' *Bp. Hall.*—'The restoration from the Babylonish captivi-'ty, and the great future restoration, may both 'be foretold.' *Bp. Newcombe.* The bondage of Egypt, from which the Israelites were delivered by the sprinkling of the blood of the paschal Lamb; and that from which they had just been restored, were like pits or dungeons, in which was no water; where they were sinking in the mire, or perishing for want by a lingering death: and both these deliverances were granted in virtue of the engagement of Christ, to shed his blood for his people. But these only shadowed forth the deliverance of sinners from the bondage of sin and Satan, and from the sentence of condemnation under which they lay: and numbers have been from age to age sent forth from their gloomy bondage, "in the pit where is no water," by the blood of the Redeemer's covenant; and saved from that horrible pit, where not a drop of water can be had to cool the burning tongue, of those who are tormented in the flame.

prisoners of hope: even to-day do I declare *that* [s] I will render double unto thee.

13 When I have [t] bent Judah for me, filled the bow with Ephraim, [u] and raised up thy sons, O Zion, [x] against thy sons, O Greece, and [y] made thee as the sword of a mighty man;

14 And the LORD shall be [z] seen over them, [a] and his arrow shall go forth as the lightning: and the Lord GOD shall [b] blow the trumpet, and shall go with [c] whirlwinds of the south:

15 The LORD of hosts shall defend them; and [d] they shall devour, [e] and subdue * with sling-stones; and they [f] shall drink, *and* make a noise as through wine; and they shall be † filled like bowls, *and* as [g] the corners of the altar.

16 And the LORD their God [h] shall save them in that day as the flock of his people: for *they shall be* [i] *as* the stones of a crown, [k] lifted up as an ensign upon his land.

s Job 42:10. Is. 61:7.
t 1:21. 10:3—7. 12:2—8. Mic. 5:4—9. Rev. 17:14.
u Ps. 149:2—9. Lam. 4:2. Am. 2:11. Ob. 21.
x Dan. 8:21—25. 11:32—34. Joel 3:6—8. Mic. 4:2,3. Mark 16:15—20. Rom. 15:16—20. 1 Cor. 1:21—28. 2 Cor. 10:3—5. 2 Tim. 4:7.
y 12:8. Ps. 13:32—35. 45:3. 144:1. 149:6. Is. 41:15,16. 49:2. Eph. 6:17. Heb. 4:12. Rev. 1:16. 2:12. 19:15,21.
z 2:5. 12:8. 14:3. Ex. 14:24,25. Josh. 10:11—14,42. Matt. 28:20. Acts 4:10,11. Rom. 15:19. Heb. 2:4.
a Ps. 18:14. 45:3—5. 77:17,18. 144:5,6. Is. 30:30. Rev. 6:2.
b Josh. 6:4,5. Is. 18:3. 27:13. 2 Cor. 10:4,5.
c Is. 21:1. 66:15.
d 10:5. 12:6. Mic. 5:8. Rev. 19:13—21.
e 1 Sam. 17:45—51. 1 Cor. 1:18,25.
* Or, *the stones of the slings.*
f 17. 10:7. Ps. 78:65. Cant. 1:4. 5:1. 7:9. Is. 55:1. Acts 2:13—18. Eph. 5:13,19.
† Or, *fill both the bowls, &c.* 14:20.
g Ex. 27:2. Lev. 4:7,25.
h Ps. 100.3. Is. 40:10,11. Jer. 23:3,4. Ez. 34:22—26,31. Mic. 5:4,5. 7:14. Luke 12:32. John 10:27—30. 1 Pet. 5:2—4.
i Is. 62:3. Hag. 2.23. Mal. 3:17.
k 8:23. Is. 11:10—12. 60:3,14. Zeph. 3:20.

(*Marg.* and *Marg. Ref.*—*Notes*, *Ex.* 12:3—10. 24:3,4,6—8. *Ps.* 40:1—5, *v.* 2. 6—8. *Is.* 49:9—13. 61:1—3. *Jer.* 38:1—6, *v.* 6. *Matt.* 26:26—28. *Luke* 16:19,24—26. *Gal.* 3:10—14, *v.* 13. *Heb.* 9:18—23. 10:1—4. 12:18—21. *Rev.* 5:8—14.)

V. 12. This may be considered as an address to the Jews, who still remained in Chaldea; they were prisoners; yet the favor shewn them by the Persian kings, and especially these promises and predictions, rendered them "prisoners of hope." Let them then without delay return to Zion, as "the strong-hold" prepared for them; assured that God would render their prosperity double to what their adversity had been, or double to all the advantages which they could relinquish for this purpose; for he had that day solemnly declared it. Yet it is also an address to the prisoners of sin and Satan, who, having such a Savior preached to them, may hope for liberty and felicity: let them then turn to Christ; and in him the power, truth, and love of God will be their "Strong-hold:" and let them expect joys and comforts double and far more than double both to all their sorrows, and to all their sinful pleasures and worldly advantages which they renounce, or the trials, which they may be called to endure. (*Marg. Ref.*—*Notes*, *Job* 42:10—17, *v.* 10.)

Prisoners of hope.] 'A beautiful address, as 'God, when he doomed his people to banish-'ment, by no means totally rejected them.' *Bp. Newcombe.*

V. 13—16. When Judah had been prepared, by a revival of true religion, to be as a "bent bow," in the Lord's hand; when Ephraim, or the remnant of the ten tribes, should be made as arrows, to "fill the bow," and to be employed against his enemies; when Judas Maccabæus, and his followers the sons of Zion, should be raised up against Antiochus Epiphanes and his armies, who were of Grecian extraction, and they should become terrible, as the sword of a mighty man, to their oppressive assailants: then the Lord would be "seen over them," as the eagle hovers over and protects her young; and his arrows would be piercing and destructive as the lightning: then he would blow the trumpet of alarm, to call the Jews to the standard, and they would bear down all before them, as the whirlwinds do in the southern deserts. (*Marg.* and *Marg. Ref.* t—c.—*Notes*, 10:5—12, *vv.* 5—7. 12:2—8. 14:1—3. *Josh.* 10:11—14. 2 *Sam.* 22:7—16. *Ps.* 45:3—5. 149:7—9. *Is.* 27:12,13. 30:29—32. 66:15—18, *vv.* 15,16. 2 *Cor.* 10:1—6, *vv.* 4,5.) While the Lord should thus defend them, they would consume their enemies and destroy them with sling-stones, as David did Goliath: (*Marg.*—*Notes*, 2 *Sam.* 17:45—53.) they would celebrate their victories with every expression of joy, and their exhilaration and acclamations of gratitude would be so great, that they would resemble those who "make a noise through wine;" and be filled with all good things, or with holy consolations, as the bowls used for the drink-offerings (or the corners of the altar into which a part of their wine was poured,) were with the wine. (*Marg.* and *Marg. Ref.* g.) Thus the Lord would take care of them as his flock, and count them precious as the jewels of his crown, and set them up as an ensign for the Jews to flock to, who had been dispersed by the persecutions of Antiochus. (*Marg. Ref.* h—k.—*Notes*, *Is.* 11:10. 40:9—11. 62:1—5, *v.* 3. *Ez.* 34:23—31. *Mic.* 7:14—17. *Mal.* 3:13—18, *v.* 17. *John* 10:26—31. 1 *Pet.* 5:1—4.)—Others, however, interpret the passage of the apostles, and the preachers of the gospel, in the primitive ages. They were prepared for their work, as the Lord's "bow and arrows;" they were raised up to oppose the idolatry, iniquity, and proud science of Greece and Rome; and they were "as swords in the hand of a mighty man.' Wherever they went, God was evidently with them: his word from their lips (like an arrow from the bow,) penetrated the hearts and consciences of the hearers. The blowing of the gospel-trumpet called together increasing numbers, who, with accumulated weight, bare down before them the empire of idolatry and wickedness. They were marvellously defended, in the midst of persecuting foes, by the power of God; they gained surprising victories by faith and prayer; they drank abundantly of divine consolations, and were "filled with the Spirit" as consecrated vessels. (*Notes*, *Acts* 2:12—21, *vv.* 13,15. *Eph.* 5:15—20, *v.* 18.) They were saved by the good Shepherd as his flock, and honored and valued as his jewels and crown; and multitudes continually resorted to them as his ensign, to enlist as soldiers in the army of Jesus Christ. The former interpretation may be admitted, as in some measure typical of the latter, which is much more satisfactory.—'Alexander the Great is called the 'king of Javan, or Greece. (*Dan.* 8:21.) ... I will 'animate the Jews against the troops of Antio-'chus.' *Grotius.*—'It is true that Judas Macca-'bæus gained some advantages over the Syri-

17 For [l] how great *is* his goodness, and [m] how great *is* his beauty! [n] corn shall make the young men * cheerful, and new wine the maids.

l Ps. 31:19. 36:7—9. 86:5,15. 145:7,8. Is 63:7,15. John 3:16. Rom. 5:8,20,21. Eph. 1:7,8. 2:4,5. 3:18,19. Tit. 3:4——7. 1 John 4:8—11.
m Ex. 15:11. Ps. 45:2. 50.2. 90:17. Cant. 5:10—16. Is. 33:17. John 1:14. 2 Cor. 4:4—6. Rev. 5:12—14.
n Is. 62:8,9. 65 13,14. Hos. 2:21,22. Joel 2.26. 3.18. Am. 8:11—14. 9:13,14. Eph. 5:18,19.

CHAP. X.

An exhortation to seek and expect rain, and other blessings from God; as the distresses of the people had arisen from idols, false teachers, and corrupt rulers, 1—3. Promises of extraordinary assistance, deliverance, success, and consolation, to the Jews and to the church, 4—12.

* Or, *grow*, or, *speak*. Cant. 7:9.

'ans; but the language of this prophecy seems 'too strong for these events; and may remain 'to be fulfilled against the present possessors 'of the countries called Javan, which were 'Greece, Macedonia, and part of Asia Mi'nor.' *Bp. Newcombe.*—This may probably be the case: yet the context favors the preceding interpretation.

V. 17. The "goodness" of God would appear admirable, in the protection and successes of the Jews above mentioned: but far more in the redemption of sinners by Jesus Christ, and the success of the gospel among the benighted gentiles. The free mercy and plenteous grace, the tender compassion and love of Christ to rebels and enemies, in the whole design of his salvation, and in its completion, pass all knowledge; and every deep contemplation upon them must issue in admiration. At the same time "his beauty" (or the excellency and glory of all the divine perfections, as harmoniously displayed in the person and work of Christ,) is equally admirable with "his goodness:" for power, justice, holiness, truth, and wisdom are as conspicuous as mercy, in this grand concern. (*Marg. Ref.* l, m.—*Notes*, *Ps.* 31:19,20. 50:1,2. 104:34. *Cant.* 5:10—16, *v.* 16. *Is.* 64:4. *Rom.* 5:20,21. 2 *Cor.* 3:17,18. 4:5,6. *Eph.* 1:3—8, *vv.* 7,8. 3:9—12, *v.* 10. 14—19.) This therefore may be supposed to be the principal object, which the prophet had in contemplation, when he thus anticipated the admiring praises of the church in the predicted times. The plenteous gifts, graces, and consolations of the Spirit, afforded to believers of every description at and after the day of Pentecost, were represented under the allusion of young persons made exceedingly cheerful, by an abundance of temporal provisions: as when pinching penury is succeeded by plenty of every thing conducive to enjoyment; or as when victories are celebrated by feasts and rejoicings. (*Marg.* and *Marg. Ref.* n.—*Notes*, *Cant.* 2:4,5. 5:1. *Is.* 62:8,9. 65:13—15.)

PRACTICAL OBSERVATIONS.

V. 1—8.

Dreadful will be the case of those, on whom "the burden of the word of the LORD" shall rest, at that solemn season, when the eyes of all the race of men shall be fixed on him, as come "to judge the world in righteousness." May our eyes now be fixed on him, in faith, hope, and love, as becomes the true Israel of God! All other wisdom will soon prove folly; all other strong-holds, except "the name of the LORD," will be cast down; and all the wealth, that men have gloried and confided in, will become contemptible "as the mire in the street:" nor will even oceans quench that fire, which shall be kindled by the indignation of God.—Terror, sorrow, and confusion will soon succeed to the most sanguine expectations of those whom he rejects; their dwellings will be turned to aliens, their pride will be trampled upon, and all the fruit of their abominations will be torn from them, together with the power of doing further mischief. But the remnant which is devoted to God will be safe and happy, and they shall be honored as the "governors of Judah," and as citizens of the heavenly Jerusalem. The Lord still encamps about his church: and while armies of proud opposers pass by and return, his eyes watch over her that they cannot prevail; and shortly the time will come when "no exactor shall pass through her any more."

V. 9—17.

Let all, who love the Lord, rejoice with loud acclamations in Zion's King; in his majesty and meekness, in his purity and compassion, in his righteousness and salvation: and while we admire and confide in his lowliness, equity, truth, and love, may we transcribe them into our own spirit and conduct. Let us "not mind high things, but condescend to men of low estate;" and be content with poverty and mean accommodations: let us compassionate the indigent and the unworthy, and be willing and guidable in every service; lest we should be sent to learn docility and submission from the ass's colt. We should be thankful that the Son of God did not come with the weapons and the terrors of war; but with the words of mercy and peace: that, being pardoned and reconciled to God, and rescued from our former usurping lords, and renouncing our carnal confidences, we may be his willing subjects; and heartily desire that his dominion may be extended throughout the earth. For, through the precious blood of his covenant, numbers of the poor prisoners of Satan have been and are set at liberty from the horrible pit, in which they must otherwise have perished, without hope or comfort. And if we be thus escaped, and have "our feet set upon the rock, and a new song put into our mouths," let us call to our fellow sinners "as prisoners of hope," to turn to the same strong-hold, assured of an abundant recompense.—Sharp have been the conflicts, immense the exertions, and extensive the conquests of Zion's sons, whom the Lord has raised up, qualified, and employed in the spiritual warfare, against his proud despisers in former ages: and whenever he thus makes any of them as "polished shafts" in his hand; when he animates them with courage, faith, and zeal; when he helps them to "cast off the works of darkness, and to put on the armor of light;" he will assuredly go with them to the combat, and give them a measure of the same success. Let us then sound the trumpet of the gospel, and take the sling and stone of faith and prayer, "the sword of the Spirit," "the helmet of salvation, and the whole armor of God;" and we shall be able to face any Goliath, who shall defy the armies of our Immanuel. And, while we drink abundantly of his divine consolations, and are "filled with the Spirit;" we shall be joyful under every hardship, and bold in all dangers. For the good Shepherd will save his purchased flock, from every wolf and lion that assaults them. He will preserve every redeemed sinner, as a bright jewel in his glorious crown, and set him as an ensign, by which to bring others to list themselves in his armies. And the more we are employed, honored, comforted, and satisfied with the plenteousness of his house; the more we shall admire, love, and praise his goodness, and his beauty

ASK [a] ye of the LORD [b] rain in [c] the time of the latter rain: *so* the LORD shall make *bright clouds, [d] and give them showers of rain, to every one grass in the field.

2 For [e] the †idols have spoken vanity, and [f] the diviners have seen a lie, and have told false dreams; [g] they comfort in vain; [h] therefore they went their way as a flock, they were ‡ troubled, [i] because *there was* no shepherd.

3 Mine [k] anger was kindled against the shepherds, [l] and I § punished the goats: for the LORD of hosts hath [m] visited his flock the house of Judah, and hath made them [n] as his goodly horse in the battle.

4 Out [o] of him came forth [p] the corner, out of him [q] the nail, out of him [r] the battle-bow, out of him every oppressor together.

5 And they shall be [s] as mighty *men*, which [t] tread down *their enemies* in the mire of the streets in the battle: and they shall fight, [u] because the LORD *is* with them: ‖ and the riders on horses shall be confounded.

6 And [x] I will strengthen the house of Judah, [y] and I will save the house of Joseph, and I will bring them again to place

a Ez. 36:37. Matt. 7:7,8. John 16:23,24. Jam. 5:16—18.
b Deut. 28:23,24. 1 Kings 17:1. 18:41—45. Is. 5:6. 30.23. Jer. 14:22. Am. 4:7.
c Deut. 11:14. Job 29:23. Prov. 16:15. Hos. 6:3. Joel 2:23,24. Jam. 5:7.
* Or, *lightnings*. Job 36:27—31. 37:1—6. Jer. 10:13. 51:16.
d Ps. 65:9—13. 72:6. 104:13,14. Is. 44:3—5. Ez. 34:26. Hos. 10.12. Mic. 5:7. 1 Cor. 3.6,7.
e Is. 44:9,10. 46:5—7. Jer. 10:8—14. 14:22. Hab. 2:18.
† Heb. *teraphim*. Gen. 31:19. Judg. 18:14. Hos. 3:4.
f Jer. 23:25—27. 27:9. 29:8,21, 22. Lam. 2:14. Ez. 13:6—16,22,23. 21:29. Mic. 3:6—11.
g Job 21:34. Jer. 6:14. 8:11. 14:13,14. 23:17. 28:4—6,15. 37:19.
h Jer. 13:17—20. 50:17. 51:23. Mic. 2:12.
‡ Or, *answered that* there, &c.
i Num. 27:17. 1 Kings 22:17. Ez. 34:5,8. Matt. 9:36. Mark 6:34.
k 11:5—8,17. Is. 56:9—12. Jer. 10 21. 23:1,2. 50:6. Ez. 34:2, 10.
l Ez. 34:16,17,20,21. Matt. 25: 32,33.
§ Heb. *visited upon*. Is. 10:12. 24:21. Jer. 11:22. 25:12. Zeph. 1:8. *margins*.
m Ex. 4:31. Ruth 1:6. Zeph. 2:7. Luke 1:68,78. 7:16. 1 Pet. 2:12.
n Prov. 21:31. Cant. 1:9.
o 1:20,21. 9:13—16. 12:6—8. Num. 24:17. Is. 41:14—16. 49: 2. 54:16. Jer. 1:18,19. Mic. 5:5—8. Matt. 9:38. 2 Cor. 10: 4,5. Eph. 4:8—11. 6:10—17. 2 Tim. 2:4,5. Rev. 17:14. 19: 13—15.
p 1 Sam. 14:38. Is. 19:13. *margins*.
q Ezra 9.8. Is. 22:23—25.
r 9:8,10. Gen. 49.24.
s 9:13. 12:8. 1 Sam. 16:18. 2 Sam. 23:8. Ps. 45:3. Luke 24: 19. Acts 7:22. 18:24. 2 Cor. 10:4.
t Ps. 18:42. Is. 10:6. 25:10. 63: 6. Mic. 7.10.
u 14:3,13,14. Deut. 20:1. Josh. 10:14,42. Is. 8:9,10. 41:12,13. Joel 3:12—17. Matt. 28:20. Rom. 8:31—37. 2 Tim. 4:7,17. Rev. 19:13—15.
‖ Or, *they shall make the riders on horses ashamed*. 12:4. Ps. 20:7,8. 33:16,17. Ez. 38:15. 39:18—20. Hag. 2:22. Rev. 19:17,18.
x 12. Ps. 89:21,22. Is. 41:10. Ez. 37:16,&c. Ob. 18—21. Mic. 4:6,7,18. 5:8,9. 7:16,17. Zeph. 3:19,20.
y 8:7,8. Jer. 3:18. 23.6—8. 31: 1,31. 33:24—26. 46:27,28. 50: 4,5. Ez. 39:25. Hos. 1:11. Rom. 11.25,26.

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which all heaven adores and celebrates as revealed in the face of our Redeemer. May we "behold his glory as in a glass," till we are "changed into the same image, from glory to glory, by the Spirit of our God."

NOTES.

CHAP. X. V. 1. The spiritual blessings, promised in the preceding chapter, had been shadowed forth under allusions to temporal plenty: (*Notes*, 9:13—17.) and the people were therefore reminded, that they must ask them from God. As rain is essential to the fruitfulness of the earth, they were directed to pray for it in its regular seasons: and so the Lord would make "bright clouds," either such as are forerunners of rain, or such as are bright by the lightnings which accompany it; and then every field would produce grass, or other vegetables in plenty.—This may be considered as an exhortation to the people, and the preachers of the gospel, to seek the fructifying influences of the Holy Spirit by faith and prayer, without which no means can be successful. (*Marg.* and *Marg. Ref.*—*Notes*, *Ps.* 65:9—13. 72:4—7, *v.* 6. *Is.* 5:5,6. *Jer.* 14:19—22. *Ez.* 36: 37. 37:1—10, *v.* 9. *Hos.* 10:12,13. 1 *Cor.* 3:4—9. *Jam.* 5:7,8,16—18.)

V. 2, 3. 'The prophet deters the Jews from 'seeking to idols, by putting them in mind of 'the calamities, idolatry brought on their fore-'fathers. ... The idols are said here to speak 'vanity, that is, by the answers the priests gave 'in their name; for elsewhere they are called '*dumb idols*. (*Ps.* 115:7. *Hab.* 2:18.)' *Lowth.*—The idols of the Jews before the captivity; and their oracles, diviners, and false teachers, had deceived their expectations, imposed upon them with false doctrines and lying predictions, and given them vain and delusory comfort, by their assurances of continued prosperity. Therefore the people were driven away like a flock of sheep by robbers; and their troubles arose for want of faithful rulers and teachers. For they, who bore those characters, provoked the Lord to anger by their crimes, and by leading the people into wickedness, through their influence and example: and therefore he punished "the goats," or the great men, who went before the people, as the he-goat before the flock. (*Marg.* and *Marg. Ref.* e—l.—*Notes*, 11:4—9,15—17. *Is.* 56:9—12. *Jer.* 10:6—8,12—15. 14:13—16. 23:13—17. 27:4—11. 28:15—17. *Ez.* 13:6—16. 34:2—10,17—22. *Hos.* 3:4,5. *Mic.* 3:5—12. *Matt.* 9:36—38.) But having cut off the shepherds and the goats, the Lord had in mercy visited the remnant of the flock, and was about to renew their courage and strength for conflict and victory, even as the goodly horse is prepared for the battle. This may be applied to the successes of the Jews after the captivity, under the Maccabees; or to that of Jewish preachers in spreading the gospel. (*Marg.* and *Marg. Ref.* m, n.—*Notes*, 1:14—17. 9:13—16.)—'He will be merciful to 'his church, and cherish them, as a king or 'prince doth his best horse, which shall be for 'his own use in the day of battle.'

V. 4. Every one, who should be raised up to support the nation, as "the corner-stone" does the building; or to unite discordant parties, as the nail, the different timbers, must come out from the Lord, who ought to be trusted and thanked for them. Or, if any should be employed to crush their enemies, their valor, helpers, and success must come from him. This may be applied to Christ the Corner-Stone, and the uniting Nail, of his church, and her Protector and Ruler, who crushes all her enemies by his own power, and by the weapons which he employs.—The rulers and teachers of the church, and the preachers employed in converting the nations to Christianity, may likewise be intended. (*Marg. Ref.*—*Notes*, 5—12. 1:18—21. 9:8—10. 12:6—8. *Ezra* 9:8. *Ps.* 118:19—24, *v.* 22. *Is.* 22:20—25 *vv.* 23—25. *Mic.* 5:5—9. *Rev.* 19:11—21.)

them; [z] for I have mercy upon them: and they shall be [a] as though I had not cast them off: [b] for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, [c] and their heart shall rejoice as through wine: [d] yea, their children shall see *it*, and be glad; [e] their heart shall rejoice in the LORD.

8 I will [f] hiss for them, and gather them; [g] for I have redeemed them: [h] and they shall increase as they have increased.

9 And I will [i] sow them among the people; and they shall [k] remember me in far countries; and they shall [l] live with their children, and turn again.

10 I will bring them again also [m] out of the land of Egypt, and gather them out of Assyria; and I will bring them [n] into the land of Gilead and Lebanon; [o] and *place* shall not be found for them.

11 And [p] he shall pass through the sea with affliction, and shall [q] smite the waves in the sea, and all the deeps of the river shall dry up: and [r] the pride of Assyria shall be brought down, and [s] the sceptre of Egypt shall depart away.

12 And [t] I will strengthen them in the LORD; and they shall [u] walk up and down, in his name, saith the LORD.

z Is. 14:1. Jer. 31:20. Hos. 1: 7. 2:23. 3:5. 14:4—8. Mic. 7: 18—20.
a 8:11. Is. 49:17—21. 54:4—8, 11—14. 60:14—17. 61:7. Jer. 30:18—20. Ez. 36:11.
b 13:9. Is. 41:17—20. 65:23,24. Jer. 33:2,3. Ez. 36:37.
c 9:15,17. Gen. 43:34. Ps. 104: 15. Prov. 31:6,7. Acts 2:13—18. Eph. 5:18,19.
d Gen. 18:19. Ps. 90:16. 102: 28. Is. 38:19. Jer. 32:39. Acts 2:39. 13:33.
e 1 Sam. 2:1. Ps. 13:5. 28:7. Is. 66:14. Hab. 3:18. Zeph. 3:14. Luke 1:47. John 16:22. Acts 2:26. Phil. 4:4. 1 Pet. 1:8.
f Is. 5:26. 7:18. 11:11,12. 27:12, 13. 55:1—3. Matt. 11:28. Rev. 22:17.
g 9:11. Is. 44:22. 51:11. 52:1—3. Jer. 31:10,11. 1 Tim. 2:4—6.
h Ex. 1:7. 1 Kings 4:20. Is. 49. 19—22. Jer. 30:19,20. 33:22. Ez. 36:10,11,37,38. Hos. 1: 10.
i Esth. 8:17. Jer. 31:27. Dan. 3.—6: Hos. 2:23. Am. 9:9. Mic. 5:7. Acts 8:1,4. 11:19—21. 13: 14:&c.
k Deut. 30:1—4. 1 Kings 8:47, 48. Neh. 1:9. Jer. 51:50. Ez. 6:9.
l Is. 65:9,23. Acts 2:38,39. 3:25, 26. 13:32,33. Rom. 11:16,17, 24.
m 8:7. Is. 11:11—16. 19:23—25. 27:12,13. Hos. 11:11. Mic. 7: 11,12.
n Jer. 22:6. Ez. 47:18—21. Ob. 20. Mic. 7:14.
o Is. 49.19—21. 54:2,3. 60 22.
p Ps. 66:10—12. Is. 42:15,16. 43:2.
q Ex. 14:21,22,27,28. Josh. 3: 15—17. 2 Kings 2:8,14. Ps. 77:16—20. 114:3,5. Is. 11:15, 16. Rev. 16:12.
r Ezra 6:22. Is. 14:25. Mic. 5: 5,6.
s. Ez. 29:14—16. 30:13.
t 6. 12:5. Ps. 68:34,35. Is. 41: 10. 45:24. Eph. 6:10. Phil. 4:13. 2 Tim. 2.1.
u Gen. 5:24. 24:40. Is. 2.5. Mic. 4:5. Col. 2:6. 3:17. 1 Thes. 2 12. 4:1. 1 John 1:6,7.

V. 5—12. These verses are in some things similar to those considered in the former chapter: yet there are expressions, which can scarcely be applied to either of the events there mentioned. (*Notes*, 9:13—17.) Under Judas Maccabeus the Jews became indeed very formidable, and trod down the forces of Antiochus "as the mire in the streets:" and "because the LORD was with them," his cavalry could not stand against them. Thus the house of Judah was strengthened and delivered, and re-established in their civil and religious privileges, and many of the dispersed Israelites were joined to them. This might also be applied to the success of the apostles and evangelists, in their spiritual warfare: but what follows leads me to conclude, that the recovery of the Jews, and the whole house of Israel, from their present dispersion, and future events for which that nation is reserved, were predicted: and that it can only be *accommodated* to any of the past affairs of Israel, or of the church. A time is coming, when the Lord will have mercy on them and hear their prayers; he will *again* place them in their own land, and "be as though he had not cast them off." Then power and gladness will be given to their tribes; and they and their children shall "rejoice in God." He will call them together by his word, as the shepherd calls his dispersed flock by his well known whistle: he will gather them as his redeemed people, and increase them as he had done in former ages. He indeed intended to scatter them as seed through the nations of the earth; alluding to their present dispersed state, in which they are nevertheless marvellously preserved a distinct people. In this dispersion they would at length remember him, in the most distant lands, and turn again and "live before him, with their children:" then he would bring them from the lands, in which they had been in bondage and captivity, as he had of old brought them out of Egypt and Assyria, or Chaldea; and he would replace them in their own land, which would be so replenished, that room would not be found for them. At this approaching time, they will experience the same marvellous protection and assistance against the enemies, who oppose their return or settlement, as their fathers had done, when they passed through the Red sea from their affliction in Egypt, and through Jordan into the promised land; and all the power and pride of their antichristian assailants will be destroyed, like those of Pharaoh and Sennacherib. Thus, being "strengthened by the LORD," they will walk up and down in his name, trusting and rejoicing in him, and celebrating the praises of his glorious perfections and wonderful works.—It can scarcely be doubted, that some more signal fulfilment of this prophecy is yet to be expected: but the event alone can exactly determine, in what way the predicted deliverance will be effected. (*Notes*, 12:2—8. 13:8, 9. *Deut.* 4:29—31. 30:1—10. *Is.* 2:2—5. 11:11—16. 12: 19:23—25. 27:12,13. *Jer.* 30:5—11,19—22. 31:27,28. *Ez.* 28:24—26. 34:23—31. 37:20—28. 38:8—23. 39:23—29. *Dan.* 2:44,45. 11:40—45. *Hos.* 1:11. 3:4,5. *Joel* 3:9—21. *Am.* 9:13—15. *Mic.* 2:12,13. 4:11—13. 5:5—15. 7:14—17. *Zeph.* 3:14—20. *Rev.* 19:11—21.)—'By Assyria and 'Egypt are meant, in general, the enemies of 'God and his truth; who shall all be subdued 'and broken in pieces by the kingdom of 'Christ.' *Lowth.*

PRACTICAL OBSERVATIONS.

The blessings, held forth in the promises, are actually obtained and enjoyed through faith and prayer: and success in every undertaking, must be expected and sought from God alone. He forms "the bright" and the black clouds, and sends both the beneficial rain, and the destructive thunder-storm: both "the ministration of death," and "the ministration of the Spirit and of righteousness," are from him: and he not only invites, but commands us, to ask *good* things from him; assuring us, that "every one who asketh, receiveth." But idols, diviners, and false teachers of every description, seduce men by lies, and

CHAP. XI.

The destruction of Jerusalem, the temple, and the Jewish rulers, 1—3. Under the type of Zechariah is shewn, Christ's care of his flock, and the people's hatred of him, 4—7. The rejection of the nation, for ingratitude and contempt of Christ, is denoted, by his breaking the two staves, called Beauty and Bands, 8—14. The emblem and curse of a foolish, or "idol shepherd," 15—17.

OPEN thy doors, [a] O Lebanon, [b] that the fire may devour thy cedars.

2 [c] Howl, fir-trees; for the cedar is fallen; because the * mighty is spoiled: howl, O ye oaks of Bashan; [d] for the † forest of the vintage is come down.

3 *There is* [e] a voice of the howling of the shepherds; [f] for their glory is spoiled: [g] a voice of the roaring of young lions; [h] for the pride of Jordan is spoiled.

4 ¶ Thus saith the [i] LORD my God; [k] Feed the flock of the slaughter;

5 Whose [l] possessors slay them, and [m] hold themselves not guilty: and they that [n] sell them say, [o] Blessed *be* the LORD; for I am rich: [p] and their own shepherds pity them not.

a 10:10. Jer. 22:6,7,23. Hab. 2:8,17. Hag. 1:8.
b 14:1,2. Deut. 32:22. Matt. 24:1,2. Luke 19:41—44. 21:23,24.
c Is. 2:12—17. 10:33,34. Ez. 31:2,3,17,18. Am. 6:1,2. Nah. 3:8,&c. Luke 23:31.
* Or, *gallants.*
d Is. 32:15—19. Ez. 20:46—48.
† Or, *defenced forest.*
e 8,15—17. Jer. 25:34—36. Joel 1:13. Am. 8:3. Zeph. 1:10,11. Matt. 15:14. 23:13—33. Jam. 5:1—6.
f 1 Sam. 4:21,22. Is. 65:15. Jer. 7:4,11—14. 26:6. Ez. 24:21—25. Hos. 1:9,10. 10:5. Zeph. 3:11. Matt. 3:7—10. 21:43—45. Acts 6:11—14. 22:21,22. Rom. 11:7—12.
g Ps 22:21. Jer. 2:30. Ez. 19:3—6. Zeph. 3:3. Matt. 23:31—33 Acts 7:52.
h Jer. 49:19. 50.44.
i 14:5. Is. 49:4,5. John 20.17. Eph. 1:3.
k 7. Is. 40:9—11. Ez. 34:23,24. Mic. 5:4. Matt. 15:24. 23:37. Luke 19.41—44. Rom. 15:8.
l Jer. 23.1,2. Ez. 22:25—27. 31:2,3,10. Mic. 3:1—3,9—12. Matt. 23:14. John 16:2.
m Jer. 2:3. 50:7.
n Gen. 37:26—28. 2 Kings 4:1. Neh. 5:8. Matt. 21:12,13. 2 Pet. 2:3. Rev. 18:13.
o Deut. 29:19. Hos. 12:8. 1 Tim. 6:5—10.
p Ez. 34:4,6,18,19,21. John 10:1,12,13.

comfort them in vain: and when these deceivers and blind guides are mistaken for pastors, the flock will be scattered and troubled like "sheep that have no shepherd." Those who bear the office, either of rulers or teachers, and neglect their duty, but lead men from God and into sin or error, kindle his wrath against themselves and those under their care: but, however he may punish degenerate professors of his gospel and corrupt pastors, he will visit his people, and prepare them for the conflict and the victory. To the Lord we must therefore look, to raise up persons to support, cement, unite, defend, and deliver his church: and all useful persons are the servants and instruments of Christ, from whom the stability, unity, successes, and triumphs of the church proceed, and to whom the glory of them must be given. Those, whom he strengthens and attends, become "mighty men," "valiant for the truth," and successful in their warfare against the most formidable enemies. When he excites a spirit of prayer, even in those who seemed to be cast off, he will hear and have mercy upon them; then will he renew their comforts, and make their hearts to rejoice in him and his salvation: and he will bless them and their children after them, that they may live before him. Thus he continually calls sinners by his word, redeems them from their iniquities, and gathers them into his church; for his chosen are scattered through the nations, and walk in evil ways, till he causes them to remember him, and to seek his salvation: then being delivered from the bondage of sin and separated from the world, they pass through seas of affliction and temptation; by his powerful support, they are made conquerors over their inward enemies, and their outward persecutors: and they shall soon pass safely through the Jordan of death, to the regions of endless felicity. Let us then trust and rejoice in the Lord, and strengthen our hearts and hopes in him; and let us walk up and down this evil world, by faith in his name, and celebrating his praises: assured of being received into those blissful mansions, where there will be room found, for all the innumerable multitude of those, whom Jesus "hath redeemed unto God with his blood." And let us constantly pray, and labor as we are able, for the performance of these predictions and promises to his ancient people Israel, in all their dispersions.

NOTES.

CHAP. XI. V. 1—3. 'There is a remarkable 'story mentioned in the Jewish writers to this 'purpose. Some time before the destruction 'of the temple, the doors of it opened of their 'own accord; a circumstance attested by Jose-'phus. ... Then R. Johanan ... directing his 'speech to the temple, said, I know thy de-'struction is at hand, according to the prophe-'cy of Zechariah, "Open thy doors, O Leba-'non, &c." ' *Lowth.*—This story shews at least, what event the ancient Jews supposed to be here foretold. (*Note*, 9:1.) Lebanon may either signify the temple built of cedars from that mountain; or the city filled with haughty and prosperous inhabitants, and with stately mansions like the cedars of Lebanon. (*Marg. Ref.* a.—*Notes*, *Jer.* 22:6,7,20—23, *v.* 23. *Hab.* 2:15—17, *v.* 17.) This must therefore be a prediction of the destruction of Jerusalem and the temple by the Romans: for there were no ravages, from the time of this prophet to that event, answerable to the expressions; and the whole context leads our thoughts to the days of Christ. (*Marg. Ref.* b.—*Notes*, 14:1—3. *Matt.* 24:1,2. *Luke* 19:41—44. 21:20—24.) In the former chapter, the future conversion of the Jews was predicted: (*Note*, 10:5—12.) in this, the manner by which they would be reduced to their present dispersed condition was described. After a time, the nation would fill up the measure of their iniquities; and then the country would be laid open to the Romans, and they would destroy Jerusalem and the temple, as a conflagration would devour the cedars of Lebanon. The persons of inferior power, or nations less distinguished than they, may be intended by "the fir-trees" and "oaks of Bashan," who were called on to "howl because the cedars were fallen." (*Marg.* and *Marg. Ref.* c.—*Notes*, *Is.* 2:10—18, *v.* 13. 10:28—34, *vv.* 33,34. *Ez.* 31:3—9,18. *Nah.* 3:8—11.) Jerusalem and the nation of Israel had been fenced, planted, and tended as a vineyard, whence a *vintage* was expected; but it was become an unfruitful *forest*, and it would be hewn or burned down to the ground. Or, "the defenced forest," (*marg.*) may mean Jerusalem, with its strong fortifications. The princes, priests, and scribes would howl in madness and despair, at seeing all their honor, authority, wealth, and prosperity torn from them; and all the principal persons would roar like enraged lions, driven from their coverts by an inundation of Jordan, when it desolated the neighboring fields, which were as the pride of that river. For thus would the Romans expel these oppressors, when they

6 For [q] I will no more pity the inhabitants of the land, saith the LORD: but, lo, [r] I will [*] deliver the men every one into his neighbor's hand, and [s] into the hand of his king: and [t] they shall smite the land, [u] and out of their hand I will not deliver *them*.

7 And [x] I will feed the flock of slaughter, [†] *even* you, [y] O poor of the flock. And I took unto me two [z] staves: the [a] one I called Beauty, and the other I called [‡] Bands; and I fed the flock.

8 Three shepherds also I cut off [b] in one month; [c] and my soul [§] loathed them, [d] and their soul also abhorred me.

9 Then said I, [e] I will not feed you: [f] that that dieth, let it die; and that that is to be cut off, let it be cut off; [g] and let the rest eat every one the flesh of [‖] another.

q 5. Is. 27:11. Ez. 8:18. 9:10. Hos. 1:6. Matt. 18:33—35. 22:7. 23:35—38. Luke 19:43,44. 21:22—24. 1 Thes. 2:16. Heb. 10:26—31. Jam. 2:13.
r 9,14. 8:10. Is. 3:5. 9:19—21. Jer. 13:14. Mic. 7:2—7. Hag. 2:22. Matt. 10:21,34—36. 24:10. Luke 12:52,53. 21:16,17.
* Heb. *make to be found.*
s Dan. 9:26,27. Matt. 22:7. John 19:15.
t Mal. 4:6.
u Ps. 50:22. Hos. 2:10. Mic. 5:8. 6:14. Heb. 2:3. 10:26,27.
x 4,11. 13:8,9.
† Or, verily *the poor.*
y Is. 11:4. 61:1. Jer. 5:4,5. Zeph. 3:12. Matt. 11:5. Mark 12:37. Jam. 2:5.
z 10,14. Lev. 27:32. 1 Sam. 17:40,43. Ps. 23:4.
a Ps. 133: Ez. 37:16—23. John 17:21—23.
‡ Or, *Binders.* John 10:16. Eph. 2:13—16.
b Hos. 5:7. Matt. 23:34—36. 24:50,51.
c Lev. 26:11,30,44. Deut. 32:19. Ps. 5:5. 78:59. 106:40. Jer. 12:8. 14:21. Hos. 9:15. Heb. 10:38.
§ Heb. *was straitened for.* Luke 12:50.
d Is. 49:7. Luke 19:14. John 7:7. 15:18,23—25.
e Jer. 23:33,39. Matt. 13:10,11. 21:43. 23:38,39. John 8:21,24. 12:35. Acts 13:46,47. 28:26—28.
f Ps. 69:22—28. Jer. 15:2,3. 43:11. Matt. 15:14. 21:19. Rev. 22:11.
g Deut. 28:53—56. Is. 9:19—21. Jer. 19:9. Ez. 5:10.
‖ Heb. *his fellow*, or, *neighbor.*

wasted the land. (*Marg. Ref.* d—h.—*Notes*, 4—9, *vv.* 5,8. 15—17. *Is.* 56:9—12. *Jer.* 49:19,20. *Ez.* 19:2—9. 20:45—48. 22:25—28. *Mic.* 3:8—12. *Zeph.* 3:1—4. *Matt.* 23:34,36. *Acts* 7:51—53. 1 *Thes.* 2:13—16. *Jam.* 5:1—6.)

V. 4—6. It is evident, that the prophet performed some symbolical actions, as emblems of the events predicted: but doubtless Christ was here especially intended. The Father (whom as Man he acknowledged to be the LORD his God, *John* 20:17.) appointed him as "the good Shepherd" to feed the flock, just before it was given up to the slaughter. "He came to seek and save the lost;" and his personal ministry was among "the lost sheep of the house of Israel." His labors, doctrines, and miracles were calculated to reform and preserve the people: yet they eventually occasioned the ruin of the nation; and he seemed to feed them for the slaughter. (*Marg. Ref.* i—l.—*Notes*, 7—9. *Is.* 40:9—11. *Jer.* 23:1,2. *Ez.* 34:2—6,17—22. *Mic.* 3:1—4,9—12.) Their rulers and teachers, who bore the pastoral office, deceived, oppressed, and devoured the people, without shame or remorse: nay, they boasted of their own righteousness, and hypocritically praised God for making them rich; as if he had concurred in their unmerciful oppressions! (*Marg. Ref.* n—p.—*Notes*, *Hos.* 12:7—9. *John* 16:1—5, *v.* 1. 10—13. 1 *Tim.* 6:6—10, *vv.* 9,10. 2 *Pet.* 2:1—3.) Therefore the Lord determined to shew them no more pity, than they had done the people: and as the nation in general was extremely corrupt, and concurred in rejecting Christ; so he would involve them in one common calamity; (except "a remnant according to the election of grace;" *Note*, *Rom.* 11:1—6.) and the people would both be given up to destroy one another by furious intestine dissensions, and be left in the power of the Roman emperor, whom they acknowledged as their only king, when they demanded the crucifixion of Christ their true King. (*Marg.* and *Marg. Ref.* q—t.—*Notes*, *Is.* 27:7—11, *v.* 11. *Dan.* 9:25—27, *vv.* 26,27. *Mal.* 4:4—6, *v.* 6. *Matt.* 10:21,22. 22:1—10, *v.* 7. 24:6—14. *John* 19:13—18, *v.* 15. *Heb.* 10:26—31.)—Idolatry is not here mentioned among the sins of the Jews, in the times predicted; but covetousness and hypocrisy are specified; which, with the context, fully proves, that the destruction of Jerusalem by the Romans was intended. 'He 'noteth the hypocrites, which have ever the 'name of God in their mouths, though in their 'life and doings they deny God! attributing 'their gain to God's blessing, which cometh 'of the spoil of their brethren.'—"Ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." (*Note*, *Matt.* 23:14.) Some suppose the Romans, when selling the captive Jews for slaves, to be meant: but the language far better suits the covetous, oppressing, hypocritical scribes and Pharisees. The Jews presumptuously expected, that God would deliver his worshippers, city, and temple from the Roman idolaters: they had no prophet sent expressly to declare the contrary, as in the siege of the city by the Chaldeans; and they had forgotten or explained away these ancient predictions, and scorned the warnings of Christ and his disciples. But the event, and their condition for above seventeen hundred years, have abundantly shewn the fallaciousness of their hopes.

V. 7—9. The good Shepherd, by his forerunner John the Baptist, and personally, and by his apostles, would "feed the flock of slaughter;" but his attention would chiefly be directed to the "poor of the flock," among whom a remnant would be preserved from the common ruin of the nation. (*Marg.* and *Marg. Ref.* z, y.—See on *Note*, 4—6.—*Notes*, *Is.* 11:2—5. 61:1—3. *Zeph.* 3:11—13, *v.* 12. *Matt.* 11:2—6, *v.* 5. *Luke* 4:16—19.) Some by "the flock of slaughter," understand the poor and oppressed, who were "counted as sheep for the slaughter" by their cruel oppressors.—As an emblem of his thus feeding the flock, it is probable, that the prophet "took two staves," such as were generally used by shepherds: one of these he called "Beauty;" by which was meant the honor, privilege, and ornament, which the Jews possessed, according to their national covenant, in the oracles, instituted worship, and temple of God: and especially by the ministry of Christ, and his apostles, who preached the gospel to them before all others. The other he called "Bands," denoting the connexion of the nation under one government, and the harmony that had in some measure hitherto united them, as the flock of God. (*Marg.* and *Marg. Ref.* z—a.—*Notes*, 10—14. *Ps.* 133:1. *Ez.* 37:15—19. *Luke* 2:28—32, *v.* 32. *John* 10:14—18, *v.* 16. 17:20—23. *Rom.* 3:1,2. 9:4,5. *Eph.* 2:13—23.) But it would soon appear, that they did not generally profit by the doctrine and ministry of Christ, but chose to adhere to false teachers in preference: and he would therefore "cut off three shepherds in one month." Some explain this of the three leading sects among the Jews, the Pharisees, Sadducees, and Herodians: others of their rulers, priests, and scribes, who were *three* orders of pretended shepherds, and were all degraded and cut off suddenly. 'One month seems a proverbial

10 And I took my staff, *even* [h] Beauty, and cut it asunder, [i] that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and * so the [k] poor of the flock [l] that waited upon me [m] knew that it *was* the word of the LORD. [*Practical Observations.*]

12 And I said unto them, If † ye think good, [n] give *me* my price; and if not, forbear. [o] So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, [p] Cast it unto the potter: [q] a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then [r] I cut asunder mine other staff, *even* ‡ Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take

h 7. Ps. 50:2. 90.17. Ez. 7:20—22. 24:21. Dan. 9.26. Luke 21:5,6,32. Acts 6:13,14. Rom. 9:3—5.
i Num. 14:34. 1 Sam. 2:30. Ps 89.39. Jer. 14:21. 31:31,32. Ez. 16:59—61. Hos. 1:9. Gal. 3:16—18. Heb. 7:17—22. 8. 8—13.
* Or, *the poor of the flock, &c. certainly knew.*
k 7. Ps. 69 33. 72:12—14. Is. 14:32. Zeph. 3:12. Luke 7:22 19:48. Jam. 2.5,6.
l Is. 8:17. 26:8,9. 40:31. Lam. 3:25,26. Mic. 7.7. Luke 2:25, 38. 23.51. Acts 1 21,22.
m 6. Lev. 26.3 ,&c. Deut. 28:49,&c. 31:21,29. 32:21—42. Luke 24:49—53. Rom. 11:7, &c. Jam. 5:1—6.
† Heb. it be *good in your eyes.* 1 Kings 21:2. 2 Chr. 30.4. *margins.*
n Matt. 26:15. John 13:2,27—30.
o Gen. 37:28. Ex. 21:32. Matt. 26:15. Mark 14:10,11. Luke 22:3—6.
p Matt. 27:3—10. Acts 1:18,19.
q Is. 53:2,3. Acts 4:11.
r 9. Is. 9:21. 11:13. Ez. 37:16—20. Matt. 24:10. Acts 23:7—10. Gal. 5:15. Jam. 3:14, 16. 4:1—3.
‡ Or, *Binders.* 7.

'expression for a short time.' *Lowth.* They were set aside, when the apostles were commissioned, and sent forth to preach: and they were destroyed by the Romans, the executioners of the Lord's vengeance. For his righteous soul "loathed" their pride, hypocrisy, and wickedness; and they as much abhorred his holy character, doctrine, and precepts. He therefore gave them up, and would feed them no more: but left them unprotected to destroy one another; to be destroyed by their enemies; and to perish in their sins without good instruction, or those means of grace which they had abused. (*Marg.* and *Marg. Ref.* b—l.—*Notes, Deut.* 28:49—57. 32:19,20. *Is.* 9:18—21. 49:7,8, *v.* 7. *Hos.* 9:15—17. *Matt.* 15:12—14. *Luke* 19.11—27, *vv.* 14,27.)

Loathed. (9) "Was straitened for." *Marg.* "I have a baptism to be baptized with: and how am I straitened till it be accomplished." (*Luke* 12:50.)—Or "grieved." "He was moved with indignation, being grieved at the hardness of their hearts." (*Mark* 3:5.) The word (בָּחֲלָה) translated "abhorred," is not met with elsewhere in scripture.—'It has this sense in the 'Syriac.' *Bp. Newcombe.*—The LXX render it, Αι ψυχαι αυτων επωρουοντο επ' εμε· ("Their souls went against me," *or rushed upon me*:) a striking prediction of the fixed, and virulent purpose, of the most distinguished orders among the Jews, with all their policy, power, and influence, to procure the death of Christ.—The horrid circumstance of the Jews, during the siege of Jerusalem, eating, and even quarrelling about, the flesh of their brethren and children, should not here be forgotten. (*Marg. Ref.* g.)

That that dieth, &c. (9) The translation of this verse accords with that of the LXX, in deference to whom it was probably made. But the Hebrew is *feminine* throughout, and may be rendered thus: "... She that dieth, let her die; and she that is cut off, let her be cut off: and as to those women who are left, they shall eat every woman the flesh of her female friend." תֹּאכַלְנָה אִשָּׁה אֶת־בְּשַׂר רֵעוּתָהּ וְהַנְּשְׁאָרוֹת.

V. 10, 11. These events seem to have been prefigured, by the prophet's cutting asunder his staff, or crook, called "Beauty," when he had delivered this part of the prophecy. This signified the abolition of the national covenant with Judah and Israel, who would be deprived of all those distinctions, which had been their glory and beauty; and which virtually took place when they rejected and crucified Christ. For then as a nation, they ceased to be God's peculiar people, and their ordinances lost their efficacy, "waxed old, and were ready to vanish away:" and the poor of the flock, those who waited on Christ, "knew that it was the word of the LORD." They soon learned, that the Jews were no longer to be regarded as the peculiar people of God; and so they separated from among them, when they saw the Roman armies about to besiege Jerusalem, being well aware of the event. (*Marg.* and *Marg. Ref.*—See on *Note*, 7—9.—*Notes*, 13:8,9. *Jer.* 31:31—34. *Ex.* 16:60—63. *Hos.* 1:8—10. *Zeph.* 3:11—13. *Matt.* 24:15—18. *Rom.* 11:7—10. *Heb.* 8:8—13.)

V. 12—14. This evident prophecy of a transaction, recorded in the New Testament, is expressed with much obscurity; as indeed might previously have been expected. It is probable that the prophet performed some symbolical action of the kind here described, before the rulers and priests, as a type of Christ, and as shewing by what means the Jews would seal their own condemnation. He demanded his wages for feeding the flock, if they thought good to give him any; and he received "thirty pieces of silver," probably shekels of about the value of half a crown or three shillings each. These the Lord directed him to cast unto the potter; disdaining, that he or his shepherd should be valued at so paltry a sum: and accordingly the prophet cast them to the potter in the house of the Lord; either the potter came thither for that purpose, or he was at work near the temple. This predicted the bargain of the chief priests with Judas, for that very sum to betray Christ into their hands; the traitor's returning the money in horror of conscience to the chief priests, in the precincts of the temple; and their determining to purchase with it a "potter's field to bury strangers in." (*Marg.* and *Marg. Ref.* n—p.—*Notes*, *Gen.* 37:28. *Ex.* 21:28—32, *v.* 32. *Matt.* 26:14—16. 27:3—10. *Acts* 1:16—19.) Then their Shepherd brake the other staff called "bands, that he might break the brotherhood between Judah and Israel;" which denoted the dissolution of their civil and ecclesiastical state, and that the people would be given up to the most destructive and furious contests with each other (*Marg.* and *Marg. Ref.* r.—*Notes*, *Matt.* 24:9—14, *v.* 10. *Acts* 23:6—10. *Jam.* 4:1—3.) Some suppose that the whole was merely a vision, which the prophet reported to the people: but it is recorded as a transaction, or a direct prophecy, and not as a vision. (*Note*, *Hos.* 1:2,3.) The rulers and priests giving thirty shekels, as the wages of the prophet; the contempt thus shewn to God himself; the money being

unto thee yet the instruments of [s] a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, [t] *which* shall not visit those that be [*] cut off, [u] neither shall seek the young one, nor heal that that is broken, nor [†] feed hat that standeth still: [x] but he shall eat the flesh of the fat, and tear their claws in pieces.

17 [y] Woe to the [z] idol-shepherd [a] that leaveth the flock! [b] the sword *shall be* upon his arm, and upon his right eye: [c] his arm shall be clean dried up, and his right eye shall be utterly darkened.

Is. 56:10—12. Jer. 2:26,27. Lam. 2:14. Ez. 13:3. Matt. 15:14. 23.17. Luke 11:40. Jer. 23:2,22. Ez. 34:4—6,16. Matt. 23:2—4,13—29. Luke 12:45,46. John 10:12,13.

* Or, *hidden.*

u Gen. 33:13. 1 Sam. 17:34,35. Is. 40.11.

† Or, *bear.*

x Gen. 31:38. Ez. 34:10,21. John 10:1.

y Jer. 23 1. Ez. 13:3. 34:2. Matt. 23:13,16. Luke 11:42—52.

z Is. 9:15. 44:10. Jer. 23:32. 1 Cor. 8:4. 10.19,20.

a John 10 12,13.

b Is. 6:9,10. 29.10. 42:19,20. Jer. 50 35—37. Hos. 4:5—7. Am. 8:9,10. Mic. 3:6,7. John 9:39. 12:40. Rom. 11:7.

c 1 Sam. 2:31. 1 Kings 13:4. Ez. 30.22—24.

thrown back by him that received it; and its eventually being given to the potter; are circumstances sufficiently strong to shew, that St. Matthew does not accommodate the passage, but gives us the real meaning of the Holy Spirit in it, though some other circumstances do not coincide. And the awful and affronting nature of the messages and predictions in this chapter, and towards the close of this book, give additional weight to the opinion, that this prophet was "Zacharias the son of Barachias," whom the Jews "slew between the temple and the altar;" and his blood, the last of the innocent blood thus shed till the coming of Christ. (*Note*, 1:1.)—The name of Jeremiah stands in our versions of the New Testament, but many learned men, on very probable grounds, are of opinion, that no name was originally in the text. "Then was fulfilled that which was spoken by the prophet, saying, &c." (*Note*, *Matt.* 27:6—10, *v.* 9.)

The brotherhood, &c. (14) 'I cannot explain 'this passage, without supposing, that the 'kingdom of Israel subsisted, when the proph-'et wrote it; and that ... the wars between Ju-'dah and Israel are referred to.' *Bp. Newcombe.* But do not many prophecies, allowedly written long after the captivity of the ten tribes, and predicting the times of the Messiah, thus mention Judah and Israel separately? Does not Ezekiel foretel, among other things, the final restoration of the Jews, as introduced, under the emblem of two sticks uniting in his hand; signifying, so to speak, the miraculous reunion of "the staff *Bands*," after it had been thus broken? (*Notes*, *Ez.* 37:15—28.) And what connexion had the wars between Judah and Israel with the betraying and crucifying of Christ? The principal calamities of the race of Jacob began, when they divided into two kingdoms: on their return from captivity they all formed one people: but after their rejection of Christ, internal discords, far more fierce and more speedily destructive, than the wars between Judah and Israel, hastened the fatal catastrophe of the nation. This is quite sufficient for prophetical language.—"*The Lord said ... a goodly price*, &c." (13) *Marg. Ref.* q. —*Note*, *Is.* 53:2,3.—God was despised in the person of his prophet; but the LORD of Hosts himself was also sold for this small sum!

V. 15—17. Thus far the prophet had typified the great and good Shepherd: but now he was ordered, to take "the instruments of a foolish shepherd;" as an emblem of the infatuated rulers and blind guides, whom Providence in righteous judgment would then place over the nation. From the time that they rejected Christ, and he rejected them, they should have rulers, priests, and prophets, of one sort, and of one heart, (as if they had formed "one shepherd,") to oppress, devour, deceive, and ruin them, both in respect of soul and body. But woe to this idol-shepherd, that left off to feed the flock, and attended to nothing but eating their flesh, and disabling them from resistance by "tearing their claws in pieces!" (*Marg.* and *Marg. Ref.* s—x.—*Notes*, *Is.* 56:9—12. *Jer.* 23:1,2. *Ez.* 13:1—4. 34:2—6,17—22. *Matt.* 15:12—14. 23.16—33. *John* 10·10—13. *Acts* 20:29—31.) Such a one resembles a shepherd, as an idol does a deity: the idol receives the homage, oblations, and sacrifices, but disappoints the deluded worshipper to his ruin: and the idol-shepherd has the garb and appearance of a shepherd, receives submission, and is supported at much expense; but he leaves the flock to perish through his neglect, or leads them into ruin by his false doctrine, and wicked example. Therefore the sword of the divine vengeance would rest on "his arm" and "right eye," to wither the one, and utterly "to darken" the other: for a total deprivation of power and authority, and an entire judicial blindness would make way for his total ruin. This referred to the proud, blind, and hardened scribes, Pharisees, priests, and rulers of the Jews; and to what company of men, in any age, can either the character, or the threatened judgments on them and their successors and disciples, be applied with more exact and discriminating justice? It indeed suits many others, in different churches and nations; and it has had an awful and long continued fulfilment, in the character of the Jewish teachers, and the condition of the nation in all ages, since the days of Christ. (*Marg. Ref.*—*Notes*, *Is.* 6:9,10. 29:9—12. 42:18—20. 44:19,20. *Matt.* 13:14,15. *John* 9:39—41. *Rom.* 11:7—10,25—32.)

A shepherd, &c. (16) '"A shepherd" in the 'singular number denotes a succession of such 'governors, as are described in the following 'words. So the succession of priests is repre-'sented under the single person of Levi, *Mal.* 2: '5,6.' *Lowth.*

PRACTICAL OBSERVATIONS.
V. 1—11.

The admission of wickedness into communities opens the door to a fire, which will consume their prosperity, however great it may be: and the tremendous doom of Jerusalem may well alarm other degenerate churches, as the fall of the cedar might cause the fir-trees and oaks of Bashan to howl.—If any part of the Lord's vineyard prove an unfruitful forest, it must be cut down and cast into the fire: and those, who have been pre-eminent in rank and office, will have the precedency in suffering, when all their glory and pride shall be spoiled: yet in such a state of the community, the best methods of reformation often excite so great contempt, enmity, and opposition, that they hasten its downfal.—Alas! very many, who possess rank and authority in the church, only consider what gain they can make of their situation; and, whilst they fatten upon the miseries or final ruin of the flock, they are too callous to feel either remorse or pity. They follow precedents, take accustomed advantages,

CHAP. XII.

Jerusalem shall be made a cup of trembling, and a burdensome stone, to all her enemies, 1—5. The Jews shall be marvellously strengthened, sanctified, and prospered, 6—8. "In that day," the pouring out of the Spirit of grace shall cause them to look, with deep repentance, on him whom they had pierced, 9—14.

THE [a] burden of the word of the LORD [b] for Israel, saith the LORD, [c] which stretcheth forth the heavens, and layeth the foundation of the earth, and [d] formeth the spirit of man within him.

2 Behold, I will make Jerusalem [e] a cup of * trembling unto all the people round about, † when they shall be in the siege both against Judah *and* against Jerusalem.

3 And in that day [f] will I make Jerusalem [g] a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, [h] though all the people of the earth be gathered together against it.

4 In [i] that day, saith the LORD, [k] I will smite every horse with astonishment, and his rider with madness: and [l] I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And [m] the governors of Judah shall say in their heart, ‡ The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah [n] like a hearth of fire among the

a 9:1. Lam. 2:14. Mal. 1:1.
b Is. 51:22,23. Jer. 30:10,11,16. 17. 50:34. Ez. 36:5—7. Joel 3:19—21. Ob. 16,17.
c Job 26:7. Ps. 102:25,26. 104: 2. 136:5,6. Is. 40:12,22. 42:5. 44:24. 45:12,18. 48:13. 51:13. Jer. 10:12. 51:15. Heb. 1:10 —12.
d Gen. 2.7. Num. 16:22. Ec. 12:7. Is. 57:16. Jer. 38:16. Ez. 18:4. Heb. 12:9.
e Ps. 75:8. Is. 51:17,22. Jer. 25:15,17. 49:12. 51:7. Hab. 2: 16. Rev. 14.10. 16:19. 18:6, 20,24.
* Or, *slumber.* Jer. 51:57. or, *poison.* Jer. 8:14. *marg.*
† Or, *and also against Judah* shall be be, *which shall be in siege against Jerusalem.* 14: 14.
f 9. 2:8,9. 10.3—5. 14:2,3. Is. 60:12. 66:14—16. Ez. 38: 39: Joel 3:8—16. Ob. 18. Mic. 5:8,15. 7:15—17. Hab. 2.17. Zeph. 3:19. Hag. 2:22.
g Dan. 2:34,35,44,45. Matt. 21: 44. Luke 20:18.
h 14:2,3. Mic. 4:11—13. Rev. 16:14. 17:12—14. 19:19—21. 20:8,9.
i 3,6,8,9,11. Is. 24:21.
k 10:5. 14:15. Deut. 28:28. 2 Kings 6:14,18. Ps. 76:5—7. Ez. 38:4. 39:20.
l 9:8. 1 Kings 8:29. 2 Chr. 6:20,40. 7:15. Neh. 1:6. Is. 37:17. Jer. 24:6. Dan. 9:18. Acts 17:30.
m 6. Judg. 5:9. Is. 1:10,23,26. 29 10. 32:1. 60:17. Jer. 30:21. 33:26. Ez. 45:8,9.
‡ Or, There is *strength to me,* and *to the inhabitants, &c.* 10: 6,12. Ps. 18:32,39. 20:6,7. 46: 1. 68:34,35. 118:10—14. 144: 1. Is. 28:6. 41:10—16. Joel 3: 16. 2 Cor. 12:9,10.
n Is. 10:16,17. Ob. 18. Rev. 20:9.

and keep out of the reach of human laws: and many cloke their oppression and avarice with hypocrisy, and bless God that they are rich; when their conduct proves them destitute both of piety and humanity. But the Lord leaves nations to rulers and teachers of this base character for their sins: and it is common for even the oppressed to copy the crimes of their oppressors, till they are given up together into the hands of their neighbors and enemies; who smite and destroy them, and there is none to pity or deliver them. Yet the good Shepherd still has and will have a flock: and he often feeds the poor in mercy, and they learn to wait on him; whilst the rich and powerful are ripening for vengeance. But he does not withdraw from favored nations those privileges, which have been their glory and beauty, till their hypocrisy and enmity to him and his cause render it necessary for him to make them examples of his awful severity. When this takes place, the criminals become of all men the most infatuated, hardened, mischievous, and miserable: and when the ordinances and oracles of God are withdrawn from those who have long abused them, the very poor of the flock will remember, that "thus it was written, and thus it must be."

V. 12—17.

Wilful contempt of Christ is the great cause of men's ruin, in those places which have the word of God sent to them. Alas! at how low a price do men value this precious Savior! What sums do multitudes lavish on those who minister to their pleasures, amusement, or decorations; and how they grudge the veriest trifle, where the edification of their own souls, or those of other men, is concerned! A trifling loss, to be submitted to for conscience' sake, seems a great matter: a few pieces of silver still seem to many more valuable than "the unsearchable riches of Christ!" And the contempt cast upon him, by putting such trifles in competition with him, or giving them the preference to his love and salvation, has in it a proportion of the same guilt, which the priests and rulers contracted, who bribed Judas to betray him for thirty shekels; which Judas contracted who thus sold his Lord; or which they incurred, who cried out, "Not this man, but Barabbas." He may therefore continually say unto us, "A goodly price, that I am valued at by you!" and no wonder he disdains men's persons and services, and pours contempt on their treasures, when they prefer every worthless object to his immeasurable love. Thus nations and churches provoke him to withdraw his presence and to leave them in darkness; and to give them up to "bite and devour each other, till they are consumed one of another:" and if professed Christians were more generally agreed in their supreme valuation of Christ, they would not in general contend much about other matters. But when men reject his authority and salvation, they are often, in awful judgment, delivered over to follow "blind guides" and "foolish shepherds," and "idol-shepherds," who are far more tremendous scourges, than war, famine, and pestilence all combined together. While such pageants and worthless idols deceive others to their ruin, they will themselves incur the deepest condemnation; and their usurped or abused authority, or pretended illumination, will end in deep contempt, and the darkness of misery and despair: for "if the blind lead the blind, they shall both fall into the ditch" together. (*Notes*, 2 *Pet.* 2:17. *Jude* 11—13.)

NOTES.

CHAP. XII. V. 1. This verse forms a solemn introduction to the following prophecy, and shews the very great importance of it. (*Marg. Ref.—Notes, Gen.* 2:7. *Num.* 16:22. *Is.* 40:12—24, *vv.* 12,22. 57:15,16. *Heb.* 1:10—12. 12:9—11, *v.* 9.)

V. 2—5. Some expositors consider this as predicting the victories of the Maccabees over Antiochus; but that persecutor never *besieged* Jerusalem: 'and the language is much too 'strong to denote the successes of the Macca-'bees.' *Bp. Newcombe.* Others apply it to the success of the first preachers of the gospel in converting the nations, and to the judgments executed upon their opposers and persecutors. But, however it may be accommodated, some special events were doubtless intended by the

wood, and like a torch of fire in a sheaf; and [o] they shall devour all the people round about, [p] on the right hand and on the left: and [q] Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall [r] save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, [s] do not magnify *themselves* against Judah.

8 In that day shall the LORD [t] defend the inhabitants of Jerusalem; and [u] he that is [*] feeble among them at that day shall be as David; and [x] the house of David *shall be* as God, [y] as the Angel of the LORD before them.

o 9:15. Ps. 149:6—9. Is. 41:15, 16. Dan. 2:34,35,44,45. Mic. 4:13. 5:5—8. Rev. 19:19,20.
p Is. 9:20. 54:3. 2 Cor. 6:7.
q 1:16. 2:4,12. 8:3—5. 14:10,11. Neh. 11: Jer. 30:18. 31:38—40. Ez. 48:30—35.
r 4:6. 11:11. Is. 2:11—17. 23:9. Jer. 9:23,24. Matt. 11:25,26. Luke 1:51—53. 10:21. John 7:47—49. Rom. 3:27. 1 Cor. 1:26—31. 2 Cor. 4:7—12. Jam. 2:5. 4:6.
s Job 19:5. Ps. 35:26. 38:16. 55:12.
t 2:5. 9:8,15,16. Joel 3:16,17.
u Is. 30:26. Jer. 30:19—22. Ez. 34:23,24. Mic. 5:8. 7:16. Heb. 11:34.
* Or, *abject*. Heb. *fallen*. Is. 49:7. 53:3. Jer. 27:10.
x Ps. 2:6,7. 45:6,7. 110:1,2. Is. 7:13,14. 9:6,7. Jer. 23:5,6. 33:15,16. Ez. 37:24—26. Hos. 1:7. 3:5. Mic. 5:2—4. Matt. 1:23. Rom. 1:3,4. 9:5. 1 Tim. 3:16. Rev. 22:13,16.
y 3:1,2. Gen. 22:15—17. 48:15,16. Ex. 23:20,21. Josh. 5:13,14. 2 Sam. 14:17—20. Is. 63:9. Hos. 12:3—5. Mal. 3:1. Acts 7:30—35.

9 ¶ And it shall come to pass in that day, *that* [z] I will seek to destroy all the nations that come against Jerusalem.

10 And [a] I will pour upon [b] the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and [c] of supplications: and [d] they shall look upon me whom they have pierced, and [e] they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great mourning in Jerusalem, [f] as the mourning of Hadadrimmon in the valley of Megiddon.

12 And [g] the land shall mourn, [†] every family apart, [h] the family of the house of David apart, [i] and their wives apart; the

z 2—6. Hag. 2:22.
a Prov. 1:23. Is. 32:15. 44:3,4. 59:19—21. Ez. 39:29. Joel 2:28,29. Acts 2:17,33. 10:45. 11:15. Tit. 3:5,6.
b 7.
c Jer. 31:9. 50:4. Rom. 8:15,26,27. Eph. 6:18. Jude 20.
d Ps. 22:16,17. John 1:29. 19:34—37. Heb. 12:2. Rev. 1:7.
e Jer. 6:26. Am. 8:10. Matt. 26:75. Acts 2:37. 2 Cor. 7:9—11.
f 2 Kings 23:29,30. 2 Chr. 35:24,25.
g Jer. 3:21. 4:28. 31:18. Matt. 24:30. Rev. 1:7.
† Heb. *families, families*. Ex. 12:30.
h Jer. 13:18. Jon. 3:5,6.
i 7:3. Joel 2:16. 1 Cor. 7:5.

Holy Spirit; and it is probable that the grand accomplishment of it is yet to be expected.—It was foretold, that God should make Jerusalem "a cup of trembling," or a stupifying poisonous draught, to all the people round about, when they would be engaged in besieging that capital and the other cities of Judah. That is, divine judgments would immediately overtake them, as the evident effect of their attempts. (*Marg.* and *Marg. Ref.* e.—*Notes*, *Ps.* 75:8. *Is.* 51:17—23, *vv.* 17,22,23. *Jer.* 25:15—17. *Hab.* 2:15—17. *Rev.* 14:9—11. 16:17—21, *v.* 19. 18:4—8.) Yea, he would make Jerusalem "a burdensome stone to all, that should burden themselves with it." This alluded to large stones, or weights, that men used to try their strength by lifting, which sometimes proving too heavy for them, bruised, or even killed them: thus all, who attempted to injure Jerusalem, would destroy themselves; even though all the people (or *peoples*) of the earth should gather themselves against it. (*Marg. Ref.* f, g. —*Notes*, *Ez.* 38: 39: *Dan.* 2:34,35,44,45. *Joel* 3:9—17. *Mic.* 4:11—13. *Matt.* 21:40—44. *Rev.* 19:11—21.) For the Lord would smite their horses with terror and blindness, as well as the riders with madness, out of his attentive and watchful care over Judah: so that the rulers of Judah would cordially expect help from "the LORD of hosts, their God," by means of the inhabitants of Jerusalem, without seeking out for any foreign succors. Or, "There is strength to me, and to the inhabitants of Jerusalem in the LORD of hosts, their God." (*Marg.* and *Marg. Ref.* i—m.—*Notes*, 6—8. 9:8,13—16. 14:1—3,12—15. *Gen.* 19:11. 2 *Kings* 6:13—18. 2 *Chr.* 32:5—8. *Hos.* 14:1—3.)—'The former part 'of this chapter ... relates to an invasion made 'upon the inhabitants of Judea and Jerusalem, 'in the latter times of the world, probably after 'their return to, and settlement in their own 'land. ... The horses and their riders shall be 'put into such confusion, as to run foul of one 'another. (2 *Kings* 6:18.) ... The marginal read-'ing (5) is to be preferred: "There is strength 'to me, and to the inhabitants of Jerusalem, in 'the LORD of hosts our God." God doth visi-'bly interpose for our deliverance, and thereby 'encourage us to rely on his protection.' *Lowth.*

V. 6—8. These verses further confirm the supposition, that the grand accomplishment of the prophecy is yet future; and that it relates to the times, when Israel shall be converted and restored to their own land. Then their governors will be "like fire upon a hearth," that kindles the wood laid on it; or like a torch put to a sheaf or faggot: as they will consume all those who oppose their re-establishment in their own land; and Jerusalem will be rebuilt in its ancient situation, to be their habitation, or capital city. (*Marg. Ref.* n—q.—*Notes*, 9:13—16. 14:10,11. *Ps.* 149:7—9. *Jer.* 30:12—18. *Ez.* 48:30—35. *Mic.* 4:11—13, *v.* 7—9.)—At the time predicted, "the LORD will save *the tents* of Judah first." The conversion of the nation will begin among the more obscure Jews, and not among their principal persons, who occupy the rank of the house of David, &c. that these may not glory over their inferiors, as if the change had been effected by their power, valor, sagacity, or influence, or assume any improper ascendency over them: or, those from whom less is expected, will be first honored as instruments of their deliverance and victories. At the same time, even the feeblest will resemble David in courage, faith, and grace, and be as eminent in every thing good, as that man after God's own heart had been: while "the house of David," or their most eminent characters, will be "as God, even as the Angel of the LORD," (of whom the prophet had so often spoken,) even as Christ, to go before them, and set them an example. (*Marg.* and *Marg. Ref.* r—y.—*Notes*, 2:6—9. 3:1—4. 4:4—7, *v.* 6. *Gen.* 48:15,16. *Is.* 7:13,14. 9:6,7. 11:1—5. 63:9. *Jer.* 23:5,6. *Mic.* 5:2—6. *Luke* 1:26—33. 1 *Cor.* 1:26—31. 2 *Cor.* 4:7.)—This accords to the idea, which we are taught to form of the immense abundance of spiritual gifts and grace, to be conferred on the people of God, at the

family of the house of [k] Nathan apart, and their wives apart;

13 The family of the house of [l] Levi apart, and their wives apart; the family of [m] Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

k 2 Sam. 5:14. 7:2—4. 12:1. Luke 3:31.

l Ex. 6:16—26. Num. 3: 4: Mal. 2:4—9.

m 2 Sam. 16 5. 1 Kings 1:8. 1 Chr. 3:19. 4:27. 23:7,10. 2 Chr. 29:14.

time when this prophecy shall have its most signal accomplishment.

V. 9—14. 'God's signal interposition in be-'half of Judah and Jerusalem, after their future 'restoration, having been foretold, the prophet 'proceeds to foretel their conversion to Chris-'tianity.' *Bp. Newcombe.* (*Marg. Ref.* z.—*Notes*, 2—5. *Ez.* 38: 39: *Dan.* 11:40—45.)—At the time, when the Lord was about to destroy the enemies of the Jews, he intended to prepare them for that favor by "pouring upon the house of David and the inhabitants of Jerusalem," that is, both upon the rulers and common people, "the Spirit of grace and of supplications." The Holy Spirit is infinitely gracious and merciful; he is most freely bestowed upon sinners; and he is the Author of all grace, or holiness. He is also "the Spirit of supplications;" he shews men their ignorance, indigence, guilt, pollution, misery, and danger; he leads them to understand and believe the truths and promises of scripture; and he excites hope and spiritual desires, and thus inwardly constrains them to pour out their hearts in earnest prayer. (*Marg. Ref.* a—c.—*Notes*, *Ps.* 143: 10. *Is.* 32:15. *Acts* 2:14—21. *Rom.* 8:24—27. *Eph.* 6:18—20. *Tit.* 2:4—7.) Miraculous or prophetical gifts are not mentioned in this prediction, but only spiritual grace. (*Note*, *Joel* 2:28—32, *vv.* 28,29.) Then, says the Speaker, (JEHOVAH, who alone can give the Holy Spirit, *Note*, *John* 16:7.) "they shall look on *Me*, whom they have pierced." (*John* 19:37.) The ancestors of that generation of Jews caused Christ to be nailed to the cross, and pierced by the soldier's spear; for they employed the Romans to execute the sentence which they had denounced, exclaiming "His blood be on us, and on our children!" And their posterity have ever since been consenting to this deed by their impenitent unbelief, and the language with which they have always spoken of him. (*Note*, *Matt.* 27:24,25.) But at the predicted period, they will know who this crucified Jesus was; and then they shall by faith "look to him and mourn" over him, as pierced and slain *by them.* This reflection will melt their hearts into extreme sorrow and compunction; they will repent of that national sin, and of all their personal transgressions, as men are used bitterly to lament the death of an only or a first-born son: for they will perceive that they had wickedly slain the Hope and Glory of their nation. (*Marg. Ref.* d, e.—*Notes*, *Ps.* 22:16—18. *Is.* 45:20—22. *Luke* 2:28—32, *v.* 32. *John* 1:29. *Acts* 3:12—16. 5:29—31. *Heb.* 12:2,3.) This will be a general mourning of the whole people, like that which was occasioned by the death of Josiah, who was slain in the valley of Megiddon. (*Notes*, 2 *Kings* 23:29,30. 2 *Chr.* 35:25—27.) 'It may be the field, where 'the battle was fought, might be called Hadad-'rimmon.' *Lowth.* All the people shall mourn with godly sorrow, which will not only be expressed in public, but in their families and in private; and even husbands and wives will separately, in retirement, express their godly sorrow, and humble themselves before God for all their sins. And as their rulers, priests, scribes, and people, had concurred in the crucifixion of Christ; so all orders of men will concur in this humble and believing repentance. The family of David the king, that of Nathan the most eminent prophet in David's reign that of Levi, or the priests and ministers of religion; and that of Shimei, who perhaps was some noted scribe, might be mentioned, as representing the different orders of men among them.—A partial fulfilment of this took place, at and after the day of Pentecost, in the conversion of numbers of the Jews who had just before crucified Christ; (*Notes*, *Acts* 2:37—41.) and it is descriptive of the conversion of sinners in every age. Yet there can be no reasonable doubt, that it is an intended prediction of the conversion of Israel, when they shall as one body embrace the gospel of Jesus Christ.—Some suppose Nathan the son of David to be meant; (12) but then the royal house is twice mentioned, and the prophets are unnoticed, which in the Old Testament are generally considered as a distinct order. (*Marg. Ref.* g—l.—*Notes*, *Ex.* 19:10—15. *Joel* 2:15—17. 1 *Cor.* 7:1—5, *v.* 5.)

First-born. (10) What a reflection is this simile suited to excite in our minds, of the *bitterness* experienced in Egypt, on the sudden death of the first-born throughout the land! (*Note*, *Ex.* 12:29,30.) And of the intenseness, in some instances, of that "godly sorrow, which worketh repentance unto salvation."—'In the 'margin of the English Bible we have, Or, *of* 'Simeon. Our translators therefore thought, 'that the Hebrew text might sometimes be 'corrected by the Greek version.' *Bp. Newcombe.* This *reading*, however, has been added since the time when the present translation was made; and is not found in the old copies with marginal readings; in which marginal readings I have not met with one deviation from the *letters* of the Hebrew text.—*Shimei.* (13) *Marg. Ref.* m.

PRACTICAL OBSERVATIONS.

The word of the LORD, "who stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him," will be a heavy burden on those against whom it is sent: but it is "*for* Israel," and speaks peace to all true believers.—Many have been the attempts of wicked men to extirpate the people of God; but they have only ruined themselves: for the church has always proved "a cup of trembling" to all her assailants, and "a burdensome stone, to those who have burdened themselves with her;" and all will assuredly be crushed or cut in pieces, who injure her, even if all the power, valor, policy, learning, wealth, and multitude of the whole earth should combine against her.—So long as the rulers and teachers of the church expect their help and "strength from the LORD of hosts their God," and use no means or instruments except such as are consecrated; his watchful eyes will ever be open to take care of them, and his arm stretched forth to protect them and to strike their persecutors with astonishment, blindness, or madness. But it is far more desirable, when the examples, labors, and conversation of ministers and Christians, render them as "an hearth of fire among the wood, or like a torch in a sheaf;" to kindle the flame of divine love and holy affection from heart to heart, and to diffuse the influence of piety to the right hand and to the left.—In the conversion of sinners, as well as in redemp-

CHAP. XIII.

The fountain to be opened for the cleansing of Jerusalem, 1. The extirpation of idolatry and false prophets, 2—6. The sufferings of Christ, the scattering of his sheep, the destruction of unbelievers, and the saving of a remnant through severe trials, 7—9.

IN [a] that day there shall be [b] a fountain opened to [c] the house of David, and to the inhabitants of Jerusalem, for sin and for * uncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, *that* [d] I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will [e] cause the prophets and [f] the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: [g] and his father and his mother that begat him shall thrust him through, when he prophesieth.

4 And it shall come to pass in that day,

a 12:8,11.
b Job 9:30,31. Ps. 51:2,7. Is. 1:16—18. Ez. 36:25. John 1:29. 19:34,35. 1 Cor. 6:11. Eph. 5:25—27. Tit. 3:5—7. Heb. 9:13,14. 1 John 1:7. 5:6. Rev. 1:5,6. 7:14.
c 12:7,10.
* Heb. *separation for uncleanness.* Lev. 15:2,&c. Num. 19:9—22. Ez. 36:17,29.
d Ex. 23:13. Deut. 12:3. Josh. 23:7. Ps. 16:4. Is. 2:18. Ez. 36:25. 37:23. Hos. 2:17. 14:8. Mic. 5:12—14. Zeph. 1:3,4. 2:11.
e 1 Kings 22:22. Jer. 8:10—12. 23:14,15. 29:23. Ez. 13:12—16,23. 14:9. Mic. 2:11. Matt. 7:15. 2 Cor. 11:13—15. 2 Pet. 2:1—3,15—19. 1 John 4:1,2. Rev. 19:20.
f Matt. 12:43. Rev. 16:13,14. 18:2. 20:1—3.
g Ex. 32:27,28. Deut. 13:6—11. 18:20. 33:9. Matt. 10:37. Luke 14:26. 2 Cor. 5:16.

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tion, the Lord will "exclude boasting," and take care that "no flesh shall glory in his presence:" therefore not many mighty, noble, wealthy, or learned, are called; and he often begins among the poor and despised in families, towns, cities, and nations; and then uses them as his instruments, in the salvation of a remnant of the rich, the wise, and the honorable; that these may not have any ground of self-preference or contempt of others, or any pretence for assuming authority over them.—The best of men have hitherto been so very far from perfection, that it is possible for a company of believers to be called forth, the weakest of whom shall exceed the most illustrious of those who have yet been known on earth: and we are led to conclude, that this will actually be the case, in that purer state of the church which is predicted. Then the feeblest Christian will equal David in strength of faith, and vigor of affections, and holy courage: yet there will be rulers, teachers, and examples of such superior attainments, as to be fully qualified to go before the people in every duty and every grace. These will be "followers of God as dear children," and bear the image and possess the mind of Christ, to a degree of which in these lukewarm days we have scarcely any conception.—Before we can expect the peculiar protection and consolation of the Lord; we must be deeply humbled for our sins. The beginning, progress, and perfection of our sanctification come from "the pouring out of the Spirit of grace and supplications:" wherever that is granted, fervent prayer and deep humiliation will be the never-failing effects; the eyes of the mind will soon be directed in faith to him, who was pierced for our sins: and while we condemn the conduct of him who betrayed, and of those who "crucified the Lord of glory," we shall not exculpate ourselves. We shall remember, that in fact our sins were the cause of the Redeemer's crucifixion; our unbelief has been a continuation of the crime of his crucifiers; our ingratitude and dishonorable conduct have often verged towards the guilt of "crucifying him afresh." We may therefore all "look to him, whom *we* have pierced," and upon our sins, as the thorns, the nails, and the spear. This will increase the poignancy of our sorrow and remorse; while we hope for mercy through that blood which we helped to shed. When our sins are viewed in this glass, we see more cause to mourn for them, than for the loss of any earthly object; and we become inconsolable, save by the consolations of the blessed gospel. Such godly sorrow will not be ostentatious, but will court privacy, and pour out itself in secret; and it will cause us to disrelish the ordinary comforts and pleasures of life. It is also equally needful to all orders of men in society; "for all have sinned and come short of the glory of God." When we are thus humbled, and yet can rejoice in the grace of the gospel; let us pray for the out-pouring of the Spirit on the benighted heathens, that with one consent they may look unto Jesus, mourn for sin, become his disciples, and partake of his grace and salvation; and especially on Israel, in all his dispersions, whose conversion and restoration shall be "as life from the dead," to all the nations upon earth. (*Note*, *Rom.* 11:11—15.)

NOTES.

CHAP. XIII. V. 1. In the day, mentioned at the close of the foregoing chapter, (*Note*, 12:9—14.) a fountain would be opened to the rulers and people of the Jews, in which to wash away their sins. This must mean the atoning blood of Christ, connected with his sanctifying grace. It began to flow, when from "his pierced side came forth blood and water:" (*Notes*, *John* 19:31—37, *vv.* 34,37. 1 *John* 5:6.) This is not like the laver, or sea of brass, in the court of the temple, which continually had need to be replenished: for it is *a fountain* supplied from his infinite fulness, and the infinite sufficiency of his atonement, and never diminishing, how much soever it is used. This fountain has indeed been hitherto *closed*, with respect to the unbelieving nation of Israel: but when "the Spirit of grace" shall humble and soften their hearts, he will also open it to their view, and lead them to wash away their guilt and pollution in it. (*Notes*, 2 *Cor.* 3:12—16.)—'He sheweth what shall be the fruit of their re'pentance, to wit, remission of sins by the blood 'of Christ, which shall be a continual running 'fountain, to purge them from all uncleanness.' When Christ was crucified, the blood and water, from his pierced side, were emblems of pardon through his atonement, and regeneration and sanctification by his Spirit. These blessings are outwardly represented in baptism and in the Lord's supper: but to explain this promise of either or both of them, considered as *external* ordinances, is palpably to mistake "the sign" for "the thing signified;" than which a more perilous and ruinous notion has scarcely ever been entertained, however it may be supported by eminent names and specious reasonings. (*Marg. Ref.* h.—*Notes*, *Ps.* 51:1—7,10. *Ez.* 36:25—27. 1 *Cor.* 6:9—11. *Tit.* 2:4—7. 1 *John* 1:5—7. *Rev.* 1:4—6. 7:13—17, *v.* 14.)—*Uncleanness.*] *Marg.* and *Ref.*—*Note*, *Is.* 64:6—8. *Ez.* 36:17.

V. 2, 3. Idolatry had, before the captivity been the prevailing sin of the Jewish nation:

that [h] the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they [i] wear a *rough garment to deceive:

5 But he shall say, [k] I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, [l] What *are* these wounds in thine hands? Then he shall answer, *Those* with which [m] I was wounded *in* the house of my friends.

h Jer. 2:26. Mic. 3:6,7.
i 2 Kings 1:8. Is. 20.2. Matt. 3:4. 11:8,9. Mark 1:6. Rev. 11 3.
* Heb. *garment of hair to lie.*
k Am. 7:14. Acts 19:17—20.
l 1 Kings 13:28. Rev. 13:16,17. 14.11.
m Ps. 22:16. Prov. 27:5,6. John 18.35. 19:14—16.

7 ¶ Awake, [n] O sword, against [o] my Shepherd, and against [p] the Man *that is* my Fellow, saith the LORD of hosts; [q] smite the Shepherd, [r] and the sheep shall be scattered: [s] and I will turn mine hand upon the little ones.

n Deut. 32:41,42. Is. 27:1. Jer. 47:6. Ez. 21:4,5,9,10,28.
o 11:4,7. Is. 40:11. Ez. 34:23, 24. 37:24. Mic. 5:2,4. John 10:10—18. Heb. 13:20. 1 Pet. 5:4.
p Is. 9:6. Jer. 23.5,6. Hos. 12:3—5. Matt. 1:23. 11:27. John 1:1,2. 5:17,18,23. 8:58. 10:30, 38. 14:1,9—11,23. 16:15. 17:21—23. Phil. 2:6. Col. 1:15—19. Heb. 1:6—12. Rev. 1:8, 11,17. 2:23. 21:6. 22:13—16.
q Is. 53:4—10. Dan. 9:24—26. John 1:29. 3:14—17. Acts 2:23. 4:26—28. Rom. 3:24—26. 4:25. 5:6—10. 8:32. 2 Cor. 5:21. Gal. 3:13. Col. 1:19,20. Heb. 10.5—10. 1 Pet. 1:18—20. 2.24,25. 3:18. 1 John 2:2. 4:9,10. Rev. 13:8.
r Matt. 26:31,56. Mark 14:27, 50. John 16:32.
s 11:7,11. Matt. 10:42. 18:10,11, 14. Luke 12:32. 17:2. John 18:8,9.

and their false prophets had been the instruments of unclean spirits, in seducing the people into that and other abominations. But they were never addicted to gross idolatry after the days of Zechariah. That thorough reformation, however, which will take place upon the conversion of Israel to Christianity, is predicted under these allusions. Idolatry and superstition have been, and are, exceedingly prevalent in many parts of the Christian church: and while this has formed one grand hindrance to the conversion of the Jews; it has also ensnared many of them, by inducing them to idolatrous compliances to escape persecution. (*Note*, *Deut.* 28:64.) But about the time here predicted, all these antichristian abominations will be terminated; and converted Israel will watch very carefully against every appearance of such abuses. The very names and memorials of all the idols will be abolished; and the false prophets, and the unclean spirit that inspired them, will be banished. (*Marg. Ref.* d—f.—*Notes*, *Ex.* 23:13. *Deut.* 12:2—4, *v.* 3. *Josh.* 23:7. *Is.* 65:11,12. *Jer.* 10:11. *Mic.* 5:10—15. *Matt.* 12:43—45. *Rev.* 19:17—21, *v.* 20. 20:1—3.) And if any shall still presume to prophesy against the gospel of Christ, or to promote idolatry or superstition; even their parents will strenuously oppose them, and be the first to bring them forth to punishment, according to the law of Moses. (*Marg. Ref.* g.—*Notes*, *Deut.* 13:6—11. 18:20—22. *Luke* 14:25—27. 2 *Cor.* 5:16.)—'They 'shall treat such a one in the same manner, as 'their fathers did the true prophet, the Messias; 'shall *pierce* or thrust him through.' *Lowth.* How far the nation of Israel may then, under a theocracy, be governed according to their *judicial* law, we cannot determine: but these expressions, taken from it, merely denote the vigorous and decided measures, which will be used to suppress these abominations, according to the nature of the dispensation under which they shall live.—The universal ruin of idolatry seems also predicted. 'That gross 'idolatry, wherewith the world was infected, 'shall now cease; and the very names of those 'pagan idols shall now be forgotten.' *Bp. Hall.*

V. 4—6. The odium cast on false prophets at the predicted time, as well as the failure of their predictions, will put them to shame; and they will no longer wear rough garments, like those of the true prophets, in order to deceive the people. (*Marg. Ref.*—*Notes*, 2 *Kings* 1:8. *Matt.* 3:4.) But they will disclaim the name, for fear of disgrace and punishment; declaring that they had been brought up to other occupations, about which they meant to employ themselves: "for man hath taught me, &c." or, "man hath possessed me from my youth," that is, as his servant. Some have thought that the abolition of the several orders of the monks and friars was here predicted; who will at length be ashamed of their distinguishing habits, and pretensions to superior sanctity and miraculous powers, and will gladly betake themselves to other employments. But perhaps it only applies to them, because they in many respects resemble the false prophets; who seem to have sat for the picture, which the prophet drew of future deceivers.—Among those, who will disavow their being prophets, some will be found "with wounds in their hands;" which may refer to marks imprinted in their hands, as a badge of their being devoted to some idol; to the wounds, that men have often given themselves by voluntary austerities; or to some punishment which had been inflicted on them for their impostures. These they ascribe to other causes, as having been the effect of accident or correction, when at home with their friends: or, as a mark affixed to shew to what person or family they belonged. (*Marg. Ref.* k—m.—*Notes*, *Rev.* 13:13—17, *vv.* 16,17. 14:9—11.)—As a most remarkable prophecy of Christ follows in the next verse, some expositors explain this also of him, and the wounds that he received in his hands when crucified. The Jews were professedly the friends of the promised Messiah, and he had acted in the most friendly manner to the nation: but they put him to death, by a blind and malevolent perversion of the law, which God by Moses had given against deceivers and false prophets.

V. 7. The prophet here enters on a new subject: he had been prophesying of more remote futurity; but he returns to predict the death of Christ, and shews what the consequence of that event would be to his people. "The sword" of divine justice had lain asleep, as it were, during the long season of God's forbearance: (*Note*, *Rom.* 3:21—26, *vv.* 25,26.) but he now commanded it to "awake," in order to execute vengeance upon "his Shepherd," whom he had appointed to feed his flock: it was commissioned to awake "against the Man," one in human nature, the Redeemer now considered as incarnate: yet this was no ordinary man, much less an enemy, but "my Fellow," Companion, Equal, Compeer, "saith the LORD of hosts;" even the Son of the Father, "the Word that was with God, and was God." It was commissioned "to smite the Shepherd" without sparing him; which may refer to the whole of Christ's sufferings, in which men and evil spirits were no more than the executioners of that wrath of God, which he suffered for our sins: yet it seems especially to relate to his agonies in the garden, and his exclamation on the cross, when he endured unspeakable anguish from the immediate hand of the Father, who "was pleased to bruise him and to put him

8 And it shall come to pass, *that* in all the land, saith the LORD, [t] two parts therein shall be cut off *and* die; [u] but the third shall be left therein.

9 And I will [x] bring the third part through the fire, and will [y] refine them as silver is refined, and will try them as gold is tried: [z] they shall call on my name, and I will hear them: I will say, [a] It *is* my people; and they shall say, The LORD *is* my God.

t 11:6—9. Deut. 28:49—68. Is. 65:12—15. 66:4—6,24. Ez. 5:2—4,12. Dan. 9:27. Mal. 3:1,2,5. 4:1—3. Matt. 3:10—12. 21:43,44. 22.7. 23.35—37. 24:21. Luke 19.41—44. 20:16—18. 21:20—24. 23:28—30. 1 Thes. 2:15,16. Rev. 8:7—12. 16:19.

u 14:1,2. Is. 6:13. Jer. 30:11. Joel 2:31,32. Am. 9.8,9. Matt. 24:22. Mark 13:20. Rom. 9:27—29. 11:1—5.

x Ps. 66:10—12. Is. 43:2. 1 Cor. 3:11—13. 1 Pet. 4:12.

y Job 23:10. Prov. 17:3. Is. 48:10. Mal. 3:2,3. Jam. 1:12. 1 Pet. 1.6,7.

z 10.6. 12:10. Ps. 34:15—19. 50 15. 91:15. Is. 58.9. 65:23, 24. Jer 29:11,12. Hos. 2:21—23. Joel 2:32. Acts 2:21. Rom. 10.12—14.

a 8:8. Lev. 26:12,44,45. Deut. 26:17—19. Is. 44:1—6. Jer. 30.22. 31:33. 32:38. Ez. 11:20. 36:28. 37:27. Hos. 2:23. Matt. 22:29—32. Heb. 8:10. Rev. 21 3,4,7.

to grief," till divine justice was fully satisfied. (*Marg. Ref.* n—r.—*Notes*, 11:4—14. *Is.* 9:6,7. 40:9—11. 53:4—6,9,10. *Dan.* 9:24—27. *Mic.* 5:2—4. *John* 1:1—3. *Rom.* 8:32—34. *Heb.* 13:20,21. 1 *Pet.* 5:1—4, *v.* 4. 1 *John* 4:9—12.) When the Shepherd should thus be smitten for the sins of the flock, "the sheep would be scattered," as the disciples were when Christ was apprehended; (*Matt.* 26:31,56. *Mark* 14:27.) and then the Lord would "turn his hand upon the little ones," to take care of the helpless company, which would be exposed like little children to the rage of their persecutors, when their Lord was taken from them. (*Marg. Ref.* s.—*Notes*, 11:7—11, *vv.* 7,11. *Matt.* 10:40—42. 18:14. *Luke* 22:31—34. *John* 6:36—40. 16:31—33. 18:4—9.) —*My fellow.*] עמיתי. The word rendered *neighbor*, in general. (*Lev.* 19:15,17. 25:14,15, &c. Heb.)

V. 8, 9. In consequence of the sin of the Jews, in rejecting and crucifying Christ, and in opposing his gospel, the Romans would be employed to go through and destroy the greatest part of them, all over the land. But a remnant, "a third part," would be preserved: and, after having passed through trials and afflictions, like a fiery furnace, till they were proved and refined; they would at length be converted, and be acknowledged as the people of God. (*Marg. Ref.* t—y.—*Notes*, 11:4—9. 14:1—3. *Is.* 48:9—11. 65:11—15. *Jer.* 30:10,11. *Dan.* 9:25—27. *Joel* 2:28—32, *vv.* 31,32. *Mal.* 3:1—4, *vv.* 2,3. 4:1—3. *Matt.* 24:21,22. *Rom.* 11:1—10. *Heb.* 10:26—31. *Jam.* 1:2—4. 1 *Pet.* 1:6,7. 4:12—16.) This may refer to the conversion of a remnant of the Jews, in the days of the apostles: but it seems also to predict, that the remnant of the nation, which should survive the almost extirpating destruction made of them by the Romans, after having been long preserved a distinct people, in the midst of extraordinary trials and oppressions, would at length, when "the Spirit of grace and supplications should be poured out upon them," call upon the Lord in humble faith and great fervency; and, being converted to Christianity, should be re-admitted to the privileges of his people, and taught to acknowledge him for the Lord their God, as he is revealed to sinners in Jesus Christ; and so he would own and bless them as his people. (*Marg. Ref.* z, a.—*Notes*, 8:7,8. 10:5—12. 12:9—14, *v.* 10. *Lev.* 26:40—45. *Deut.* 4:29—31. 30:1—10. *Is.* 44:3—5. *Jer.* 30:22. 31:1,31—34. 32:38—41. *Ez.* 34:23—31. *Hos.* 2:21—23. 3:4,5. *Acts* 2:14—21, *v.* 21. *Rom.* 11:25—32.)

PRACTICAL OBSERVATIONS.

Blessed be God, he has prepared a fountain, for the most guilty and polluted; and his Gospel invites us all to wash in it and be clean. The proud and unbelieving, however, cannot discern its nature, use, or excellency. But when the heart is humbled and set against sin, the fountain is disclosed to view; and the believer daily washes in it, till his robes are made white, and he is prepared to join the glorious company before the throne of God.—Pardon of sin is inseparably connected with genuine repentance; so that justifying faith is never separated from sanctifying grace. Thus men learn to love the truths, precepts, and ordinances of God, and to hate every false way. They forget or abhor their idols and iniquities; they become zealous against all impostures, by which false teachers and unclean spirits corrupt the minds of men; they "thenceforth know no man after the flesh;" Christ becomes more dear to them than sons or daughters; they will "contend earnestly for the faith once delivered to the saints;" nor will they connive at their nearest relatives, who "speak lies in the name of the LORD." Indeed the Christian dispensation does not require those severities, which God commanded by the *judicial* law of Moses: yet the prevalence of true religion will bring all delusions into neglect, and expose them to censure: and it will make men ashamed and afraid to publish their false visions, or impostures, "by which they lie in wait to deceive."—Even external mortification and apparent deadness to the world, may be the cloke of ambition and hypocrisy; and "rough garments" may be used, as well as more pompous sacerdotal vestments, to awe men's minds into a blind deference to an antichristian deceiver.—It is desirable that false teachers should be driven from that employment to some more useful occupation; but still more, that they should "repent, and do works meet for repentance."—It can never be without benefit for us to recollect the "wounds in the hands" and feet of the gracious Savior. Alas! how often has he been wounded in the house of his professed friends? Yea, by his real friends, his disciples, when, forgetful of their obligations, they have acted inconsistently with the honor of his gospel. May we then ever remember the price, which it cost him "to open for us a fountain for sin and uncleanness:" may we not forget the dignity of our Shepherd, as the Compeer of the Lord of hosts; nor yet the depth of his humiliation and the intenseness of his sufferings, while smitten by the sword of divine justice, when it awoke against him, that he might be punished for our sins; nor the "love which passeth knowledge," which moved him thus to interpose in our behalf. Thus, whilst we wash in the sacred fountain, we shall reflect with awe and gratitude on him, whose vital blood supplied the purifying stream; we shall learn to hate sin, and love, adore, and obey our Benefactor; to submit to corrections, and endure persecutions; expecting to be conformed to the Redeemer by suffering in this evil world, as we hope to be in glory, when we arrive at that better world above. For while the many neglect this great salvation to their ruin, the remnant who are saved must pass "through much tribulation into the kingdom of God;" that, by these fiery trials, as well as by the purifying fountain, they may be refined like gold, and

CHAP. XIV.

It is predicted that Jerusalem shall be taken and spoiled by many and cruel enemies, 1—3. The conversion of sinners, and the increase of spiritual light, till the whole earth submits to God, 4—9. Jerusalem is rebuilt and replenished, 10, 11. The plague of all who have fought against her, and the conversion of a remnant, 12—19. The holiness of the church in the latter days, 20,21.

BEHOLD, [a] the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will [b] gather all nations against Jerusalem to battle; [c] and the city shall be taken, and [d] the houses rifled, and the women ravished; and half of the city shall go forth into captivity, [e] and the residue of the people [f] shall not be cut off from the city.

3 Then shall the LORD go forth, [g] and fight against those nations, [h] as when he fought in the day of battle.

4 ¶ And [i] his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall [k] cleave in the midst thereof, toward the east and toward the west, *and there shall be* [l] a very great valley: and [m] half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of [*] the mountains; [†] for the valley of the mountains shall reach unto Azal: yea, [n] ye shall flee, like as [o] ye fled from before the earthquake in the days of Uzziah king of Judah: [p] and the LORD my God shall come, [q] *and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall [r] not be [‡] clear, *nor* [§] dark:

a Is. 2:12. 13:6,9. Joel 2:31. 3:14. Mal. 4:5. Acts 2:20. Rev. 16:14.
b Deut. 28:9,&c. Is. 5:26. Jer. 34:1. Dan. 2:40—43. Matt. 22:7. Luke 2:1.
c Matt. 24:15,16. Mark 13:14, 19. Luke 19:43,44. 21:20—24.
d Is. 13:16. Lam. 1.10. 5:11, 12. Am. 7:17. Matt. 24:19—21.
e Luke 21:24.
f 13:8,9. Is. 65:6—9,18. Matt. 24:22. Rom. 9:27—29. Gal. 4:26,27.
g 2:8,9. 10:4,5. 12:2—6,9. Is. 63.1—6. 66:15,16. Dan. 2:34, 35,44,45. Joel 3:2,9—17. Zeph. 3:19. Hag. 2:21,22. Rev. 6:4—17. 8:7—13.
h Ex. 15:1—6. Josh. 10:42. 2 Chr. 20:15.
i 7. Ez. 11:23. 43:2. Acts 1:11,12.
k 4:7. Is. 64:1,2. Mic. 1:3,4. Nah. 1:5,6. Hab. 3:6. Mark 11:23.
l 10. Joel 3:12—14.
m Ez. 47:1—12.
* Or, *my mountains.*
† Or, *when he shall touch the valley of the mountains to the place he separated.*
n Num. 16:34. Rev. 11:13. 16:18—21.
o Am. 1:1.
p Ps. 96:13. 97:4—6. 98:9. Is. 64:1—3. 66:15,16. Dan. 7:9—14:21—27. Matt. 16:27. 24:3, 27—31. 25:31. Mark 13:26,27. Luke 21:27. 2 Thes. 2:8. Jam. 5:8. Jude 14. Rev. 6:16,17. 20:4,11.
q Deut. 33:2. 1 Thes. 3:13. 2 Thes. 1:7—10.
r Ps. 97:10,11, 112:4. Prov. 4:18,19. Is. 50:10. 60:1—3. Hos. 6:3. Luke 1:78,79. John 1:5. 12:46. Eph. 5:8—14. Col. 1:12. 2 Pet. 1:19. Rev. 11:3,15.
‡ Heb. *precious.*
§ Heb. *thickness.*

made "meet for their Master's use, and ready for every good work." But if the sharpest sufferings lead us to call upon the Lord, with increasing fervency, frequency, and importunity, he will hear us: and if we be "his people, and he be our God," the event of our trials will be "praise, and honor, and glory, at the appearing of our Lord Jesus Christ."

NOTES.

CHAP. XIV. V. 1—3. 'The Romans, being lords of the known world, had the strength 'of all nations united in their forces.' *Lowth.*—*Half.* (2) 'The Hebrew word may be rendered 'a portion. ... The Romans spared the young 'and useful part of the Jews. However, these 'were either condemned to the mines in Egypt, 'or exposed to the sword, and to the wild beasts, 'in the provincial theatres, or sold for slaves. ' ... The forty thousand, who were permitted 'to go where they pleased, were Idumeans.' *Bp. Newcombe.* Yet all these were "cut off from the city."—Some expositors, on this and other grounds, suppose that all the predictions of this chapter relate to events still future: but probably they begin with the catastrophe of Jerusalem's destruction by the Romans, and so gradually extend to those events, which shall hereafter take place in respect of the Jews, the church of Christ, and their enemies. The time, when the Romans marched their armies, composed of many nations, to besiege Jerusalem, was "the day of the Lord" Jesus, on which he came to "destroy those that would not that he should reign over them." (*Marg. Ref.* a, b.—*Notes*, *Matt.* 22:1—10, *v.* 7. 24:3,23—35. *Luke* 19:11—27, *vv.* 14,27,41—44.) When the Romans had taken the city, all the outrages were committed, and the miseries endured, which are here predicted. (*Marg. Ref.* c—e. —*Note*, *Luke* 21:20—24.) A very large proportion of the inhabitants were destroyed, or taken captives, and sold for slaves; and multitudes were driven away to be pursued by various perils and miseries: numbers also, having been converted to Christianity, became citizens of "the heavenly Jerusalem," and thus were "not cut off from the city" of God. (*Notes*, *Gal.* 4:21—31. *Heb.* 12:22—25.) But, it is probable, that the remnant of Jews who survived this almost exterminating destruction, and their descendants who have for so many centuries been preserved a distinct people, in order to their future restoration, are intended. (See on *Note*, 13:8,9.)—It is also observable, that the Romans, after having been thus made the executioners of divine vengeance on the Jewish nation, never prospered as they had done before: but the Lord evidently fought against them, and all the nations which composed their overgrown empire; till at last it was subverted, and their fairest cities and provinces were ravaged by barbarous invaders. (*Marg. Ref.* g.—*Note*, 12:2—5.)

Day of battle. (3) 'When he overthrew the 'Egyptians in the Red Sea; or when the ark of 'God's presence led the armies of Israel in the 'land of Canaan.' *Lowth.* (*Marg. Ref.* h.)

V. 4, 5. The Lord Jesus, who will "go forth to fight against" the enemies of his people, often stood upon the mount of Olives when on earth; from thence he ascended into heaven; and, in consequence of his ascension, and the commission granted to his apostles, the gospel was sent to the different regions of the globe. (*Marg. Ref.* i.—*Notes*, *Ez.* 11:22—25, *v.* 23. *Matt.* 21:1—5. *Luke* 24:50—53. *Acts* 1:9—12.) The ceremonial law, and the whole Mosaic dispensation, which obstructed the admission of the Gentiles into the church, as the surrounding mountains did their entrance into Jerusalem, were then virtually removed. The peculiar privileges, that Jerusalem had enjoyed, (of which the pleasant and fruitful mount of Olives was an apt emblem,) were taken from her, and divided among the heathen nations: and the remnant of Jews, who believed the word of God, fled away from the destruction which was coming on Jerusalem. The valley caused by the removal of this mountain,

7 But * it shall be [s] one day [t] which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* [u] at evening-time it shall be light.

8 And it shall be in that day, *that* [x] living waters shall go out from Jerusalem; half of them toward the [†] former sea, and half of them toward the hinder sea; [y] in summer and in winter shall it be.

* Or, *the day shall be one.*
s Rev. 21:23. 22:5
t Ps. 37.18. Matt 24:36. Mark 13:32. Acts 1:7. 15:18 17:26, 31. 1 Thes. 5:2.
u Is. 9:7. 11:9. 30:26. 60:19,20. Dan. 12:4. Hos. 3:5. Rev. 11:15. 14:6. 20:2—4.
x Ez. 47:1—12. Joel 3:18. Luke 24:47. John 4 10,14. 7:38. Rev. 22:1,2,17.
† Or, *eastern.* Joel 2:20.
y Is. 35:7. 41:17,18. 49:10. 58: 11. Rev. 7:16,17.

9 And [z] the LORD shall be King over all the earth: in that day shall there be one LORD, [a] and his name one.

10 All [b] the land shall be [‡] turned as a plain [c] from Geba to [d] Rimmon, south of Jerusalem: and it shall be lifted up, [e] and [§] inhabited in her place, [f] from Benjamin's

z 3:20—23. Gen. 49:10. 1 Sam. 2:10. Ps. 2:6—8. 22:27—31. 47:2—9. 67:4. 72:8—11,17. 86: 9. Is. 2:2—4. 45:22—25. 49:6, 7. 54:5. 60:12—14. Dan. 2:44, 45. 7:27. Am. 9:12. Mic. 4: 1—3. 5:4. Zeph. 3:9. Rev. 11: 15.
a Jer. 23:6. Matt. 1:23. 28:19. Eph. 3:14,15.
b 4.6,7. Is. 40:3,4. Luke 3:4—6.
‡ Or, *compassed.*
c Josh. 21:17. 1 Kings 15:22. Is. 10:29.
d Josh. 15:32. Judg. 20:45,47. 21:13. 1 Chr. 4:32. 6:77.
e 2:4. 12:6. Jer. 30:18.
§ Or, *shall abide.*
f 2 Chr. 25:23. Neh. 3:1. 12: 39. Jer. 31:38—40. 37:13. 38:7.

"reached unto Azal." Some suppose this to be a proper name of some place, near the mount of Olives; but, being derived from a verb, which signifies *to separate*, it may signify *the separate place.* Some think that the Gentiles are meant, who, by the ceremonial law had been separated from the people of God, yet were at length admitted into the church: but perhaps the place to which the Jewish converts fled, to separate themselves from their unbelieving countrymen, when the Roman armies were about to encompass Jerusalem, may be intended. Thither they fled, being warned by these convulsions. (*Marg.* and *Marg. Ref.* k—n.—*Notes*, 4:4—7. *Is.* 64:1—3. *Mic.* 1:2—4. *Matt.* 24:15—18. 27:51—53, *v.* 52.)—On the cleaving of mount Olivet, while part was removed to the north and part to the south, a valley, or chasm is supposed to have been made from east to west, through which those who took the alarm hastened to escape, as the Jews had "fled from before the earthquake in he days of Uzziah." This seems to have been very terrible, as the traditional memory of it was common when Zechariah prophesied, nearly three hundred years after. (*Notes*, *Am.* 1:1. *Rev.* 11:13,14. 16:17—21.) Then says the prophet, "the LORD my God will come, and all the saints with thee:" that is, Christ would come to destroy Jerusalem and to establish his church and kingdom, in which all his saints and angels would joyfully concur. (*Marg. Ref.* p, q.—*Notes*, *Deut.* 33:2. *Ps.* 50:1—3. 96:10—13. 98:4—9. *Dan.* 7:9—14,23—27. *Matt.* 16:24—28, *v.* 27. 24:29—31. 25:31—33. 2 *Thes.* 1:5—10. *Jude* 14—16.) The above seems the most satisfactory interpretation: the language made use of may, with great probability, be considered as figurative; and the rejection of the Jews, and the establishment of the Christian church, chiefly of Gentile converts, with only a remnant of God's ancient people, and the total abolition of all the ancient rites, was the most extraordinary religious revolution, which had then, or has yet, taken place.—Some, however, consider the passage as a prediction of events yet unfulfilled; but, as might have been expected, they are not agreed what particular events are intended.

V. 6—9. If the preceding verses have been properly explained, these contain a compendious prophecy of the state of the church, from its establishment in the apostles' days, to those glorious times, which are expected in the predicted millennium. "In *that day*," under the Christian dispensation, for a long season, the light would neither be "clear nor dark:" it would be greatly obscured by ignorance, heresy, superstition, and idolatry; yet not wholly extinguished: and the state of the church would be much deformed by sin and calamities; yet some holiness and consolation would be found. This period could neither be called a clear bright day, cheered and illumined by the shining of a summer's sun; nor would it be dark, as if the sun were set, or totally eclipsed: but it would contain a great mixture of truth and error, of holiness and sin, of happiness and misery. Yet it would form one day, and never be interrupted by a night of total darkness. It would also be known unto the Lord, as to the degree of its light, and the term of its continuance; and he would watch over it, and take care of his cause and people during all the time of it. But his people would hardly know, whether to call it day or night, or a compound of both: yet at length, towards the evening of the world, "the Sun of righteousness" would break forth, and shine with unclouded splendor, dispelling the gloom of ignorance, heresy, idolatry, and superstition; and illuminating the church, and the earth, with knowledge, righteousness, peace, and consolation. (*Marg.* and *Marg. Ref.* r—u.—*Notes*, *Is.* 9:6,7, *v.* 7. 30:26. 60:15—22. *Dan.* 2:44,45. 7: 8: 11:31—45. *Hos.* 3:4,5. 6:1—3. *Rev.* 11:3—14. 19:11—21. 20:1—6.) During that whole period, however, the gospel, attended by the influences of the Holy Spirit, having begun its progress from Jerusalem, would continue its course on every side, amidst all those changes of which summer and winter are an emblem. (*Marg.* and *Marg. Ref.* x, y.—*Notes. Ez.* 47:1—11. *Joel* 3:18—21.) Thus nothing should totally impede its progress, till "the LORD shall be King over all the earth," not only in right but in fact; till neither idols, false religion, or antichristian power should remain, as his rivals; till all princes should submit to and serve him; and all the earth should agree in one Object and way of worship, and unite in submission and obedience to one Lord. No longer would they have deities of different names, according to the regions which they inhabited; or trust to the tutelary care of this or the other saint; or be divided into a number of sects and parties: but they would be all of one mind, to worship that one "name of the Father, the Son, and the Holy Ghost," into which all Christians are baptized.—This interpretation evidently accords with various other prophecies, both in the Old and New Testament, and with the history of the Christian church, which records the fulfilment of those prophecies: and it shews, that the prophet was inspired to deliver a regular series of predictions, from the death of Christ (*Note*, 13:7.) to the establishment of the millennium: (*Marg. Ref.* z, a.—*Notes*, 8:20—23. *Gen.* 49:10. *Ps.* 2:6—12. 22:27,28. 72:4—7, 17—19. *Is.* 2:2—5. 11:6—9. 54:4,5. *Zeph.* 3:9,10. *Matt.* 28:19,20. *Rev.* 11:15—18.) whereas, according to some eminent expositors, the most

gate unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and [g] there shall be no more utter destruction; but Jerusalem * shall [h] be safely inhabited.

[*Practical Observations.*]

12 ¶ And this shall be [i] the plague wherewith the LORD will smite all the people that have fought against Jerusalem; [k] Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* [l] a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.

14 [m] And † Judah also shall fight ‡ at Jerusalem; [n] and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And [o] so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, [p] *that* every one that is left of all the nations, which came against Jerusalem, shall even go up from year to year to worship [q] the King, the LORD of hosts, [r] and to keep the feast of tabernacles.

17 And it shall be, [s] *that* whoso will not come up of [t] *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, [u] even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, § that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the ‖ punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day [x] shall there be upon

g Num. 21:3. Is. 60:18. Jer. 31:40. Ez. 37:26. Joel 3:17,20. Am. 9:15. Rev. 22:3.
* Or, *shall abide.*
h 2:4. 8:4,8. Is. 26:1. 66:22. Jer. 23:5,6. 33:15,16. Ez. 34:22—29.
i 3. 12:9. Ps. 110:5,6. Is. 34:66:15,16. Ez. 38:18—22. 39:4—6,17—20. Joel 3:1,2. Mic. 4:11—13. 5:8,9. 7:16,17. Rev. 16: 19:17—21.
k Lev. 26:18,21,24,28. Deut. 28:59. 2 Chr. 21:15,18,19. Ps. 90:11. Acts 12:23. Rev. 9:5, 6. 16:10,11,21. 17:16. 18:6—8.
l 12:4. Judg. 7:22. 1 Sam. 14:15—23. 2 Chr. 20.22—24. Ez. 38:21. Rev. 17:12—17.
m 10:4,5. 12:5—7.
† Or, *thou also, O Judah, shalt, &c.*
‡ Or, *against.*
n 2 Kings 7:6—18. 2 Chr. 14:13—15. 20:25—27. Is. 23:18. Ez. 39:9,&c.
o 12.
p 8:20—23. 9:7. Is. 60:6—9. 66:18—21. Joel 2:32. Acts 15:17. Rom. 9:23,24. 11:5,16,26. Rev. 11:13,15—17.
q 17. Ps. 24:7—10. Is. 6:5. Jer. 46:18. 48:15. 51:57. Mal. 1:14. Luke 19.38. John 1:49. Phil. 2:9—11. Rev. 19:16.
r 18,19. Lev. 23:34—36. Num. 29:12—38. Deut. 16:13—16. 31:10—13. 2 Chr. 7:8—10. 8:13. Ezra 3:4. Neh. 8:14—18. Hos. 12:9. John 7:2,37—39.
s Ps. 2:8—12. 110:5,6. Is. 45:23. 60:12. Jer. 10:25. Rom. 14:10,11.
t Gen. 10.32. 12:3. 28:14. Am. 3:2. Acts 17:26,27.
u Deut. 11:17. 28:23,24. 1 Kings 8:35. 17:1. 2 Chr. 6:26. 7:13. Is. 5:6. Jer. 14:4,22. Am. 4:7,8. Jam. 5:17. Rev. 11:6.
§ Heb. *upon whom* there is *not.* Deut. 11:10,11.
‖ Or, *sin.* John 3:19.
x Prov. 21:3,4. Is. 23:18. Ob. 17. Zeph. 2:11. Mal. 1:11 Luke 11:41. Acts 10:15,28 11:9. 15:9. Rom. 14:17,18. Col. 3:17,22—24. Tit. 1:15,16. 1 Pet. 4:11.

distant events are brought together, without the least connexion; and the reader cannot tell, whether any part has been fulfilled, or what part; or whether the triumphs of the church on earth, or the glories of heaven are foretold.

V. 10, 11. About the same time, an entire change will be made in the condition, disposition, and character of Israel, even as great, as if a large district should be entirely levelled to a plain; the mountains being cast down, and the valleys filled up. Every outward or inward obstruction to their conversion, and restoration to their own land, will be effectually removed. Jerusalem, which has long been 'trodden under foot of the Gentiles," will be raised up from that debased condition, and rebuilded to the whole of her former extent, and inhabited throughout: and it shall no more be devoted to utter destruction, under the awful curse of God, as it had been after the crucifixion of Christ; but it will become a secure and peaceful habitation for the converted Jews. (*Marg.* and *Marg. Ref.—Notes*, 2:1—5. 4:4—7. 8:4—8. 12:6—8. *Neh.* 3:1. *Is.* 26:1. 40:3—5. *Jer.* 31:38—40. *Ez.* 34:23—31. 37:25—28. 38:11. 39:21—29. *Am.* 9:13—15.)

V. 12—15. These verses seem to predict the tremendous judgments, which will be inflicted on those, who shall oppose the settlement of the Jews in their own land: but whether they are to be understood literally, or not, the event must determine. They will all, however, be subdued by Judah "fighting at Jerusalem," and by their fierce contentions with each other; and all that appertain to them will share in the plague: while restored Israel, whom they shall assault, will be enriched by their spoil. But it may also be interpreted of the destruction of all antichristian powers, which shall precede the glorious millennium. "The LORD will save the tents of Judah first;" (12:7.) and then 'they shall join their forces 'against the common enemy, when he comes 'against Jerusalem. (12:2.)' *Lowth.* No doubt the same events are predicted as in the verse referred to. (*Marg.* and *Marg. Ref.—Notes*, 10:4—12, *vv.* 4,5. 12:2—8. *Judg.* 7:16—22. 1 *Sam.* 14:11—15. 2 *Chr.* 20:22—25. *Ez.* 38:19—23. 39:2—10. *Dan.* 11:44,45. *Joel* 3:1,2,9—17. *Acts* 12:20—23, *v.* 23. *Rev.* 16:8—11. 17:15—18. 19:11—21.)

V. 16—19. The feast of tabernacles was typical of Christ's dwelling in our nature, as in a tabernacle; and of the Christian's contempt of the world, and joy in the Lord, as a stranger and pilgrim on earth. (*Marg. Ref.* p—r.—*Notes*, 8:20—23. *Lev.* 23:39—43. *Neh.* 8:14—18.) To keep the feast of tabernacles therefore seems to mean, that the persons intended would be converted to Christ, and join with pleasure in his ordinances, continually and with perseverance. The remnant of the nations, which had just before been fighting against Jerusalem, or the church; the surviving subjects of the eastern and western antichrists, and all the Gentiles, will in general be converted to pure Christianity, and become the spiritual worshippers and obedient ser-

the * bells of the horses, y HOLINESS UNTO THE LORD; z and the pots in the LORD's house shall be like a the bowls before the altar.

21 Yea, b every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be c no more the Canaanite d in the house of the LORD of hosts.

* Or, *bridles*. Ex. 28:33—35.
y Ex. 28:36. 39:30. Lev. 8:9. Ps. 110:3. 1 Cor. 3:16,17. 1 Pet. 2:5,9. Rev. 1:6. 5:10. 20:6.
z Lev. 6:28. 1 Sam. 2:14. Ez. 46:20—24.
a 9:15. Ex. 25:29. 37:16. Num. 4:7,14. 7:13,19,81,85. 2 Chr. 4:8. *marg.*
b 7:6. Deut. 12:7,12. Neh. 8:10. Rom. 14:6,7. 1 Cor. 10:31. 1 Tim. 4:3—5.
c Is. 35:8. Ez. 44:9. Hos. 12:7. *marg.* Joel 3:17. Matt. 21:12,13. Mark 11:15—17. John 2:15,16. Rev. 18:11—15. 21:27. 22:15.
d 1 Tim. 3:15. Heb. 3:6. 1 Pet. 4:17.

vants of the Lord. But such as persist in idolatry, and opposition to true religion, will be visited with drought and famine; which probably implies both temporal and spiritual judgments. And, as Egypt seldom has any rain, and another method must be taken to visit her with famine; so no situation or circumstances shall preserve any people from these judgments, who refuse to worship the Lord alone, because of their attachment to their ancient superstitions and idolatries, or to their iniquities: they must therefore either be converted or destroyed. (*Marg.* and *Marg. Ref.* s—u.—*Notes*, *Ps.* 2:6—12. 149:7—9. *Is.* 5:5,6. *Am.* 4:7—9. 8:11—14. *Jam.* 5:16—18. *Rev.* 11:3—6, *v.* 6.) The impossibility of all nations literally coming to Jerusalem, every year, to observe a feast, is alone sufficient to prove, that a figurative meaning must be sought for: but the event only can fully ascertain that meaning. (*Note*, *Is.* 66:19—23.)—'The Jews have a tradition, 'that the defeat of Gog and Magog, which 'seems to be the same discomfiture which is 'here described, shall fall out upon the feast of 'tabernacles; or as others say, that the seven 'months' cleansing of the land (*Ez.*39:12.) shall 'be finished at that time.' *Lowth.* In the upper parts of Egypt they seldom have any rain: but near the Mediterranean sea it sometimes rains abundantly, which is considered as a detriment, and not an advantage.

V. 20, 21. At length the time of the complete peace and purity of the church will arrive. Then the very "bells of the horses," or their "bridles," (*marg.*) will be inscribed with HOLINESS TO THE LORD, according to the inscription on the mitre of the high priest. (*Note*, *Ex.* 28:36—38.) Some explain this of the war-horses; supposing it to mean, that these being disused, their ornaments will be consecrated to God. Others understand it of horses employed in common services; and suppose it to imply, that the most secular occupations will then be so conducted, that they will become holy actions performed to the glory of God. Then the pots (either the earthen or brazen pots, which were used in boiling the sacrifices, or the drinking cups of the priests,) will be as holy as "the bowls before the altar" had been; which may signify, that the meanest minister or Christian (who is a spiritual priest,) will be equal to what the most eminent of God's servants formerly were; or that all their pleasures will be regulated with such moderation, and united with so much piety and gratitude and love, as to render them acceptable even like solemn religious services. This will be the case with all the "pots in Jerusalem and Judah:" all persons will then be thus devoted to God in their employments and satisfactions. They are likewise represented as using these pots, even for sacrifices; which may mean, that the ceremonial distinction between holy and unholy will be abolished; and that men will conduct their ordinary affairs and their sacred services, upon the same holy principles of faith, fear, love, and obedience. (*Marg. Ref.* x—b.—*Notes*, 9:13—16, *v.* 15. *Neh.* 8:10,11. *Ps.* 110:3. *Is.* 23:15—18. *Mal.* 1:9—11, *v.* 11. *Rom.* 14:5—9,13—18, *vv.* 17,18. 1 *Cor.* 10:29—33, *v.* 31. *Col.* 3:16,17. *Tit.* 2:14—16. 1 *Pet.* 2:4—6,9,10. *Rev.* 1:4—6, *v.* 6.) 'God's name 'shall be honored in every circumstance.' *Bp. Newcombe.*—And in that day, there will be no more any *Canaanite* in the house of the Lord: which may mean, that mercenary ministers will no more be allowed to prostitute that sacred function; nor ungodly men to abuse holy ordinances to promote their worldly ends. For the word may be rendered "a merchant;" and Christ will then drive "all buyers and sellers out of the temple." (*Marg. Ref.* b, c.—*Notes*, *Hos.* 12:7—9. *Matt.* 21:12,13. *John* 2:13—17. *Rev.* 18:9—19. *P. O.*) This happy state will continue to the end of the world.—How exactly do all the prophets agree about the final event of the long continued contest, between the worship of the true God and idolatry; betwixt piety and impiety, truth and error, holiness and unholiness!—"At the even tide it shall be light:" and, blessed be God, that season cannot be very distant. (See on *Note*, 6—9.)

PRACTICAL OBSERVATIONS.
V. 1—11.

The judgments of God commonly begin at the sanctuary. When his day of retribution comes, he can soon gather the nations together to battle against the objects of his wrath: indeed, he needs only give them power, and their own wicked hearts will dispose them to all the enormities, which avarice, cruelty, revenge, or lust can perpetrate. But the residue of his chosen people shall never "be cut off from the city of our God:" and he seldom permits those to prosper, who have imbrued their hands in the blood of his worshippers.—"The Lord of glory," by his incarnation, and obedience unto the death upon the cross on earth in our nature, and by his ascension into heaven, and constant intercession for us, as our faithful, compassionate, and all prevailing High Priest before the Father's throne, has removed all obstructions to our entrance into his church, and into the mansions of felicity; and by his gospel, he has as it were, sent Jerusalem's choicest privileges to these distant regions: yet except we "flee for refuge to lay hold on this hope set before us," and "come to God by him," we shall be no better for these advantages, in that day, when he shall come to judgment "and all his saints with him."—Men flee without delay from an earthquake, and leave every thing behind them, "lest the earth swallow them up also:" how should we then flee to the greatest distance from the brink of that tremendous gulph, which continually swallows up such multitudes of the ungodly!—In this world the believer enjoys the light of day: yet it is attended with so many clouds and storms, that it often seems to resemble the night. He sees; but it is "through a glass darkly:" he experiences some hope and consolation; but they are interrupted with a variety

of fears sorrows, and temptations: and his feeble beginnings of holiness are greatly counteracted and obscured, by the remains and prevalency of his sinful passions. His life is therefore a strange mixture, or interchange, of light and darkness, and he often can scarcely tell whether it be day or night with him: yet is it "*one* day that is known to the LORD:" his faith and hope may be much enfeebled and clouded, but they are never extinguished: his Sun may be eclipsed, or hidden, but it never goes down: it may be winter with his soul, but it is never total darkness, as with those who are yet unconverted. The Lord also knows all his difficulties, discouragements, and temptations: he can distinguish between his conflicts, failures, errors, and seasons of distrust or slackness; and the total unbelief, the willing slavery and negligence, of "the children of disobedience:" and he knows how to make all needful allowances, and to communicate proportionable supports.—It often happens likewise, that, towards the evening of life, the believer's light becomes more clear and abiding, and his last days his best days: and indeed his personal experience generally accords to that of the church, the "light of which will shine more and more unto the perfect day." (*Notes*, *Prov.* 4:18,19. 2 *Cor.* 3:18,19. 4:6. *Gal.* 5:16—18, *v.* 17. 2 *Pet.* 1:19. *Rev.* 21:22—27.) Let us then be thankful even for the dawning "of the Sun of righteousness" upon our souls; and let us rejoice in the hope of a clearer and more sanctifying and cheering light, towards the close of our pilgrimage; as ushering in the perfect light of the world above. The sacred streams of living waters also, which flowed from Zion, have reached our land: may we continually refresh our souls with them, amidst the varying dispensations of Providence; and may every revolution, and every distress of nations, make way for them to flow on, wider and deeper, till the Lord Jesus be acknowledged "King over all the earth;" till all men, in sincerity and peace, unite in the spiritual worship and service of our God and Savior; and all distinctions are swallowed up in the universal harmony of "the nations by the obedience of faith." When the Lord shall begin to work in answer to our prayers, every mountain shall be brought low, and every valley shall be exalted; proud Babylon shall fall, and the ruins of Jerusalem shall be repaired, and her borders enlarged; that men may dwell therein safely, and fear no curse or utter destruction for ever.

V. 12—21.

Whilst the grand revolutions, predicted in this chapter, shall be taking place, (and indeed at all times,) tremendous will be the plagues of all. who fight against the church; and could we see the present condition of those, who have perished in this conflict; we should behold far more terrible things, than if we witnessed men's "flesh consuming as they stand upon their feet, their eyes consuming in their holes, or their tongues in their mouths;" and every member of the body, which had been an instrument of unrighteousness, enduring the awful vengeance of God. Even that furious rage and malice, which cause men here to plague, torment, and murder each other, are faint shadows of the perfect mutual enmity, which reigns universally among the whole multitude of those, who have perished in their sins.—But every judgment of God on his enemies will tend to enrich and profit his believing people: his all-powerful grace speedily converts, and his plenteous mercy pardons and reconciles, even those who have just before been fighting against him; and they learn to rejoice in his worship and service.—But how distinguishing is that grace, which thus saves some of his enemies, at the moment when he consigns others to destruction! Yet no unbelievers can escape, how long soever they be borne with: every sinner must either be reconciled to God, or fall before him; for "his hand will find out all his enemies, ... and he will make them as a fiery oven in the day of his wrath;" nor can any man evade his vengeance, who does not come to him, worship him, and rejoice before him.—The more the church is weaned from the beggarly elements of external distinctions and relative sanctity, the more will she be replenished with real holiness. Every action and every enjoyment of the believer, ought to be so regulated according to the truth and will of God, and directed to his glory, that it may be holiness to him. Our whole lives ought to be as one constant sacrifice or act of devotion: no selfish or mercenary motive should prevail in any of our actions, any more than "a Canaanite" should enter "into the house of the LORD." Alas! how far are we from this perfection! How far is the Christian church from this state of purity! How are her sacred functions made subservient to the avarice, ambition, and lusts of men! How are her ordinances profaned to secular and mercenary purposes! How are our lives defiled by low and selfish pursuits, and our duties tainted by wrong motives! But times of greater purity are at hand, and the Lord will come speedily to reform and enlarge his church as he has promised. Yet in heaven alone will *perfect* knowledge, holiness, and felicity be found.

THE

BOOK OF MALACHI.

THE name of this prophet signifies, *My angel*, or *My messenger;* and is the same word as he employed concerning the forerunner of Christ, and nearly the same which he used about Christ himself. (3:1.)—Perhaps he was called Malachi with reference to these predictions, as well as to his prophetical office; and probably he had another name. He seems to have been the last in order of the prophets, whose writings were transmitted to posterity; and to have

been contemporary with Nehemiah, or even to have lived after his time.—The scope of his prophecy was to reprove and reform many abuses and enormities, which prevailed among the Jews, and especially the priests; to announce the near approach of the Messiah; to declare the effects of his coming to men of different characters; and to teach the people in what manner they ought to wait and prepare for that event. But it also contains predictions of the calling of the Gentiles, and the extensive propagation of the Gospel. Probably, with Malachi the prophetical office ceased, or was suspended, till the coming of the Messiah, which was about four hundred years. As this prophet particularly foretold the ministry of John Baptist and the speedy coming of Christ, he is very frequently quoted or referred to, in the New Testament. (Com. 3:1. with *Matt.* 11:10. *Mark* 1:2. *Luke* 7:27.—and 4:5,6. with *Matt.* 17:10—12. *Mark* 9:11,12. *Luke* 1:16,17.)—'The words of Malachi (4:4,5.) import, that 'after him the Jews were not to expect a succession of prophets; whereupon he exhorts them 'carefully to observe the law of Moses, and to look for no other prophet, till Elias the fore-'runner of the Messias should come.' *Lowth.*

B. C. 420.

CHAP. I.

The love of God to Israel contrasted with his hatred of Edom, 1—5. God reproves the Jews, especially the priests, for ingratitude, and contempt of him and his ordinances; and foretels the calling of the Gentiles, 6—14.

THE [a] burden of the word of the LORD to Israel * by Malachi.

2 [b] I have loved you, saith the LORD; Yet ye say, [c] Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD; [d] yet I loved Jacob.

3 And I [e] hated Esau, and [f] laid his mountains and his heritage waste for [g] the dragons of the wilderness.

a Is. 13:1. Hab. 1:1. Zech. 9:1. 12:1.
* Heb. *by the hand of.* Hag. 1:1. 2:1. *margins.*
b Deut. 7:6—8. 10:15. 32:8—14. Is. 41:8,9. 43:4. Jer. 31:3. Rom. 11:28,29.
c 6,7. 2:17. 3:7,8,13,14. Jer. 2:5,31. Luke 10:29.
d Gen. 25:23. 27:27—30,33. 28:3,4,13,14. 32:28—30. 48:4. Rom. 9:10—13.
e Gen. 29:30,31. Deut. 21:15,16. Luke 14:26.
f Is. 34:9—12. Jer. 49:16—18. Ez. 25:13,14. 35:3,4,7,9,14,15. Joel 3:19. Ob. 18,19.
g Is. 13:21,22. 34:13,14. 35:7. Jer. 9:11. 51:37.

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4 Whereas Edom saith, We are impoverished, [h] but we will return and build the desolate places; thus saith the LORD of hosts, [i] They shall build, but I will throw down; and they shall call them, [k] The border of wickedness, and [l] The people against whom the LORD hath indignation for ever.

5 And [m] your eyes shall see, and ye shall say, [n] The LORD will be magnified, † from the border of Israel.

6 ¶ A [o] son honoreth *his* father, and [p] a

h Is. 9:9,10. Jam. 4:13—16.
i Job 9:4. 12:14. 34:29. Ps. 127:1. Prov. 21:30. Is. 10:4,15,16. Lam. 3:37. Matt. 12:30.
k Jer. 31:17. Ez. 11:10. Am. 6:2.
l 3. Ps. 137:7. Is. 11:14. 34:5,10. 63:1—6. Lam. 4:21,22. Ez. 25:14. 35:9.
m Deut. 4:3. 11:7. Josh. 24:7. 1 Sam. 12:16. 2 Chr. 29:8. Luke 10:23,24.
n Ps. 35.26,27. 58:10,11. 83:17,18. Ez. 38:16,23 39:21,22.
† Or, *upon.* Heb. *from upon.*
o Ex. 20:12. Lev. 19:3. Deut. 5:16. Prov. 30:11,17. Matt. 15:4,6. 19:19. Mark 7:10. 10:19. Luke 18:20. Eph. 6:2.
p 1 Tim. 6:1,2. Tit. 2:9,10. 1 Pet. 2:17—19.

NOTES.

CHAP. I. V. 1. *Marg.* and *Marg. Ref.*—*Notes, Is.* 13:1. *Jer.* 23:33—40.—*Israel.*] The Jews were more immediately intended; yet the whole nation, descended from Jacob were concerned in the subject, which is thus begun.

V. 2—5. The prophet was directed to open his message of sharp rebukes, by reminding the people of the Lord's peculiar love to them, as it had been manifested in all his dealings with the nation. Yet he knew, that they would say, "Wherein hast thou loved us?" They had endured grievous hardships during the Babylonish captivity: and though now restored to their own land, they still continued subject to the kings of Persia, and under many disadvantages, perils, and difficulties; so that they could not discern any distinguishing fruits of his peculiar love to them. (*Marg. Ref.* b, c.—*Notes*, 2:17. 3:7—12, *vv.* 7,8,13—18, *v.* 13. *Deut.* 7:6—8. *Neh.* 9:31—37. *Is.* 41:8,9. *Jer.* 31:3—5, *v.* 3. *Hos.* 11:1.) Perhaps they supposed, that they were entitled to the divine favor, as descended from Abraham, the friend of God, and from Isaac the promised seed. But Esau likewise was descended from Abraham and Isaac; and was twin-brother to Jacob, and elder than he: yet the Lord had loved and chosen Jacob, and rejected Esau as comparatively the object of his hatred. (*Marg. Ref.* d, e.—*Notes*, *Gen.* 25:22,23. 27:27—29,33. 29:30,31. *Deut.* 21:15—17. *Luke* 14:25—27. *Rom.* 9:10—14.) Esau indeed prospered in the world; but he lost the birthright and the blessing, and lived and died, as far as it is known, profane and unbelieving: whilst Jacob was made the heir of the promises, walked with God as a believer, and died happy. (*Notes*, *Gen.* 25:31—34. 27:41,42. 32:6—8. 33:7. 36:6,7. 48:15,16. 49:18. *Heb.* 11:13—16. 12:15—17.) They knew the history of Jacob's posterity, and they could not deny that the Lord had always remarkably appeared for them: but the mountains of the heritage, allotted to Esau's descendants, had, by wars and various means, been rendered so waste and barren, that they were only fit to harbor those monstrous serpents which frequent sandy deserts. The impoverished Edomites indeed were projecting to return to their land, and rebuild their cities, as the Jews had done: but the Lord purposed to defeat their efforts, and to make it appear that his indignation against them was perpetual; because of their other sins, and because they had unjustly enlarged their borders, by seizing the lands allotted to Israel. (*Marg. Ref.* f—l.—*Notes*, *Ps.* 137:7—9. *Is.* 9:8—12, *vv.* 9, 10. 34:3—15. 63:1—6. *Jer.* 49:7—22. *Lam.* 4:21, 22. *Ez.* 25:12—14. 35: *Joel* 3:18—21, *v.* 19. *Am.* 1:11,12. *Ob.* 1:1—21.) Thus the Jews would see, and be compelled to own, that the Lord had magnified himself in maintaining their lot, and punishing those who endeavored to intrench upon them. (*Marg.* and *Marg. Ref.* m, n.)—Edom was the type of the enemies of God, as Israel was of his chosen people. Judas Maccabeus and other Jewish leaders, shortly after, entirely subdued the Edomites.

From the border, &c. (5) 'Or, "*Beyond* the

servant his master: [q] if then I *be* a Father, where *is* mine honor? [r] and if I *be* a Master, where *is* my fear? saith the LORD of hosts unto you, [s] O priests, that despise my name. [t] And ye say, Wherein have we despised thy name?

7 * Ye offer [u] polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, [x] The table of the LORD *is* contemptible.

8 And [y] if ye offer the blind † for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, [z] or accept thy person? saith the LORD of hosts.

9 And now, I pray you, [a] beseech ‡ God

q Ex. 4:22,23. Is. 1:2. 64:8. Jer. 31:9. Matt. 6:9,14,15. Luke 6:36. 1 Pet. 1:17.
r Matt. 7:21. Luke 6:46. John 13:13—17.
s 2:8. 1 Sam. 2:28—30. Jer. 5:30,31. 23:11. Ez. 22:26. Hos. 4:6. 5:1.
t 2:14—17. 3:7,8,13,14. Jer. 2:21,22. Hos. 12:8. Luke 10.29.
* Or, *Bring unto my, &c.*
u Lev. 2:11. 21:6.
x 12. 1 Sam. 2:15—17. 1 Cor. 10:21. 11:21,22,27—32.
y 14. Lev. 22:19—25 Deut. 15:21.
† Heb. *to sacrifice.*
z 10,13. Job 42:8. Ps. 20:3. Jer. 14:10. Hos. 8:13.
a 2 Chr. 30:27. Jer. 27:18. Joel 1:13,14. 2:17. Zech. 3:1—5. John 9:31. Heb. 7:26,27.
‡ Heb. *the face of God.* Ex. 32:11. Jer. 26:19. *margins.* Lam. 2:19.

that he will be gracious unto us: this hath been § by your means: [b] will he regard your persons? saith the LORD of hosts.

10 Who *is there* [c] even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. [d] I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For, [e] from the rising of the sun even unto the going down of the same, [f] my name *shall be* great among the Gentiles: [g] and in every place [h] incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

§ Heb. *from your hand.*
b Acts 19:15,16.
c Job 1:9—11. Is. 56:11,12. Jer. 6:13. 8:10. Mic. 3:11. John 10:12. Phil. 2:21. 1 Pet. 5:2.
d Is. 1:11—15. Jer. 6:20. Am. 5:21—24. Heb. 10 38.
e Ps. 50:1. 113.3. Is. 45:6. 59:19. Zech. 8:7.
f 14. Ps. 22:27—31. 67:2. 72:11—17. 98:1—3. Is. 11:9,10. 45:22,23. 49:6,7,22,23. 54:1—3, 5. 60:1—11,16,&c. 66:19,20. Am. 9:12. Mic. 5:4. Zeph. 3:9. Zech. 8:20—23. Matt. 6:9,10. 28:19. Acts 15:17,18. Rev. 11:15. 15:4.
g Is. 24:14—16. 42:10—12. Zeph. 2:11. John 4:21—23. Acts 10:30—35. Rom. 15:9—11,16. 1 Tim. 2:8.
h Ps. 141:2. Is. 60:6. Luke 1:10. Rom. 12:1. Phil. 4:18. Heb. 13:15,16. Rev. 5:8. 8:3,4.

'border of Israel." God sheweth his great 'power in other countries besides Israel.' *Bp. Newcombe.*

V. 6—8. It was allowed by all men, that a son ought to honor the person, and respect the reputation and authority, of his father. A servant also was used to fear the displeasure, and reverence the will and commands, of his master; and men would condemn him who neglected the duty of this relation. But God had always been as a Father to Israel, not only as the Author and Preserver of their natural lives, or their Benefactor in temporal things; but in respect of their religious advantages and the typical adoption which belonged to them: (*Notes*, *Ex.* 4:22,23. *Rom.* 9:4,5.) yet where were the honor, reverence, submission, and regard to his will and glory, which that relation required? They also called him their Lord and Master: but they neither aimed to please him, nor feared to offend him; they neither respected his authority, nor obeyed his commands. (*Marg. Ref.* o—r.—*Notes*, *Gen.* 9: 20—23. *Ex.* 20:12. *Is.* 1:2. *Eph.* 6:1—9.)—This was especially the case with the priests, who were more highly privileged than the people, and more expressly consecrated to his service: yet they had "despised his name." (*Marg. Ref.* s.—*Notes*, 2:4—9. 1 *Sam.* 2:12—17,22—30.) They would indeed ask "Wherein have we despised thy name?" as disdaining the charge, and offended with the messenger who brought it. (*Marg. Ref.* t.—See on *Note*, 2—5, *v.* 2.) But in answer to this, they were accused of "offering polluted bread on his altar." This may refer, either to the meat-offerings which were burned upon the altar, and which they made of the refuse of the wheat; or to the sacrifices which fed the sacred flame, and were the *bread* or *food* of the altar. (*Note*, *Lev.* 21:6.) If they further inquired how this polluted the Lord; it was answered, that they had said, "The table of the LORD is contemptible." They thought that any thing was good enough to be consumed upon the altar, or to supply, as it were, "the table of the LORD:" so that, provided the people did but bring the best of the increase to the tables of the priests, they let them offer the refuse of their flocks and herds in sacrifice. Thus the animals which were blind, or lame, and sick, and good for nothing else, were consumed on God's altar, from contempt of him and expressly contrary to his law: and was not this evidently evil? (*Marg.* and *Marg. Ref.* x, y.—*Notes*, 9—14. *Lev.* 22:18—24. *Ez.* 41:22. 1 *Cor.* 10:18—22.) Would their civil governors be satisfied with such worthless animals, for tribute or for presents? Nay, would they not think themselves grossly affronted, if any thing vile and refuse were offered them? And could they expect, that the God of heaven would accept either them or their services, seeing they so despised him? 'It argues a 'great contempt of almighty God, when men 'are less careful in maintaining the decencies 'of his worship, than they are in giving 'proper respect to their superiors.' *Lowth.* (*Marg. Ref.* z.)—It is evident, that these priests understood nothing of the typical meaning of the sacrifices, as shadowing forth the unblemished "Lamb of God;" that they were equally ignorant of the law, which required that the Lord should be served with the first and best of every thing; and that they grudged the expense, thinking all those oblations thrown away, which did not turn to their own emolument.

V. 9—11. The Jews seem to have been at this time suffering under some sharp rebukes from God for their sins; and the priests were appointed to burn incense, and make intercession, in behalf of the nation. Let them, therefore, "beseech the LORD to be gracious" to Israel, according to the duty of their office: but as these judgments came upon the nation for the sins of the priests, or those into which they led the people; could they expect, that God would regard their persons, or answer their prayers and intercessions? (*Marg.* and *Marg. Ref.* a, b.—*Notes*, *Num.* 6:23—27. 2 *Chr.* 30:27. *Job* 42:7—9. *Joel* 2:15—17. *Zech.* 3:1—4.) For they had no love to him or his service, but merely to the emoluments of the sacerdotal office: so that none of them would even "open

12 But [i] ye have profaned it, in that ye say, [k] The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, [l] Behold, what a weariness *is it!* * and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* [m] torn, and the lame and the sick: thus ye brought an offering: [n] should I accept this of your hand? saith the LORD.

14 But [o] cursed be the deceiver, † which [p] hath in his flock a male, and voweth and sacrificeth unto the LORD a corrupt thing: [q] for I *am* a great King, saith the LORD of hosts, and [r] my name *is* dreadful among the heathen.

i 6—8. 2:8. 2 Sam. 12:14. Ez. 36:21—23. Am. 2:7. Rom. 2:24.
k 7,13. Num. 11:4—8. Dan. 5:3,4.
l 1 Sam. 2:29. Is. 43:22. Am. 8:5. Mic. 6:3. Mark 14:4,5, 37,38.
* Or, *whereas ye might have blown it away.*
m 7,8. Lev. 22:8,19—23. Deut 15:21. Ez. 4:14. 44:31.
n 2:13. Is. 1:12. 57:6. Jer. 7:9—11,21—24. Am. 5:21—23. Zech. 7:5,6. Matt. 6:1,2,5,16.
o 3,9. Gen. 27:12. Josh. 7:11, 12. Jer. 48:10. Matt. 24:51. Luke 12:1,2,46. Acts 5:1—10. Rev. 21:8.
† Or, *in whose flock is.*
p Ec. 5:4,5. Mark 12:41—44. 14:8. 2 Cor. 8:12.
q 8,11. Deut. 28:58. Ps. 47:2. 48:2. 95:3. Is. 57:15. Jer. 10:10. Dan. 4:37. Zech. 14:9. Matt. 5:35. 1 Tim. 6:15.
r Ps. 68:35. 76:12. Dan. 9:4. Heb. 12:29. Rev. 15:4.

the doors of the temple," or keep up the fire on the altar, or do any thing which they could help, except some extra emolument were annexed to the service. God had provided sufficiently for their maintenance; but their love of "filthy lucre" was insatiable, and he had no pleasure in their mercenary services. (*Marg.* c, d.—*Notes*, *Is.* 56:9—11. *Jer.* 5:30,31. 6:13—15. *Mic.* 3:8—12. 1 *Tim.* 3:3. *Tit.* 1:5—13, *vv.* 7,11. 1 *Pet.* 5:1—4.) He would, therefore, soon terminate that dispensation, and the priesthood which they so profaned, and deprive the nation of their idolized and abused privileges: but he would cause his name to be adored among the Gentiles all over the earth; and in every place their spiritual worship should ascend as incense and a pure offering into his presence, through the intercession of the great High Priest whom he had appointed. So that whilst the Jews, especially the priests, had despised, and would more and more despise, his name, it should be rendered great and honored among the heathen, in all parts of the earth. (*Marg. Ref.* e—g.—*Notes*, *Ps.* 22:27,28. 141:1,2. *Is.* 66:19—23, *v.* 21. *Zeph.* 3:9,10. *Zech.* 8:20—23. 14:6—9, *v.* 9. *John* 4:21—24. *Rom.* 15:8—13, 14—17, *v.* 17.) "Surely the doors shall be closed against you, neither shall ye kindle the fire of my altar in vain." *Bp. Newcombe.* Thus the tenth verse may be considered as a prophecy of the abolition of the Levitical priesthood; and an introduction to a prediction concerning the conversion of the nations, and the spiritual priesthood, in the subsequent verse. But then the text must be altered on slender authority, and without necessity; for our version gives a most important and instructive view of the subject.—'We have here a prophecy of the 'conversion of the Gentiles; and, as usual, un-'der Jewish images.' *Bp. Newcombe.* As none but priests of Aaron's race might burn incense before the Lord; a total change of the external administration of sacred ordinances is evidently predicted.

V. 12—14. None of the Jews so much profaned the great and dreadful "name of the LORD," as the priests did, who ought to have most hallowed it. They treated his sacrifices and oblations as polluted, and all the gains which regularly accrued from his service, as contemptible. Perhaps, they thought any thing was good enough to set upon the table of shew-bread; and scorned to eat that which was removed from it, as if it had been polluted. They complained, and shewed by their very looks, that the services to which they were continually called, were intolerably wearisome, and they snuffed with contempt at the portion of the sacrifices allotted to them by the law. They therefore allowed the people to bring blemished sacrifices; who, being also weary of these expensive institutions, readily brought such, as God could not consistently accept at their hands. (*Marg.* and *Marg. Ref.* i—n.—*Notes*, 6—8. *Lev.* 10:3. 1 *Sam.* 2:12—16,29. *Is* 43:22—25, *v.* 23. *Am.* 8:4—10, *v.* 5. *Matt.* 26:6—13, *v.* 8.) Indeed, if any of the people were in reality so poor, that they could not procure the appointed sacrifices for the payment of their vows, they might be borne with: but that man would surely incur the awful curse of God, who attempted to impose on him by vain pretences, when he had a proper sacrifice, and yet paid his vow with one that was corrupt and worthless. (*Marg.* and *Marg. Ref.* o, p.)—Even the heathen had heard so much of the power and majesty of Israel's King, that they trembled at his name; and could Israelites expect to despise it with impunity? (*Marg. Ref.* q, r.—*Notes*, 9—11, *v.* 11. *Jer.* 10:9—11. *Dan.* 9:11. *Rev.* 15:1—4, *vv.* 3,4.)—Animals, which must not be sacrificed in payment of a vow, might be presented as a free-will offering. (*Notes*, *Lev.* 22:18—25.)

PRACTICAL OBSERVATIONS.

V. 1—5.

Every favorable difference which subsists between one man and another, in outward circumstances, religious advantages, or the state of his soul, originates from the free love of God; who alone makes one to differ from another, whatever instruments or means are employed for that purpose.—All the evil, which sinners feel or fear, is the just recompense of their crimes; but all their hopes and comforts flow from the unmerited mercy of God. He did not choose his people *because they had done good;* but "that they might be holy:" nor did he pass others by, because they were worse by nature, or because he foresaw they would be worse; but for reasons best known to himself, and because every one of our fallen race is "a vessel of wrath" in himself "fitted to destruction." If then "we love him, it is because he first loved us." (*Note*, 1 *John* 4:19.)—We all are too prone to undervalue the mercies of God, and to palliate our own offences: yet if men habitually derogate from the value of the favors shewn them, and excuse their inconsistent and ungrateful conduct; they by so doing give clear evidence that they want humility, faith, and love.—In vain do ungodly men expect to remedy their own misfortunes, when the anger of the Lord lays their heritages waste; they may build and plant, but he will throw down and root up: if they persist in their wickedness, they will be called "a people against whom he hath indignation for ever:" and when the redeemed shall witness the final destruction of the wicked; they will see and acknowledge the glory of God, as displayed in their punishment, as well as in their own most free salvation.

CHAP. II.

The priests are sharply reproved, for profaning the covenant made with their fathers, and neglecting their duty, 1—9: and both the priests and people for marrying strange wives, 10—12; and treacherously divorcing their former wives, 13—16: and for impiety and presumption, 17.

AND now, [a] O ye priests, this commandment *is* for you.

2 If [b] ye will not hear, and [c] if ye will not lay *it* to heart, [d] to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, [e] and I will curse your blessings: yea, [f] I have cursed them already, because ye do not lay *it* to heart.

3 Behold, [g] I will * corrupt your seed, [h] and † spread dung upon your faces, *even* the dung of your solemn feasts: and *one* shall ‡ take you away with it.

a 1:6. Jer. 13:13. Lam. 4:13. Hos. 5:1.
b Lev 26:14,&c. Deut. 28:15, &c. 30:17,18. Ps. 81:11,12. Is. 30.8—13. Jer. 6:16—20. 13.17. 25.4- 9. 34:17. Ez. 3. 7. Zech. 1:3—6. 7:11—14.
c Is. 42:25. 47:7. 57:11.
d Josh. 7:19. Jer. 13:16. Luke 17:18. 1 Pet. 4:11. Rev. 14: 7. 16:9.
e Deut. 28:16—18,53—57. Ps. 69:22. 109:7—15. Hos. 4:7—10. 9:11—14. Hag. 1:6,9. 2: 16,17. Luke 23:28—30.
f 3:9.
g Joel 1:17.
* Or, *reprove.*
h 9. 1 Sam. 2:29,30. 1 Kings 14:10. 2 Kings 9:36,37. Job 20:7. Ps. 83:10. Jer. 8:2. Nah. 3:6. Luke 14:35. 1 Cor. 4:13.
† Heb. *scatter.*
‡ Or, *it shall take you away to it.*

V. 6—14.

Whilst we are encouraged to call God "our Father;" let us not forget that we must evidence this relation by the temper and conduct of children. "The Spirit of adoption witnesseth that we are the sons of God," when he influences us to love, honor, trust, worship, and obey him, as our Father. (*Note*, *Rom.* 8:14—17.) And, when we do the things which he commands, simply and without reserve, in reverence and godly fear, we may cheerfully expect that, as our Lord and Master, he will at last receive us with "Well done, good and faithful servants." (*Notes*, *Matt.* 7:21—23. 25:19—23. *Luke* 6:46—49, *v.* 46. *John* 13:12—17.) But if men confide in names, forms, and notions, and think themselves the children and servants of God, when they neither honor him as a Father, obey him as a Master, nor pay him homage and tribute as a King; they only render their guilt the more conspicuous. The nearer they approach to the Lord in profession, or in any sacred function, the more inexcusable is their contempt of his name: yet the most guilty are generally most ready to justify themselves, and disdain the charge. Our services indeed are so defective and defiled, that we cannot be accepted, save by God's free mercy in Christ Jesus: yet surely we should not willingly present any thing to him, except the prime of our affections, time, and talents. For if we spend the best on ourselves and the world, and only reserve the dregs for devotion, do we not "offer polluted bread upon his altar?" Do we not offer the lame, the sick, and the blind in sacrifice? Do we not count "the table of the Lord," the throne of grace, or the sacred scriptures "contemptible?" And indeed do we not frequently worship him, in so unprepared and irreverent a manner, and with such worthless, heartless services, that it would fire the indignation of an earthly prince, if we approached him in the same way? We are indeed under a dispensation of mercy: but "shall we sin on, that grace may abound? God forbid." (*Notes*, *Rom.* 6:1,2. *Heb.* 12:26—29.) We may rely on his mercy for pardon as to the past; but not for an indulgence to sin in future. "If there be a willing mind, it will be accepted," though the service be defective: but if any man be a deceiver, and wilfully puts the Lord off with the refuse, and expects him to accept "a corrupt thing," while his best has been devoted to Satan and his lusts; let that man know, that he is under a curse, and that the wrath of the great King "abideth on him."—Alas! how greatly do avarice and selfishness prevail among professing Christians! Few, even of those who are called "the ministers of Christ," will do any thing in his service, out of pure love to him, to their work, and to the souls of men. Inquiry is almost universally made about the value of the living, or the cure, or the salary annexed to the additional labor; and not about the good of souls, or the interests of true godliness: and few are found prompt to those labors, however useful, where there is no prospect of either profit or credit, even though they be sufficiently provided for by other means. (*Note*, *Phil.* 2:19—23, *v.* 21.) But God has no pleasure in such ministers, and he refuses to accept of their mercenary oblations. And while the sins of covetous, sensual, and ungodly men, appearing in the sacerdotal character, and the effects of their example and ministrations are bringing down judgments on the land; how can it be expected, that their *official* prayers will induce him to be gracious to us? Though he has superseded the Aaronic priesthood, and sent his gospel among the Gentiles; and prayers, praises, and thanksgivings, when offered through the merits and by the Spirit of Christ, in any place, are more acceptable to him, than the incense and oblations at Jerusalem were of old; yet human nature appears still the same. Men continue, as formerly, though in a different way, to profane the name of the Lord, and to pollute his table; to despise his work and his recompense as contemptible; to count his service weariness; and to express their contempt of him, in their behavior towards every thing connected with his worship. And none are, at this day, more apt thus to "despise the LORD," and to "offer the lame and blind in sacrifice;" than those who enter and continue in the ministry, not "of a willing mind, but for filthy lucre's sake." But let all, who love the Lord, pray that he would send disinterested, active, and diligent laborers into his harvest; such as will at present be content with food and raiment, and cheerfully wait till their Master returns, expecting at that decisive season "to receive a crown of glory that fadeth not away." (*P. O.* 1 *Pet.* 5:1—7.)

NOTES.

CHAP. II. V. 1—3. The prophet had before reproved both the priests and the people: (*Notes*, 1:9—14.) but this message was immediately directed to the priests, as a commandment from the Lord: and if they did not carefully and seriously attend to it, to glorify him, by repentance and a conduct more consistent with their profession, he would send his curse on them, and even curse their temporal possessions and all their peculiar advantages; that is, he would render them distressing, ensnaring, and ruinous. Nay, he had in a measure done this already. But he purposed to corrupt their seed-corn that it should yield no crop; he would not prosper any of their labors: or, he would render their posterity and the priestly family contemptible, and bring it to decay Yea, he would render them vile; as if the dung which was taken from the entrails of the sac

4 And [i] ye shall know that I have sent this commandment unto you, [k] that my covenant might be with Levi, saith the LORD of hosts.

5 My [l] covenant was with him of life and peace; and [m] I gave them to him *for* the fear wherewith he feared me, and was afraid efore my name.

6 The [n] law of truth was in his mouth, and iniquity was not found in his lips: [o] he walked with me in peace and equity, [p] and did turn many away from iniquity.

7 For [q] the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* [r] the messenger of the LORD of hosts.

8 But [s] ye are departed out of the way: [t] ye have caused many to * stumble at the law: [u] ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also [x] made you contemptible and base [y] before all the people, according as ye have not kept my ways, [z] but † have been partial in the law.

10 ¶ Have we not [a] all one father? [b] hath not one God created us? [c] why do we deal treacherously every man against his brother, [d] by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, [e] and an abomination is committed in Israel and in Jerusalem; for Judah hath [f] profaned the holiness of the LORD, which he ‡ loved, [g] and hath married the daughter of a strange god.

i 1 Kings 22:25. Is. 26:11. Jer. 28:9. Ez. 33:33. 38:23. Luke 10:11.
k Is. 1:24—28. 27:9. Ez. 20:38—41. 44:9—16. Matt. 8:12. John 15:2.
l Num. 3:45. 8:15. 16:9,10. 18:8—24. 25:12,13. Ps. 106.30,31.
m Ex. 32:26—29. Deut. 33:8—11.
n Ps. 37:30. Ez. 44:23,24. Hos. 4:6. Matt. 22:16. Mark 12:14. Luke 20:21. 2 Tim. 2:15,16. Tit. 1:7—9. Rev. 14:5.
o Gen. 5:21—24. 6:9. 17:1. Luke 1:6.
p Jer. 23:22. Dan. 12:3. Luke 1:16,17. Acts 26:18. 1 Thes. 1:9,10. Jam. 5:19,20.
q Lev. 10.11. Deut. 17:8—11. 21:5. 24:8. 2 Chr. 17:8,9. 30:22. Ezra 7:10. Neh. 8:2—8. Jer. 15:19. 18:18. Hag. 2:11—13. 2 Tim. 2:24,25.
r 3:1. Is. 42:19. 44:26. Hag. 1:13. John 13:20. 20:21. 2 Cor. 5:20. Gal. 4:14. 1 Thes. 4:8.
s Ps. 18:21. 119.102. Is. 30:11. 59:13. Jer. 17:5,13. Ez. 44:10. Dan. 9:5,6. Heb. 3:12.
t 9. 1 Sam. 2:17,24. Is. 9:16. Jer. 18:15. 23:11—15. Matt. 15:2—5. Rom. 2:19—24. 14:21.
* Or, *fall in the law.*
u 5,10. Lev. 21:15. Neh. 13:29.
x 3. 1 Sam. 2:30. Prov. 10:7. Dan. 12:2,3. Mic. 3.6,7.
y 1 Kings 22:28. Jer. 28:15,16. 29:20—22,31,32. Ez. 13:12—16,21. Mark 7:13,14. Luke 20:45—57.
z 8. Matt. 5:21,22,27,28,33—37, 43,44. 19:17,18. 23:16—24. Mark 7:8—13. Luke 10:29. 11:42. Rom. 7:7—10.
† Or, *lifted up the face against.* Heb. *accepted faces.* Deut. 1:17. *marg.* Gal. 2:6.
a 1:6. Josh. 24:3 Is. 51:2. 63:16. 64:8. Ez. 33:24. Matt. 3:9. Luke 1:73. 3:8. John 8:39,53,56. Acts 7:2. Rom. 4:1. 9:10. Heb. 12:9.
b Job 31:15. Ps. 100.3. Is. 43:1, 7,15. 44:2. John 8:41. Acts 17:25,26.
c 11,14,15. Jer. 9:4,5. Mic. 7:2—6. Matt. 10:21. 22:16. Acts 7:26. 1 Cor. 6:6—8. Eph. 4:25. 1 Thes. 4:6.
d 8,11. Ex. 34:10—16. Josh. 23:12—16. Ezra 9:11—14. 10:2,3. Neh. 13:29.
e Lev. 18:24—30. Jer. 7:10. Ez. 18:13. 22:11. Rev. 21:8.
f Ex. 19.5,6. Lev. 20:26. Deut. 7:3—6. 14:2. 33:26—29. Ps. 106:28,34—39. Jer. 2:3,7,8,21, 22.
‡ Or, *ought to love.*
g Gen. 6:1,2. Judg. 3:6. 1 Kings 11:1—8. Ezra 9:1,2,12. 10:2. Neh. 13:23—29. Hos. 6:7. 2 Cor. 6:14—18.

rifices, should be spread over their faces, and they covered over and taken away to the dunghill along with it, as refuse and loathsome. 'The maw was ... the priests', (*Deut.* 18:3.) but 'such priests deserved only the dung which it 'contained.' *Bp. Newcombe.* (*Marg.* and *Marg. Ref.*—*Notes*, 3:7—12, *v.* 9. 1 *Sam.* 2:27—30. 1 *Kings* 14:7—11, *v.* 10. *Ps.* 69:22—28, *v.* 22. 109:6—20, *vv.* 9—14. *Hos.* 4:7—11. *Hag.* 1:5—11. 2:15—19. *Rev.* 16:8,9.)

V. 4—9. The Lord had made a covenant with the tribe of Levi, and the family of Aaron, about the priesthood; as well as one with the nation of Israel about the land of Canaan, and their other peculiar advantages: and afterwards he made one with David about the kingdom. And the Levites would know at length that God had sent these orders, that this covenant might be confirmed to them, by means of their repentance and reformation; or, ' "because my 'covenant was with Levi," for the breach of 'which you are accountable.' *Lowth.* The whole tribe of Levi and family of Aaron were here spoken of as a single person, with whom "the covenant of life and peace" had been made; which would be enjoyed in the favor of God and the comfort of his service. This appointment was a gracious recompense of their piety and reverential fear of God: for when this trust was committed to them, many of them were well acquainted with the law given by Moses, and ready to speak of it to the people: their worship and conversation were sincere and faithful, and free from iniquity or hypocrisy: they "walked before God," as at peace with him, and as following after equity and peace with men; and they were instrumental in converting numbers from their sins, to the worship and service of God. (*Marg. Ref.* i—o.—*Notes*, *Ex.* 32:26—29. *Num.* 16:8—11. 25:11—13. *Deut.* 33:8—11. 2 *Chr.* 17:7—9. 30:21,22. *Ezra* 7:6—10. *Neh.* 8:1—9,13. 9:3. *Jer.* 23:21,22. *Ez.* 44:23,24. *Dan.* 12:2,3. *Hos.* 4:6. *Luke* 1:6, 11—17.) They were not *mere* sacrificers, as their posterity had become: but they were sensible, that the priest ought ever to be ready to speak upon any part of sacred knowledge, and, as the messenger of God, to instruct the people from his word. (*Marg. Ref.* q.—*Notes*, *Lev.* 10:8—11. *Deut.* 17:8—13. *Jer.* 18:18. *Hag.* 2:10—14.) Yet their posterity had departed from this good way; they had violated the law by their conduct, and perverted it by their explications; and thus they stumbled, prejudiced, and misled the people: they had abused, and broken the covenant made with their fathers; and therefore they were rendered base among the people, and exposed to contempt as a worthless, mercenary set of men. This was a divine judgment upon them for their sins; especially for being "partial in the law:" leaving out such parts, as did not suit their interest, convenience, or inclination; or interpreting it by private regards and affections. (*Marg.* and *Marg. Ref.* s—z.—*Notes*, 1—3. 1 *Sam.* 2:17,30—36. 3:12. *Is.* 9:13—17, *vv.* 15,16. *Matt.* 5:21,22, 27—32. 15:3—6. 23:16—28. 1 *Tim.* 5:21,22. *Jam.* 3:17,18.)

Fear wherewith, &c. (5) 'Of which the holy 'writings give us two remarkable instances; 'the zeal of the Levites against the worship-'pers of the golden calf, ... and that zealous act 'of Phinehas, mentioned *Num.* 25: ... The Le-'vites had forty-eight cities allotted them 'among the several tribes, that the people might 'more easily consult them.' *Lowth.* (*Note*, *Num.* 35:2—8.)—'It is required ... of the priests of 'God's sanctuary, that they should be men of 'knowledge and heavenly wisdom; so as their 'breasts should keep, and their lips should ex-

12 The LORD will [h] cut off the man that doeth this, *the [i] master and the scholar, [k] out of the tabernacles of Jacob, [l] and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, [m] covering the altar of the LORD with tears, with weeping, and with crying out, [n] insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, [o] Wherefore? Because [p] the LORD hath been witness between thee and [q] the wife of thy youth, against whom thou hast dealt treacherously; yet *is* she [r] thy companion, and the wife of thy covenant.

15 And [s] did not he make one? Yet had he the † residue of [t] the spirit. And wherefore one? [u] That he might seek a ‡ godly seed. Therefore [x] take heed to your spirit, and let none deal § treacherously against the wife of his youth.

16 For [y] the LORD, the God of Israel, saith, ‖ that he hateth ¶ putting away: for *one* [z] covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

h Lev. 18:29. 20:3. Num. 15: 30,31. 1 Sam. 2:31—34.
* Or, *him that waketh, and him that answereth.*
i 1 Chr. 25:8. Ezra 10:18,19. Neh. 13:28. Is. 9:14—16. 24: 1,2. Ez. 14:10. Hos. 4:4,5. Matt. 15:14. 2 Tim. 3:13. Rev. 19:20.
k Num. 24:5. Zech. 12:7.
l 10. Gen. 4:3—5. 1 Sam. 3:14. 15:22,23. Is. 61:8. 66:3. Am. 5:22.
m Deut. 15:9. 1 Sam. 1:9,10. 2 Sam. 13:19,20. Ec. 4:1.
n Deut. 26:14. Neh. 8:9—12. Prov. 15:8. 21:27. Is. 1:11—15. Jer. 6:20.
o 1:6,7. 3:8. Prov. 30:20. Is. 58: 3. Jer. 8:12.
p 3:5. Gen. 31:50. Judg. 11: 10. 1 Sam. 12:5. Jer. 42:5. Mic. 1:2.
q 15. Prov. 5:18,19. Ec. 9:9. Is. 54:6.
r Gen. 2:18. Prov. 2:17. Cant. 1:15. *marg.* Ez. 16:8.
s Gen. 1:27. 2:20—24. Matt. 19:4—6. Mark 10:6—8. 1 Cor. 7:2.
† Or, *excellency.*
t Gen. 2:7. Job 27:3. Ec. 12: 7. John 20:22.
u Gen. 24:3—7,44. 26:34,35. 27: 46. 28:2—4. Deut. 7:4. Ezra 9:2. Neh. 13:24. Jer. 2:21. 1 Cor. 7:14. Eph. 6:4. 1 Tim. 3:4,5,11,12. Tit. 1:6.
‡ Heb. *seed of God.* Gen. 6:2. Hos. 1:10. Acts 3:25. 2 Cor. 6:18.
x 14. Prov. 4:23. 6:25. 7:25. Matt. 5:28,29. 15:19. Jam. 1: 14,15.
§ Or, *unfaithfully.*
y Deut. 24:1—4. Is. 50:1. Matt. 5:31,32. 19:3—9. Mark 10:2 —12. Luke 16:18.
‖ Or, *if he hate* her, *put* her *away.*
¶ Heb. *to put away.*
z Prov. 23:13. Is. 28:20. 59:6. Mic. 7:2,3.

'press to the people, the right understanding 'of divine things.' *Bp. Hall.*

V. 10—12. The prophet next addressed himself to both the priests and the people. They were all descended from Adam and Noah, as men; and from Abraham, Isaac, and Jacob, as Israelites. They were formed by the Creator, of one nature, and of one nation; yet they dealt treacherously with each other: and this they did in many respects, so as to "profane that holiness," which God had put upon Israel, by separating and consecrating them to be a holy people to himself. This holiness "the LORD loved;" yet they despised and profaned it, by their intercourse with idolaters in preference to their brethren. For even Judah, in Jerusalem, in the holy city, had committed an abomination, in marrying the daughters of idolaters, which were the children of an idol, and of Satan who was worshipped in the idol; so that they became as it were sons in law to the idol, and to Satan, in contempt of their consecration to JEHOVAH. (*Marg.* and *Marg. Ref.* a —g.—*Notes*, 13—16. *Gen.* 6:1,2. *Ex.* 19:5,6. 34: 11—17, *v.* 16. *Josh.* 23:11—13. 1 *Kings* 11:1—8. *Ezra* 9:1—4. 2 *Cor.* 6:14—18.) But he would certainly cut off, by some terrible judgment, every man who did this wickedness, whether he were a teacher of the people, or one of the disciples of such an instructer, or a priest that officiated at the altar. (*Marg.* and *Marg. Ref.* h —l.—*Notes*, 1 *Sam.* 3:14. 1 *Chr.* 25:8. *Ezra* 10: 18,19. *Neh.* 13:23—30, *v.* 28.)

The master and the scholar. (12) 'He that per-'suades and instructs others, that these mar-'riages are lawful, and he that follows such 'advice. ... The Hebrew reads "He that wakes 'and he that answers." It seems to be a pro-'verbial expression, denoting a master and a 'scholar.' *Lowth.* (*Note*, *Is.* 50:4.)

V. 13—16. The clause, "This have ye done again," may be rendered, "This second thing have ye done." To make way for the strangers whom they married, the people, and even the priests, divorced their Jewish wives. 'This 'injurious treatment of your wives has made 'them fill the courts of the temple, even as far 'as the altar itself, with their lamentations, and 'importuning heaven for relief against your 'oppressions; so that God will no more accept 'the sacrifices there offered, by those who 'shew so little regard for common justice and 'humanity.' *Lowth.*—'The passage refers to the 'tears and groans of wives, divorced by priests, 'or referring to them for decisions.' *Bp. Newcombe.*—Perhaps the persons concerned disliked their Jewish wives, on account of their religion. When, however, the women resorted to the temple to worship, instead of rejoicing in God, they wept bitterly around the altar, and poured out their souls, in complaints of the injuries which they sustained: so that God could have no pleasure in the sacrifices, priests, and people, when such heavy charges were exhibited against them; nor could he delight in the oblations of such disconsolate worshippers, as they made their wives to be. (*Marg. Ref.* m, n.—*Notes*, *Deut.* 15:9,10. 1 *Sam.* 1:4—7. *Neh.* 8:9—11. *Prov.* 21:27. *Ec.* 4:1—3. *Is.* 58: 3,4. *Hos.* 9:4—6.) They would indeed endeavor to deny the charge disdainfully: (*Marg. Ref.* o.—See on *Note*, 1:2—5, *v.* 2.) but the Lord had been witness of their engagements to the wives, whom they married in their youth, and with whom they had lived, as their companions, during the prime of their lives, and to whom they had covenanted to be faithful and affectionate; but of whom they grew weary, and, in violation of the most solemn engagements, at length divorced on frivolous pretences, that they might take heathen wives instead of them. (*Marg. Ref.* p—r.—*Notes*, 3:5, 6. *Prov.* 2:17. 5:15—19. *Ec.* 9:7—9, *v.* 9. *Is.* 54: 6—10, *v.* 6. *Ez.* 16:6—8.) For though divorces were connived at by the judicial law, yet they evidently formed a deviation from the original institution of marriage. 'The prophet puts 'the Jews in mind of the first institution of 'marriage, ... (as Christ did afterwards on a 'like occasion) and tells them, that God made 'but one man at first,' (the word rendered "one" is masculine,) 'and made the woman out 'of him; when he could have created more wo-'men, if he had pleased: to instruct men, that 'this was the true pattern of marriage, ordain-'ed for true love and undivided affection, and 'best serving the chief end of matrimony, 'namely, the religious education of children.' *Lowth.*—"The LORD God ... breathed into his nostrils the breath," (or spirit) "of life, and man became a living soul." But had he not "the residue of the spirit?" Was his life-giving

17 ¶ Ye have [a] wearied the LORD with your words: yet ye say, [b] Wherein have we wearied *him?* When ye say, [c] Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, [d] Where *is* the God of judgment?

a Ps. 95:9,10 Is. 1:14. 7:13. 43:24. Jer. 15:6. Ez. 16:13. Am. 2:13.
b 14. 1:6,7. 3:8.
c 3:13—15. Job 34:5—9,17,36. 36:17. Ps. 73:3—15. Matt. 11:18,19.
d Deut. 32:4. 1 Sam. 2:3. Ps. 10:11—13. Ec. 8:11. Is. 5:18, 19. 30:18. Ez. 8:12. 9:9. Zeph. 1:12. 2 Pet. 3:3,4.

power exhausted? and could he not have created many women for this one man, had he seen good? But he meant that a godly posterity should be trained up, which would best be done by the joint care of both parents, living together in love, and uniting their instructions, examples, and prayers for that end; to which polygamy and divorces would have been alike unfavorable. (*Marg.* and *Marg. Ref.* s—u.—*Notes*, 10—12. *Gen.* 2:21—24. 6:1, 2. 24:1—14. *Jer.* 2:20,21. *Matt.* 5:31,32. 19:3—9. *Mark* 10:2—12. 1 *Cor.* 7:10—14.) The people were, therefore, called on to watch over their own spirits, that such sensual and selfish passions might not influence them, to "deal treacherously against the wives of their youth." For it was evident by the Lord's dealings with their nation, notwithstanding their provocations, that he "hated putting away:" and could they expect, that he would connive at their putting away their wives without cause, when he had not put them away, though they had given him such abundant cause? (*Marg.* and *Marg. Ref.* x, y.—*Notes*, *Is.* 50:1—3, *v.* 1. *Jer.* 3:1. *Rom.* 11:25—32, *v.* 29.)—'He allowed the 'Jews the liberty of divorce, only "for the hard-'ness of their hearts;" (*Matt.* 19:8.) not that it 'was a thing pleasing to him. ... Some render 'the words, "If he hate *her*, let him put *her* 'away," that is, rather than use her ill. But 'the former sense is more agreeable to the 'scope of the place.' *Lowth.* (*Marg.*) May it not be added, that the latter sense is evidently contrary to the design of the passage, and agrees with no part of scripture; but is the substance of those glosses and traditions, by which the scribes at length "rendered the commandment of God of none effect?"—The points of the original must be entirely altered, to make it capable of this sense; and these generally shew how the passages were understood in ancient times.—"For I hate him that putteth away." *Bp. Newcombe.* The Jews indeed endeavored to cover this oppression with frivolous pretences, as one who by costly oblations attempted to cloke or atone for his unrepented crimes; or as if a man should cast a garment over the body of one whom he had violently slain, or over the plunder that he had taken: but the Lord would not be thus imposed on. (*Marg. Ref.* z.—*Notes*, 2 *Sam.* 20:11—13. *Prov.* 28:13. *Mic.* 7:1—4, *vv.* 2,3.)

V. 17. The profane language of the people was as offensive to God, as their actual impieties and injustice: for they avowed the blasphemous opinion, that he was most pleased with wicked men. The persons, who said this, did not prosper in their outward circumstances, as they expected; they proudly thought themselves good and entitled to God's favor; they envied the prosperity of the wicked; and they argued, that if the Lord were "a God of judgment," he would not let matters go on in this manner: so that unless he punished their enemies and prospered them, they should be ready to deny his Being, providence, or perfections. (*Marg. Ref.*—*Notes*, 3:13—18, *vv.* 13—15. *Deut.* 32:4. 1 *Sam.* 2:3. *Job* 34:5—9. *Ps.* 73:5—17. *Ec.* 8:11—13. *Is.* 5:18,19. 7:13. 30:18, 19. 43:22—25. 2 *Pet.* 3:1—4.) 'The prosperity 'of the wicked, ... implied, as they thought, 'either that their works were pleasing to God; 'or else that he disregarded human affairs, and 'would never call men to account for their ac-'tions.' *Lowth.*

PRACTICAL OBSERVATIONS.

V. 1—9.

Those who will not lay the commandments of God to heart, to glorify him by repentance and obedience, must be exposed to his awful curse; and their abused temporal blessings will be mingled with bitterness, and be made an occasion of falling to them: yet very often, men under severe rebukes in their persons, connexions, undertakings, and possessions, do not see the hand of God lifted up against them.—It is a peculiar favor to be employed in the sacred ministry, and in making known to sinners "the covenant of life and peace;" when they, who are thus engaged, are themselves interested in that covenant, and when God has put his fear into their hearts, and made them eminent for faith and holiness. Such ministers will be able and ready to teach the truths and precepts of God's word with gravity and sincerity; and "iniquity will not be found in their lips:" they will "walk with God in peace and righteousness, and turn many from iniquity," who will be "their joy and crown of rejoicing in the day of Jesus Christ." But all, who sustain or desire to enter into this sacred function, must remember that the lips of a minister should be fraught with divine knowledge, brought forth from the good treasure of heavenly wisdom, stored up in the heart; that men may be induced to inquire the truth and will of God from his mouth, as "the messenger of the LORD" to their souls. Ministers who answer this description honor God, and he will honor them, and make them honorable before men in due time and measure.—But, alas! how large a proportion of those, who fill the holy office, entirely depart from this good old way! How many pervert and corrupt the precept of the law, and the doctrine of the covenant, by their partial, superficial, and erroneous instructions; and cause men to stumble by their wicked examples! Such ministers therefore soon fall into contempt: the people disregard their instructions, and do not scruple to defraud them of their incomes; and sometimes even alienate that provision, which they have done so little to deserve, and so much to forfeit: and, however unjust man may be in these transactions, the Lord is evidently righteous; for "they that despise him shall be lightly esteemed."

V. 10—23.

The selfishness and depravity of the human heart are continually striking out new channels of iniquity. Forgetful that "one God hath created them," and that they are sprung from one common father, men multiply frauds and oppressions against their brethren: nay, professed Christians against their fellow Christians, profaning that sacred character to the vilest of purposes. Among other evidences of men's comparative disregard to piety, that is peculiarly worthy of notice, which arises from the marriage of professors of godliness with those who are openly irreligious. Men, who value their distinctions of rank or family, will not degrade themselves by alliances with those

CHAP. III.

A prediction of the Messiah's forerunner; and of the Messiah himself, to cleanse his church and judge the wicked, 1—6. The people are warned to repent, especially of their sacrilege and proud blasphemy, 7—15. A blessing is promised to such as feared God and spake together of him, when the righteous shall be separated from the wicked, 16—18.

BEHOLD, [a] I will send my messenger, [b] and he shall prepare the way before me: [c] and the Lord, whom ye seek, shall suddenly come to his temple, [d] even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But [e] who may abide the day of his coming? and who shall stand when he appeareth? [f] for he *is* like a refiner's fire, and [g] like fuller's soap:

3 And he shall [h] sit *as* a refiner and purifier of silver: and he shall purify [i] the sons of Levi, and purge them as gold and silver that they may offer unto the LORD [k] an offering in righteousness.

4 Then shall [l] the offering of Judah and Jerusalem be pleasant unto the LORD, [m] as in the days of old, and as in * former years.

a 2:7. 4:5. Matt. 11:10,11. Mark 1:2,3. Luke 1:76. 7:26—28. John 1:6,7.
b Is. 40:3—5. Matt. 3:1—3. 17: 10—13. Luke 1:16,17. 3:3—6. John 1:15—23,33,34. 3:28—30. Acts 13:24,25. 19:4.
c Ps. 110:1. Is. 7:14. 9:6. Hag. 2:7—9. Luke 2:11,21—32,33, 46. 7:19,20. 19:47. John 2:14 —16.
d Gen. 48:15,16. Ex. 23:20. Is. 63:9. Hos. 12:3—5. Acts 7: 38.
e 4:1. Am. 5:18—20. Matt. 3: 7—12. 21:31—44. 23:13—35. Luke 2:34. 3:9,17. 7:23. 11:37 —47,52—54. 21:36. John 6:42 44. 8:41—48,55. 9:39—41 15: 22—24. Acts 7:52—54. Rom. 9:31—33. 11:5—10. Heb. 10: 28,29. 12:25. 1 Pet. 2:7,8. Rev. 1:6,7. 6:17.
f Is. 4:4. Zech. 13:9. Matt. 3: 10—12. Rev. 2:23.
g Ps. 2:7. Is. 1:18. Jer. 2:22. Mark 9:3. Rev. 1:5. 7:14. 19:8.
h Ps. 66:10. Prov. 17:3. 25:4. Is. 1:25. 48:10. Jer. 6:28—30. Ez. 22:18—22. Dan. 12:10. Zech. 13:9. Luke 3:16. Eph. 5:26,27. Tit. 2:14. Heb. 12: 10. 1 Pet. 1:7. 4:12,13. Rev. 3:18.
i 1:6—10. 2:1—8. Is. 61:6. 66: 19—21. Jer. 33:18,22. Ez. 44: 15,16. Rev. 1:6. 5:10.
k 1:11. Ps. 4:5. 50:14,23. 69: 30,31. 107:21,22. 116:17. 141: 1,2. Hos. 14:2. John 4:23,24. Rom. 12:1. 15:16. Phil. 2:17. 4:18. 2 Tim. 4:6. Heb. 13: 15,16. 1 Pet. 2:5,9.
l Is. 1:26,27. 56:7. Jer. 30:18— 20. 31:23,24. Ez. 20:40,41. 43: 26,27. Zech. 8:3. 14:20,21.
m 1 Chr. 15:26. 16:1—3. 21:26. 29:20—22. 2 Chr. 1:6. 7:1—3, 10—12. 8:12—14. 29:31—36. 30:21—27. 31:20,21. Jer. 2:2,3.
* Or, *ancient.*

beneath them: yet those who profess themselves to be of Israel, and "holiness to the LORD," set so little value on this distinction, as deliberately and wilfully to ally themselves with the children of his avowed enemy! This is no light matter: for he, who of old determined to "cut off from the tabernacles of Jacob, the master or scholar" who did this, will never connive at it in Christians.—The Lord also notices men's behavior in the different relations of life: he witnesses the unfaithfulness, imperiousness, and unkindness of numbers to their wives, and their violation of the vow and covenant, which they made to them before him and the congregation. He hears the prayers and complaints, and sees the tears, of those who have been thus injured; and, as he would have his children joyful in his service, he will call those to account who cause them to weep before him.—The depravity of men has rendered it necessary in civil society, to connive at deviations from the original institution of marriage: but in all our reasonings on that subject we must revert to it. Did not he, who "had the residue of the spirit," create one woman, and no more, for man in paradise? and was not this designed, that, with united attention, both parents might bring up their posterity in the fear and service of God? Can therefore polygamy or divorces on frivolous pretences, be reconcilable with this appointment? And does not the imperious and unfaithful conduct of many professed Christians, to the wives of their youth, form a perfect contrast to the love of Christ to his espoused church? (*Notes* and *P. O. Eph.* 5:21—33.) If men would "take heed to their spirits," they would find, that their behavior in relative life springs from base selfishness, which disregards the welfare of society, and the happiness of individuals, when put in competition with the indulgence of their base passions and unreasonable caprices; however they may cloke their violence by other pretences. Yet we may the less wonder at their cruelty to their inferiors, when they weary God himself with their impiety and infidelity; and when they take occasion from his righteous rebukes to blaspheme his name, and charge him with partiality and injustice. But they who inquire in this daring manner, "Where is the God of judgment?" will soon be answered by his appearing to judge the world in righteousness, and to inflict vengeance on all his enemies.

NOTES.

CHAP. III. V. 1—4. It is evident that JEHOVAH himself here speaks; and he says, "Behold, I will send my messenger to prepare the way before *me*." Now John the Baptist, who beyond doubt was intended, prepared the way before Christ. (*Marg. Ref.* a, b.—*Notes*, 4:4—6. *Is.* 40:3—8. *Matt.* 3:3. 11:7—11. *Mark* 1:1,2. *Luke* 1:11—17, *vv.* 16,17,76—79. *John* 1:6—9,19—28.) Then "the Lord," (the same whom David called "his Lord," *Note*, *Ps.* 110:1.) "whom they sought" and expected, would "come to *his* temple," or his own temple, which could not be fulfilled in Christ, unless he were the Lord and Proprietor of the temple. (*Note*, *Hag.* 2:6—9.) He would "come suddenly," or immediately after his forerunner had announced his approach: and this he did, when he repeatedly cast out the buyers and sellers from it, and there daily preached to the people. (*Marg. Ref.* c.—*Notes*, *Matt.* 21:12,13,23—27. *Luke* 2:21—32,41—52. *John* 2:13—17.) He would be "the Angel," or "Messenger, of the covenant," even the new covenant of mercy and grace, which he came to mediate. (*Notes*, *Gen.* 48:15,16. *Ex.* 23:20—23. *Is.* 63:9. *Acts* 7: 30—36, *vv.* 30,35.) In the prospect of his coming the Jews professed to delight.—'He is the 'person ye delight in, whose coming is so much 'desired, the time of it being the subject of your 'search and inquiry, and the expectation of it 'your comfort and delight.' *Lowth.* But, who among the people would be able to abide his coming, and stand the test of his doctrine, and the trying dispensations which would attend the setting up of his kingdom? For he would resemble "the refiner's fire and the fuller's soap," and no hypocrite or wicked man could abide the test. He would "sit as a refiner of gold and silver," to purify his church, and the hearts of his people, from all dross; and thus he would prepare a pure race of ministers, and a spiritual priesthood, (instead of the corrupt and rejected tribe of Levi,) who might present before him a holy worship, as pleasant to him as the services and sacrifices of the most eminent believers, in the purest times of the ancient church. (*Marg.* and *Marg. Ref.* d—m.—See on *Note*, 1:9—11, *v.* 9.—*Notes.* 4:1. *Is.* 1:25—27.

5 And [n] I will come near to you to judgment; and I will be [o] a swift witness against [p] the sorcerers, and against the adulterers, and against false swearers, [q] and against those that * oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and [r] fear not me, saith the LORD of hosts.

6 For [s] I *am* the LORD; [t] I change not: [u] therefore ye sons of Jacob are not consumed.

7 ¶ Even [x] from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. [y] Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, [z] Wherein shall we return?

8 Will [a] a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? [b] In tithes and offerings.

9 Ye *are* [c] cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye [d] all the tithes into [e] the storehouse, that there may be meat in mine house, [f] and prove me now herewith, saith the LORD of hosts, if I will not [g] open you the windows of heaven, and † pour you out a blessing, [h] that *there shall* not *be room* enough *to receive it*.

11 And I will [i] rebuke the devourer for your sakes, and he shall not ‡ destroy the fruits of your ground; [k] neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And [l] all nations shall call you blessed: for ye shall be [m] a delightsome land, saith the LORD of hosts.

13 ¶ [n] Your words have been stout against me, saith the LORD. Yet ye say,

n 2:17. Ps. 50:3—6. 96:13. 98:9. Ez. 34:20—22. Heb. 10.30, 31. Jam. 5:8,9. Jude 14,15.
o 2:14. Ps. 50:7. 81:8. Jer. 29:23. Mic. 1:2. Matt. 23:14—35.
p Lev. 20:6,10,27. Deut. 5:11, 17—21. Jer. 7:9,10. Ez. 22:6—12. Zech. 5:3,4. 1 Cor. 6:9,10. Gal. 5:19—21. Rev. 21:8. 22:15.
q Ex. 22:21—24. Lev. 19:13. Deut. 24:14,15,17. 27:19. Prov. 22:22,23. 23:10,11. Jer. 22:13—17. Jam. 5:4.
* Or, *defraud*. 1 Thes. 4:6.
r Gen. 20:11. 42:18. Ex. 1:17. 18:21. Neh. 5:15. Ps. 36:1. Prov. 8:13. 16:6. Luke 23:40. Rom. 3:18.
s Gen. 15:7,18. 22:16. Ex. 3:14,15. Neh. 9:7,8. Is. 41:13. 42:5—8. 43:11,12. 44:6. 45:5—8. Jer. 32:27. Hos. 11:9.
t Num. 23:19. 1 Sam. 15:29. Ps. 102:26. Heb. 6:18. 13:8. Jam. 1:17. Rev. 1:8. 22:13.
u Ps. 103:17. 105:7—10. Is. 40:28—31. Lam. 3:22,23. Rom. 5:10. 8:28—32. 11:28,29. Phil. 1:6. 2 Thes. 2:13,14.
x Deut. 9.7—21. 31:20,27—29. Neh. 9.16,17,26,28—30. Ps. 78:8—10. Ez. 20:8,13,21,28. Luke 11:48—51. Acts 7:51, 52.
y Lev. 26:40—42. Deut. 4:29—31. 30:1—4. 1 Kings 8:47—49. Neh. 1:8,9. Is. 55:6,7. Jer. 3:12—14,22. Ez. 18:30—32. Hos 14:1. Zech. 1:3. Jam. 4:8.
z 13. 1:6. Is. 65:2. Luke 15:16. Rom. 7:9. 10:3,21.
a Ps. 29:2. Prov. 3:9,10. Matt. 22:21. Mark 12:17. Luke 20:25. Rom. 13:7.
b 1:8,13. Lev. 5:15,16. 27:2—34. Num. 18:21—32. Josh. 7:11. Neh. 13:4—14. Rom. 2:22.
c 2.2. Deut. 28:15—19. Josh. 7:12,13. 22:20. Is. 43:28. Hag. 1:6—11. 2:14—17.
d 2 Chr. 31:4—10. Neh. 10:33—39. Prov. 3:9,10.
e 1 Chr. 26:20. 2 Chr. 31:11—19. Neh. 12:44,47. 13:5,10—13.
f 1 Kings 17:13—16. Ps. 37:3. Hag. 2:19. Matt. 6:33. 2 Cor. 9:6—8.
g Gen. 7:11. Deut. 28:12. 2 Kings 7:2,19.
† Heb. *empty out*. Ec. 11:3.
h Lev. 26:10. 2 Chr. 31:10. Luke 5:6,7. 12:16,17. John 21:6—11.
i Joel 2:20. Am. 4:9. 7:1—3. Hag. 2:17.
‡ Heb. *corrupt*.
k Deut. 11:14. Jer. 8:13. Joel 1:7,12. 2:22. Hab. 3:17. Zech. 8:12.
l Deut. 4:6,7. 2 Chr. 32:23. Ps. 72.17. Is. 61:9. Jer. 33:9. Zeph. 3:19,20. Zech. 8:23. Luke 1:48.
m Deut. 3:7—10. 11:12. Dan. 8:9. 11:41.
n 2:17. Ex. 5:2. 2 Chr. 32:14—19. Job 34:7,8. Ps. 10:11. Is. 5:19. 28:14,15. 37:23. 2 Thes. 2:4.

4:3,4. 48:9—11. 61:4—6. 66:19—23. *Zech.* 13:8, 9. 14:20,21. *Matt.* 3:7—12. *Heb.* 13:15,16. 1 *Pet.* 1:6,7. 2:4—6,9,10. *Rev.* 1:4—6. 5:8—10.)

V. 5, 6. (2:17.) The coming of Christ would be followed by the condemnation and punishment of the Jewish nation. He would come "near unto them to judgment, and ... be a swift witness," to testify that their works were evil: (*Note*, *John* 7:3—10, *v.* 7.) and thus he would *speedily* convict the sorcerers, and other notorious criminals, of which the bulk of the nation at that time principally consisted; and then he would bring them to condign punishment. Indeed the prevalence of the sins here enumerated, and of similar crimes, caused the Jews to reject Christ and his holy gospel, and thus brought on the ruin of the nation. (*Marg.* and *Marg. Ref.* n—r.—*Notes*, 2:13—17. *Ps.* 50:3—21, *vv* 6,7,18—21. *Jer.* 7:5—7. 22:13—19, *vv.* 13, 14,17 29:21—23. *Zech.* 5:1—4. *Matt.* 23:13—33. *John* 3:19—21. *Acts* 7:50—52. 1 *Cor.* 6:9—11. *Gal.* 5:19—21. *Jam.* 4:1—6. 5:1—6. *Rev.* 21:5—8, *v.* 8. 22:14,15.)—JEHOVAH, being immutable in his nature and purposes, would not consume the nation, or cast them off, however wicked, till the Messiah was come: but then his immutable justice, holiness, and truth, required him to punish them for their enormous wickedness. (*Marg. Ref.* s—u.—*Notes*, *Ex.* 3:14,15. *Num.* 23:19. *Ps.* 102:25—28. *Is.* 40:27—31. *Lam.* 3:21—23. *Rom.* 11:25—32, *vv.* 28,29. *Heb.* 6:16—20. 13:7,8.) The people might indeed imagine, that in the days of the Messiah, the Lord would deal with them more leniently; as if he had not continued the same holy and just God, as when he gave the law! Thus many nominal Christians seem to suppose, that God, under the gospel, is too merciful to punish sinners; or at least that he makes *far more allowances for sin* than formerly: but, as his immutable perfection had hitherto led him, amidst all the provocations of Israel, to perform his promises to their fathers; so the same immutable perfection would still induce him, when the Messiah was come, to "magnify his law," to glorify his justice, and to honor his truth and holiness, by the condign punishment of all the impenitent and unbelieving. (*Notes*, *Heb.* 2:1—4. 10:28—31. 12:22—25.)

V. 7—12. The Jews in the time of Malachi copied the sins of their fathers, and proudly excused their conduct; instead of repenting and returning unto God, that he might return to them. It must be allowed to be the height of atrocious wickedness for a man to rob God: yet they had been guilty of this daring injustice; for they had not paid him the tithes and oblations, which he claimed from them, as the portion allotted to his ministers, the priests and Levites, but had sacrilegiously appropriated them to their own use: and the whole nation was involved in this guilt, and lay under his awful curse for it. But let them render him what he demanded as his due, or rent, as it were, for the land, that the priests and Levites might have no excuse for their secularity, and thus put his truth to the trial; and their consequent prosperity should cause all the nations to admire their felicity, and the beauty and fertility of their country. (*Marg.* and *Marg. Ref.*—*Notes*, *Lev.* 27:30—34. *Num.* 18:25—32. *Josh.* 6:17—19. 7:10—18. 2 *Chr.* 31:3—19. *Neh.* 10:28—39. 13:10—13. *Prov.* 3:9,10. *Hag.* 1:5—11. 2:15—19. *Matt.* 6:33,34. 22:15—22, *v.* 21. 2

[o] What have we spoken *so much* against thee?

14 Ye have said, [p] It *is* vain to serve God: and what profit *is it* that we have kept his * ordinance, [q] and that we have walked † mournfully before the LORD of hosts?

15 And now [r] we call the proud happy; [s] yea, they that work wickedness are ‡ set up; yea, [t] *they that* tempt God are even delivered.

16 Then they [u] that feared the LORD [x] spake often one to another: [y] and the LORD hearkened, and heard *it*, and [z] a book of remembrance was written before him for them that feared the LORD, and [a] that thought upon his name.

17 And [b] they shall be mine, saith the LORD of hosts, in that day when I make up my § jewels; [c] and I will spare them, as a man spareth his own [d] son that serveth him.

18 Then [e] shall ye return, and [f] discern between the righteous and the wicked, [g] between him that serveth God, and him that serveth him not.

o 8. 1:6—8. 2:14,17. Job 40:8. Jer. 8:12. Rom. 9:20.
p Job 21:14. 22:17. 34:9. 35:3. Ps. 73:3—11. Is. 58:3. Zeph. 1:12.
* Heb. *observation.*
q Is. 58:3. Joel 2:12. Zech. 7:3—6. Jam. 4:9.
† Heb. *in black.*
r 4:1. Esth. 5:10—14. Ps. 10:3, 4. 49:13,19. Dan. 4:30,31,37. 5:20—23. Acts 12:21—23. 1 Pet. 5:5.
s 2:17. Job 12:6. 21:7—15,30. Prov. 12:12. Ec. 9:1,2. Jer. 12:1,2. Hab. 1:13—17.
‡ Heb. *built.* Job 22:23.
t Num. 14:22,23. Deut. 6:16. Ps. 78:18,41,56. 95:9. 106:14. Matt. 4:6,7. Acts 5:9. 1 Cor. 10:9. Heb. 3:9.
u 5. 4:2. Gen. 22:12. 1 Kings 18:3,4,12,13. Job 28:28. Ps. 33:18. 111:10. 112:1. 147:11. Is. 50:10. Acts 9:31. 10:2. Rev. 15:4.
x Deut. 6:6—8. 1 Sam. 23:16—18. Esth. 4:5—17. Ps. 16:3. 66:16. 73:15—17. 119:63. Prov. 13:20. Ez. 9:4. Dan. 2:17,18. Luke 2:38. 24:14—31. John 1:40—47. 12:20—22. Acts 1:13,&c. 2:1,&c. 4:23—30. 1 Thes. 5:11,14. Heb. 3:13. 10:24,25. 12:15.
y 2 Sam. 7:1—4. 2 Chr. 6:7,8. Ps. 139:4. Matt. 18:19,20. Acts 4:31—33.
z Esth. 2:23. 6:1. Job 19:23—25. Ps. 56:8. Is. 65:6. Dan. 7:10. Matt. 12:35—37. Rev. 20:12.
a Ps. 10:4. 20:7. 94:19. 104:33, 34. Is. 26:3. *marg.* 8,9. Heb. 4:12,13.
b Cant. 2:16. Jer. 31:33. 32:38,39. Ez. 16:8. 36:27,28. Zech. 13:9. John 10:27—30. 17:9,10,24. 1 Cor. 3:22,23. 6:20. 15:23. Gal. 5:24. 2 Thes. 1:7—10. Rev. 20:12—15.
§ Or, *special treasure.* Ex. 19:5. Deut. 7:6. 14:2. 26:17,18. Ps. 135:4. Is. 62:3,4. Tit. 2:14. 1 Pet. 2:9.
c Neh. 13:22. Ps. 103:8—13. Is. 26:20,21. Jer. 31:20. Zeph. 2:2. Matt. 25:34. Rom. 8:32. 2 Cor. 6:18. 1 John 3:1—3.
d 1:6. 1 Pet. 1:13—16.
e 14,15. 1:4. Job 6:29. 17:10. Jer. 12:15. Joel 2:14. Zech. 1:6.
f Gen. 18:25. Ps. 58:10,11. Is. 3:10,11. Dan. 12:1—3. Matt. 25:46. Rom. 2:5,6. 2 Thes. 1:5—10.
g Josh. 24:15. Dan. 3:17—26. John 12:26. Acts 16:17. 27:23. Rom. 1:9. 6:16—22. 1 Thes. 1:9.

Cor. 9:8—11. *Phil.* 4:14—20, *vv.* 18,19.)—*Open you the windows*, &c. (10) *Marg.* and *Marg. Ref.* g.

V. 13—18. Many bold infidels and impious persons were found among the Jews, who spake "stout words" against God, and justified them. They thought all the time and expense employed in his service lost to them: they attended his ordinances, with many expressions of self-denial and humiliation; but they derived no profit from them: and they concluded, and openly avowed their opinion, that those haughty rebels, who cast off all religion, and tempted God by their presumptuous wickedness, were the most prosperous and happy persons. (*Marg.* and *Marg. Ref.* n—t.—*Notes*, 1:6—8. 2:17. 4:1. *Num.* 14:22,23. *Job* 21:7—16, *vv.* 14,15. 34:5—9. 35:1—3. 73:2—14. *Is.* 58:3,4. *Hab.* 1:12—17. *Zech.* 7:2—7. *Luke* 15:25—32, *vv.* 29,30.)—There was, however, a remnant of humble pious believers, who met together from time to time, that they might confer on religious subjects, animate one another to their duty, and inquire what might be done to stop the progress of this daring impiety. Of these, and of their pious designs and discourses, the Lord took special notice, and, as it were, kept a register. (*Marg. Ref.* u—a.—*Notes*, 4:2,3. 1 *Sam.* 23:16. *Esth.* 6:1,2. *Matt.* 12:33—37. *Rev.* 20:11—15, *v.* 12.) He would surely preserve them as his portion and "peculiar treasure;" and no more suffer one of them to be lost, than a kind father would destroy his dutiful and obedient son among his inveterate enemies. So that the people, in the event seeing this, would retract their erroneous judgments, in supposing that the wicked are happy, and the righteous miserable: for they would discern a manifest difference in the condition of those who did, and those who did not, serve God.—The connexion of this passage may be referred to the times of Christ, and the fate of the believing and unbelieving Jews: but it will be fulfilled in a far more striking manner at the day of judgment. (*Marg.* and *Marg. Ref.* b—g.—*Notes*, *Josh.* 24:15. *Jer.* 32:38—41. *Dan.* 12:1—3. *John* 6:36—40. 10:26—31. *Rom.* 2:4—6. 2 *Thes.* 1:5—10. *Tit.* 2:14. 1 *Pet.* 1:2—5,13—16. 1 *John* 3:1—3.)

Jewels. (17) סְגֻלָּה. "Special treasure." *Marg.* (See on *Note*, *Ex.* 19:5.—*Note*, 1 *Pet.* 2:9,10.)—The same word being used by the prophet, in speaking of a pious remnant of Israel, in his own days, or in those of the Messiah, which had been employed by Moses concerning the nation of Israel; illustrates the apostle's doctrine concerning a remnant of Israel, and only a remnant, that could be called "Israel." (*Notes*, *Rom.* 9:6—9,22—29. 11:1—10.—See also *Notes*, *Ps.* 73:1. *John* 1:47—51, *v.* 47.)

PRACTICAL OBSERVATIONS.

The Lord Jesus prepares the sinner's heart to be his temple, by the ministry of his word, and the humiliating convictions of his Spirit; and then he speedily enters it as the most gracious messenger of peace and consolation.—But no hypocrite or formalist can endure his doctrine, or stand before his tribunal; and no idol or lust can maintain its ground, when he takes possession of the believer's heart. He refines his people "as a purifier of silver;" that he may render them "zealous of good works," and make them "a spiritual priesthood, to offer up spiritual sacrifices," aeceptable and well pleasing to the Father through him. Yet the upright Christian needs not fear the fiery trial of afflictions and temptations, in which the Savior refines his gold: for he will take care that it shall not be more intense or durable, than is needful for his good; and this trial will terminate far otherwise, than that which he will make of the wicked at the last day. Then he will be a swift witness to convict them of impiety and iniquity: and their destruction will result from his unchangeable justice; even as the salvation of the righteous from his unchangeable truth and love.—We have all departed from God, and robbed him of his glory and worship; and have been guilty of inexcusable sacrilege in spending his talents on ourselves; and grosser sacrilege often brings whole nations under a curse. But let "us return to

CHAP. IV.

The judgments awaiting the impenitent and unbelieving Jews, and the benefits to be enjoyed by believers, at the "rising of the Sun of righteousness," 1—3. The people are charged to regard the law of Moses; and John the Baptist is predicted under the name of Elijah, 4—6.

FOR, behold, [a] the day cometh, that shall [b] burn as an oven; [c] and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, [d] that it shall leave them neither root nor branch.

2 But unto you [e] that fear my name shall [f] the Sun of righteousness arise with [g] healing in his [h] wings; and [i] ye shall go forth, and grow up as calves of the stall.

3 And ye shall [k] tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye [l] the law of Moses my servant, which I commanded unto him [m] in Horeb for all Israel, [n] *with* the statutes and judgments.

5 Behold, [o] I will send you Elijah the prophet, before the coming of the [p] great and dreadful day of the LORD:

6 And he shall [q] turn the heart of the fathers to the children, and the heart of the children to their fathers, [r] lest I come [s] and smite the earth with a curse.

a 5. 3:2. Ez. 7:10. Joel 2:1,31. Zeph. 1:14—16. Zech. 14.1,2. Luke 19:43,44. 21:20—24. 2 Pet. 3:7—12.
b Ps. 21:9,10. Nah. 1:5,6. Zeph. 1:18. 2 Thes. 1:8.
c 3:15,18. Ex. 15:7. Ps. 119: 119. Is. 2:12—17. 5:24. 40:24. 41:2. 47:14. Ob. 18. Nah. 1: 10.
d Job 18:16. Am. 2:9.
e 3:16. Ps. 85:9. Is. 50:10. 66: 1,2. Luke 1:50. Acts 13:26. Rev. 11:18.
f 2 Sam. 23:4. Ps. 67:1. 84:11. Prov. 4:18. Is. 9:2. 30:26. 49: 6. 60:1—3,19,20. Hos. 6:3. Matt. 4:15,16. Luke 1:78. 2: 32. John 1:4,8,14. 8:12. 9:4. 12:35,36,40. Acts 13:47. 26: 18. Eph. 5:8—14. 2 Pet. 1: 19. 1 John 2:8. Rev. 2:28. 22:16.
g Ps. 103:3. 147:3. Is. 53:5. 57: 18,19. Jer. 17:14. 33 6. Ez. 47:12. Hos. 6:1. 14:4. Matt. 11:5. Rev. 22:2.
h Ruth 2:12. Matt. 23:37.
i Ps. 92:12—14. Is. 49:9,10. 55: 12,13. Jer. 31.9—14. Hos. 14: 7. John 15:2—5. 2 Thes. 1:3. 2 Pet. 3:18.
k Gen. 3:15. Josh. 10.24,25. 2 Sam. 22:43. Job 40:12. Ps. 91:13. Is. 25:10. 26:6. 63:3—6. Dan. 7:18,27. Mic. 5:8. 7:10. Zech. 10.5. Rom. 16:20. Rev. 11:15. 14:20.
l Ex. 20:3,&c. Deut. 4:5,6. Ps. 147:19,20. Is. 8:20. 42:21. Matt. 5:17—20. 19:16—22. 22:36—40. Mark 12:28—34. Luke 10: 25—28. 16.29—31. John 5:39—47. Rom. 3:31. 13:1—10. Gal. 5:13,14,24,25. Jam. 2:9—13.
m Deut. 4:10.
n Ex. 21:—23: Lev. 1,&c.
o 3:1. Is. 40:3. Matt. 11:13,14. 17:11—13. 27:47—49. Mark 9: 12,13. Luke 1:17. 7:26—28. 9: 30. John 1:21,25.
p 1. Joel 2:31. Acts 2:19,20. Rev. 6:17.
q Luke 1:16,17,76.
r Is. 61:2. Dan. 9:26,27. Zech. 11:6. 13:8. 14:2. Matt. 22:7. 23:35—38. 24:27—30. Mark 13:14—26. Luke 19:41—44. 21:22—27.
s Deut. 29:19,&c. Is. 24:6. 43. 28. 65:15. Dan. 9:11. Zech. 5:3. Mark 11:21. Heb. 6:8. 10:26—31. Rev. 22:3,20,21.

God, and he will return to us:" and he who makes trial will soon find, that nothing is lost by "honoring the LORD with his substance," and expending liberally in supporting his cause. Infidels and Pharisees will not believe this; but speak stout words in justifying themselves, and objecting to the divine dispensations; yet they will soon be silenced and confuted.—The Lord notes the pious words of those who fear his name and seek his glory. He is graciously present when they meet to converse and pray together. (*Note*, *Matt.* 18: 19,20.) He will preserve them as his jewels, when the earth shall be burned up as dross: yea, he will acknowledge them as his beloved children, who served him in the midst of a crooked and perverse world. And at the day of judgment, the different appearance of the righteous and the wicked; their different reception by the Judge, and their different feelings respecting him; the different discoveries made of them, and the different places allotted to them, will make all the world retract their foolish censures, and confess that they alone were wise, honorable, and happy, who "served the LORD" and trusted in him.

NOTES.

CHAP. IV. V. 1. In the day before mentioned, the wrath of God would "burn as an oven," or furnace, against the "proud" Pharisees and Sadducees, and all others who should reject the Messiah: and it would destroy all the wicked Jews, with their city and temple; so that no remains of them would be left in the land, or acknowledged as the people of God. (*Marg. Ref.* a—c.—*Notes*, 3:1—6,13—18, *vv.* 13—15. *Ps.* 21:8—12, *vv.* 8,9. *Joel* 2:28—32, *vv.* 30—31. *Am.* 5:18—20. *Zeph.* 1:14—16.)—The history of the siege and destruction of Jerusalem and the temple; and the unspeakable miseries of the Jews, and the unparalleled slaughter made of them by the Romans; with all the sufferings of the scattered remnant to this day, forms the best comment on this verse.—*Leave them*, &c.] A proverbial expression for extirpating desolation. (*Marg. Ref.—Note*, *Matt.* 24:21,22.)

V. 2, 3. Christ is "the Sun of Righteousness." By his doctrine he discovers God, and his perfections, law, and truth to mankind; he shews them the eternal world, and its infinitely important concerns: he brings them acquainted with themselves, their sins, dangers, wants, enemies, and refuge. He is the Source of all man's righteousness for justification and sanctification: his influences render the sinner wise, holy, fruitful, and joyful. (*Marg. Ref.* f—i.) All the light in the church, before his coming, was derived from the dawning of the day, which his rising was to perfect.—He arose at his birth, became more conspicuous in his ministry, was eclipsed at his death, shone forth brighter after his resurrection and ascension, and attained his meridian splendor, when the Mosaic dispensation terminated in the destruction of Jerusalem, and the Christian dispensation was completely established. Then he shone on all the pious Jews, (3:16.) 'and on all 'believers with "healing in his *wings*, or beams;" '"wings" metaphorically for "beams."' *Bp. Newcombe.* Thus he healed their wounded consciences, their broken hearts, their spiritual maladies; and they went forth from the bondage of Satan, or the yoke of the ceremonial law, to grow up in knowledge and holiness, as calves grow strong and vigorous which are fed at the stall: and then they were made victorious and triumphant over all their wicked persecutors.—The beams of this Sun have enlightened the nations, and the souls of all that fear God, ever since. (*Marg. Ref.—Notes*, 3: 13—18, *vv.* 16—18. 2 *Sam.* 23:3,4. *Ps.* 84:11,12. *Prov.* 4:18,19. *Is.* 60:1—3,15—22. *Hos.* 6:1—3, *v.* 3. *Luke* 1:76—79. 2:28—32, *v.* 32. *John* 1:6—9. 8:12. 12:44—50. 2 *Cor.* 4:6. 2 *Tim.* 1:10. 2 *Pet.* 1:19. 1 *John* 2:7—11. *Rev.* 21:22—27. 22:2—5.)

V. 4—6. 'Because the time was come, that 'the Jews should be destitute of prophets, until 'the time of Christ; because they should with 'more fervent minds desire his coming; the 'prophet exhorteth them to exercise themselves

'diligently in studying the law of Moses in the 'mean season, whereby they might continue in 'the true religion, and also be armed against 'all temptations.'--These verses intimate, that the Jews ought not to expect any more prophets, till the forerunner of Christ appeared among them. They were therefore to attend to the law of Moses, and wait the Messiah's coming by the light of that dispensation. At length Elijah would come, (that is, John the Baptist,) to introduce that glorious and terrible day of Christ: and his ministry would be rendered effectual in numerous instances, to turn the hearts "of the fathers *with* the children" to the Lord, to reconcile their discordant parties, by directing them all to Christ; or, to restore the degenerate children to the temper of their pious forefathers, that they might be owned as their posterity. But, except this change took place, the Lord would "come and smite the land with a curse." With this awful sentence the Old Testament concludes.--'He sheweth, 'wherein John's office should stand; in the 'turning of men to God, and joining the father 'and children in one unity of faith; so that the 'father shall turn to the religion of his son, 'which is converted to Christ, and the son 'shall embrace the faith of the true fathers, 'Abraham, Isaac, and Jacob.'—John the Baptist, in many things, resembled Elijah, the intrepid, self-denying, and zealous reformer of Israel, in the days of Ahab.—He came "in the spirit and power of Elijah," who was considered as the chief of the prophets, after Moses. (*Marg. Ref.—Notes*, 3:1--4, *v.* 1. *Is.* 40:3--5. *Dan.* 9:25--27. *Joel* 2:28--32, *vv.* 30,31. *Zech.* 11:7—11. 13:8,9. 14:1--3. *Matt.* 11:13—15. 17: 10—13. *Mark* 9:11—13. *Luke* 1:11—17, *vv.* 16, 17,76—79, *v.* 76. *John* 1:19—29. *Rev.* 20:4—6.)--'The utter destruction of the Jewish nation 'and country is here threatened, upon their 'rejecting the preaching of John Baptist, and 'refusing to hearken to his testimony concern-'ing the Messias.' *Lowth.*

PRACTICAL OBSERVATIONS.

Behold, another day is coming, far more dreadful than any that has gone before, to all "the proud and those that work wickedness!" But "the Sun of righteousness" now shines, to enlighten and bless all who "fear the LORD:" and the more we walk in his light, and delight in his fructifying beams, the more speedily will our souls be healed, and we shall grow holy, fruitful, and happy. What then will be our felicity, when we go forth from the dungeon of this world, to rejoice and grow up in his immediate presence for evermore! Then all enemies will be put under our feet, as partakers of the Redeemer's triumphs and glory; and peace and joy unutterable will be our portion. Let others then boast in the illusion of their proud reasonings, and call it illumination: but let us keep near to that sacred word, through which this "Sun of righteousness" shines upon the souls of his people: and in the way of his ordinances and commandments, let us wait with patience the hour of our release; and cheerfully expect the great and dreadful, yet delightful day, when he shall come the second time to complete our salvation. (*Notes*, *Is.* 50:10,11. 2 *Tim.* 4:6—8. *Tit.* 2:13,14. *Heb.* 9:27,28.)--But let all men observe, that unless their hearts are turned from sin and the world to Christ, to God, to peace, and holiness, they cannot escape the curse of his broken law, or enjoy the felicity of his chosen and redeemed people.

GLORY BE TO GOD ON HIGH.

THE END OF VOL. IV.

Family Record.

MARRIAGES.

Family Record.

BIRTHS.

Family Record.

BIRTHS.

Family Record.

DEATHS.

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